

ॐ श्रीपरमात्मने नमः ।  
**Om Śrīparamātmāne namaḥ ॥**  
अथ सप्तदशोऽध्यायः ॥  
**Atha Saptadaśo'dhyāyaḥ ॥**  
श्रद्धात्रयविभाग योगः ॥  
**Śraddhātrayavibhāga yogaḥ ॥**

अर्जुन उवाच

**Arjuna uvāca**

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।  
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १ ॥  
**ye śāstravidhimutsrjya yajante śraddhayānvitāḥ ।**  
**teṣāṃ niṣṭhā tu kā Kṛṣṇa sattvamāho rajastamaḥ ॥ 1 ॥**

*Arjuna said:*

*Those who, setting aside the ordinances of the scriptures, perform sacrifice with faith, what is their condition (faith), O Kṛṣṇa? Is it Sattva, Rajas or Tamas?*

श्रीभगवानुवाच ॥

**Śrībhagavānuvāca ॥**

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।  
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ २ ॥  
**trividhā bhavati śraddhā dehināṃ sā svabhāvajā ।**  
**sāttvikī rājasī caiva tāmasī ceti tāṃ śṛṇu ॥ 2 ॥**

*The Blessed Lord said:*

*Three-fold is the path of the embodied, which is inherent in their nature – the Sāttvik (pure), the Rājasik (passionate) and the Tāmasik (dull). Thus thou hear of it.*

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषः यो यच्छ्रद्धः स एव सः ॥ ३ ॥

**sattvānurūpā sarvasya śraddhā bhavati bhārata ।**  
**śraddhāmayo'yaṃ puruṣaḥ yo yacchraddhaḥ sa eva saḥ ॥ 3 ॥**

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

यजन्ते सात्त्विका देवान् यक्षरक्षांसि राजसाः ।  
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥

**yajante sātṭvikā devān yakṣarakṣāmsi rājasāḥ ।  
pretānbhūtagaṇāṁścānye yajante tāmasā janāḥ ॥ 4 ॥**

*The Sātṭvik, or 'pure' men, worship the Gods; the Rājasik or the 'passionate', the Yakṣas and the Rākṣasas; the others – Tāmasik people, or the 'dark' folk, worship the ghosts and the hosts of Bhūtas, or the nature spirits.*

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।  
दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥

**aśāstravīhitam ghoram tapyante ye tapo janāḥ ।  
dambhāhaṅkārasamyuktāḥ kāmarāgabalanvitāḥ ॥ 5 ॥**

*Those men who practice terrific austerities, not enjoined by the scriptures, given to hypocrisy and egoism, impelled by the force of lust and attachment...*

कर्शयन्तः शरीरस्थं भूतग्राममचेतसः ।  
मां चैवान्तः शरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ ६ ॥

**karśayantaḥ śarīrastham bhūtagrāmamacetasah ।  
mām caivāntaḥ śarīrastham tānviddhyāsuraniścayān ॥ 6 ॥**

*Senselessly torturing all the elements in the body, and Me also who dwells within the body – you may know these to be of 'demoniacal' resolves.*

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।  
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ ७ ॥

**āhārastvapi sarvasya trividho bhavati priyah ।  
yajñastapastathā dānam teṣām bhedamimam śṛṇu ॥ 7 ॥**

*The food also which is dear to each is three-fold, as also sacrifice, austerity and alms-giving. You may now hear the distinction of these.*

आयुःसत्त्वबलारोग्य सुखप्रीतिविवर्धनाः ।  
रस्याः स्निग्धाः स्थिरा हृद्याः आहाराः सात्त्विकप्रियाः ॥ ८ ॥

**āyusattvabalārogya sukhaprītivivardhanāḥ ।  
rasyāḥ snigdḥāḥ sthirā hr̥dyāḥ āhārāḥ sātṭvikapriyāḥ ॥ 8 ॥**

*The foods which increase life, purity, strength, health, joy and cheerfulness (good appetite), which are savory and oleaginous, substantial and agreeable, are dear to the Sātṭvik (pure).*

