

श्रीभगवानुवाच

The Blessed Lord said,
śrī-bhagavān uvāca

परं भूयः प्रवक्ष्यामि

Again, I will teach supreme
param̐ bhūyaḥ pravakṣyāmi

ज्ञानानां ज्ञानमुत्तमम्

knowledge, the best of all,
jñānānām̐ jñānam uttamam

यज्ज्ञात्वा मुनयः सर्वे

knowing which all the sages
yaj jñātvā munayaḥ sarve

परां सिद्धिमितो गताः

gained perfection after death.
parām̐ siddhim ito gatāḥ 14.1

इदं ज्ञानमुपाश्रित्य

Gaining this knowledge
idaṁ jñānam upāśritya

मम साधर्म्यमागताः

they attained identity with Me.
mama sādharmaṁ āgatāḥ

सर्गेऽपि नोपजायन्ते

They are not reborn at the world's start,
sarge 'pi nopajāyante

प्रलये न व्यथन्ति च

nor do they suffer at its end.
pralaye na vyathanti ca 14.2

मम योनिर्महद् ब्रह्म

Brahma is My womb.
mama yonir mahad brahma

तस्मिन् गर्भं दधाम्यहम्

There, I place the seed.
tasmin garbham̐ dadhāmy aham

सम्भवः सर्वभूतानां

The birth of all creatures
sambhavaḥ sarva-bhūtānām̐

ततो भवति भारत

comes from that, O Arjuna.
tato bhavati bhārata 14.3

सर्वयोनिषु कौन्तेय

O Arjuna, in all kinds of wombs
sarva-yoniṣu kaunteya

मूर्तयः सम्भवन्ति याः

creatures are born.
mūrtayaḥ sambhavanti yāḥ

तासां ब्रह्म महद्योनिर्

Brahma is their womb
tāsāṁ brahma mahad yonir

अहं बीजप्रदः पिता

and I am their seed-giving father.
ahaṁ bīja-pradaḥ pitā 14.4

सत्त्वं रजस्तम इति

Sattva, rajas and tamas:
sattvaṁ rajas tama iti

गुणाः प्रकृतिसम्भवाः

these gunas are born of nature.
guṇāḥ prakṛti-sambhavāḥ

निबध्नन्ति महाबाहो

O Arjuna, they bind
nibadhnanti mahā-bāho

देहे देहिनमव्ययम्

the eternal being to the body.
dehe dehinam avyayam 14.5

तत्र सत्त्वं निर्मलत्वात्

Sattva, due to its purity,
tatra sattvaṁ nirmalatvāt

प्रकाशकमनामयम्

is radiant and unafflicted.
prakāśakam anāmayam

सुखसङ्गेन बध्नाति

It binds by attachment to happiness
sukha-saṅgena badhnāti

ज्ञानसङ्गेन चानघ

and knowledge, O Arjuna.
jñāna-saṅgena cānagha 14.6

रजो रागात्मकं विद्धि

Rajas consists of passion
rajo rāgātmakam viddhi

तृष्णासङ्गसमुद्भवम्

born of desire and attachment.
tṛṣṇā-saṅga-samudbhavam

तन्निबध्नाति कौन्तेय

O Arjuna, it binds
tan nibadhnāti kaunteya

कर्मसङ्गेन देहिनम्

through attachment to action.
karma-saṅgena dehinam 14.7

तमस्त्वज्ञानजं विद्धि
Tamas, born of ignorance,
tamas tvajñānajaṃ viddhi

मोहनं सर्वदेहिनाम्
deludes all beings.
mohanam sarva-dehinām

प्रमादालस्यनिद्राभिस्
Through error, laziness and sleep
pramādālasya-nidrābhis

तन्निबध्नाति भारत
it binds, O Arjuna.
tan nibadhnāti bhārata 14.8

रजस्तमश्चाभिभूय
Overcoming rajas and tamas,
rajas tamaś cābhibhūya

सत्त्वं भवति भारत
sattva arises, O Arjuna.
sattvaṃ bhavati bhārata

रजः सत्त्वं तमश्चैव
Overcoming sattva and tamas, rajas arises.
rajaḥ sattvaṃ tamaś caiva

