

CHAPTER 14

Fourteenth chapter named 'Gunatrayavibhaagyoga'

[Shloka 1 to 4: Glory of knowledge and creation of the world through prakriti & purush]

**Shri Bhagavaanuvaa: Param bhuuyah pravakshyaami gyaanaanaam gyaanam uttamam.
Yat gyaatvaa munayah sarve paraam siddhim itah gataah. (Ch.14, shloka 1)**

Gyaanaanaam pravakshyaami param uttamam gyaanam	[Shri God said:] among all the knowledges {created by the seven categories of vidharmi* Brahmins}, [I] narrate Parambrahm* {Parameshvari's (of the Supreme Lord)} most elevated knowledge {of the first Brahmin category}
bhuuyah yaigyaatvaa sarve munayah	once again; after knowing it, {in the previous kalpa* as well,} all the {pondering sages [and]} holy men
gataah paraam siddhim itah	went {to the Abode of Heaven (Vaikunthadhaam) of the world of Vishnu} in the form of the supreme attainment, from this hell {while being alive}.

**Idam gyaanam upaashritya mama saadharmyam aagataah.
Sarge api na upajaayante pralaye na vyathanti ca. (Ch.14, shloka 2)**

Aagataah saadharmyam mama	[The ones] who have attained the characteristics {of viceless [and] egoless Parambrahm} like Me
upaashritya idam gyaanam na upajaayante sarge	after taking the support of this knowledge, {[they] go to heaven of the Golden and Silver [Age, they]} aren't born in {this sorrowful} world
ca na vyathanti pralaye api	and [they] don't become distressed {in the great destruction*} at the end of pralay either, {they just stay happy in most of the births.}

*{The servants of God will stay joyful even at the time of doomsday (qayaamat).} (Quran--)
{'Yogakshemam vahaamyaham'; see chapter 9, shloka 22 of the Gita}

**Mama yonih mahat brahma tasmin garbham dadhaami aham.
Sambhavah sarvabhutaanaam tato bhavati bhaarata. (Ch.14, shloka 3)**

Bhaarata mahadbrahma	O Bhaarata, {the one who is always engaged in the light of advance knowledge [of] the true Gita}! Mahadbrahm ¹ , {the field like womb of Arjuna's chariot in the form of inferior nature}
mama yonih aham dadhaami garbham	is My {mother in the form of} womb {as well}; I place the embryo, {of atom like or point of light seed in the form of knowledge of the soul}
tasmin tatah	in that {inert personality of ling in the form of an imperishable body at the end of the kalpa}. {Because of the rise in the World Father's thinking about his own soul,} through that {womb of advance knowledge with saankhya yoga in the form of complete + explanation},
sarvabhutaanaam bhavati sambhavah	all the living beings {in the form of Rudraaksh, seed form or ancestors} are created {by the Great Brahma through [His] mind in the Purushottam sangamyug*, through the energy of yoga with the Supreme Father Shiva}.

*{'Annaadbhavanti bhutaani', [it means] the living beings of the world of thoughts are created through the food of love of Brahma (with five united heads).} (Gita ch.3, shloka 14)

**Sarvayonishu kaunteya muurtayah sambhavanti yaah.
Taasaam brahma mahat yonih aham bijjapradah pitaa. (Ch.14, shloka 4)**

Kaunteya muurtayah sambhavanti	O son of Kunti! The {physical} personalities {created by nature} that are born
sarvayonishu	in all the species {of different religions of every human being, the deities, the demons and so on}, {the chariot of Arjuna with motherly sanskaars in the form of}
yonih brahm mahat taasaam	womb [of] {the inert [or] bodily element} Brahm {made of 23 imperishable elements himself} is Mahatbrahm (the great element Brahm), the huge {seed of the earth} of all those [personalities].

