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# BHAGAVAD GITA

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## CHAPTER 17

SRADDHATRAYAVIBHAGA YOGA

*(Threefold Faith)*

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***28 Verses***

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## Chapter 17 - Verse 1

अर्जुन उवाच ।  
ये शास्त्रविधिमुत्सृज्य  
यजन्ते श्रद्धयान्विताः ।  
तेषां निष्ठा तु का कृष्ण  
सत्त्वमाहो रजस्तमः ॥ १७-१ ॥

arjuna uvāca  
yē śāstravidhimutsṛjya  
yajantē śraddhayā'nvitāḥ |  
tēṣāṃ niṣṭhā tu kā kṛṣṇa  
sattvamāhō rajastamaḥ | | 17 - 1 | |

Arjuna said : Those who, setting aside the ordinance of the scriptures, perform sacrifice with faith, what is their condition, O Krsna? is it Sattva, Rajas, or Tamas? [Chapter 17 - Verse 1]

## Chapter 17 - Verse 2

श्रीभगवानुवाच ।  
त्रिविधा भवति श्रद्धा  
देहिनां सा स्वभावजा ।  
सात्त्विकी राजसी चैव  
तामसी चेति तां शृणु ॥ १७-२ ॥

śrībhāgavān uvāca  
trividhā bhavati śraddhā  
dēhināṃ sā svabhāvajā |  
sāttvikī rājasī caiva  
tāmasī cēti tāṃ śṛṇu | | 17 - 2 | |

The Blessed lord said : Threefold is the faith of the embodied which is inherent in their nature the Sattvika (Pure), the Rajasika (Passionate) and the Tamasika (dull, dark). Thus, thou hear of it. [Chapter 17 - Verse 2]

### Chapter 17 - Verse 3

सत्त्वानुरूपा सर्वस्य  
श्रद्धा भवति भारत ।  
श्रद्धामयोऽयं पुरुषोः  
यो यच्छ्रद्धः स एव सः ॥ १७-३ ॥

sattvanurupa sarvasya  
sraddha bhavati bharata ।  
sraddhamayo'yam purusah  
yo yacchraddhah sa eva sah ॥ 17.3 ॥

The faith of each is in accordance with his nature, O Bharata. Man consists of his faith; as a man's faith is, so is he. [Chapter 17 - Verse 3]

### Chapter 17 - Verse 4

यजन्ते सात्त्विका देवान्  
यक्षरक्षांसि राजसाः ।  
प्रेतान्भूतगणांश्चान्ये  
यजन्ते तामसा जनाः ॥ १७-४ ॥

yajantē sāttvikā dēvān  
yakṣarakṣāṃsi rājasāḥ ।  
prētān bhūtagaṇāṃścānyē  
yajantē tāmasā janāḥ ॥ 17- 4 ॥

The Sattvika or pure men, worship the gods (Devas); the Rajasika or the passionate, the Yaksas and the Raksasas; the others Tamasika people or the dark or dull folk, worship the Ghosts (Pretas) and the hosts of Bhutas (ghosts) or the nature or spirits. [chapter 17 - Verse 4]

Chapter 17 - Verse 5

अशास्त्रविहितं घोरं  
तप्यन्ते ये तपो जनाः ।  
दम्भाहङ्कारसंयुक्ताः  
कामरागबलान्विताः ॥ १७-५ ॥

aśāstravihitaṃ ghōraṃ  
tapyantē yē tapō janāḥ |  
dambhāhaṅkārasaṃyuktāḥ  
kāmarāgabalānvitāḥ || 17 - 5 ||

Those men who Practise terrible austerities not enjoined by the scriptures, given to hypocrisy and egoism, impelled by the force of lust attachment...[Chapter 17 - Verse 5]

Chapter 17 - Verse 6

कर्षयन्तः शरीरस्थं  
भूतग्राममचेतसः ।  
मां चैवान्तःशरीरस्थं  
तान्विद्ध्यासुरनिश्चयान् ॥१७-६ ॥

karṣayantaḥ śarīrasthaṃ  
bhūtagrāmamacētaḥ |  
māṃ caivāntaḥśarīrasthaṃ  
tān viddhyāsuraniścayān || 17 - 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. [Chapter 17 - Verse 6]

