

Bhagavad Gita: Chapter 14 - The Yoga of the Gunās

	अथ चतुर्दशोऽध्यायः	atha caturdaśo'dhyāyaḥ	Chapter 14
1	श्रीभगवानुवाच परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् । यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥१॥	śrī bhagavān uvāca param bhūyaḥ pravakṣyāmi jñānānām jñānam uttamam yajjñātvā munayaḥ sarve parām siddhimito gatāḥ	The Blessed Lord said: I will again declare (to you) that Supreme Knowledge, the best of all knowledges, having known which, all the sages have attained Supreme Perfection after this life.
2	इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः । सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥२॥	idam jñānam upāśritya mama sādharmaḥyama āgatāḥ sarge'pi nopajāyante pralaye na vyathanti ca	They who, having refuge in this "Knowledge", have attained to My Being, are neither born at the time of Creation, nor are they disturbed at the time of Dissolution.
3	मम योनिर्महद् ब्रह्म तस्मिन् गर्भं दधाम्यहम् । संभवः सर्वभूतानां ततो भवति भारत ॥३॥	mama yonir-mahad brahma tasmin garbham dadhām-yaham sambhavaḥ sarva bhūtānām tato bhavati bhārata	My womb is the great Brahma; in that I place the germ; from which O Bhārata, is the birth of all beings.
4	सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः । तासां ब्रह्म महद्योनिः अहं बीजप्रदः पिता ॥४॥	sarva yoniṣu kaunteya mūrtayaḥ sam-bhavanti yāḥ tāsām brahma mahad yoniḥ aham bīja-pradaḥ pitā	Whatever forms are produced, O Kaunteya, in all the wombs whatsoever, the great Brahma is their womb, and I am the seed-giving Father.
5	सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः । निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥५॥	sattvam rajas tama iti guṇāḥ prakṛti sambhavāḥ nibadh-nanti mahā-bāho dehe dehinam avyayam	Purity, passion and inertia - these qualities (Gunās), O mighty-armed, bind the Indestructible Embodied One fast in the body.
6	तत्र सत्त्वं निर्मलत्वात् प्रकाशकमनामयम् । सुखसंगेन बध्नाति ज्ञानसंगेन चानघ ॥६॥	tatra sattvam nirmalat-vāt prakāśakam anā-mayam sukha saṅgena badhnāti jñāna saṅgena cānagha	Of these, Sattva because of its stainlessness is luminous and healthy (unobstructive). It binds by (creating) attachment to happiness and attachment to "knowledge", O sinless one.

7	रजो रागात्मकं विद्धि तृष्णासंगसमुद्भवम् । तन्निबध्नाति कौन्तेय कर्मसंगेन देहिनम् ॥७॥	rajo rāgāt-makam viddhi trṣṇāsaṅga sam-udbhavam tannibadh-nāti kaunteya karma saṅgena dehinam	Know thou 'rajas' to be of the nature of passion, the source of thirst and attachment. It binds fast the embodied one, O Kaunteya, by attachment to action.
8	तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् । प्रमादालस्यनिद्राभिः तन्निबध्नाति भारत ॥८॥	tamas tva-jñānam viddhi mohanam sarva-dehinām pramādā-lasya nidrābhiḥ tannibadh-nāti bhārata	But know thou Tamas is born of ignorance, deluding all embodied beings, it binds fast, O Bharata, by heedlessness, indolence and sleep.
9	सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत । ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥९॥	sattvam sukhe sañjayati rajaḥ karmaṇi bhārata jñānam āvṛtya tu tamaḥ pramāde sañja-yat-yuta	Sattva attaches to happiness, Rajas to action, O Bharata, while Tamsa verily, shrouding knowledge, attaches to heedlessness.
10	रजस्तमश्चाभिभूय सत्त्वं भवति भारत । रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥१०॥	rajas tamaś cā'bhi-bhūya sattvam bhavati bhārata rajaḥ sattvam tamaścaiva tamaḥ sattvam rajas tathā	Now Sattva rises (prevails), O Bharata, having over-powered Rajas and inertia (Tamas); now Rajas (prevails), having over-powered Sattva and inertia (Tamas); and Tamas (prevails) having over-powered Sattva and Rajas.
11	सर्वद्वारेषु देहेऽस्मिन् प्रकाश उपजायते । ज्ञानं यदा तदा विद्यात् विवृद्धं सत्त्वमित्युत ॥११॥	sarva-dvāreṣu dehe'smin prakāśa upa-jāyate jñānam yadā tadā vidyāt vivrddham sattvam it-yuta	When, through every gate (sense) in this body, the light-of-intelligence shines, then it may be known that 'Sattva' is predominant.
12	लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा । रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥१२॥	lobhaḥ pravṛttir-ārambhaḥ karmaṇām aśamaḥ sprhā rajas-yetāni jāyante vivrddhe bhara-tarṣabha	Greed, activity, undertaking of actions, restlessness, longing – these arise when Rajas is predominant, O best in the Bharata family.