¹ The greatest element brahm

aham pitaa bijapradah	{In this way, in the <i>Purushottam sangam[yug]</i> [*] ,} I, {the incorporeal Sun of Knowledge, Shiva} am {originally} the Supreme Father, the Giver of the seed of knowledge {through the World Father}.
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[Shloka 5 to 18: Topic of all the three qualities, [i.e.] sat, raj and tam]

**Sattvam rajah tamah iti gunaah prakritisambhavaah.
Nibadhnanti mahaabaaho dehe dehinam avyayam. (Ch.14, shloka 5)**

Mahaabaaho rajah tamah iti gunaah	O the one with long arms {in the form of helpers)! <i>Satvaguna</i> ² , <i>rajo</i> [*] {and} <i>tamoguna</i> , all these three qualities
prakritisambhavaah	that have originated from {the body of this very corporeal Mahadev [*] as well as the forms of} nature {that continue to possess the three qualities according to the time series}
nibadhnanti dehinam dehe	bind the imperishable soul to {the imperishable mass in the form of} the body {[made of] elements} properly.

**Tatra sattvam nirmalatvaat prakaashakam anaamayam.
Sukhasangena badhnaati gyaanasangena ca anagha. (Ch.14, shloka 6)**

Anagha	O sinless! {Bright or white Arjuna! Though the entire world disgraces you or doesn't fail to even defame you,}
tatra nirmalatvaat sattvam	{still, when the truth is revealed} there, {in the Golden <i>Purushottam sangam[yug]</i> ,} because of being pure {through its qualities}, <i>satvaguna</i> ,
prakaashakam anaamayam badhnaati	ca which illuminates the light of knowledge and is free from diseases binds {the Supreme Soul who has become incorporeal from corporeal,
sukhasangena gyaanasangena	{i.e.} Adidev who has become completely <i>satvastha</i> ³ to {the best} attachment to happiness through attachment to knowledge.

**Rajo raagaatmakam viddhi trishnaasangasamudbhavam.
Tat nibadhnanti kaunteya karmasangena dehinam. (Ch.14, shloka 7)**

Kaunteya viddhi rajah raagaatmakam	O Kaunteya! Consider <i>rajoguna</i> in the form of {show off of} passion
trishnaasangasamudbhavam tat nibadhnanti	to have originated from greed {and} attachment {in the hell of dualistic demons created by men}. That { <i>rajoguna</i> } binds
dehinam karmasangena	the {extremely <i>bhogi</i> [*] } soul {which is egotistic about [its] actions} properly because of {gradual} increase in attachment to the actions {of the violent <i>karmendriyaan</i> [*] }.

**Tamah tu agyaanajam viddhi mohanam sarvadehinaam.
Pramaadaalasyanidraabhih tat nibadhnanti bhaarata. (Ch.14, shloka 8)**

Bhaarata tu viddhi tamah	O the one belonging to the dynasty of Vishnu [or King] Bharat! Just consider <i>tamoguna</i> {of the sinful hellish Iron Age}
sarvadehinaam mohanam agyaanajam	that makes all the bodily beings foolish, to have originated from the ignorance {of 'omnipresence' created by Shankaracharya, the one who commences the Iron Age}.
tat nibadhnanti	{According to the imperishable drama} that { <i>tamoguna</i> } completely binds {the soul that has become extremely <i>bhogi</i> to the horrible hell}
pramaadaalasyanidraabhih	through carelessness, laziness {and} sleep {because of dilatory trait in the demonic Iron Age}.

**Sattvam sukhe sanjayati rajah karmani bhaarata.
Gyaanam aavriya tu tamah pramaade sanjayati uta. (Ch.14, shloka 9)**

Bhaarata sattvam sukhe rajah	O the one belonging to the dynasty of [King] Bharat! {Heavenly} <i>satvaguna</i> [engages the bodily beings] in happiness [and] <i>rajoguna</i>
sanjayati karmani tu tamah aavriya	engages [them] in the actions {of corrupt <i>karmendriya</i> through attraction towards the body from the Copper Age}; but <i>tamoguna</i> {rapidly} covers
gyaanam sanjayati pramaade uta	{even} the knowledge {of the Iron Age kings like Prithviraj properly, through constant fire of lust} [and] makes [them] careless too.

