

**9**

BHAGAVAD GITA

17TH CHAPTER

In this lesson, you will learn that there are three types of faith, corresponding to and evolving from the three modes of material nature. Acts performed by those whose faith is in passion and ignorance yield only impermanent, material results, whereas acts performed in goodness, in accord with scriptural injunctions, purify the heart.



OBJECTIVES

After learning this lesson, you will be able to:

- recite all the Shlokas from Bhagavad Gita 17th chapter, and
- explain the meaning of this lesson.



Note

9.1 BHAGAVAD GITA

अथ सप्तदशोऽध्यायः । श्रद्धात्रयविभागयोगः

वृत्तं मोक्षाय

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।

तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १७-१ ॥

Arjuna inquired

O Krishna, what is the situation of those who do not follow the principles of scripture but worship according to their own imagination? Are they in goodness, in passion or in ignorance? 1

त्रिविधा भवति श्रद्धा

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।

सात्त्विकी राजसी चौव तामसी चेति तां शृणु ॥ १७-२ ॥

The Supreme Personality of Godhead said: According to the modes of nature acquired by the embodied soul, one's faith can be of three kinds - in goodness, in passion or in ignorance. Now hear about this. 2

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ १७-३ ॥

O son of Bharata, according to one's existence under the various modes of nature, one evolves a particular kind of faith. The



Note

living being is said to be of a particular faith according to the modes he has acquired. 3

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।

प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ १७-४ ॥

Men in the mode of goodness worship the demigods; those in the mode of passion worship the demons; and those in the mode of ignorance worship ghosts and spirits. 4

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।

दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ १७-५ ॥

कर्षयन्तः शरीरस्थं भूतग्रामचेतसः ।

मां चौवान्तःशरीरस्थं तान्विद्धयासुरनिश्चयान् ॥ १७-६ ॥

Those who undergo severe austerities and penances not recommended in the scriptures, performing them out of pride and egoism, who are impelled by lust and attachment, who are foolish and who torture the material elements of the body as well as the Supersoul dwelling within, are to be known as demons. 5-6

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।

यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ १७-७ ॥

Even the food each person prefers is of three kinds, according to the three modes of material nature. The same is true of sacrifices, austerities and charity. Now hear of the distinctions between them. 7



Note

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ १७-८ ॥

Foods dear to those in the mode of goodness increase the duration of life, purify one's existence and give strength, health, happiness and satisfaction. Such foods are juicy, fatty, wholesome, and pleasing to the heart. 8

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ १७-९ ॥

Foods that are too bitter, too sour, salty, hot, pungent, dry and burning are dear to those in the mode of passion. Such foods cause distress, misery and disease. 9

यातयामं गतरसं पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १७-१० ॥

Food prepared more than three hours before being eaten, food that is tasteless, decomposed and putrid, and food consisting of remnants and untouchable things is dear to those in the mode of darkness. 10

अफलाकाङ्क्षभिर्यज्ञो विधिदृष्टो य इज्यते ।

यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ १७-११ ॥



Note

Of sacrifices, the sacrifice performed according to the directions of scripture, as a matter of duty, by those who desire no reward, is of the nature of goodness. 11

अभिसन्धाय तु फलं दम्भार्थमपि चौव यत् ।

इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १७-१२ ॥

But the sacrifice performed for some material benefit, or for the sake of pride, O chief of the Bharatas, you should know to be in the mode of passion. 12

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।

श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १७-१३ ॥

Any sacrifice performed without regard for the directions of scripture, without distribution of prasadam [spiritual food], without chanting of Vedic hymns and remunerations to the priests, and without faith is considered to be in the mode of ignorance. 13

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।

ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १७-१४ ॥

Austerity of the body consists in worship of the Supreme Lord, the brahmanas, the spiritual master, and superiors like the father and mother, and in cleanliness, simplicity, celibacy and nonviolence. 14



