
अथ चतुर्दशोऽध्यायः

Chapter 14

श्रीभगवानुवाच

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।

यतात्वा मनुयः सर्वे परां सिद्धिमितो गताः ॥१॥

Śrībhagavān uvāca

param bhūyaḥ pravakṣyāmi
jñānānām jñānam uttamam
yaj jñātvā munayaḥ sarve
parām siddhim ito gatāḥ [1]

Translation — Śrī Bhagavān said, "I shall once again narrate that absolute knowledge which is the quintessence of all knowledge and by knowing which all the sages have attained the ultimate accomplishment."

Exposition — Bhagwan Srikrishna once again narrates - The Time Consciousness which is the consequence of ancient yoga and the stages of Its manifestation; the stages by which the immense mind, a manifestation of the imperishable Brahma-the Time, gets confined in the body; and the stages of its rising above the physical boundaries and becoming emancipated by attaining oneness with the Time by knowing death.

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।

सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥२॥

idam jñānam upāśritya
mama sādharmaḥ āgatāḥ
sarge `pi no `pajāyante
pralaye na vyathanti ca [2]

Translation — Those who take recourse to this knowledge and attain My form of Self Being do not reappear at the dawn of creation and do not get agitated in the event of universal dissolution.

Exposition — Those who do a valorous practice of yoga and become Time Conscious know the true character of the Time by knowing all Its manifestations. By knowing death and becoming free from its fear and uniting with the consciousness of the Time that is immanent in the Conscious Void, they are not again tied with the obligation of birth. Time Conscious great souls are not perplexed at the time of the manifestation of the creation or at the time of its absolute dissolution.

मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।

संभवः सर्वभूतानां ततो भवति भारत ॥३॥

mama yonir mahad brahma
tasmin garbham dadhāmy aham
sambhavaḥ sarvabhūtānām

tato bhavati bhārata [3]

Translation — Oh Bharata! I place the seed in My great infinite Womb. All creatures come into existence through It.

Exposition — There is a prolonged debate amongst the thinkers on this issue. When this creation was not there, this universe was not there, when there was nothing - no real or unreal, what was there at that time? Whence originated this, that appears in the form of the creation?

The great persons who put in a valorous practice of yoga and were able to awaken their dormant consciousness, could know, by concentrating their awakened consciousness upon the consciousness of the Time that is immanent in the Conscious Void, that whatever existed before the manifestation of this creation existed in the Womb of the Time. The Time Itself caused a conception to the Time, and it was the Time Itself that appeared in the form of the creation. It will get destroyed when the spell of Its manifestation is over, which would mean the destruction of the Time by the Time Itself. It is only the Time that will remain at that time. Who else other than a Time Conscious, Sthitaprajna great sage can realize this truth?

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥४॥

sarvayonīsu kaunteya
mūrtayāḥ sambhavanti yāḥ
tāsām brahma mahad yonir
aham bījapradāḥ pitā [4]

Translation — The immense Brahma is the Womb of all embodiments born from all the wombs, and I am the seed-giving Father.

Exposition — Time Itself is the Mother that conceives in its Womb all kinds of embodiments that appear in this creation. And the Time Itself is the Father who impregnates the Time with the form of the creation.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥५॥

sattvam rajas tama iti
gūnāḥ prakṛtisambhavāḥ
nibadhnanti mahābāho
dehe dehinam avyayam [5]

Translation — Oh Mahabaho! The gunas of Sattva¹, Raja² and Tama³ that originate from Prakṛti bind the imperishable life with the embodiment.

Exposition — The great souls whose consciousness is united with the Time can understand that the human mind, the best manifestation of the ultimate

¹ An attribute that arises from spiritual wisdom

² An attribute that arouses passions

³ Synonymous with darkness of ignorance that arouses evil tendencies.

imperishable Brahma, gets confined in the body by virtue of these three gunas, viz. the sattva, the raja and the tama.