## Chapter 17 - Verse 7

आहारस्त्वपि सर्वस्य  
त्रिविधो भवति प्रियः ।  
यज्ञस्तपस्तथा दानं  
तेषां भेदमिमं शृणु ॥ १७-७ ॥

āhārastvapi sarvasya  
trividhō bhavati priyaḥ |  
yajñastapastathā dānaṃ  
tēṣāṃ bhēdamimaṃ śṛṇu || 17 - 7 ||

The food which is dear to each one is also threefold, as also sacrifice, austerity and alms-giving. You may now hear the distinction of these. [Chapter 17 - Verse 7]

## Chapter 17 - Verse 8

आयुःसत्त्वबलारोग्य  
सुखप्रीतिविवर्धनाः ।  
रस्याः स्निग्धाः स्थिरा हृद्याः  
आहाराः सात्त्विकप्रियाः ॥ १७-८ ॥

āyuhṣattvabalārōgya  
sukhaprītivivardhanāḥ |  
rasyāḥ snigdḥāḥ sthirā hṛdyāḥ  
āhārāḥ sāttvikapriyāḥ || 17-8 ||

The foods which increase life, purity, strength, health, Joy and cheerfulness (good Appetite), which are savoury and Oleaginous, substantial and agreeable are dear to the Sattvika (Pure). [Chapter 17 - Verse 8]

Chapter 17 - Verse 9

कद्वल्लवणात्युष्ण  
तीक्ष्णरूक्षविदाहिनः ।  
आहारा राजसस्येष्टाः  
दुःखशोकामयप्रदाः ॥ १७-९ ॥

kaṭvamlalavaṇātyuṣṇa  
tīkṣṇarūkṣavidāhinaḥ ।  
āhārā rājasasyeṣṭā  
duḥkhaśōkāmayapradāḥ ॥ 17 - 9 ॥

The foods that are bitter, sour, Saline, excessively hot, pungent, dry and burning are liked by the Rajasika, and are productive of Pain, grief and disease. [Chapter 17 - Verse 9]

Chapter 17 - Verse 10

यातयामं गतरसं  
पूति पर्युषितं च यत् ।  
उच्छिष्टमपि चामेध्यं  
भोजनं तामसप्रियम् ॥ १७-१० ॥

yātayāmaṃ gatarasaṃ  
pūti paryuṣitaṃ ca yat ।  
ucchiṣṭamapi cāmēdhyam  
bhōjanaṃ tāmasapriyam ॥ 17 - 10 ॥

That which is stale, tasteless, putrid and rotten, refuse and impure, is the food liked by the Tamasika. [Chapter 17 - Verse 10]

## Chapter 17 - Verse 11

अफलाकाङ्क्षिभिर्यज्ञो  
विधिदृष्टो य इज्यते ।  
यष्टव्यमेवेति मनः  
समाधाय स सात्त्विकः ॥ १७-११ ॥

aphalāṅkṣibhiryajñōh  
vidhidṛṣṭō ya ijyatē |  
yaṣṭavyamēvēti manaḥ  
samādhāya sa sāttvikaḥ || 17 -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 Sattvika or pure. [Chapter 17 - Verse 11]

## Chapter 17 - Verse 12

अभिसन्धाय तु फलं  
दम्भार्थमपि चैव यत् ।  
इज्यते भरतश्रेष्ठ  
तं यज्ञं विद्धि राजसम् ॥ १७-१२ ॥

abhisandhāya tu phalaṃ  
dambhārthamapi caiva yat |  
ijyatē bharataśrēṣṭha  
taṃ yajñaṃ viddhi rājasam || 17-12 ||

The Sacrifice which is offered, O best of the Bharatas, seeking fruit and for Ostentation, you may know that to be a Rajasika-Yajna. [Chapter 17 - Verse 12]

Chapter 17 - Verse 13

विधिहीनमसृष्टान्नं  
मन्त्रहीनमदक्षिणम् ।  
श्रद्धाविरहितं यज्ञं  
तामसं परिचक्षते ॥ १७-१३ ॥

vidhihīnamasṛṣṭānnaṃ  
mantrahīnamadakṣiṇam |  
śraddhāviraḥitaṃ yajñaṃ  
tāmasaṃ paricakṣatē || 17 - 13 ||

They declare that sacrifice to be Tamasika, 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. [Chapter 17 - Verse 13]