² The quality of *satva*: goodness, purity, trueness, genuineness etc.

³ Stable in the quality of *satva*

**Rajah tamashca abhibhuuya sattvam bhavati bhaarata.
Rajah sattvam tamashcaiva tamah sattvam rajah tathaa. (Ch.14, shloka 10)**

Bhaarata bhavati sattvam	O Bhaarata! {In the Golden and Silver Age heaven, the pleasure of <i>saatvik gyaanendriyaan</i> } creates <i>satvaguna</i>
abhibhuuya rajah ca tamah	by suppressing <i>rajo</i> and <i>tamoguna</i> . {In the Copper [Age] of the dualistic religious fathers, the pleasure of corrupt <i>karmendriya</i> [increases]}
rajah sattvam ca tamah tathaa	<i>rajoguna</i> {by suppressing} <i>satva</i> and <i>tamoguna</i> and {because of the intensity of the fire of lust in the sinful Iron Age,}
sattvam rajah eva tamah	{the excited mind suppresses} <i>satva</i> and <i>rajo</i> [and] just {increases} <i>tamoguna</i> {by means of the temporary pleasure of wasting [energy] of all the <i>indriyaan</i> }.

**Sarvadvareshu dehe asmin prakaashah upajaayate.
Gyaanam yadaa tadaa vidyaat vivridham sattvam iti uta. (Ch.14, shloka 11)**

Yadaa prakaashah gyaanam upajaayate	When the light of {advance} knowledge {of the only true Gita} is generated {through churning}
sarvadvareshu asmin dehe tadaa iti vidyaat uta	in all the gate {[like] <i>indriyaan</i> } of this body {which discharges dirt}, {certainly} know that definitely,
sattvam vivridham	<i>satvaguna</i> has especially increased {for the new Golden Age world of Brahma's children in the shooting of <i>Purushottam sangamyug</i> }.

**Lobhah pravrittih aarambhah karmanaam ashamah sprihaa.
Rajasi etaani jaayante vivridhe bharatarshabha. (Ch.14, shloka 12)**

Bharatarshabha rajasi vivridhe	O the best {hero} in the dynasty of [King] Bharat! {Because of gradually falling by [enjoying] the pleasure of <i>gyaanendriyaan</i> * in the 2500 years of heaven in the Golden and Silver Age,} when <i>rajoguna</i> especially increases,
etaani aarambhah lobhah karmanaam	<i>pravrittih</i> all these [things like] the beginning of the tendency of greed in actions {of the Muslim demons from the end of the middle of the Copper Age},
sprihaa ashamah jaayante	desire [and] restlessness are {just} created {through rapidity in the activities of corrupt <i>indriyaan</i> }.

**Aprakaashah apravrittishca pramaadah moha eva ca.
Tamasi etaani jaayante vivridhe kurunandana. (Ch.14, shloka 13)**

Kurunandana	O {Prahlaad,} the giver of joy to {even such} Kurus (Kauravas), {the descendants of king [named] Kuru who is proud of <i>karmendriyaan</i> }!
tamasi vivridhe pramaadah	When <i>tamoguna</i> especially increases {in the Iron Age}, {because of} carelessness {in the elevated actions themselves},
etaani aprakaashah ca apravrittishca mohah	all these {bad traits [like] deep} darkness of ignorance {in the path of life and disinterest {in acts of benefit} and {bodily or mental} attachment
eva jaayante	{especially towards our own body, relatives and things [related to the body]}, are just created {in the <i>taamasi</i> *, sinful Iron Age}.