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥६॥

tatra sattvam nirmalatvāt
prakāśakam anāmayam
sukhasangena badhnāti
jñānasangena cā 'nagha [6]

Translation — Oh Anagha! Among these, the sattva which is pure, is illuminating and unblemished. It binds with a strong desire of spiritual bliss and wisdom.

Exposition — Time-conscious great persons could comprehend that the sattva guna, one of the three gunas that confine the immense consciousness of the mind to the body, provides an afflatus⁴ to raise the consciousness of the mind above the physical limitations and to know the true character of the Time by awakening all the dormant competencies. It is only the influence of the sattva guna that gives the happiness of the endeavor for spiritual wisdom.

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।

तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥७॥

rajo rāgātmakam viddhi
tṛṣṇāśangasamudbhavam
tan nibadhnāti kaunteya
karmasangena dehinam [7]

Translation — Oh Kounteya! Know the rajoguna, a form of passion, to originate from avarice and attachment. It binds this embodied being with karma.

Exposition — A Sthitaprajna great person realizes by knowing the totality of the correlation of the senses and the awakened mind, that the awakened mind receives experiences by means of the conscious mind that is but its small quotient. Rajoguna is the guna that causes the intellect to have a predilection for the senses. A predilection for the senses entraps the intellect in greed to obtain more and more sensuous objects. This avarice caused by rajoguna itself is said to be responsible for confining the immense consciousness to the body and the organs.

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥८॥

tamas tv ajñānajaṃ viddhi
mohanam sarvadehinām
pramādālasyanidrābhis
tan nibadhnāti bhārata [8]

Translation — Oh Bhārat! Know the tamo-guna that deludes all the embodied beings, to originate from ignorance. It binds with insanity, indolence and sleep.

⁴ Divine impulse, inspiration

Exposition — The influence of the guna that causes most competencies of the mind to become dormant, and the guna that bewilders the immense consciousness of the mind by enveloping it with ignorance; that guna is called as tamoguna by the Sthitaprajna great men.

सत्त्वं सुखे संजयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ।।९।।

sattvam sukhe sañjayati
rajāḥ karmaṇi bhārata
jñānam āvṛtya tu tamaḥ
pramāde sañjayatyuta [9]

Translation — Oh Bhārata! Sattvaguna causes a fixation with happiness, rajoguna with karma (action) and tamoguna leads to insanity by enveloping the wisdom.

Exposition — Sattvaguna inspires to awaken the dormant consciousness and is therefore said to be the giver of bliss. Rajoguna impels to fence the immense consciousness of the mind within the body and the senses and to perform the karma that fosters them. Tamoguna drives the immense consciousness into indolence and induces insanity by causing bewilderment.

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजःसत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ।।१०।।

rajas tamaś cā `bhibhūya
sattvam bhavati bhārata
rajāḥ sattvam tamaś cai `va
tamaḥ sattvam rajas tathā [10]

Translation — Oh Bharat! Sattvaguna overcomes rajoguna and tamoguna, rajoguna overpowers sattvaguna and tamoguna, and tamoguna overwhelms sattvaguna and rajoguna.

Exposition — When a person is inspired with sattvaguna, he oversteps rajoguna and tamoguna. When tamoguna grows in strength by enveloping all the mental competencies, at that time, it is as if sattvaguna and rajoguna are not really there because of being dormant in the consciousness of that person of dormant capacities. When rajoguna that gives preference to the senses as compared to the mind, becomes powerful, it predominates both sattvaguna and tamoguna.

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।

ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ।।११।।

sarvadvāreṣu dehe `smin
prakāśa upajāyate
jñānam yadā tadā vidyāḍ
vivrddham sattvam ity uta [11]

Translation — When all the doors of the body are illuminated by wisdom, it should be inferred that sattvaguna is on the rise at that time.

Exposition — When the knowledge of the primacy of the mind in the correlation of mind and senses, and the knowledge of the immense dormant consciousness of the mind is acquired by means of the body, at that time sattva guna is predominant in the consciousness.

