

अर्जुन उवाच
Arjuna said,
arjuna uvāca

ये शास्त्रविधिमुत्सृज्य
Those who ignore scripture
ye śāstra-vidhim utsrjya

यजन्ते श्रद्धयान्विताः
yet worship with faith,
yajante śraddhayānvitāḥ

तेषां निष्ठा तु का कृष्ण
O Krishna, are they established
teṣāṃ niṣṭhā tu kā kṛṣṇa

सत्त्वमाहो रजस्तमः
in sattva, rajas, or tamas?
sattvam āho rajas tamaḥ 17.1

श्रीभगवानुवाच
The Blessed Lord said,
śrī-bhagavān uvāca

त्रिविधा भवति श्रद्धा
Faith is of three kinds
trividhā bhavati śraddhā

देहिनां सा स्वभावजा
depending on one's nature -
dehinām sā svabhāvajā

सात्त्विकी राजसी चैव
sattvic, rajasic and
sāttvikī rājasī caiva

तामसी चेति तां शृणु
tamasic. Hear about them.
tāmasī ceti tāṃ śṛṇu 17.2

सत्त्वानुरूपा सर्वस्य

According to everyone's nature
sattvānurūpā sarvasya

श्रद्धा भवति भारत

is faith, O Arjuna.

śraddhā bhavati bhārata

श्रद्धामयोऽयं पुरुषो

A person is made by faith.

śraddhā-mayo 'yaṁ puruṣo

यो यच्छ्रद्धः स एव सः

As is one's faith, so is he.

yo yac chraddhaḥ sa eva saḥ 17.3

अशास्त्रविहितं घोरं

Unprescribed, terrible

aśāstra-vihitaṁ ghoram

तप्यन्ते ये तपो जनाः

penances are done by people

tapyante ye tapo janāḥ

दम्भाहङ्कारसंयुक्ताः

filled with hypocrisy, pride,

dambhāhaṅkāra-samyuktāḥ

कामरागबलान्विताः

desire, passion and obstinacy.

kāma-rāga-balānvitāḥ 17.5

यजन्ते सात्त्विका देवान्

Sattvic people worship the gods.

yajante sātṭvikā devān

यक्षरक्षांसि राजसाः

Rajasic people worship spirits and demons.

yakṣa-rakṣāṁsi rājasāḥ

प्रेतान् भूतगणांश्चान्ये

The dead and ghosts,

pretān bhūta-gaṇāṁś cānye

यजन्ते तामसा जनाः

tamasic people worship.

yajante tāmasā janāḥ 17.4

कर्षयन्तः शरीरस्थं

They torture their bodies

karṣayantaḥ śarīrastham

भूतग्राममचेतसः

made of elements.

bhūta-grāmam acetasaḥ

मां चैवान्तःशरीरस्थं

They also torture Me in their bodies.

māṁ caivāntaḥ śarīrastham

तान् विद्ध्य आसुरनिश्चयान्

Know them to be demonic.

tān viddhy āsura-niścayān 17.6

आहारस्त्वपि सर्वस्य
Food for people
āhāras tvapi sarvasya

त्रिविधो भवति प्रियः
is of three kinds.
trividho bhavati priyaḥ

यज्ञस्तपस्तथा दानं
So is sacrifice, penance and charity.
yajñas tapas tathā dānam

तेषां भेदमिमं शृणु
Listen to their distinctions.
teṣāṃ bhedaṃ imam śṛṇu 17.7

कट्वम्ललवणात्युष्ण
Bitter, sour, salty, hot,
kaṭvamla-lavaṇātyuṣṇa-

तीक्ष्णरूक्षविदाहिनः
harsh, astringent, burning,
tīkṣṇa-rūkṣa-vidāhinaḥ

आहारा राजसस्येष्टा
are foods of rajasic people
āhārā rājasasyeṣṭā

दुःखशोकामयप्रदाः
that cause pain, suffering and illness.
duḥkha-śokāmaya-pradāḥ 17.9

आयुःसत्त्वबलारोग्य
Giving life, goodness, strength, health,
āyuh-sattva-balārogya-

सुखप्रीतिविवर्धनाः
happiness and pleasure,
sukha-prīti-vivardhanāḥ

रस्याः स्निग्धाः स्थिरा हृद्या
savory, moist, substantial, and pleasant
rasyāḥ snigdḥāḥ sthirā hr̥dyā