तमः सत्त्वं रजस्तथा
Overcoming sattva and rajas, tamas arises.
tamaḥ sattvaṃ rajas tathā 14.10

सत्त्वं सुखे सञ्जयति
Sattva binds one to happiness.
sattvaṃ sukhe sañjayati

रजः कर्मणि भारत
Rajas binds one to action, O Arjuna.
rajaḥ karmaṇi bhārata

ज्ञानमावृत्य तु तमः
Tamas, by covering knowledge,
jñānam āvṛtya tu tamaḥ

प्रमादे सञ्जयत्युत
binds one to error.
pramāde sañjayaty uta 14.9

सर्वद्वारेषु देहेऽस्मिन्
In all the body's senses,
sarva-dvāreṣu dehe 'smin

प्रकाश उपजायते
light arises.
prakāśa upajāyate

ज्ञानं यदा तदा विद्याद्
Then one knows that
jñānam yadā tadā vidyād

विवृद्धं सत्त्वमित्युत
sattva is prevalent.
vivṛddham sattvam ity uta 14.11

लोभः प्रवृत्तिरारम्भः
Greed, activity, doing
lobhaḥ pravṛttir ārambhaḥ

कर्मणामशमः स्पृहा
deeds, disquietude and desire:
karmaṇām aśamaḥ sprhā

रजस्येतानि जायन्ते
these arise when rajas
rajasy etāni jāyante

विवृद्धे भरतर्षभ
is prevalent, O Arjuna.
vivṛddhe bharatarṣabha 14.12

अप्रकाशोऽप्रवृत्तिश्च
Darkness, inactivity,
aprakāśo 'pravṛttiś ca

प्रमादो मोह एव च
error and delusion:
pramādo moha eva ca

तमस्येतानि जायन्ते
these arise when tamas
tamasy etāni jāyante

विवृद्धे कुरुनन्दन
is prevalent, O Arjuna.
vivṛddhe kuru-nandana 14.13

यदा सत्त्वे प्रवृद्धे तु
When sattva is prevalent,
yadā sattve pravṛddhe tu

प्रलयं याति देहभृत्
when one dies
pralayaṁ yāti deha-bhṛt

तदोत्तमविदां लोकान्
the pure realms of the wise
tadottama-vidāṁ lokān

अमलान् प्रतिपद्यते
he reaches.
amalān pratipadyate 14.14

रजसि प्रलयं गत्वा
Dying when rajas is prevalent,
rajasi pralayaṁ gatvā

कर्मसङ्घिषु जायते
one is reborn attached to action.
karma-saṅgiṣu jāyate

तथा प्रलीनस्तमसि
Dying when tamas is prevalent,
tathā pralīnas tamasi

मूढयोनिषु जायते
one is born in lowly wombs.
mūḍha-yoniṣu jāyate 14.15

कर्मणः सुकृतस्याहुः
For good deeds,
karmaṇaḥ sukṛtasyāhuḥ

सात्त्विकं निर्मलं फलम्
the result is pure and sattvika.
sāttvikam nirmalam phalam

रजसस्तु फलं दुःखम्
But the result of rajas is suffering,
rajasas tu phalam duḥkham

अज्ञानं तमसः फलम्
and the result of tamasa is ignorance.
ajñānam tamaśaḥ phalam 14.16

सत्त्वात्सञ्जायते ज्ञानं
From sattva, knowledge arises,
sattvāt sañjāyate jñānam

रजसो लोभ एव च
and from rajas, greed arises.
rajaso lobha eva ca

प्रमादमोहौ तमसो
From tamasa, error, delusion
pramāda-mohau tamaso

भवतोऽज्ञानमेव च
and ignorance arise.
bhavato 'jñānam eva ca 14.17

ऊर्ध्वं गच्छन्ति सत्त्वस्था
Those based in sattva go upwards.
ūrdhvaṁ gacchanti sattvasthā

मध्ये तिष्ठन्ति राजसाः
Those based in rajas remain in the middle.
madhye tiṣṭhanti rājasāḥ

जघन्यगुणवृत्तिस्था
Those based in the lowest guna,
jaghanya-guṇa-vṛttisthā

अधो गच्छन्ति तामसाः
in tamasa, go downwards.
adho gacchanti tāmasāḥ 14.18

नान्यं गुणेभ्यः कर्तारं
The gunas alone engage in action.
nānyam guṇebhyaḥ kartāram

