



BHAGAVAD GITA

Chapter 17

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SUMMARY

Chapter 17

Sraddha Traya Vibhaga Yoga

28 Verses

Verse 1 - 6

Verse 11 - 13

Verse 20 - 22

- Arjunas questions and 3 types of Sraddha.

- 3 types of Yagya

- 3 types of charity

Verse 7

- Krishna introduces new topics.

Verse 14 - 16

- 3 types of Tapas based on Instrument.

Verse 23 - 28

- Significance of Om Tat Sat.

Verse 8 - 10

- 3 types of food

Verse 17 - 19

- 3 types of Tapas based on Guna



VERSE 1 TO 28

Verse 1 :

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

arjuna uvāca
yē śāstravidhimutsrjya
yajantē śraddhayā'nvitāḥ |
tēṣāṁ niṣṭhā tu kā krṣṇa
sattvamāhō rajastamah ||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]

a) Arjuna Uvacha :

- Arjuna asked.

b) Ka Tu Nishta Tesham Ye Utsrijya Shastravidhim Yajante Anvitah Sraddheya?

- What is status of those people who ignore the scriptural rules and worship with faith?

c) Sattvam, Rajah, Aho Tamah :

- Is it Sattva, Rajas or Tamas, oh Krishna.

I) Arjuna Asks Krishna :

- What is the status of those who do rituals, pujas with Sraddha following footsteps of elders but who have not read the scriptures, have astika Buddhi, faith in Punya, Papa, Svarga, Naraka, Rebirth.
- Have no clarity on why they do rituals etc.

II) Tesham Nishta :

- Where does the practice of such persons stand – Sattva, Rajas, Tamas?
- Arjunas question is in continuation of Chapter 16 – Verse 24.

तस्माच्छास्त्रं प्रमाणं ते
कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं
कर्म कर्तुमिहार्हसि ॥ १६-२४ ॥

**tasmācchāstram pramāṇam tē
kāryākāryavyavasthitau |
jñātvā śāstravidhānōktam
karma kartumihārhasi || 16 - 24 ||**

Therefore, let the scriptures be your authority in determining what ought to be done and what ought not to be done. Having known what is said in the commandments of the scripture, you should act here (In this world). [Chapter 16 - Verse 24]

- Bhagavan talked about seekers who break rules of do's and don't's due to desire – Kama.
- Shastra is to be regarded as means of knowledge for conducting life.
- Vriddha Vyavaha – Practice of elders are followed without Shastric knowledge.
- Lord said know Shastras – do's + don't's and act.
- Some follow their minds, minds and fancies.
- How do we assess such people?
- Bhagavan teaches Sraddha Traya Vibhaga Yoga.

Verse 2 :

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

śrībhāgavān uvāca
trividhā bhavati śraddhā
dēhinām sā svabhāvajā ।
sāttvikī rājasī caiva
tāmasī cēti tām 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]

a) Shri Bhagavan Uvacha :

- Lord Krishna said.

b) Dehinam Sraddha Bhavati Trividha :

- For all human beings faith is 3 fold.

c) Iti Sattviki, Rajasi, Cha Eva Cha Tamasi :

- Sattvic, Rajasic, Tamasic.

d) Sa Svabhavaja Srnu Tam :

- It is born of ones nature, hear about it.

Question :

- Person has Sraddha in Shastra but has no knowledge of the Rules, accepts elders and lives – what is that Sraddha – Sattva / Rajas / Tamas?
- Person blindly follows Vriddha Vyavahara, do's and don't's of elders, Rites and Rituals.
- Practices will be lost in time, without knowledge, can't explain.

Sraddha :

- Is faith in truth of words of scriptures, not easily comprehensible by senses and mind.

Blind faith	Faith backed by knowledge and logic
Superstition	Sattvic

- Sraddha is Svabajam, comes as per Punya – Papam of the past.
- What is cultivated in the past becomes a practice.
- Faith in scriptures leads to faith in Punya, Papa, Svarga, rebirth, Moksha.

रजस्तमश्चाभिभूय
सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव
तमः सत्त्वं रजस्तथा ॥१४-१०॥

rajastamaścābhībhūya
sattvam bhavati bhārata ।
rajaḥ sattvam tamaścaiva
tamah sattvam rajastathā ॥ 14-10 ॥

Now sattva rises (Prevails), O Bharata, having overpowered rajas and inertia (Tamas); now rajas having overpowered sattva and inertia; and inertia (tamas), having overpowered sattva and rajas. [Chapter 14 - Verse 10]

- Bhagavan in this verse introduces Sraddha of 3 types, Sattvic, Rajasic, Tamasic.