आहाराः सात्त्विकप्रियाः
are foods of sattvic people.
āhārāḥ sāttvika-priyāḥ 17.8

यातयामं गतरसं
Stale, tasteless,
yāta-yāmaṃ gata-rasaṃ

पूति पर्युषितं च यत्
putrid, leftover,
pūti paryuṣitaṃ ca yat

उच्छिष्टम् अपि चामेध्यं
unclean and impure
ucchiṣṭam api cāmedhyaṃ

भोजनं तामसप्रियम्
are foods of tamasic people.
bhojanaṃ tāmasa-priyam 17.10

अफलाकाङ्क्षिभिर्यज्ञो

Without desiring the fruits,
aphalākāṅkṣibhir yajño

विधिदृष्टो य इज्यते

offering as prescribed,
vidhi-dṛṣṭo ya ijyate

यष्टव्यमेवेति मनः

thinking, "This is to be offered,"
yaṣṭavyam eveti manaḥ

समाधाय स सात्त्विकः

such sacrifice is sattvic.
samādhāya sa sāttvikaḥ 17.11

विधिहीनमसृष्टान्नं

Unprescribed, not offering food,
vidhi-hīnam asṛṣṭānnaṁ

मन्त्रहीनमदक्षिणम्

without mantras or gifts,
mantra-hīnam adakṣiṇam

श्रद्धाविरहितं यज्ञं

lacking faith, such sacrifice
śraddhā-virahitaṁ yajñaṁ

तामसं परिचक्षते

is considered tamasic.
tāmasaṁ paricakṣate 17.13

अभिसन्धाय तु फलं

For the fruits of worship
abhisandhāya tu phalaṁ

दम्भार्थमपि चैव यत्

or to show off,
dambhārtham api caiva yat

इज्यते भरतश्रेष्ठ

O Arjuna, such offering
ijyate bharata-śreṣṭha

तं यज्ञं विद्धि राजसम्

is rajasic sacrifice.
taṁ yajñaṁ viddhi rājasam 17.12

देवद्विजगुरुप्राज्ञ

Worship of gods, twice-born, gurus and sages,
deva-dvija-guru-prājña-

पूजनं शौचमार्जवम्

purity, sincerity,
pūjanaṁ śaucam ārjavam

ब्रह्मचर्यमहिंसा च

chastity and harmlessness
brahmacaryam ahimsā ca

शारीरं तप उच्यते

is called physical penance.
śārīraṁ tapa ucyate 17.14

अनुद्वेगकरं वाक्यं

Untroubling speech that is
anudvega-karam vākyaṃ

सत्यं प्रियहितं च यत्

truthful, pleasing and helpful,
satyaṃ priya-hitam ca yat

स्वाध्यायाभ्यसनं चैव

also scriptural study and recitation
svādhyāyābhyasanam caiva

वाङ्मयं तप उच्यते

is called oral penance.

vāṅ-mayaṃ tapa ucyate 17.15

श्रद्धया परया तप्तं

Performed with great faith,
śraddhayā parayā taptam

तपस्तत् त्रिविधं नरैः

these three kinds of penance
tapas tat trividham naraiḥ

अफलाकाङ्क्षिभिर्युक्तैः

done by detached, meditative people
aphalākāṅkṣibhir yuktaiḥ

सात्त्विकं परिचक्षते

are considered sattvic.

sāttvikam paricakṣate 17.17

मनःप्रसादः सौम्यत्वं

Calmness, gentleness,
manaḥ-prasādaḥ saumyatvaṃ

मौनमात्मविनिग्रहः

silence, self-control,
maunam ātma-vinigrahaḥ

भावसंशुद्धिरित्येतत्

and purity of heart
bhāva-saṃśuddhir ity etat

तपो मानसमुच्यते

is called mental penance.

tapo mānasam ucyate 17.16

सत्कारमानपूजार्थं

For honor, respect and reverence,
satkāra-māna-pūjārtham

तपो दम्भेन चैव यत्

penance pompously
tapo dambhena caiva yat

क्रियते तदिह प्रोक्तं

performed is considered
kriyate tad iha proktam

राजसं चलमध्रुवम्

rajasic, being brief and casual.

