

अथ सप्तदशोऽध्यायः

atha saptadaśo'dhyāyaḥ

Chapter-17

अर्जुन उवाच

arjuna uvāca

Arjuna said:

ये शास्त्रविधिमुत्सृज्य

तेषां निष्ठा तु का कृष्ण

ye śāstravidhim-utsrjya

teṣāṃ niṣṭhā tu kā kṛṣṇa

यजन्ते श्रद्धयान्विताः ।

सत्त्वमाहो रजस्तमः ॥ १ ॥

yajante śraddhayānvitāḥ ,

sattvam-āho rajas-tamaḥ . 1 .

XVII. 1 Those who, setting aside the laws of the scriptures, perform sacrifice with faith, what is their condition, O Kṛṣṇa? Is it *sattva*, *rajas*, or *tamas*?

श्रीभगवानुवाच

śrībhagavānuvāca

The Blessed Lord said:

त्रिविधा भवति श्रद्धा

सात्त्विकी राजसी चैव

trividhā bhavati śraddhā

sāttvikī rājasī caiva

देहिनां सा स्वभावजा ।

तामसी चेति तां शृणु ॥ २ ॥

dehināṃ sā svabhāvajā ,

tāmasī ceti tāṃ śṛṇu . 2 .

XVII. 2 Listen carefully to this now: The faith of the embodied, which is inherent in their nature is threefold—the *sāttvika* (pure), the *rājasika* (passionate), and the *tāmasika* (dark).

सत्त्वानुरूपा सर्वस्य

श्रद्धामयोऽयं पुरुषः

sattvānurūpā sarvasya

śraddhāmayo'yaṃ puruṣaḥ

श्रद्धा भवति भारत ।

यो यच्छ्रद्धः स एव सः ॥ ३ ॥

śraddhā bhavati bhārata ,

yo yac-chraddhaḥ sa eva saḥ . 3 .

XVII. 3 The faith of each is in accordance with his nature, O Arjuna (*Bhārata*). Man is of the nature of his faith; as a man's faith is, so is he.

यजन्ते सात्त्विका देवान् यक्षरक्षांसि राजसाः ।
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥
yajante sātṭvikā devān yakṣarakṣāṁsi rājasāḥ ,
pretān-bhūtagaṇāṁś-cānye yajante tāmasā janāḥ . 4 .

XVII. 4 The *sātṭvika* or pure men worship the gods; the *rājasika* or the passionate the *Yakṣas* and *Rākṣasas*; the others, *tāmasika* people, worship ghosts and the hosts of *bhūtas*, or the nature spirits.

अशास्त्रविहितं घोरम् तप्यन्ते ये तपो जनाः ।
दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥
aśāstravīhitam ghoram tapyante ye tapo janāḥ ,
dambhāhaṁkārasamyuktāḥ kāmarāgabalanvitāḥ . 5 .

XVII. 5 Impelled by the force of lust and attachment, those with hypocrisy and egoism practice severe austerities that are not enjoined by the scriptures ...

कर्षयन्तः शरीरस्थम् भूतग्राममचेतसः ।
मां चैवान्तःशरीरस्थम् तान्विद्ध्यासुरनिश्चयान् ॥ ६ ॥
karṣayantaḥ śarīrastham bhūtagrāmam-acetasāḥ ,
māṁ caivāntaḥśarīrastham tān-viddhyāsuraniścayān . 6 .

XVII. 6 They senselessly torture all the elements in the body, and Me also who dwells within the body—know these to be of demoniac resolves.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानम् तेषां भेदमिमं शृणु ॥ ७ ॥
āhāras-tvapi sarvasya trividho bhavati priyaḥ ,
yajñas-tapas-tathā dānam teṣāṁ bhedaṁ-imam śṛṇu . 7 .

XVII. 7 Even the food that is dear to each is of three kinds, so also sacrifice, austerity, and charity. You may now hear the distinction of these.

आयुःसत्त्वबलारोग्य सुखप्रीतिविवर्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्याः आहाराः सात्त्विकप्रियाः ॥ ८ ॥
āyuhṣattvabalārogya sukhapṛītivivardhanāḥ ,
rasyāḥ snigdḥāḥ sthirā hr̥dyāḥ āhārāḥ sātṭvikapriyāḥ . 8 .

XVII. 8 The foods which increase life, purity, strength, health, joy, and inner cheerfulness, which are savory and oily, substantial and agreeable, are dear to the *sāttvika* (pure).

कट्वम्ललवणात्युष्ण तीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टाः दुःखशोकामयप्रदाः ॥ ९ ॥
kaṭvamlalavaṇātyuṣṇa tīkṣṇarūkṣavidāhinaḥ ,
āhārā rājasasyeṣṭāḥ duḥkhaśokāmayapradāḥ . 9 .

XVII. 9 The foods that are bitter, sour, saline, excessively hot, pungent, dry and burning are liked by the *rājasika*, and are productive of pain, grief, and disease.

यातयामं गतरसम् पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यम् भोजनं तामसप्रियम् ॥ १० ॥
yātayāmaṁ gatarasam pūti paryuṣitaṁ ca yat ,
ucchiṣṭam-api cāmedhyam bhojanaṁ tāmasapriyam . 10 .

