



**10**

**BHAGWAT GEETA  
14TH CHAPTER**

Have you examined your cloth. How the clothes are made. What are they made up of are they not threads yes. Threads make clothes. If you remove all the threads from a clothe, what remains. Nothing. Have you seen the clay pot. What is that made up of clay. If you remove all the clay from a pot what remains nothing

The entire world is made up of three aspects; Sattva, Rajas and Tamas. These in their original form are invisible. They are not seen by your eyes. You cannot touch them. You cannot hear Gunas through your ears. You cannot taste Guna like salt.

See how BBC, national Geographic channels for making



Note

documentaries of different things the vast universe. They spend a lot of time and a lot of energy to follow animals, birds, plants, insects, etc. Sometimes it takes more than a decade to document the life journey of a small insect. Day and night without blinking their eyes, with very sophisticated cameras, the scientist waits to observe a creature. This kind of passion is needed to know even three Gunas.

Alike human beings, plants also have lives. As you know, the life in the plants is inferred through different activities such as growth, movement, reproduction, and breathing, similarly you have to infer these Gunas through continuous self-observation. To know the vastness and all-pervasive nature of Trigunas, you should grow in life. But, even now you can see and observe about which of the three gunas is predominant in you.

Geeta is one such book which tells about three gunas in detail. It says about how three Trigunas have influence on our thinking, sleeping, eating, behaving, etc. In fact, there is nothing in the world which is not influenced by Gunas because everything is made up of Gunas only.



### OBJECTIVES

After learning this lesson, you will be able to:

- recite the shlokas from the 14th chapter of Bhagavad Gita;
- know the concept of Gunas in brief.



Note

## 10.1 BHAGWAT GEETA 14TH CHAPTER

अथ चतुर्दशोऽध्यायः । गुणत्रयविभागयोगः

शुभम् ॥ १४ ॥

**The Blessed Lord said:**

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।

यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १४-१ ॥

1. I will again declare (to thee) that supreme knowledge, the best of all knowledge, having known which all the sages have gone to the supreme perfection after this life.

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।

सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ १४-२ ॥

2. They who, having taken refuge in this knowledge, attain to unity with Me, are neither born at the time of creation nor are they disturbed at the time of dissolution.

COMMENTARY: In this verse it is knowledge of the Supreme Self that is eulogised by the Lord.



**Note**

मम योनिर्महद् ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।

सम्भवः सर्वभूतानां ततो भवति भारत ॥ १४-३ ॥

3. My womb is the great Brahma; in that I place the germ; thence, O Arjuna, is the birth of all beings!

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता । १४-४ ॥

4. Whatever forms are produced, O Arjuna, in any womb whatsoever, the great Brahma is their womb and I am the seed-giving father.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ १४-५ ॥

5. Purity, passion and inertia—these qualities, O mighty-armed Arjuna, born of Nature, bind fast in the body, the embodied, the indestructible!

**COMMENTARY:** The three Gunas are present in all human beings. None is free from the operation of any one of the three qualities. They are not constant. Sometimes Sattwa predominates and at other times Rajas or Tamas predominates. One should analyse and stand as a witness of these three qualities.

Class-V



Note

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ १४-६ ॥

6. Of these, Sattwa, which from its stainlessness is luminous and healthy, binds by attachment to knowledge and to happiness, O sinless one!

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।

तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ १४-७ ॥

7. Know thou Rajas to be of the nature of passion, the source of thirst (for sensual enjoyment) and attachment; it binds fast, O Arjuna, the embodied one by attachment to action!

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ १४-८ ॥

8. But know thou Tamas to be born of ignorance, deluding all embodied beings; it binds fast, O Arjuna, by heedlessness, sleep and indolence!

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ १४-९ ॥

9. Sattwa attaches to happiness, Rajas to action, O Arjuna, while Tamas, shrouding knowledge, attaches to heedlessness only!



**Note**

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चौव तमः सत्त्वं रजस्तथा ॥ १४-१० ॥

10. Now Sattwa prevails, O Arjuna, having overpowered Rajas and Tamas; now Rajas, having overpowered Sattwa and Tamas; and now Tamas, having overpowered Sattwa and Rajas!

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।

ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ १४-११ ॥

11. When, through every gate (sense) in this body, the wisdom-light shines, then it may be known that Sattwa is predominant.

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।

रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १४-१२ ॥

12. Greed, activity, the undertaking of actions, restlessness, longing—these arise when Rajas is predominant, O Arjuna!

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १४-१३ ॥

13. Darkness, inertness, heedlessness and delusion—these arise when Tamas is predominant, O Arjuna!



Note

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।

तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ १४-१४ ॥

14. If the embodied one meets with death when Sattwa has become predominant, then he attains to the spotless worlds of the knowers of the Highest.