Bhagavad Gita: Chapter 14 - The Yoga of the Gunās

13	अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च । तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥१३॥	aprakāśo'pravrttiśca pramādo moha eva ca tamas-yetāni jāyante vivrdhe kuru-nandana	Darkness, inertness, heedlessness and delusion – these arise when Tamas is predominant, O descendant of Kuru.
14	यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् । तदोत्तमविदां लोकान् अमलान्प्रतिपद्यते ॥१४॥	yadā sattve pravrdhe tu pralayam yāti deha-bhrt tado'ttama-vidām lokān amalān prati-pad-yate	If the embodied one meets with death when Sattva is predominant, then he attains to the spotless worlds of the 'Knowers of the Highest'.
15	रजसि प्रलयं गत्वा कर्मसंगिषु जायते । तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥१५॥	rajasi pralayam gatvā karma-saṅgiṣu jāyate tathā pralīnas-tamasi mūḍha-yoniṣu jāyate	Meeting death in Rajas, he is born among those attached to action; and dying in Tamas, he is born in the womb of the senseless.
16	कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् । रजसस्तु फलं दुःखम् अज्ञानं तमसः फलम् ॥१६॥	karmaṇaḥ sukrtasyā'huḥ sāttvikam nirmalam phalam rajasas-tu phalam duḥkham ajñānam tamasaḥ phalam	The fruit of good action, they say, is Sattvik and pure; verily, the fruit of Rajas is pain, and the fruit of Tamas is ignorance.
17	सत्त्वात् सञ्जायते ज्ञानं रजसो लोभ एव च । प्रमादमोहौ तमसः भवतोऽज्ञानमेव च ॥१७॥	sattvāt sañjāyate jñānam rajaso lobha eva ca pramāda-mohau tamasaḥ bhavato'jñānam eva ca	Knowledge arises from Sattva, greed from Rajas, heedlessness, delusion and also ignorance arise from Tamas.
18	ऊर्ध्वं गच्छन्ति सत्त्वस्थाः मध्ये तिष्ठन्ति राजसाः । जघन्यगुणवृत्तिस्थाः अधो गच्छन्ति तामसाः ॥१८॥	ūrdhvam gacchanti sattvasthāḥ madhye tiṣṭhanti rājasāḥ jaghanya guṇa vrttis-thāḥ adho gacchanti tāmasāḥ	Those who are abiding in Sattva go upwards; the Rajasika-s dwell in the middle; and the Tamasika-s abiding in the function of the lowest Guna, go downwards.