यदा द्रष्टानुपश्यति
When one understands this,
yadā draṣṭānupaśyati

गुणेभ्यश्च परं वेत्ति
knowing what transcends the gunas,
guṇebhyaś ca param vetti

मद्भावं सोऽधिगच्छति
he reaches My state.
mad-bhāvaṁ so 'dhigacchati 14.19

गुणानेतानतीत्य त्रीन्
Transcending the three gunas
guṇān etān atītya trīn

देही देहसमुद्भवान्
which are born of the body,
dehī deha-samudbhavān

जन्ममृत्युजरादुःखैर्
freed from birth, death, and old age,
janma-mṛtyu-jarā-duḥkhair

विमुक्तोऽमृतमश्नुते
one attains immortality.
vimukto 'mṛtam aśnute 14.20

प्रकाशं च प्रवृत्तिं च
Light (sattva), action (rajas),
prakāśam ca pravṛttim ca

मोहमेव च पाण्डव
and delusion (tamas), O Arjuna,
moham eva ca pāṇḍava

न द्वेष्टि सम्प्रवृत्तानि
when present, he does not regret,
na dveṣṭi sampravṛttāni

न निवृत्तानि काङ्क्षति
and when absent, he does not crave.
na nivṛttāni kāṅkṣati 14.22

कैर् लिङ्गैस्त्रीन् गुणानेतान्
Three gunas - what are the signs of
kair liṅgais trīn guṇān etān

अतीतो भवति प्रभो
one who transcends them, O Krishna?
atīto bhavati prabho

किमाचारः कथं चैतांस्
How does he behave? How
kim ācāraḥ katham caitāms

त्रीन् गुणानतिवर्तते
does he transcend the three gunas?
trīn guṇān ativartate 14.21

उदासीनवदासीनो
Remaining detached,
udāsīnavad āsīno

गुणैर्यो न विचाल्यते
he is not disturbed by the gunas.
guṇair yo na vicālyate

गुणा वर्तन्त इत्येवं
Knowing, "The gunas are engaged,"
guṇā vartanta ity evam

योऽवतिष्ठति नेङ्गते
he remains unwavering.
yo 'vatiṣṭhati negate 14.33

समदुःखसुखः स्वस्थः

The same towards pain and pleasure,
sama-duḥkha-sukhaḥ svasthaḥ

समलोष्टाश्मकाञ्चनः

towards dirt, rock or gold,
sama-loṣṭāśma-kāñcanaḥ

तुल्यप्रियाप्रियो धीरस्

towards the pleasant and unpleasant,
tulya-priyāpriyo dhīras

तुल्यनिन्दात्मसंस्तुतिः

towards blame and praise,
tulya-nindātma-saṁstutiḥ 14.24

मां च योऽव्यभिचारेण

He, with unwavering
mām ca yo 'vyabhicāreṇa

भक्तियोगेन सेवते

devotion, worships Me.
bhakti-yogena sevate

स गुणान् समतीत्यैतान्

Transcending the gunas, he
sa guṇān samatītyaitān

ब्रह्मभूयाय कल्पते

can merge in brahman.
brahma-bhūyāya kalpate 14.26

मानापमानयोस्तुल्यस्

The same towards respect and disrespect,
mānāpamānayos tulyas

तुल्यो मित्रारिपक्षयोः

towards friends and enemies,
tulyo mitrāri-pakṣayoḥ

सर्वारम्भपरित्यागी

renouncing all undertakings,
sarvārambha-parityāgī

गुणातीतः स उच्यते

he transcends the gunas.
guṇātītaḥ sa ucyate 14.25

ब्रह्मणो हि प्रतिष्ठाहम्

I am the abode of brahman,
brahmaṇo hi pratiṣṭhāham

अमृतस्याव्ययस्य च

immortal and imperishable,
amṛtasyāvyayasya ca

शाश्वतस्य च धर्मस्य

the abode of eternal dharma
śāśvatasya ca dharmasya

सुखस्यैकान्तिकस्य च

and absolute happiness.
sukhasyaikāntikasya ca 14.27