रजसि प्रलयं गत्वा कर्मसङ्घिषु जायते ।

तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १४-१५ ॥

15. Meeting death in Rajas, he is born among those who are attached to action; and dying in Tamas, he is born in the womb of the senseless.

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।

रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १४-१६ ॥

16. The fruit of good action, they say, is Sattwic and pure; the fruit of Rajas is pain, and ignorance is the fruit of Tamas.

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।

प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १४-१७ ॥

17. From Sattwa arises knowledge, and greed from Rajas; heedlessness and delusion arise from Tamas, and ignorance also.



**Note**

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १४-१८ ॥

18. Those who are seated in Sattwa proceed upwards; the Rajasic dwell in the middle; and the Tamasic, abiding in the function of the lowest Guna, go downwards.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।

गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १४-१९ ॥

19. When the seer beholds no agent other than the Gunas, knowing that which is higher than them, he attains to My Being.

COMMENTARY: The seer knows that the Gunas alone are responsible for all actions and He is distinct from them.

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।

जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ १४-२० ॥

20. The embodied one, having crossed beyond these three Gunas out of which the body is evolved, is freed from birth, death, decay and pain, and attains to immortality.



Class-V



Note

वृत्तं मोक्षं च

Arjuna said:

कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।

किमाचारः कथं चौतांस्त्रीन्गुणानतिवर्तते ॥ १४-२१ ॥

21. What are the marks of him who has crossed over the three qualities, O Lord? What is his conduct and how does he go beyond these three qualities.

शुभं कुरुष्व च

The Blessed Lord said:

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।

न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ १४-२२ ॥

22. Light, activity and delusion,—when they are present, O Arjuna, he hates not, nor does he long for them when they are absent!

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।

गुणा वर्तन्त इत्येवं योऽवतिष्ठति नेङ्गते ॥ १४-२३ ॥

23. He who, seated like one unconcerned, is not moved by the qualities, and who, knowing that the qualities are active, is self-centred and moves not,



**Note**

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ १४-२४ ॥

24. Alike in pleasure and pain, who dwells in the Self, to whom a clod of earth, stone and gold are alike, to whom the dear and the unfriendly are alike, firm, the same in censure and praise.

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।

सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ १४-२५ ॥

25. The same in honour and dishonour, the same to friend and foe, abandoning all undertakings—he is said to have crossed the qualities.

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।

स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥ १४-२६ ॥

26. And he who serves Me with unswerving devotion, he, crossing beyond the qualities, is fit for becoming Brahman.

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।

शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ १४-२७ ॥

27. For I am the abode of Brahman, the immortal and the immutable, of everlasting Dharma and of absolute bliss.

**Class-V****Note**

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु

ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

गुणत्रयविभागयोगो नाम चतुर्दशोऽध्यायः ॥ १४ ॥

27. Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the fourteenth discourse entitled:

**“The Yoga of the Division of the Three Gunas”**

**INTEXT QUESTIONS 10.1**

A.

1. कति गुणाः भवन्ति ॥
2. सत्त्व.गुणस्य किं स्वरूपम् ॥
3. ज्ञानम् कस्मात् संजायते ॥
4. मध्ये के तिष्ठन्ति ॥

B. रिक्तस्थानानि पूरयत.

1. यज्ज्ञात्वा मुनयः सर्वे परां ..... गताः ॥
2. रजो ..... विद्धि तृष्णासङ्गसमुद्भवम् ।
3. सर्वद्वारेषु देहेऽस्मिन्प्रकाश ..... ।
4. यदा सत्त्वे प्रवृद्धे तु ..... याति देहभृत् ।
5. रजसस्तु फलं ..... तमसः फलम् ॥



### WHAT HAVE YOU LEARNT

- Three types of Gunas.
- Their nature.
- Essence of 14th chapter of bhagvad Geeta.



Note



### TERMINAL QUESTIONS

1. Describe three Gunas in detail.
2. Write the summary of 14th chapter of Bhagvad Geeta.



### ANSWERS TO INTEXT QUESTIONS

- A.
1. सत्वए रजस् तमसः च
  2. तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
  3. सत्त्वात्
  4. राजसाः
- B. रिक्तस्थानानि पूरयत
1. सिद्धिमितो
  2. रागात्मकं
  3. उपजायते
  4. प्रलयं
  5. दुःखमज्ञानं