Verse 3 :

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

**sattvanurupa sarvasya
sraddha bhavati bharata I
sraddhamayo'yam purusah
yo yacchraddhah sa eva sah II 17.3 II**

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]

a) Bharata :

- Oh Arjuna!

b) Sarvasya Sraddha Bhavati Sattvanurupa :

- For everyone, faith is according to his temperament.

c) Ayam Purusha Sraddhamayah :

- A person consists of his faith.

d) Saha Eva Sah Yah Yachhraddhah :

- He is verily what his faith is.
- Nishta means consistent practice.
- **All knowledge cannot be gathered by means of body mind and sense organs.**
- What Shastras say about God, Punya, Papam, rebirth is invisible.

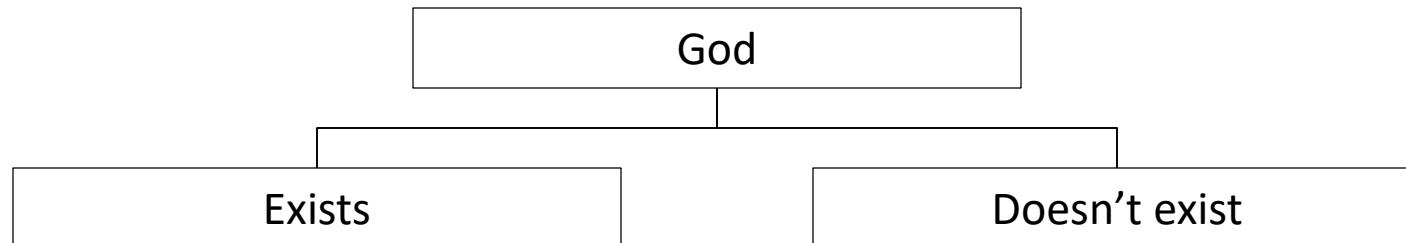
- It is verified by practice.
- Others Gunas are visible to us by their conduct.
- In this verse Bagawan gives general information.

I) Sattvanurupa Bhavati :

- Each ones Sraddha depends on level of maturity, environment in which we are born, move, knowledge in the mind continued from past births.
- Quality of mind is based on Samskaras.
- Sattva in this verse means mind.

II) Ayam Purusha Sraddha Mayaha :

- **Sraddha depends on maturity of mind.**
- Jiva moves with inseparable mind, mind moves with faith of past Samskaras.
- Sraddha brings logic to our sentiments.



- It is a belief.
- Jiva is full of belief's.
- Man holds on to some belief's and moves in life.

- Man is product of his beliefs, what he believes, he becomes, gives utmost priority to what he believes in.
- One with Satvic Sraddha becomes embodiment of Satvic Nishta and similarly Rajasic and Tamasic Nishta.

III) Yaha Yat Sraddha Saha Eva Bavati :

- All have belief in their religion, subtle, unseen.
- If one criticizes others, it is because of his faith.
- Human beings have differences in opinion of the unseen.
- Such differences also exist w.r.t. Visible, gross things as well.
- These are problems in perception.
- Contemplate and understand the depth, then will not have coloured vision.
- Have faith with knowledge and intelligence.
- All teachings give priority to humanity, social well being.
- Faith not backed by knowledge and intelligence is cause of sorrow.
- Hold to beliefs backed by intelligence and hold to Sama, Dama, Bheda.
- Bring beliefs to proper order.

Verse 4 :

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

yajantē sāttvikā dēvān
yakṣarakṣāṁsi rājasāḥ ।
prētān bhūtaganāṁścānyē
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]

a) Sattvikah Yajante Devan :

- Sattvic people worship the Gods.

b) Rajasah Yaksharaksamsi :

- Rajasic people worship the Yakshas and Rakshasas.

c) Anye Tamasah Janah Yajante Pretan cha Bhutaganan :

- Tamasic people worship the Ghosts and the spirits.

Object of worship depends on
Sraddha of worshipper with

Sattvic Guna

Rajasic Guna

Tamasic Guna

- Devatas, Indra, Agni, Yama, Shiva, Vishnu.
- Don't worship form but the Shakti present in the form.
- For purity of mind.