rājasam calam adhravam 17.18

मूढग्राहेणात्मनो यत्
By a deluded person,
mūḍha-grāheṇātmano yat

पीडया क्रियते तपः
painful penance performed for oneself
pīḍayā kriyate tapaḥ

परस्योत्सादनार्थं वा
or to hurt someone
parasyotsādanārtham vā

तत्तामसमुदाहृतम्
is considered tamasic.
tat tāmasam udāhṛtam 17.19

यत्तु प्रत्युपकारार्थं
To get something in return
yat tu pratyupakārārtham

फलमुद्दिश्य वा पुनः
or for the sake of the fruits,
phalam uddiśya vā punaḥ

दीयते च परिक्लिष्टं
or given reluctantly,
dīyate ca parikliṣṭam

तद्दानं राजसं स्मृतम्
such charity is considered rajasic.
tad dānam rājasam smṛtam 17.21

दातव्यमिति यद्दानं
Thinking, "This is to be given,"
dātavyam iti yad dānam

दीयतेऽनुपकारिणे
charity provided, not in exchange,
dīyate 'nupakāriṇe

देशे काले च पात्रे च
to a worthy person at a good place and time,
deśe kāle ca pātre ca

तद्दानं सात्त्विकं स्मृतम्
is considered sattvic.
tad dānam sāttvikam smṛtam 17.20

अदेशकाले यद्दानम्
At the wrong place or time, charity
adeśa-kāle yad dānam

अपात्रेभ्यश्च दीयते
given to the undeserving
apātrebhyaś ca dīyate

असत्कृतमवज्ञातं
with scorn and disrespect
asat-kṛtam avajñātam

तत्तामसमुदाहृतम्
is considered tamasic.
tat tāmasam udāhṛtam 17.22

ओं तत्सदिति निर्देशो

The invocation, "om tat sat"
om̐ tat sad iti nirdeśo

ब्रह्मणस्त्रिविधः स्मृतः

is considered threefold.
brahmaṇas tri-vidhaḥ smṛtaḥ

ब्राह्मणास्तेन वेदाश्च

With that invocation, rituals, prayers,
brāhmaṇās tena vedāś ca

यज्ञाश्च विहिताः पुरा

and sacrifices were ordained long ago.
yajñāś ca vihitāḥ purā 17.23

तदित्यनभिसन्धाय

By uttering "tat" with detachment,
tad ity anabhisandhāya

फलं यज्ञतपःक्रियाः

sacrifice, penance,
phalaṁ yajña-tapaḥ-kriyāḥ

दानक्रियाश्च विविधाः

and acts of charity
dāna-kriyāś ca vividhāḥ

क्रियन्ते मोक्षकाङ्क्षिभिः

are done by seekers of liberation.
kriyante mokṣa-kāṅkṣibhiḥ 17.25

तस्माद् ओं इत्युदाहृत्य

So, by uttering "om",
tasmād om̐ ity udāhṛtya

यज्ञदानतपःक्रियाः

sacrifice, charity and penance
yajña-dāna-tapaḥ-kriyāḥ

प्रवर्तन्ते विधानोक्ताः

are properly performed
pravartante vidhānoktāḥ

सततं ब्रह्मवादिनाम्

by spiritual teachers.
satataṁ brahma-vādinām 17.24

सद्भावे साधुभावे च

To indicate truth or goodness,
sad-bhāve sādhu-bhāve ca

सदित्येतत् प्रयुज्यते

the word "sat" is used.
sad ity etat prayujyate

प्रशस्ते कर्मणि तथा

Also, for a praiseworthy deed,
praśaste karmaṇi tathā

सच्छब्दः पार्थ युज्यते

the word "sat" is used, O Arjuna.
sac-chabdaḥ pārtha yujyate 17.26

यज्ञे तपसि दाने च

In sacrifice, penance and charity,
yajñe tapasi dāne ca

स्थितिः सदिति चोच्यते

steadfastness is called "sat".
sthitih sad iti cocyate

कर्म चैव तदर्थीयं

Action for that sake is also
karma caiva tad-arthīyam

सदित्येवाभिधीयते

called "sat".
sad ity evābhidhīyate 17.27

अश्रद्धया हुतं दत्तं

Lacking faith, any sacrifice, charity
aśraddhayā hutam dattam

तपस्तप्तं कृतं च यत्

or penance performed
tapas taptam kṛtam ca yat

असदित्युच्यते पार्थ

is called "asat", O Arjuna.
asad ity ucyate pārtha

न च तत्प्रेत्य नो इह

It is futile now and after death.
na ca tat pretya no iha 17.28