Note

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।

स्वाध्यायाभ्यसनं चौव वाङ्मयं तप उच्यते ॥ १७-१५ ॥

Austerity of speech consists in speaking words that are truthful, pleasing, beneficial, and not agitating to others, and also in regularly reciting Vedic literature. 15

मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १७-१६ ॥

And satisfaction, simplicity, gravity, self control and purification of one's existence are the austerities of the mind. 16

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।

अफलाकाङ्क्षभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७-१७ ॥

This threefold austerity, performed with transcendental faith by men not expecting material benefits but engaged only for the sake of the Supreme, is called austerity in goodness. 17

सत्कारमानपूजार्थं तपो दम्भेन चौव यत् ।

क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १७-१८ ॥

Penance performed out of pride and for the sake of gaining respect, honor and worship is said to be in the mode of passion. It is neither stable nor permanent. 18

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।

परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १७-१६ ॥

Penance performed out of foolishness, with self-torture or to destroy or injure others, is said to be in the mode of ignorance. 19

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ १७-२० ॥

Charity given out of duty, without expectation of return, at the proper time and place, and to a worthy person is considered to be in the mode of goodness. 20

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।

दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ १७-२१ ॥

But charity performed with the expectation of some return, or with a desire for fruitive results, or in a grudging mood, is said to be charity in the mode of passion. 21

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।

असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ १७-२२ ॥

And charity performed at an impure place, at an improper time, to unworthy persons, or without proper attention and respect is said to be in the mode of ignorance. 22



Note

**Note**

घट्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ १७-२३ ॥

From the beginning of creation, the three words om tat sat were used to indicate the Supreme Absolute Truth. These three symbolic representations were used by brahmanas while chanting the hymns of the Vedas and during sacrifices for the satisfaction of the Supreme. 23

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।

प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ १७-२४ ॥

Therefore, transcendentalists undertaking performances of sacrifice, charity and penance in accordance with scriptural regulations begin always with om, to attain the Supreme. 24

तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः ।

दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ १७-२५ ॥

Without desiring fruitive results, one should perform various kinds of sacrifice, penance and charity with the word tat. The purpose of such transcendental activities is to get free from material entanglement. 25

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।

प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ १७-२६ ॥



Note

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।

कर्म चौव तदर्तीयं सदित्येवाभिधीयते ॥ १७-२७ ॥

The Absolute Truth is the objective of devotional sacrifice, and it is indicated by the word sat. The performer of such sacrifice is also called sat, as are all works of sacrifice, penance and charity which, true to the absolute nature, are performed to please the Supreme Person, O son of Prtha. 26-27

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।

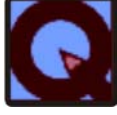
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ १७-२८ ॥

Anything done as sacrifice, charity or penance without faith in the Supreme, O son of Prtha, is impermanent. It is called asat and is useless both in this life and the next. 28

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे श्रद्धात्रयविभागयोगो नाम सप्तदशोऽध्यायः ॥ १७ ॥



Note



INTEXT QUESTIONS 9.1

1. देहिनां श्रद्धा कतिविधा बहवति?
2. आहारः कति विधः भवति ?
3. तामसं यज्ञं कं परिचक्षते ।
4. किम् सात्त्विकं दानम् स्मृतम् ॥
5. तामसं दानम् किम् ?



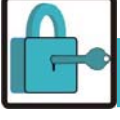
WHAT HAVE YOU LEARNT

- Meaning of the 17th chapter.
- Types of shrddha.



TERMINAL QUESTIONS

1. Write summery of 17th chapter in your own words.
2. Describe the three types of Donation (Danam).



ANSWERS TO INTEXT QUESTIONS



Note

9.1

1. त्रिविधा भवति श्रद्धा देहिनां
2. आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
3. श्रद्धाविरहितं यज्ञं
4. देशे काले च पात्रे च तद्दानं
5. अदेशकाले यद्दानमपात्रेभ्यश्च दीयते । असत्कृतमवज्ञातं
तत्तामसमुदाहृतम् ॥