- Yakshas and Rakshasas
- Middle level
- Restless, materialist desires.

- Bhutas
- Jivas who have left the bodies, not followed Dharma, have wind like form.
- for Harming others.

- From what one worships, we can infer their Sraddha.
- Based on how each one functions, we can make out their Sraddha.

Verse 5 :

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

aśāstravihitam ghōram
tapyantē yē tapō janāḥ ।
dambhāhaṅkārasamyuktāḥ
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]

a) Ye Janah Tapyante Ghoram Tapah Asastravihitam :

- Some people practice severe austerity which is not prescribed by the scriptures.

b) Dambhahankarasamyuktah :

- They are given to pretention and egoism.

c) Kamaragabalan Vitah :

- And are possessed by the impulses of desire and attachment.
- Those who undertake fierce penance, torment themselves, or trouble others.
- Offer animals as sacrifices, Ashastra Vihitam – do what's not said in Shastra.
- Example : Standing on burning hot stone, not permitted by Shastra.
- Have ego, show off doing great deeds, think too great of themselves.
- Kama, Raaga – Balan Vitaha - Have desire of not possessed items and attachment towards what is possessed.
- Damage themselves and others.

Verse 6 :

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

karṣayantaḥ śarīrastham
bhūtagrāmamacētasah |
mām caivāntahśarīrastham
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]

a) Achetasah Karshayantah :

- Those indiscriminate people torment.

b) Bhutagramam Sharirastham :

- The organs in the body.

c) Cha Eva Mam :

- As well as me.

d) Antah Sarirastham :

- Who reside in the body.

e) Viddhi Tan Asuranishchayan :

- Know them to be of Asura resolve.

I) Sharirastha Bhuta Gramam Karshanyantaha :

- Such people cause severe suffering to body and senses.
- Undertake severe fast, stop talking, penance not as per Shastra but as per their own whims and fancies.
- Penance should be followed with blessing of elders and knowledge of Shastras.
- Otherwise, won't yield fruits.
- Karshayantaha – torment body, make it thinner.

II) Bhuta Gramam :

- Restrict group of sense organs, make them dysfunctional, tongue, legs.
- Bhagavan has given us senses to make subtle process function.
- Use organs of knowledge and action Dharmically.

III) Achetasa :

- Due to lack of knowledge of Shastras, and not listening to elders, invent new practices.
- There is Ishvara Tatvam, Ananda Murti in the body, troubling self is troubling Ishvara.
- Restrict food for short time.

अहमात्मा गुडाकेश
सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च
भूतानामन्त एव च ॥१०-२०॥

**aham ātmā guḍākēśa
sarvabhūtāśayasthitah ।
aham ādiśca madhyam ca
bhūtānām anta ēva ca ॥ 10-20 ॥**

I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [Chapter 10 - Verse 20]

- Lord resides in every body.

क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोज्ञानं
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

क्षेत्रज्ञम् चापि माम् विद्धि
सर्वक्षेत्रेषु भारता ।
क्षेत्रक्षेत्रज्ञयोज्ञानम्
यत्तज्ज्ञानम् मतम् माम् ॥ 13.3 ॥

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

- Lord is Kshetrajna, experiencer in all Kshetram, bodies.

IV) Tan Asuram Nishchayam Viddhi :

- These people with such Tamasic practices are Asuras.
- Disregard path laid out by Shastras, make life sorrowful for themselves and the Lord living in the body.
- Dwell in Adharmic sense enjoyment.
- Disobeying Shastras are Asuras.
- Body is temple for the Lord, take good care of the body.
- **One who has understanding Jiva as pure consciousness know Jiva as Shiva Lingam.**
- Body is abode of Bhagawan, condition it Dharmically.