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ।।१२।।
lobhaḥ pravṛttir ārambhaḥ
karmanām aśamaḥ sprhā
rajasy etāni jāyante
vivṛddhe bharatarṣabha [12]

Translation — Oh Bhrata'sre'stha! The predominance of rajoguna creates an initiative for acts that induce greed, disquiet and sensuous longings.

Exposition — An average person, who has a predilection for the senses, remains ignorant of the immensity of the mind. All his initiatives are inspired by a longing to appease the organs. In his hope of achieving satisfaction of the organs, he is entrapped in the transient pleasures when efforts are fruitful, and in the thought of grief when faced with an obstruction. The great wise men see him as being circumscribed by rajoguna in this state.

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनंदन ।।१३।।
aprakāśo `pravṛttiś ca
pramādo moha eva ca
tamasy etāni jāyante
vivṛddhe kurunandana [13]

Translation — Oh Kurunandan! The growth of tama causes darkness, laziness, insanity and bewilderment.

Exposition — A person, most of whose mental competencies are torpid and who has very little awakening even about his body, is stupid, has no common-sense and his entire life is devoted to eating and sleeping. Such a bewildered person appears to the knowers as being embraced by rajoguna.

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमाविदां लोकानमलान्प्रतिपद्यते ।।१४।।
tadā sattve pravṛddhe tu
pralayam yāti dehabhṛt
tado `ttamavidām lokān
amalān pratipadyate [14]

Translation — When an embodied being dies at the height of sattva-guna, he attains the superb, pure worlds of the knowers.

Exposition — When the predominance of sattva-guna in a person inspires him to know his immensity by rising above the physical limitations, then such a person does a valorous practice of yoga and attains Samadhi, and by knowing the true character of death, attains either the unmanifest pure truth that lies beyond

death or the other divine worlds in accordance with the level of his accomplishments after the end of his life.

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥१५॥
rajasi pralayam gatvā
karmasangīsu jāyate
tathā pralīnas tamasi
mūḍhayoniṣu jāyate [15]

Translation — Meeting death in rajoguna, one is born among those, who have a fixation for action. The one who dies in tamoguna is born in stupid embodiments.

Exposition — A person with an especially predominant rajoguna gives a preference to the body and the senses all his life and remains in fear of death. A timid person dominated by rajoguna shows a strong attachment for life at the time of death and is reborn after death amongst rajoguna dominated masses with a narrow mind. The stupid person who consumes his life under the influence of tamoguna does not understand what has happened to him even after his death. A tamoguna dominated person remains in a state of stupor both at the time of death as well as after death, and is reborn among the stupid.

Passionate and evil persons begin to grasp a glimpse of their immensity after facing death and rebirth several times. The moment they catch this reflection, sattvaguna begins to flourish in their life and they proceed in the direction of knowing their immensity.

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥१६॥
karmaṇaḥ sukṛtasyāḥ saṭtvikam nirmalam phalam
rajasas tu phalam duḥkham
ajñānam tamaṣaḥ phalam [16]

Translation — It is said that the fruit of good karma is pious and pure, the fruit of rajas is grief, and that of tamas is ignorance.

Exposition — Effect of yogakarma performed under a pious stimulation is said to enthuse the mind to awaken its dormant immense consciousness in order to know the pure truth of the Time. Karma performed under the influence of rajoguna is effectual in limiting the consciousness to the body and the organs and thereby keeping the person in fear of death for all his life. Such karma become the cause of extreme sorrow at the very thought of the end of life. Those who remain stimulated by tamoguna pass their life in ignorance. Ignorance is invariably the effect of their evil actions.

सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च ।
प्रमादमाहौ तमसो भवतोऽज्ञानमेव च ॥१७॥
sattvāt samjāyate jñānam

rajaso lobha eva ca
pramādamohau tamaso
bhavato 'jñānam eva ca [17]

Translation — Sattvaguna leads to wisdom, rajoguna invariably leads to avarice, and tamoguna causes insanity, bewilderment and ignorance.

