

अर्जुन उवाच  
Arjuna said,  
arjuna uvāca

ये शास्त्रविधिमुत्सृज्य  
Those who disregard scriptural teachings  
ye śāstra-vidhim utsṛjya

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 ॥१॥  
in sattva, rajas, or tamas?  
sattvam āho rajas tamaḥ

श्रीभगवानुवाच  
The Blessed Lord said,  
śrī-bhagavān uvāca

त्रिविधा भवति श्रद्धा  
Faith is three-fold  
trividhā bhavati śraddhā

देहिनां सा स्वभावजा ।  
for people, according to its nature:  
dehināṃ sā svabhāvajā

सात्त्विकी राजसी चैव  
sattvika, rajasa, and  
sāttvikī rājasī caiva

तामसी चेति तां शृणु ॥२॥  
tamasa. Hear about them.  
tāmasī ceti tāṃ śṛṇu

सत्त्वानुरूपा सर्वस्य

According to each person's nature  
sattvānurūpā sarvasya

श्रद्धा भवति भारत ।

is faith, O Arjuna.

śraddhā bhavati bhārata

श्रद्धामयोऽयं पुरुषो

Mankind is made of faith.

śraddhā-mayo 'yaṁ puruṣo

यो यच्छ्रद्धः स एव सः ॥३॥

According to his faith, thus is he.

yo yac chraddhaḥ sa eva saḥ

यजन्ते सात्त्विका देवान्

Those who are sattvika worship the gods.  
yajante sātṭvikā devān

यक्षरक्षांसि राजसाः ।

Those who are rajasa worship spirits and demons.

yakṣa-rakṣāṁsi rājasāḥ

प्रेतान् भूतगणांश्चान्ये

The dead and hordes of ghosts

pretān bhūta-gaṇāṁś cānye

यजन्ते तामसा जनाः ॥४॥

are worshiped by those who are tamasa.

yajante tāmasā janāḥ

अशास्त्रविहितं घोरं

Non-scriptural, terrible

aśāstra-vihitaṁ ghoram

तप्यन्ते ये तपो जनाः ।

austerities they undergo -- those who

tapyante ye tapo janāḥ

दम्भाहङ्कारसंयुक्ताः

have hypocrisy, pride,

dambhāhaṅkāra-samyuktāḥ

कामरागबलान्विताः ॥५॥

desire, craving and obstinacy.

kāma-rāga-balānvitāḥ

कर्षयन्तः शरीरस्थं

Torturing the body

karṣayantaḥ śarīrastham

भूतग्राममचेतसः ।

made of elements,

bhūta-grāmam acetasaḥ

मां चैवान्तःशरीरस्थं

and Me, dwelling in the body --

māṁ caivāntaḥ śarīrastham

तान् विद्ध्य आसुरनिश्चयान् ॥६॥

know those fools to have demonic traits.