- Not trouble body by self suffering practices.
- In reality, no one can trouble Lord.
- Troubling Lord living in the body is living life disregarding Shastra.
- **Bhagavan resides in the intellect as pure consciousness, Sakshi Tatvam, unaffected by any event.**
- Bhagavan does not move away from us even for a moment and resides in hearts of people who do not perceive him also.
- Thoughts are the incense for the Puja, Love is the water for Puja.
- **Learned say, Bhagavan manifests as human beings.**

Vivekananda :

- **Perfect Man = God**
- **Imperfect God = Man.**
- **I + Mind = Man**
- **I – Mind = God.**
- Some think themselves as Mundane, want to realise God one day.
- **We are indeed God and are temporarily experiencing human body because of Maya Shakti.**
- Perform right level of Meditation, protect body.
- **Understand pure consciousness in form of God principle in the body and reap benefit of life.**

Verse 7 :

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

āhārastvapi sarvasya
trividhō bhavati priyah ।
yajñastapastathā dānam
tēṣāṁ bhēdamimāṁ 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]

a) **Aharah Priyah Sarvasya Bhavati Tu Api Trividah :**

- Food liked by everyone is also threefold.

b) **Tatha Yajnah Tapah Danam :**

- So also are Yajna, austerity and charity.

c) **Srunu Tesham Imam Bhedam :**

- Hear about their division.
- All of us have Sraddah which can be broken into 3 types mentioned in earlier verses.

Arjunas Question :

- Can we follow what elders have shown us without adherence to shastras?

Answer :

- Bhagawan insists that one should study Shastras.
- Those who go beyond Shastra and do severe penances are Asuras.
 - I. Favourite food – 3 types
 - II. Yagya – 3 types
 - III. Dana – 3 types
 - IV. Tapas – 6 types
- With Punyam and Papam, known and unknown, will one be drawn to good deed and good cultures.
- I am patiently answering your questions.
- If elders are doing, Check if it is as per Shastra.
- Only if you know Shastra, your action will be superior and only then you can explain it well to next generation and make them follow it.

Verse 8 :

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

āyuḥsattvabalārōgya
sukhaprītivivardhanāḥ ।
rasyāḥ snigdhāḥ 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]

a) Ahara :

- Those foods.

b) Ayuh Sattva Balarogya Sukha Priti Vivardhanah :

- Which increase longevity, mental strength, physical strength, health, comfort and pleasure.

c) Rasyah :

- Which are delicious.

d) Srigdhah :

- Not dry.

e) Sthirah :

- Nourishing.

f) Hrdyah :

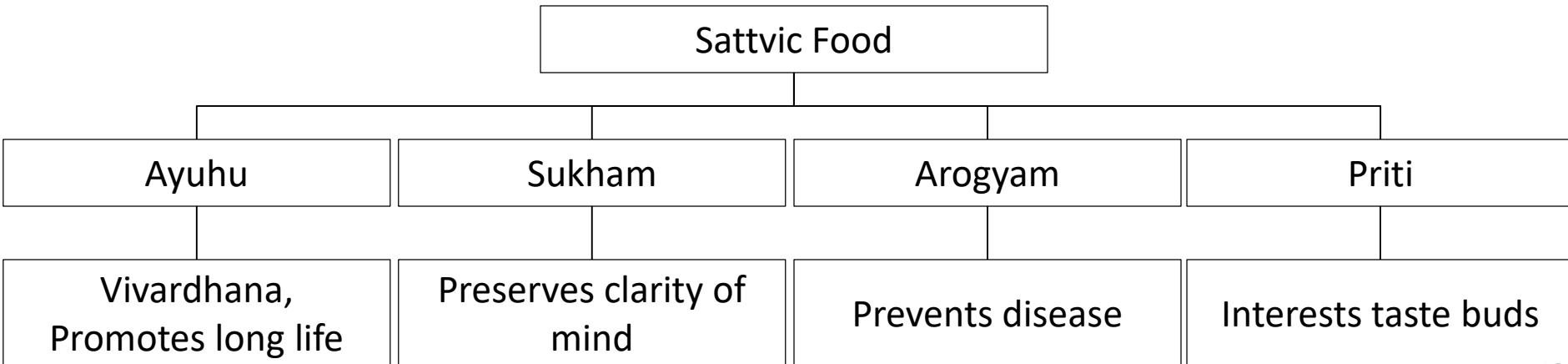
- And pleasing.

g) Sattvikapriyah :

- Are liked by Sattvic people.

I) Sattvika Priya Ahara :

- Sattvic food creates Sattva Guna, makes you live long, motivates one to work with strength and enthusiasm, gives energy, stamina, prevents diseases, cures diseases, preserves clarity of mind, gives happiness.
- Eating is Prana Agni hotra ritual.
- Mind should be clear while eating.
- If tasty, will be inviting to consume.