XVII. 10 That, which is stale, tasteless, putrid and rotten, left over and impure is the food liked by the *tāmasika*.

अफलाकाङ्क्षिभिर्यज्ञः विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११ ॥
aphalākāṅkṣibhir-yajñāḥ vidhidṛṣṭo ya ijyate ,
yaṣṭavyam-eveti manaḥ samādhāya sa sātṭvikaḥ . 11 .

XVII. 11 That sacrifice which is offered by men without desire for fruit, and as enjoined by the scriptures, with a firm faith that sacrifice is a duty, is *sāttvika* or pure.

अभिसन्धाय तु फलम् इज्यते भरतश्रेष्ठ	दम्भार्थमपि चैव यत् । तं यज्ञं विद्धि राजसम् ॥ १२ ॥
<i>abhisandhāya tu phalam ijyate bhārataśreṣṭha</i>	<i>dambhārtham-api caiva yat , taṁ yajñam viddhi rājasam . 12 .</i>

XVII. 12 The sacrifice which is offered, O Arjuna (*Bhārataśreṣṭha*), seeking fruit and for ostentation, know that to be a *rājasika yajña*.

विधिहीनमसृष्टान्नम् श्रद्धाविरहितं यज्ञम्	मन्त्रहीनमदक्षिणम् । तामसं परिचक्षते ॥ १३ ॥
<i>vidhihīnam-asṛṣṭānnam śraddhāviraḥitam yajñam</i>	<i>mantrahīnam-adakṣiṇam , tāmasaṁ paricakṣate . 13 .</i>

XVII. 13 They declare that sacrifice to be *tāmasika* which is contrary to the scriptures, in which no food is distributed, which is devoid of *mantras* and gifts, and which is devoid of faith.

देवद्विजगुरुप्राज्ञ ब्रह्मचर्यमहिंसा च	पूजनं शौचमार्जवम् । शारीरं तप उच्यते ॥ १४ ॥
<i>devadvijaguruprajña brahmacaryam-ahimsā ca</i>	<i>pūjanaṁ śaucam-ārjavam , śārīraṁ tapa ucyate . 14 .</i>

XVII. 14 Worship of the gods, the *brāhmaṇas*, the teachers, and the wise; purity, straightforwardness, celibacy, and non-injury—these are called the “austerity of the body.”

अनुद्वेगकरं वाक्यम् स्वाध्यायाभ्यसनं चैव	सत्यं प्रियहितं च यत् । वाङ्मयं तप उच्यते ॥ १५ ॥
<i>anudvegakaram vākyaṁ svādhyāyābhyasanaṁ caiva</i>	<i>satyaṁ priyahitam ca yat , vāṅmayam tapa ucyate . 15 .</i>

XVII. 15 Speech which causes no agitation and is truthful, pleasant, and beneficial, and the practice of the study of the *Vedas*, these constitute the “austerity of speech.”

मनःप्रसादः सौम्यत्वम्	मौनमात्मविनिग्रहः ।
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भावसंशुद्धिरित्येतत् तपो मानसमुच्यते ॥ १६ ॥
manahprasādaḥ saumyatvam maunam-ātmavinigrahaḥ ,
bhāvasaṁśuddhir-ityetat tapo mānasam-ucyate . 16 .

XVII. 16 Serenity of mind, good-heartedness, silence, self-control, and purity of nature—these together are called the “mental austerity.”

श्रद्धया परया तप्तम् तपस्तत्रिविधं नरैः ।
 अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७ ॥
śraddhayā parayā taptam tapas-tat-trividhaṁ naraiḥ ,
aphalākāṅkṣibhir-yuktaiḥ sāttvikaṁ paricakṣate . 17 .

XVII. 17 This three-fold austerity, practiced by steadfast men with the utmost faith, desiring no fruit, is called *sāttvika*.

सत्कारमानपूजार्थम् तपो दम्भेन चैव यत् ।
 क्रियते तदिह प्रोक्तम् राजसं चलमध्रुवम् ॥ १८ ॥
satkāramānapūjārtham tapo dambhena caiva yat ,
kriyate tad-iha proktam rājasam calam-adhruvam . 18 .

XVII. 18 The austerity which is practiced with hypocrisy and with the object of gaining good reception, honor, and worship, is here said to be *rājasika*, unstable, and transitory.

मूढग्राहेणात्मनो यत् पीडया क्रियते तपः ।
 परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १९ ॥
mūḍhagrāheṇ-ātmano yat pīḍayā kriyate tapaḥ ,
parasyotsādanārtham vā tat-tāmasam-udāhṛtam . 19 .

XVII. 19 That austerity, which is practiced with self-torture, out of some foolish notion, or for the purpose of destroying another, is declared to be *tāmasika*.

दातव्यमिति यद्दानम् दीयतेऽनुपकारिणे ।
 देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ २० ॥

*dātavyam-iti yad-dānam
deśe kāle ca pātre ca*

*dīyate'nupakāriṇe ,
tad-dānam sātṭvikam smṛtam . 20 .*

XVII. 20 That gift, which is given, knowing it to be a duty, in a fit time and place, to a worthy person, from whom there is no expectation in return, is held to be *sātṭvika*.