**Yadaa sattve pravridhe tu pralayam yaati dehabhrit.
Tadaa uttamavidaam lokaan amalaan pratipadyate. (Ch.14, shloka 14)**

Yadaa dehabhrit yaati pralayam	{At the end of the <i>kalpa</i> ,} when a bodily being {child of Brahma} attains great death {in great destruction} at the time of <i>pralay</i>
pravridhe sattve tu tadaa pratipadyate	after an extreme rise of <i>satvaguna</i> {of Brahminism through yoga}, then {he} has {birth in the divine generations}
amalaan lokaan vidaam uttama	of the pure {heavenly} worlds of the ones who know the <i>Purushottam</i> {from the <i>Purushottam sangam[yug]</i> itself}.

**Rajasi pralayam gatvaa karmasangishu jaayate.
Tathaa praliinah tamasi muurhayonishu jaayate. (Ch.14, shloka 15)**

Gatvaa pralayam jaayate	After attaining great death in the <i>rajoguni</i> stage at the time of <i>pralay</i> , {according to the very nature in the Confluence Age shooting,} [he] is born
karmasangishu	among the ones with attachment to the actions {full of violence through the corrupt <i>karmendriya</i> of the dualistic Copper Age demons},

<i>tathaa praliinah tamasi</i>	similarly, the one who has attained great death {among the people with} <i>tamoguni</i> ⁴ {nature in the shooting period of the Confluence Age}
<i>jaayate muurhayonishu</i>	is born among {adulterous} demons with {the Iron Age} foolish intellect {according to exactly the same shooting in every kalpa}.

***Karmanah sukritasya aahuh saattvikam nirmalam phalam.
Rajasah tu phalam dukham agyaanam tamasah phalam. (Ch.14, shloka 16)***

<i>Nirmalam saattvikam phalam</i>	{Heavenly <i>satvapradhaan</i> * Golden Age or <i>satva saamaanya</i> * Silver [Age]} pure [and] <i>saatvik</i> fruits
<i>aahuh sukritasya karmanah tu</i>	are called [the fruits] of good actions {as a result of the Confluence Age noble deeds of the elevated actions of the service for the <i>Rudra gyaan yagya</i> }; but
<i>phalam rajasah dukham</i>	the fruit {of} <i>raajasi</i> {actions created through the violent rule among the dualistic religious followers of the Copper [Age]} is sorrow.
<i>agyaanam phalam tamasah</i>	{Deep darkness of} ignorance {with the trait of foolishness} is the fruit of <i>taamasi</i> {& adulterated actions of the sinful Iron Age}.

***Sattvaat sanjaayate gyaanam rajaso lobha eva ca.
Pramaadamohau tamaso bhavatah agyaanam eva ca. (Ch.14, shloka 17)***

<i>Gyaanam sattvaat ca lobha eva sanjaayate</i>	The power of intelligence {to judge [and take] decision} [is created] through the [quality of] <i>satva</i> and greed, {longing and eager desire} alone is created
<i>rajasah eva agyaanam ca pramaadamohau</i>	through <i>rajoguna</i> . Only ignorance and carelessness and foolishness {in the form of ' <i>krodhaatbhavati sammohah</i> ' (Gita ch.2, shloka 63)}
<i>bhavatah tamaso</i>	are created through {the intellect full of} <i>tamoguna</i> {generated from the Iron Age adulteration}.

***Urdhvam gacchanti sattvasthaa madhye tishthanti raajasaah.
Jaghanya gunavrittisthaa adho gacchanti taamasaah. (Ch.14, shloka 18)***

<i>Sattvasthaah gacchanti urdhvam</i>	{At the end of the <i>kalpa</i> on the earth, the people who have} stabilized in <i>satvaguna</i> go above, {in the high stage, to the Golden and Silver [Age] abode of heaven},
<i>raajasaah tishthanti madhye</i>	the <i>rajoguni</i> * [people] settle in the middle, {[i.e.] the abode of hell created by men in the Copper Age}.
<i>taamasaah gunavrittisthaah</i>	{And} the {decrepit} <i>taamasi</i> people {equal to animals with demonic attitude,} who have stabilized in the {violent} traits [and] vibrations
<i>jaghanya gacchanti adhah</i>	{of} grievous {sinners,} go downwards {to the intolerable torments of horrible hell in the Iron Age}.