Bhagavad Gita: Chapter 14 - The Yoga of the Gunās

19	नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति । गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥१९॥	nā'nyam guṇebhyaḥ kartāram yadā draṣṭā'nupaśyati guṇe-bhyaśca param vetti mad-bhāvam so'dhi-gacchati	When the Seer beholds no agent other than the Guna-s and knows Him who is higher than the Guna-s, he attains to My Being.
20	गुणानेतानतीत्य त्रीन् देही देहसमुद्भवान् । जन्ममृत्युजरादुःखैः विमुक्तोऽमृतमश्नुते ॥२०॥	guṇān etān atītya trīn dehī deha sam-udbhavān janma mrtyu jarā duḥkhaiḥ vimukto'mrtam aśnute	The embodied one, having crossed beyond these three Guna-s out of which the body is evolved, is freed from birth, death, decay and pain, and attains to Immortality.
21	अर्जुन उवाच कैर्लिङ्गैस्त्रीन् गुणानेतान् अतीतो भवति प्रभो । किमाचारः कथं चैतान् त्रीन्गुणानतिवर्तते ॥२१॥	arjuna uvāca kair liṅgais trīn guṇān etān atīto bhavati prabho kimācāraḥ katham cai'tān trīn guṇān ativartate	Arjuna said: What are the marks of him who has crossed over the three Guna-s, O Lord? What is his conduct, and how does he go beyond these three Guna-s?
22	श्रीभगवानुवाच प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव । न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥२२॥	śrī bhagavān uvāca prakāśam ca pravṛttim ca mohameva ca pāṇḍava na dveṣṭi sam-pravṛttāni na nivṛttāni kāṅkṣati	Light, activity, and delusion, when present, O Pandava, he hates not, nor longs for them when absent...
23	उदासीनवदासीनः गुणैर्यो न विचाल्यते । गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥२३॥	udāsīna-vad āsīnaḥ guṇair yo na vicāl-yate guṇā vartanta ityeva yo'vatiṣṭhati ne'ṅgate	He who, seated like one unconcerned, is not moved by the Guna-s, who knowing that the Guna-s operate, is self-centred and swerves not.
24	समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः । तुल्यप्रियाप्रियो धीरः तुल्यनिन्दात्मसंस्तुतिः ॥२४॥	sama duḥkha sukhaḥ svasthaḥ sama loṣṭāśma kāñcanaḥ tulya-priyā-priyo dhīraḥ tulya-nindātma-sam-stutih	Alike in pleasure and pain; who dwells in the Self; to whom a clod of earth, a precious stone and gold are alike; to whom the dear and the not-dear are the same; firm; the same in censure and self-praise ...

Bhagavad Gita: Chapter 14 - The Yoga of the Gunās

25	मानापमानयोस्तुल्यः तुल्यो मित्रारिपक्षयोः । सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥२५॥	mānāpa-mānayos tulyaḥ tulyo mitrāri-pakṣa-yoḥ sarvārambha-parityāgī guṇātītaḥ sa ucyate	The same in honor and dishonor; the same to friend and foe; abandoning all undertakings – he is said to have crossed beyond the Guna-s.
26	मां च योऽव्यभिचारेण भक्तियोगेन सेवते । स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥२६॥	mām ca yo'vya-bhicā-reṇa bhakti-yogena sevate sa guṇān sama-tītyai'tān brahma-bhūyā-ya kalpate	And he, serving Me with unswerving devotion, and crossing beyond the Guna-s, is fit to become Brahman.
27	ब्रह्मणो हि प्रतिष्ठाहम् अमृतस्याव्ययस्य च । शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥२७॥	brahmaṇo hi pratiṣṭhāham amrtas-yā'vya-yasya ca śāśva-tasya ca dharmasya sukhas-yai'kānti-kasya ca	For I am the Abode of Brahman, the Immortal and the Immutable, of everlasting Dharma and of Absolute Bliss.
	ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे गुणत्रयविभागयोगो नाम चतुर्दशोऽध्यायः	OM tatsat iti śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyām yogaśāstre śrīkrṣṇārjuna samvāde guṇa-traya-vibhāga-yogo nāma caturdaśo'dhyāyaḥ	Thus, in the Upanishads of the glorious Bhagavad Gita, in the science of the Eternal, in the scripture of Yoga, in the dialogue between Krishna and Arjuna, the 14th discourse ends, entitled "The yoga of gunās (the three moods)".