Exposition — Sattvaguna provides an afflatus to know the Unknown that lies beyond the physical threshold and that afflatus itself gives rise to wisdom. Rajoguna confines the consciousness to physical limitations and thereby creates a desire for the objects of senses that becomes the cause of great fear and sorrow in the event of death. A person with a dormant consciousness under the influence of tamoguna, being trapped in insanity and delusion, remains in ignorance for a very long time.

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥१८॥
ūrdhvam gacchanti sattvasthā
madhye tiṣṭhanti rājasāḥ
jaghanyagūṇavṛttisthā
adho gacchanti tāmasāḥ [18]

Translation — Those who are disposed to sattva obtain the higher destiny, those in raja remain intermediate, and the tamasi evil ones with vilest tendencies gain the lowest destiny.

Exposition — Those who are driven by sattva, take up a valorous practice of yoga to know the unmanifest Time by awakening their immense consciousness. They develop the capacity to forsake their life by yogic power, and by knowing death by means of the body enjoy immortality by overstepping death.

Those who have a rajas intellect believe in the preeminence of the body and the senses and can not even think of the unmanifest presence beyond the body. Being fear-struck, they can not experience the immensity beyond death even at the time of their death. They are reborn again, getting confined in the physical limitations.

Those who have a tamasik consciousness and do not have even a gleam of the immensity of their mind and of the divinity of the body, execute the vilest of acts for their sadistic satisfaction. They remain in a state of stupor for a long time after their death and on recovering from that stupor after languishing for a long time in hell, are availed of the abject forms of existence like the ghosts and the fiends.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥१९॥
nā 'nyam guṇebhyaḥ kartāram
yadā draṣṭtā 'nupaśyati
guṇebhyaś ca param vetti
madbhāvam so 'dhigacchati [19]

Translation — When a beholder does not behold anything other than the gunas to be the doer and realizes That Which prevails beyond the gunas, he attains My State of Being.

Exposition — When a Sthitaprajana great person becomes Time Conscious by knowing the true character of the Time, at that stage, he notices the predominance of these three gunas in the entire world. He becomes aware that there is nothing other than these three gunas in this world that perform karma. The stimulus for all karma is caused by the influence of these gunas. The great persons who know the true nature of all the three gunas become 'nirguna' beyond the three gunas, and by knowing the true character of the Time, become one with It.

गुणानेतानतीत्य त्रीन्देहि देहसमुद्भवान् ।
जन्ममृत्युजतरादुःखैर्विमुक्तोऽमृतमश्नुते ॥२०॥
gūnān etān atītya trīn
dehī dehasamudbhavān
janmamṛtyujarādūḥkhair
vimukto `mṛtam aśnute [20]

Translation — The embodied being, by overstepping the three gunas (sattva, raja and tama) - the cause of the creation of the embodiment, attains immortality by becoming completely free from birth-death, old age and sorrow.

Exposition — The great person, who can awaken the entire immensity of his mind, goes beyond sattva, raja and tama, and thereby knowing the true character of death and getting rid of all the sorrows of physical limitations through the medium of death, enjoys immortality.

अर्जुन उवाच
कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥२१॥

Arjuna uvāca

kair lingais trīn gūnān etān
atīto bhavati prabho
kimācārah katham cai `tāms
trīn gūnān ativartate [21]

Translation — Arjuna said, "Oh Prabho! What are the signs of him who is well past these gunas? What are his practices? How does he overstep these three gunas?"

श्रीभगवानुवाच
प्रकाशं च प्रवृत्तिं मोहमेव च पाण्डव ।
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥२२॥

Śrībhagavān uvāca

prakāśam ca pravṛttim ca

moham eva ca pāṇḍava
na dveṣṭ sampravṛttāni
na nivṛttāni kāṅkṣati [22]

Translation — Śrībhagavān said, "Pandava, he neither despises the arousal of illumination, activity and delusion nor desires when they cease."

