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Dialogue between the  
Vyādha & Brāhmana:  
**Sattva Guna leads  
to Enlightenment**

Āranyaka Parva  
Chapter 203

Swami Tadatmananda  
Arsha Bodha Center

ब्राह्मण उवाच

The brahmana said,  
brāhmaṇa uvāca

सत्त्वस्य रजसश्चैव

About sattva, rajas,  
sattvasya rajasaś caiva

तमसश्च यथातथम् ।

and tamas, as to their natures,  
tamasaś ca yathā-tatham

गुणांस्तत्त्वेन मे ब्रूहि

explain these gunas to me truly  
guṇāṃs tattvena me brūhi

यथावदिह पृच्छतः ॥

as requested.

yathāvad iha pṛcchataḥ (203.2)

व्याध उवाच

The butcher said,  
vyādha uvāca

मोहात्मकं तमस्तेषां

Among them, tamas causes delusion,  
mohātmakam tamas teṣām

रज एषां प्रवर्तकम् |

rajas causes activity,  
raja eṣām pravartakam

प्रकाशबहुलत्वाच्च

and because of its brightness,  
prakāśa-bahulatvāc ca

सत्त्वं ज्याय इहोच्यते ||

sattva is said to be best.  
sattvaṁ jyāya ihocyate (203.4)

अविद्याबहुलो मूढः

Quite ignorant, deluded,  
avidyā-bahulo mūḍhaḥ

स्वप्नशीलो विचेतनः |

sleepy, inattentive,  
svapna-śīlo vicetanaḥ

दुर्दृशीकस्तमोध्वस्तः

unwatchful, lost in darkness,  
durdrśīkas tamo-dhvastah

सक्रोधस्तामसोऽलसः ||

angry and lazy is one under the influence of tamas.  
sakrodhas tāmaso 'lasaḥ (203.5)

प्रवृत्तवाक्यो मन्त्री च

Talkative, thoughtful,  
pravṛtta-vākyo mantrī ca

योऽनुराग्यभ्यसूयकः |

empathetic, free from envy,  
yo 'nurāgy abhyasūyakaḥ

विवित्समानो विप्रर्षे

inquisitive, (O brahmana)  
vivitsamāno viprarṣe

स्तब्धो मानी स राजसः ||

stubborn and proud is one under the influence of rajas.  
stabdho mānī sa rājasaḥ (203.6)

प्रकाशबहुलो धीरो

Brilliant, patient,  
prakāśa-bahulo dhīro

निर्विवित्सोऽनसूयकः |

dispassionate, free from envy  
nirvivitso 'nasūyakaḥ

अक्रोधनो नरो धीमान्

and anger, wise,  
akrodhano naro dhīmān

दान्तश्चैव स सात्त्विकः ||

and self-controlled is one under the influence of sattva.  
dāntaś caiva sa sāttvikaḥ (203.7)

सात्त्विकस्त्वथ सम्बुद्धो

Due to sattva guna, person learns  
sāttvikas tvatha sambuddho

लोकवृत्तेन क्लिश्यते ।

when afflicted by worldly activities.  
loka-vṛttena kliśyate

यदा बुध्यति बोद्धव्यं

When he has learned this lesson,  
yadā budhyati boddhavyaṁ

लोकवृत्तं जुगुप्सते ॥

he rejects worldly activities.  
loka-vṛttaṁ jugupsate (203.8)

वैराग्यस्य हि रूपं तु

Then dispassion  
vairāgyasya hi rūpaṁ tu

पूर्वमेव प्रवर्तते ।

begins to arise,  
pūrvam eva pravartate

मृदुर्भवत्यहङ्कारः

his ego becomes softened,  
mṛdur bhavaty ahaṅkāraḥ

प्रसीदत्यार्जवं च यत् ॥

and simplicity shines forth.  
prasīdaty ārjavaṁ ca yat (203.9)

चित्तस्य हि प्रसादेन

Due to the purity of his mind,  
cittasya hi prasādena

हन्ति कर्म शुभाशुभम् ।

he becomes free from good and bad karma.  
hanti karma śubhāśubham

प्रसन्नात्मात्मनि स्थित्वा

Remaining fulfilled in the Self,  
prasannātmātmani sthitvā

सुखमानन्त्यमश्रुते ॥

he enjoys uninterrupted happiness.  
sukham ānantyam aśnute (203.35)

लक्षणं तु प्रसादस्य

The sign of mental purity  
lakṣaṇaṁ tu prasādasya

यथा तृप्तः सुखं स्वपेत् ।

is being content like in blissful sleep  
yathā tṛptaḥ sukhaṁ svapet

निवाते वा यथा दीपो

or being like a lamp in a windless place  
nivāte vā yathā dīpo

दीप्येत्कुशलदीपितः ॥

with a well-trimmed wick shining brightly.  
dīpyet kuśala-dīpitaḥ (203.36)

प्रदीप्तेनेव दीपेन

Like with a bright lamp,  
pradīpteneva dīpena

मनोदीपेन पश्यति |

he sees with the light of his mind.  
mano-dīpena paśyati

दृष्ट्वात्मानं निरात्मानं

Having discovered atma free from attributes,  
dṛṣṭvātmānaṃ nirātmānaṃ

तदा स तु विमुच्यते ||

he becomes liberated.  
tadā sa tu vimucyate (203.38)

परित्यजति यो दुःखं

One who transcends pain  
parityajati yo duḥkhaṃ

सुखं चाप्युभयं नरः |

and happiness - both -  
sukhaṃ cāpy ubhayaṃ naraḥ

ब्रह्म प्राप्नोति सोऽत्यन्तम्

he reaches brahman,  
brahma prāpnoti so 'tyantam

असङ्गेन च गच्छति ||

becoming utterly detached.  
asaṅgena ca gacchati (203.50)