Chapter 17 - Verse 14

देवद्विजगुरुप्राज्ञ  
पूजनं शौचमार्जवम् ।  
ब्रह्मचर्यमहिंसा च  
शारीरं तप उच्यते ॥ १७-१४ ॥

dēvadvijaguruprājña  
pūjanaṃ śaucamārjavam |  
brahmacaryamahimṣā ca  
śārīraṃ tapa ucyatē || 17 - 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'. [Chapter 17 - Verse 14] 323



Chapter 17 - Verse 15

अनुद्वेगकरं वाक्यं  
सत्यं प्रियहितं च यत् ।  
स्वाध्यायाभ्यसनं चैव  
वाङ्मयं तप उच्यते ॥ १७-१५ ॥

anudvēgakaraṃ vākyaṃ  
satyaṃ priyahitaṃ ca yat |  
svādhyāyābhyasanaṃ caiva  
vāṅmayaṃ tapa ucyatē || 17 - 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. [Chapter 17 - Verse 15]

Chapter 17 - Verse 16

मनः प्रसादः सौम्यत्वं  
मौनमात्मविनिग्रहः ।  
भावसंशुद्धिरित्येतत्  
तपो मानसमुच्यते ॥ १७-१६ ॥

manaḥ prasādaḥ saumyatvaṃ  
maunamātmavinigrahaḥ |  
bhāvasaṃśuddhirityētat  
tapō mānasamucyatē || 17 - 16 ||

Serenity of mind, good-heartedness, silence, self control, purity of nature - These together are called the mental austerity. [Chapter 17 - Verse 16]

Chapter 17 - Verse 17

श्रद्धया परया तप्तं  
तपस्तत्त्रिविधं नरैः ।  
अफलाकाङ्क्षिभिर्युक्तैः  
सात्त्विकं परिचक्षते ॥ १७-१७ ॥

śraddhayā parayā taptaṃ  
tapastat trividhaṃ naraiḥ |  
aphalākāṅkṣibhiryuktaiḥ  
sāttvikaṃ paricakṣatē || 17 - 17 ||

This threefold austerity practised by steadfast men with the utmost faith, desiring no fruit, they call Sattvika. [Chapter 17 - Verse 17]

Chapter 17 - Verse 18

सत्कारमानपूजार्थं  
तपो दम्भेन चैव यत् ।  
क्रियते तदिह प्रोक्तं  
राजसं चलमध्रुवम् ॥ १७-१८ ॥

satkāramānapūjārthaṃ  
tapō dambhēna caiva yat |  
kriyatē tadiha prōktaṃ  
rājasaṃ calamadhruvam || 17 - 18 ||

The austerity which is Practised with the Object of gaining good reception, honour and worship and with hypocrisy is here said to be Rajasika, unstable and transitory. [Chapter 17 - Verse 18]

## Chapter 17 - Verse 19

मूढग्राहेणात्मनो यत्  
पीडया क्रियते तपः ।  
परस्योत्सादनार्थं वा  
तत्तामसमुदाहृतम् ॥ १७-१९ ॥

mūḍhagrāhēṇa'tmanō yat  
pīḍayā kriyatē tapaḥ |  
parasyōtsādanārthaṃ vā  
tattāmasamudāhṛtam || 17 - 19 ||

That austerity which is Practised with self-torture, out of some foolish notion for the purpose of destroying another is declared to be Tamasika. [Chapter 17 - Verse 19]

## Chapter 17 - Verse 20

दातव्यमिति यद्दानं  
दीयतेऽनुपकारिणे ।  
देशे काले च पात्रे च  
तद्दानं सात्त्विकं स्मृतम् ॥ १७-२० ॥

dātavyamiti yaddānaṃ  
dīyatē'nupakāriṇē |  
dēśē kālē ca pātrē ca  
taddānaṃ sāttvikaṃ smṛtam ||17 - 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 Sattvika. [Chapter 17 - Verse 20]

## Chapter 17 - Verse 21

यत्तु प्रत्युपकारार्थं  
फलमुद्दिश्य वा पुनः ।  
दीयते च परिक्लिष्टं  
तद्दानं राजसं स्मृतम् ॥ १७-२१ ॥

yattu prattyupakārārtham  
phalamuddiśya vā punaḥ |  
dīyatē ca parikliṣṭam  
taddānam rājasam smṛtam || 17 - 21 ||