कट्वम्ललवणात्युष्ण तीक्ष्णरूक्षविदाहिनः ।  
आहारा राजसस्येष्टाः दुःखशोकामयप्रदाः ॥ ९ ॥

**kaṭvamlalavaṇātyuṣṇa tīkṣṇarūkṣavidāhinaḥ ।  
āhārā rājasasyeṣṭāḥ duḥkhaśokāmayapradāḥ ॥ 9 ॥**

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

यातयामं गतरसं पूति पर्युषितं च यत् ।  
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियं ॥ १० ॥

**yātayāmaṃ gatarasaṃ pūti paryuṣitaṃ ca yat ।  
ucchiṣṭamapi cāmedhyaṃ bhojanaṃ tāmasapriyaṃ ॥ 10॥**

*That which is stale, tasteless, putrid and rotten, left over and unfit for offering, is the food liked by the 'Tāmasik'.*

अफलाकाङ्क्षिभिर्यज्ञः विधिदृष्टो य इज्यते ।  
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११ ॥

**aphalākāṅkṣibhiryajñaḥ vidhidṛṣṭo ya ijyate ।  
yaṣṭavyameveti manaḥ samādhāya sa sāttvikaḥ ॥ 11॥**

*That sacrifice which is offered by men without desire for fruit, and as enjoined by ordinance, with a firm faith that sacrifice is a duty, is Sāttvik or 'pure'.*

अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।  
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १२ ॥

**abhisandhāya tu phalaṃ dambhārthamapi caiva yat ।  
ijyate bhārataśreṣṭha taṃ yajñaṃ viddhi rājasam ॥ 12॥**

*The sacrifice which is offered, O best of the Bharatas, seeking for fruit and for ostentation, you may know that to be a Rājasik Yajña.*

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।  
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥

**vidhihīnamasṛṣṭānnaṃ mantrahīnamadakṣiṇam ।  
śraddhāviraḥitaṃ yajñaṃ tāmasaṃ paricakṣate ॥ 13॥**

*They declare that sacrifice to be Tāmasik which is contrary to the ordinances, in which no food is distributed, which is devoid of Mantras and gifts, and which is devoid of faith.*

देवद्विजगुरुप्राज्ञ पूजनं शौचमार्जवम् ।  
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १४ ॥

**devadvijaguruprājña pūjanaṃ śaucamārjavam ।  
brahmacaryamahimsā ca śārīraṃ tapa ucyate ॥ 14॥**

*Worship of the Gods, the twice-born, the teachers and the 'wise'; purity, straightforwardness, celibacy and non-injury; these are called the 'austerity of the body'.*

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।  
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥

**anudvegakaraṃ vākyaṃ satyaṃ priyahitaṃ ca yat ।  
svādhyāyābhyasanaṃ caiva vāṅmayam tapa ucyate ॥ 15॥**

*Speech which causes no excitement, and is truthful, pleasant and beneficial, and the practice of the study of the Vedas, these constitute the 'austerity of speech'.*

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येतत् तपो मानसमुच्यते ॥ १६ ॥

**manaḥprasādaḥ saumyatvaṁ maunamātmavinigrahaḥ ।**

**bhāvasaṁśuddhirityetat tapo mānasamucyate ॥ 16॥**

*Serenity of mind, good-heartedness, silence, self-control, purity of nature – these together are called the ‘mental austerity’.*

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।

अफलाकाङ्क्षभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७ ॥

**śraddhayā parayā taptam tapastattrividham naraiḥ ।**

**aphalākāṅkṣibhiryuktaiḥ sāttvikam paricakṣate ॥ 17॥**

*This three-fold austerity, practiced by steadfast men with the utmost faith, desiring no fruit, they call ‘Sāttvik’.*