tān viddhy āsura-niścayān

आहारस्त्वपि सर्वस्य

For all people, their preferred food  
āhāras tvapī sarvasya

त्रिविधो भवति प्रियः ।

is of three kinds.  
trividho bhavati priyaḥ

यज्ञस्तपस्तथा दानं

So too is sacrifice, austerity and charity.  
yajñas tapas tathā dānam

तेषां भेदमिमं शृणु ॥७॥

Listen to the difference among them.  
teṣāṃ bhedaṃ imam śṛṇu

कट्वम्ललवणात्युष्ण

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

तीक्ष्णरूक्षविदाहिनः ।

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

आहारा राजसस्येष्टा

such foods are desired by those who are rajasa.  
āhārā rājasasyeṣṭā

दुःखशोकामयप्रदाः ॥९॥

(Those foods) cause pain, suffering and illness.  
duḥkha-śokāmaya-pradāḥ

आयुःसत्त्वबलारोग्य

Promoting life, goodness, strength, health,  
āyuh-sattva-balārogya-

सुखप्रीतिविवर्धनाः ।

happiness and satisfaction,  
sukha-prīti-vivardhanaḥ

रस्याः स्निग्धाः स्थिरा हृद्या

savory, moist, substantial, pleasant --  
rasyāḥ snigdhaḥ sthira hr̥dyā

आहाराः सात्त्विकप्रियाः ॥८॥

such foods are dear to those who are sattvika.  
āhārāḥ sāttvika-priyāḥ

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 cāmedhyam

भोजनं तामसप्रियम् ॥१०॥

such food is dear to those who are tamasa.  
bhojanaṃ tāmasa-priyam

अफलाकाङ्क्षिभिर्यज्ञो

Sacrifice by those not desiring the fruits,  
aphalākāṅkṣibhir yajño

विधिदृष्टो य इज्यते ।

offered according to scripture,  
vidhi-dṛṣṭo ya ijyate

यष्टव्यमेवेति मनः

"This is to be offered,"  
yaṣṭavyam eveti manaḥ

समाधाय स सात्त्विकः ॥११॥

thinking thus, that (sacrifice) is sattvika.  
samādhāya sa sāttvikaḥ

विधिहीनमसृष्टान्नं

Not following the scriptures, without offering food,  
vidhi-hīnam asṛṣṭānnaṁ

मन्त्रहीनमदक्षिणम् ।

without mantras, without fees,  
mantra-hīnam adakṣiṇam

श्रद्धाविरहितं यज्ञं

without faith -- such worship  
śraddhā-virahitaṁ yajñaṁ

तामसं परिचक्षते ॥१३॥

they consider tamasa.  
tāmasaṁ paricakṣate

अभिसन्धाय तु फलं

For the sake of the fruits  
abhisandhāya tu phalaṁ

दम्भार्थमपि चैव यत् ।

or for showing off,  
dambhārtham api caiva yat

इज्यते भरतश्रेष्ठ

whatever is offered, O Arjuna --  
ijyate bharata-śreṣṭha

तं यज्ञं विद्धि राजसम् ॥१२॥

know that sacrifice to be rajasa.  
taṁ yajñaṁ viddhi rājasam

देवद्विजगुरुप्राज्ञ

Worship of gods, twice-born, teachers and the wise,  
deva-dvija-guru-prājña-

पूजनं शौचमार्जवम् ।

purity, straightforwardness,  
pūjanaṁ śaucam ārjavam

ब्रह्मचर्यमहिंसा च

chastity and harmlessness --  
brahmacaryam ahimsā ca

शारीरं तप उच्यते ॥१४॥

this is called bodily austerity.  
śārīraṁ tapa ucyate

अनुद्वेगकरं वाक्यं

Speech that causes no distress,  
anudvega-karam vākyaṃ

सत्यं प्रियहितं च यत् ।

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

स्वाध्यायाभ्यसनं चैव

also study and recitation --  
svādhyāyābhyasanam caiva

वाङ्मयं तप उच्यते ॥१५॥

this is called austerity of speech.  
vāṅ-mayaṃ tapa ucyate

मनःप्रसादः सौम्यत्वं

Calmness of mind, gentleness,  
manaḥ-prasādaḥ saumyatvaṃ

मौनमात्मविनिग्रहः ।

silence, self-control,  
maunam ātma-vinigrahaḥ

भावसंशुद्धिरित्येतत्

purity of heart -- this  
bhāva-saṃśuddhir ity etat

तपो मानसमुच्यते ॥१६॥

is called mental austerity.  
tapo mānasam ucyate

श्रद्धया परया तप्तं

Performed with absolute faith,  
śraddhayā parayā taptam

तपस्तत् त्रिविधं नरैः ।

the threefold (body, speech, mind) austerity  
tapas tat trividham naraiḥ

अफलाकाङ्क्षिभिर्युक्तैः

of those who are mature, not desiring the results --  