*यत्तु प्रत्युपकारार्थम्
दीयते च परिक्लिष्टम्
yat-tu pratyupakārārtham
dīyate ca parikliṣṭam*

*फलमुद्दिश्य वा पुनः ।
तद्दानं राजसं स्मृतम् ॥ २१ ॥
phalam-uddiśya vā punaḥ ,
tad-dānam rājasam smṛtam . 21 .*

XVII. 21 And that gift which is given with a view to receiving in return, or looking for reward again, or is given reluctantly, is held to be *rājasika*.

*अदेशकाले यद्दानम्
असत्कृतमवज्ञातम्
adeśakāle yad-dānam
asatkṛtam-avajñātam*

*अपात्रेभ्यश्च दीयते ।
तत्तामसमुदाहृतम् ॥ २२ ॥
apātrebhyaś-ca dīyate ,
tat-tāmasam-udāhṛtam . 22 .*

XVII. 22 The gift that is given at a wrong place and time, to unworthy persons, without respect, or with insult, is declared to be *tāmasika*.

*ॐ तत्सदिति निर्देशः
ब्राह्मणास्तेन वेदाश्च
om-tat-sad-iti nirdeśaḥ
brāhmaṇās-tena vedāś-ca*

*ब्रह्मणस्त्रिविधः स्मृतः ।
यज्ञाश्च विहिताः पुरा ॥ २३ ॥
brahmaṇas-trividhaḥ smṛtaḥ ,
yajñāś-ca vihitāḥ purā . 23 .*

XVII. 23 "Om Tat Sat" - this has been declared to be the triple designation of *Brahman*. By that the *Brāhmaṇas*, *Vedas*, and *yajñas* were formerly created.

*तस्मादोमित्युदाहृत्य
प्रवर्तन्ते विधानोक्ताः
tasmād-om-ityudāhṛtya
pravartante vidhānoktāḥ*

*यज्ञदानतपःक्रियाः ।
सततं ब्रह्मवादिनाम् ॥ २४ ॥
yajñadānatapaḥkriyāḥ ,
satataṁ brahmavādinām . 24 .*

XVII. 24 Therefore, the acts of sacrifice, gifts, and austerity are always begun with the utterance of “Om” as enjoined in the scriptures, by the students of *Brahman*.

तदित्यनभिसंधाय दानक्रियाश्च विविधाः <i>tad-ityanabhisandhāya</i> <i>dānakriyāś-ca vividhāḥ</i>	फलं यज्ञतपःक्रियाः । क्रियन्ते मोक्षकाङ्क्षिभिः ॥ २५ ॥ <i>phalam yajñatapaḥkriyāḥ ,</i> <i>kriyante mokṣakāṅkṣibhiḥ . 25 .</i>
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XVII. 25 Acts of sacrifice and austerity, and the various acts of gift are performed by the seekers of liberation uttering "Tat" without aiming at the rewards.

सद्भावे साधुभावे च प्रशस्ते कर्मणि तथा <i>sadbhāve sādhubhāve ca</i> <i>praśaste karmaṇi tathā</i>	सदित्येतत्प्रयुज्यते । सच्छब्दः पार्थ युज्यते ॥ २६ ॥ <i>sad-ityetat-prayujyate ,</i> <i>sac-chabdaḥ pārtha yujyate . 26 .</i>
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XVII. 26 The word "Sat" is used in the sense of Reality and of Goodness; and also, O Arjuna (*Pārtha*), the word "Sat" is used in the sense of an auspicious act.

यज्ञे तपसि दाने च कर्म चैव तदर्थीयम् <i>yajñe tapasi dāne ca</i> <i>karma caiva tad-arthīyam</i>	स्थितिः सदिति चोच्यते । सदित्येवाभिधीयते ॥ २७ ॥ <i>sthiṭiḥ sad-iti cocyate ,</i> <i>sad-ityevābhidhīyate . 27 .</i>
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XVII. 27 Steadfastness in sacrifice, austerity, and charity is also called “Sat” and also action in connection with these (for the sake of the Supreme) is called “Sat.”

अश्रद्धया हुतं दत्तम् असदित्युच्यते पार्थ <i>aśraddhayā hutam dattam</i>	तपस्तप्तं कृतं च यत् । न च तत्प्रेत्य नो इह ॥ २८ ॥ <i>tapas-taptaṁ kṛtam ca yat ,</i>
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asad-ityucyate pārtha

na ca tat-pretya no iha . 28 .

XVII. 28 Whatever is sacrificed, given, or performed, and whatever austerity is practiced without faith, it is called “*Asat*,” O Arjuna (*Pārtha*); it is of no use here or after death.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे श्रद्धात्रय
विभागयोगो नाम सप्तदशोऽध्यायः ॥

*Om tat-sad-iti śrīmad-bhagavad-gītāsūpaniṣatsu brahmavidyāyām yogaśāstre
śrī-kṛṣṇārjunasaṁvāde śraddhātrayavibhāgayogo nāma saptadaśo'dhyāyaḥ .*