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।

क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १८ ॥

**satkāramānapūjārtham tapo dambhena caiva yat ।**

**kriyate tadiha proktam rājasam calamadhruvam ॥ 18॥**

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

मूढग्राहेणात्मनः यत् पीडया क्रियते तपः ।

परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १९ ॥

**mūḍhagrāheṇātmanah yat pīḍayā kriyate tapaḥ ।**

**parasyotsādanārtham vā tattāmasamudāhṛtam ॥ 19॥**

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

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ २० ॥

**dātavyamiti yaddānam dīyate'nupakāriṇe ।**

**deśe kāle ca pātre ca taddānam sāttvikam smṛtam ॥ 20॥**

*That gift which is given, knowing it to be a duty, in a fit time and place, to a worthy person, from whom we expect nothing in return, is held to be Sāttvik.*

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।

दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ २१ ॥

**yattu pratyupakārārtham phalamuddiśya vā punaḥ ।**

**dīyate ca parikliṣṭam taddānam rājasam smṛtam ॥ 21॥**

*And that gift which is given with a view to receiving in return, or looking for fruit again, or reluctantly, is held to be Rājasik.*

अदेशकाले यद्दानम् अपात्रेभ्यश्च दीयते ।

असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ २२ ॥

**adeśakāle yaddānam apātrebhyaśca dīyate ।**

**asatkṛtamavajñātaṁ tattāmasamudāhṛtam ॥ 22॥**

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

ॐ तत्सदिति निर्देशः ब्रह्मणस्त्रिविधः स्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥

**om tatsaditi nirdeśaḥ brahmaṇastrividhaḥ smṛtaḥ ।**

**brāhmaṇāstena vedāśca yajñāśca vihitāḥ purā ॥ 23॥**

*'Om Tat Sat' – this has been declared to be the triple designation of Brahman. By that were created formerly, the Brāhmaṇas, Vedas and sacrifices.*

तस्मादोमित्युदाहृत्य यज्ञदानतपः क्रियाः ।

प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २४ ॥

**tasmādomityudāhṛtya yajñādānatapaḥ kriyāḥ ।**

**pravartante vidhānoktāḥ satataṁ brahmavādinām ॥ 24॥**

*Therefore, with the utterance of 'OM' are begun the acts of sacrifice, gifts and austerity as enjoined in the scriptures, always by the students of Brahman.*

तदित्यनभिसन्धाय फलं यज्ञतपः क्रियाः ।

दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ २५ ॥

**tadityanabhisandhāya phalaṁ yajñatapaḥ kriyāḥ ।**

**dānakriyāśca vividhāḥ kriyante mokṣakāṅkṣibhiḥ ॥ 25॥**

*Uttering 'Tat' without aiming at the fruits, are the acts of sacrifice and austerity and the various acts of gift performed by the seekers of liberation.*

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।

प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ २६ ॥

**sadbhāve sādhubhāve ca sadityetatprayujyate ।**

**praśaste karmaṇi tathā sacchabdaḥ pārtha yujyate ॥ 26॥**

*The word 'Sat' is used in the sense of Reality and of Goodness; and also, O Pārtha, the word 'Sat' is used in the sense of an auspicious act.*

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।

कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥

**yajñe tapasi dāne ca sthitiḥ saditi cocyate ।**

**karma caiva tadarthīyaṁ sadityevābhidhīyate ॥ 27॥**

*Steadfastness in sacrifice, austerity and gift is also called 'Sat' and also, action in connection with these (for the sake of the Supreme) is called 'Sat'.*

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।  
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ २८ ॥

**aśraddhayā hutam dattam tapastaptam kṛtam ca yat ।  
asadityucyate pārtha na ca tatpretya no iha ॥ 28॥**

*Whatever is sacrificed, given or performed, and whatever austerity is practiced without faith, it is called 'A-Sat', O Pārtha; it is not for here or hereafter (after death).*

ॐ तत्सत् इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसम्वादे  
श्रद्धात्रयविभागयोगो नाम सप्तदशोऽध्यायः ॥

**Om tatsat iti Śrīmadbhagavadgītāsu upaniṣatsu  
brahmavidyāyām yogaśāstre Śrīkṛṣṇārjunasamvāde  
Śraddhātrayavibhāgayogo nāma saptadaśo'dhyāyaḥ ॥**