And the gift which is given with a view to receiving in return or looking for fruit again, or reluctantly, is held to be Rajasika. [Chapter 17 - Verse 21]

## Chapter 17 - Verse 22

देशकाले यद्दानम्  
अपात्रेभ्यश्च दीयते ।  
असत्कृतमवज्ञातं  
तत्तामसमुदाहृतम् ॥ १७-२२ ॥

adēśakālē yaddānam  
apātrēbhyaśca dīyatē |  
asatkṛtamavajñātam  
tattāmasamudāhṛtam || 17 - 22 ||

The gift that is given at a wrong place and time, to unworthy persons, without respect or with insult, is declared to be Tamasika. [Chapter 17 - Verse 22]

## Chapter 17 - Verse 23

ॐ तत्सदिति निर्देशः  
ब्रह्मणस्त्रिविधः स्मृतः ।  
ब्राह्मणास्तेन वेदाश्च  
यज्ञाश्च विहिताः पुरा ॥ १७-२३ ॥

ōṃ tatsaditi nirdēśah  
brahmaṇastrividhaḥ smṛtaḥ |  
brāhmaṇāstēna vēdāśca  
yajñāśca vihitāḥ purā || 17 - 23 ||

‘Om tat sat’ this has been declared to be the triple designation of Brahman. By that were created formerly, the Brahmanas, Vedas and Yagnas (Sacrifices). [Chapter 17 - Verse 23]

## Chapter 17 - Verse 24

तस्मादोमित्युदाहृत्य  
यज्ञदानतपःक्रियाः ।  
प्रवर्तन्ते विधानोक्ताः  
सततं ब्रह्मवादिनाम् ॥ १७-२४ ॥

tasmādōmityudāhṛtya  
yajñadānatapaḥkriyāḥ |  
pravartantē vidhānōktāḥ  
satataṃ brahmavādinām || 17 - 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. [Chapter 17 - Verse 24]

## Chapter 17 - Verse 25

तदित्यनभिसन्धाय  
फलं यज्ञतपःक्रियाः ।  
दानक्रियाश्च विविधाः  
क्रियन्ते मोक्षकाङ्क्षिभिः ॥ १७-२५ ॥

tadityanabhisandhāya  
phalaṃ yajñatapaḥkriyāḥ |  
dānakriyāśca vividhāḥ  
kriyantē mōkṣakāṅkṣibhiḥ || 17 - 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. [Chapter 17 - Verse 25]

## Chapter 17 - Verse 26

सद्भावे साधुभावे च  
सदित्येतत्प्रयुज्यते ।  
प्रशस्ते कर्मणि तथा  
सच्छब्दः पार्थ युज्यते ॥ १७-२६ ॥

sadbhāvē sādhubhāvē ca  
sadityētat prayujyatē |  
praśastē karmaṇi tathā  
sacchabdaḥ pārtha yujyatē || 17 - 26 ||

The word 'Sat' is used in the sense of reality and of goodness; and also, O Partha, the word 'Sat' is used in the sense of an auspicious act. [Chapter 17 - Verse 26]

Chapter 17 - Verse 27

यज्ञे तपसि दाने च  
स्थितिः सदिति चोच्यते ।  
कर्म चैव तदर्थीयं  
सदित्येवाभिधीयते ॥ १७-२७ ॥

yajñē tapasi dānē ca  
sthitiḥ saditi cōcyatē |  
karma caiva tadarthīyaṃ  
sadityēvābhidhīyatē || 17 - 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'. [Chapter 17 - Verse 27]

Chapter 17 - Verse 28

अश्रद्धया हुतं दत्तं  
तपस्तप्तं कृतं च यत् ।  
असदित्युच्यते पार्थ  
न च तत्प्रेत्य नो इह ॥ १७-२८ ॥

aśraddhayā hutaṃ dattaṃ  
tapastaptaṃ kṛtaṃ ca yat |  
asadityucyatē pārtha  
na ca tat prētya nō iha || 17 - 28 ||

Whatever is Sacrificed, given or performed and Whatever austerity is Practised without faith, it is called 'Asat', O Partha, it is not for here or hereafter (After Death). [Chapter 17 - Verse 28] 330