aphalākāṅkṣibhir yuktaiḥ

सात्त्विकं परिचक्षते ॥१७॥

is called sattvika.  
sāttvikam paricakṣate

सत्कारमानपूजार्थं

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

तपो दम्भेन चैव यत् ।

hypocritical austerities  
tapo dambhena caiva yat

क्रियते तदिह प्रोक्तं

done here are said to be  
kriyate tad iha proktam

राजसं चलमध्रुवम् ॥१८॥

rajasa, unsteady, impermanent.  
rājasam calam adhravam

मूढग्राहेणात्मनो यत्

For one overcome by delusion,  
mūḍha-grāheṇātmano yat

पीडया क्रियते तपः ।

austerities performed with pain  
pīḍayā kriyate tapaḥ

परस्योत्सादनार्थं वा

or for the sake of hurting another --  
parasyotsādanārtham vā

तत्तामसमुदाहृतम् ॥१९॥

that is considered tamasa.  
tat tāmasam udāhṛtam

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

what is given reluctantly --  
dīyate ca parikliṣṭam

तद्दानं राजसं स्मृतम् ॥२१॥

that charity is considered rajasa.  
tad dānam rājasam smṛtam

दातव्यमिति यद्दानं

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

दीयतेऽनुपकारिणे ।

given to one who has not helped you,  
dīyate 'nupakāriṇe

देशे काले च पात्रे च

at the right place and time, to a deserving person --  
deśe kāle ca pātre ca

तद्दानं सात्त्विकं स्मृतम् ॥२०॥

that charity is considered sattvika.  
tad dānam sātṭvikam smṛtam

अदेशकाले यद्दानम्

Charity at the wrong place or time  
adeśa-kāle yad dānam

अपात्रेभ्यश्च दीयते ।

given to the undeserving,  
apātrebhyaś ca dīyate

असत्कृतमवज्ञातं

without respect, with scorn --  
asat-kṛtam avajñātam

तत्तामसमुदाहृतम् ॥२२॥

that is considered tamasa.  
tat tāmasam udāhṛtam

ओं तत्सदिति निर्देशो

"Om tat sat" - this instruction  
om̐ tat sad iti nirdeśo

ब्रह्मणस्त्रिविधः स्मृतः ।

about brahman is considered threefold.  
brahmaṇas tri-vidhaḥ smṛtaḥ

ब्राह्मणास्तेन वेदाश्च

By this instruction, the brahmanas, vedas,  
brāhmaṇās tena vedāś ca

यज्ञाश्च विहिताः पुरा ॥२३॥

and sacrifices were ordained along ago.  
yajñāś ca vihitāḥ purā

तदित्यनभिसन्धाय

Uttering "tat", without desiring the fruits,  
tad ity anabhisandhāya

फलं यज्ञतपःक्रियाः ।

sacrifice, austerity,  
phalaṁ yajña-tapaḥ-kriyāḥ

दानक्रियाश्च विविधाः

and charity of various kinds  
dāna-kriyāś ca vividhāḥ

क्रियन्ते मोक्षकाङ्क्षिभिः ॥२५॥

are done by those seeking liberation.  
kriyante mokṣa-kāṅkṣibhiḥ

तस्माद् ओं इत्युदाहृत्य

Therefore, uttering "om",  
tasmād om̐ ity udāhṛtya

यज्ञदानतपःक्रियाः ।

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

प्रवर्तन्ते विधानोक्ताः

are undertaken according to the scriptures  
pravartante vidhānoktāḥ

सततं ब्रह्मवादिनाम् ॥२४॥

continually by those who teach brahman.  
satataṁ brahma-vādinām

सद्भावे साधुभावे च

With the meaning of reality or goodness,  
sad-bhāve sādhu-bhāve ca

सदित्येतत् प्रयुज्यते ।

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

प्रशस्ते कर्मणि तथा

And for a praiseworthy deed,  
praśaste karmaṇi tathā

सच्छब्दः पार्थ युज्यते ॥२६॥

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

यज्ञे तपसि दाने च

In sacrifice, austerity 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 ॥२७॥

called "sat".  
sad ity evābhidhīyate

अश्रद्धया हुतं दत्तं

Anything sacrificed or given without faith  
aśraddhayā hutam dattam

तपस्तप्तं कृतं च यत् ।

or austerity performed thus,  
tapas taptam kṛtam ca yat

असदित्युच्यते पार्थ

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

न च तत्प्रेत्य नो इह ॥२८॥

It is useless here and in the hereafter.  
na ca tat pretya no iha