[Shloka 19 to 27: Method of attaining God and signs of men who are beyond the qualities]

***Na anyam gunebhyah kartaaram yadaa drashtaa anupashyati.
Gunebhyashca param vetti madbhaavam sah adhigacchati. (Ch.14, shloka 19)***

<i>Yadaa drashtaa naanupashyati anyam kartaaram</i>	When the observer doesn't see any other {superior or inferior living being} as the doer {[of something] good or bad}
<i>gunebhyah ca vetti param</i>	except {the <i>sat</i> *, <i>raj</i> etc.} qualities {in nature} and knows the Supreme + Soul, {the hero of the stage like world who has become equal to Shiva,} who is beyond
<i>gunebhyah sah</i>	the combination of qualities {in the inert nature that transforms gradually according to the ages}, {then} he
<i>adhigacchati madbhaavam</i>	{certainly} attains My {always <i>satvastha</i> } quality {of the Light of Shiva just in the Golden <i>Purushottam sangamyug</i> to a greater or a lesser extent}.

***Gunaan etaan atiitya triin dehii dehasamudbhavaan.
Janmamrityujaraadukhah vimuktah amritam ashnute. (Ch.14, shloka 20)***

<i>Dehii atiitya etaan triin gunaan</i>	{In the <i>Purushottam sangam</i> [yug],} the {star like point} soul crosses all these three qualities {[like] <i>satva</i> and so on, one by one in a reverse direction}
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⁴ Those with *tamo* quality

dehasamudbhavaan ashnute amritam	that are created through the body [and] enjoys the immortal position {in 1 [generation] beyond the celestial degrees + 20 generations bound in celestial degrees of deities}
vimuktah janmamrityujaraadukhah	after becoming properly liberated from {many [kinds of]} sorrow of birth, death, old age etc.

**Arjuna uvaac: Kaih lingaih triin gunaan etaan atiitah bhavati prabho.
Kimaacaarah katham ca etaan triin gunaan ativartate. (Ch.14, shloka 21)**

Prabho kaih lingaih bhavati atiitah	[Arjuna said:] O Lord! {A man endowed with} what characteristics goes beyond
etaan triin gunaan kim aacaarah	these three qualities {of inert bodily nature}? How is {his} behavior {in the Purushottam sangamyug}
ca katham ativartate etaan triin gunaan	and how does he cross all these three qualities {in nature together through purushaarth while living in this very world}?

**Shri Bhagavaanuvaac: Prakaasham ca pravrittim ca moham eva ca paandava.
Na dveshti sampravrittaani na nivrittaani kaankshati. (Ch.14, shloka 22)**

Paandava eva sampravrittaani	[Shri God said:] O {Arjuna,} the son of {Shiva, the Leader of pilgrimages in the form of} Panda [or] Pandu! Despite the creation of
prakaasham ca pravrittim ca	light {of the Suryavanshi soul of satvaguni ⁵ Vivasvat} and involvement {in actions with rajo[guna] of vidharmis from the dualistic Copper [Age]} and
moham na dveshti ca na kaankshati	foolishness {because of the Iron Age taamas (darkness, ignorance etc.)}, {the one who} neither hates {such ones} nor does [he] {ever} desire [anything]
nivrittaani	{even in the shooting of the Purushottam sangamyug} on being refrained {from their company, by becoming 'saakshi drishtaa nirguno kevalah ⁶ ' in this way},