Exposition — The great soul, who has been able to awaken his dormant consciousness in its entire immensity through a valorous practice of yoga, recognizes the entire creation as a manifestation of the unmanifest imperishable Brahma. The Sthitaprajña also knows that the three gunas have originated from the imperishable Brahma Itself. A great soul, who has attained such evenness, neither despises these gunas nor has any desire for them.

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणावर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥२३॥
udāsīnavad āsīno
gūnair yo na vicālyate
gūnā vartanta ity eva
yo `vatisthati ne `ngate [23]

Translation — Seated in resignation, not distracted by the gunas, aware that it is the gunas that are acting, he remains stable and is never shaken.

Exposition — A great person, who knows the true character of the Time that is the basic cause of the creation, by surpassing the stages of yoga, is established beyond the three gunas - sattva, raja and tama. He knows that all karma taking place in this entire creation is inspired by these three gunas. Such a Sthitaprajna great person remains established in the consciousness of the Time that is neutral to the gunas.

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥२४॥
samaduhkhasukhaḥ svasthaḥ
samalōṣṭāśmakāñcanaḥ
tulyapriyāpriyo dhīras
tulyanindātmāsamtutīḥ [24]

Translation — He, who is alike in grief and joy, is self-sufficient, has the same feeling towards dust, stone and gold, is brave, is alike towards the desirable and the undesirable and is equal in criticism and praise.

Exposition — The great person, who remains in self-disposition, knows himself through himself. For him, joy and sorrow, dust and gold, desirable and undesirable, blame and praise are all equal. For such a resolute person, all these separate feelings are separate manifestations of one singular unmanifest presence.

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥२५॥
mānāpamānayos tulyas

tulyo mitrāripakṣayoḥ
sarvārambhaparitāgī
guṇātīṭaḥ sa ucyate [25]

Translation — He, who is even in honor and dishonor, is equal to friends and foes, has given up all initiative, is said to be beyond the gunas.

Exposition — For a Time Conscious great person, honor and dishonor, friends and foes, beginning and end are all equal, being manifestations of one unique presence. Being disposed beyond sattva, raja and tama, he is said to be beyond the gunas.

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥२६॥
mām ca yo 'vyabhicāreṇa
bhaktiyogena sevate
sa guṇān samatītyai 'tān
brahmabhūyāya kalpate [26]

Translation — And he, who serves Me continuously through yoga with an incorruptible devotion, qualifies for union with the Brahma by overstepping these gunas.

Exposition — A great person, who embarks on this ancient path of yoga for awakening the dormant consciousness of the mind for knowing the true character of the Time, awakens the entire consciousness of his mind through a valorous practice of yoga on receiving its advice from a Brahmajna sage. He takes a direct darshan of the truth of the Time and becomes Its devotee by focusing his awakened consciousness into that Truth. That great person, a devotee of the Time, goes far beyond sattva, raja and tama, and attains oneness with the luminance of all luminance, the great brilliant inexhaustible Time.

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥२७॥
brahmaṇo hi pratīṣṭhā 'ham
amṛtasyā 'vyayasya ca
śāśvatasya ca dharmasya
sukhasyai 'kāntikasya ca [27]

Translation — I am the Eternal Law, the Imperishable Brahma, the Immortal, and the foundation of the unique bliss.

Exposition — The luminance of all luminance, the immensely brilliant, inexhaustible Time Itself is the Eternal Law that never withers. It manifests death and retains the entire creation by Its mere small quotient. The one and only joy in this immense world is to know Its true nature.

Thus ends the fourteenth chapter named Guna-traya Vibhag Yoga in the Upanishad of the Shrimadbhagavad Gita, Brahma-Vidhya (the discipline of knowing the Absolute), the yogic scripture, and the dialogue between Arjuna and Lord Krishna.