**Udaasiinavat aasiinah gunaih yah na vicaalyate.
Gunaa vartanta iti eva yah avatishthati na ingate. (Ch.14, shloka 23)**

Aasiinah udaasiinavat yah na vicaalyate	while being [impartial] like a neutral, the one who doesn't shake
gunaih yah na ingate	because of {these raj [and] tam} qualities {created by Maya that are merged or emerged in nature and} the one who {never} wavers
iti gunaiva	{in his purushaarth under [any] circumstance considering} that {the illusive (mayaavi) three} qualities {[like] satva, raj etc.} themselves
vartanta avatishthati	{always} rotate {consecutively in the four ages as well}; [the one who] remains stable {properly with a saatvik intellect like Himavaan ⁷ , Yudhishtira ⁸ },

**Samadukhasukhah svasthah samaloshtaashmakaanah.
Tulyapriyaapriyo dhiirah tulyanindaatmasanstutih. (Ch.14, shloka 24)**

Svasthah samadukhasukhah	{the one who} is stable in the self, {in the point of light soul like Sadaa Shiva}, in happiness and sorrow {of the hellish world}
samoshtaashmakaanah tulyapriyaapriyah	[the one who] has an equal vision for {anything like} soil, stone [or] gold, [the one who is] {free from attachment, hatred [and]} uniform in pleasant [and] unpleasant [events],
dhiirah tulyanindaatmasanstutih	[the one who] is patient {in happiness [and] sorrow which comes and goes}. [The one who] stays uniform in his defamation [and] praise,

**Maanaapamaanayoh tulyah tulyah mitraaripakshayoh.
Sarvaarambhaparityaagii gunaatiitah sa ucyate. (Ch.14, shloka 25)**

Maanaapamaanayostulyah tulyah mitraaripakshayoh	{the one who} is uniform in [his] honour and dishonour, [and] is {always} equal to both the parties, [i.e.] friends and foes {who keep changing};
sarvaarambhaparityaagii	{except [the actions for] yagya} [the one who] has completely renounced all the actions {that bind [us] to the worldly bondages};
sa ucyate gunaatiitah	he is said to be {equal to Vishnu, the resident of vaikunth*} beyond the combination of qualities. {Gita ch.2, shloka 45 & ch.3, shloka 9}

⁵ Having the quality of satva: trueness, genuineness, honesty, sincerity etc.

⁶ A detached observer is completely the one without [any] qualities

⁷ The king of all the mountains; the father of Parvati

⁸ The eldest brother among the Pandavas

**Maam ca yah avyabhicaarena bhaktiyogena sevate.
Sa gunaan samatiitya etaan brahmabhuuyaaya kalpate. (Ch.14, shloka 26)**

Ca yah sevate maam avyabhicaarena bhakti	And the one who does service of Me, {Shivbaba, the Father of Rudra gyaan yagya} with an unadulterated feeling {of 'maamekam (Me alone)
yogena sa samatiitya etaan gunaan	{by} always} being absorbed in yoga, he completely crosses these {difficult to cross} qualities {of nature very easily through shrimat}
kalpate brahmabhuuyaaya	{and} is worthy of [attaining] {the always satvastha [and] the only} Parambrahm {who faces upwards};

**Brahmano hi pratishthaa aham amritasya avyayasya ca.
Shaashvatasya ca dharmasya sukhasya ekaantikasya ca. (Ch.14, shloka 27)**

Hi aham pratishthaa avyayasya brahmanah	because I, {Shiva + Baba alone} am the {sole} honour of imperishable Parambrahm {here, [in] the Purushottam sangam[yug]},
ca amritasya ca shaashvatasya dharmasya	and the immortal world {of heaven} and the eternal {True Ancient Deity} Religion {in the Iron Age too,}
ca ekaantikasya sukhasya	and extreme {super sensuous} joy {of Vishnu in the entire world of 84 births}.

Note: The meanings of * marked words are available in the Hindi-English glossary.