- Sweets and Ghee promotes Sattva Guna
- Snigdaha – Milk and milk products settles in body.
- Sthiraha – give sustained energy.

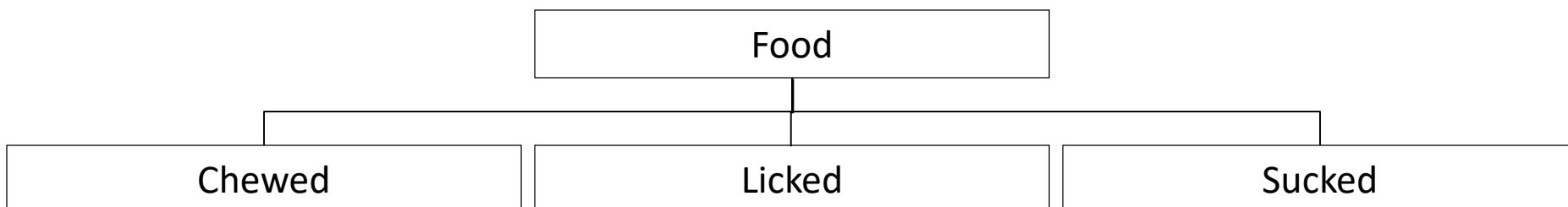
II) Food should remain in body for sometime and release energy, not make us hungry soon.

III) Chapter 6 :

- One who eats a lot or does not eat at all will not succeed in meditation, hence eat moderately.

IV) Food should be inviting to eat on sight of it, presentation important.

V)



VI) Chandogya Upanishad :

- Food and mind have connection.
- Sattvic food gives clear thinking, Dhruva Smriti.
- Cooking is a Puja, eating is a ritual.
- Sattvic food makes us to live happily.

Verse 9 : Rajasic food

कद्वस्तुलवणात्युष्णा
तीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येषाः
दुःखशोकामयप्रदाः ॥ १७-९ ॥

kaṭvamlalavaṇātyuṣṇa
tīkṣṇarūkṣavidāhinaḥ ।
āhārā rājasasyēṣṭā
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]

a) Ahara Katvamla Lavanatyusna Tiksnaruk Savidahinah :

- Those foods which are bitter, sour, saltish, hot, pungent, dry and burning.

b) Dukhasokamayapradah :

- And which cause pain, sorrow and disease.

c) Istah :

- Are liked.

d) Rajasasya :

- By Rajasic people.
- Those with Rajasic Gunas will appreciate Rajasic food.
- If you want Rajasic Guna, eat Rajasic food.

Food enjoyed by Rajo Gunis are as follows :

I) Ati Kathu :

- Bittergoat

II) Ati Amal :

- Tamarind lime, bitter and sore.

III) Ati Lavana :

- Very salty.
- (Tribal don't eat any salt – Blood Pressure – Normal, have energy, mind clam).

IV) Ati Ushna :

Very hot, burns tongue.

V) Ati Tiksha :

- Chilli.

VI) Atiruksha :

- Hard to bite without butter, oil.

VII) Ati Nidahi :

- Creates burning sensation in stomach, higher mustard and lime causes this.

VIII) Rajasashta Ishtaha Abava :

- If Rajasic prefer to become Sattvic, they must give up Rajasic food and start eating Sattvic food for 45 days.
- Patience and will power required to adapt changes.
- Sattvic food will give clarity of knowledge, broadmindedness.
- Rajasic food leads to sorrow, negative thoughts, diseases, tiredness, and more difficulties.

Verse 10 : Tamasic food

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

yātayāmam gatarasam
pūti paryuṣitam ca yat |
ucchiṣṭamapi cāmēdhyam
bhōjanam 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]

a) Bhojanam :

- That food.

b) Yad Yatayamam :

- Which is not properly cooked.

c) Gatharasam :

- Which lacks nourishment.

d) Puti :

- Which is putrid.

e) Paryusitam Cha :

- Or leftover.

g) Cha Amedhyam :

- And which is impure.

h) Tamasapriyam :

- Is liked by Tamasic people.

Avoid Tamasic food containing :

I) Yatayamam :

- Half cooked.
- Food should be cooked for required time, not over cooked or under cooked.

II) Gatarasam :

- Food which has lost its nourishment value.
- **Food beyond 4 hours of cooking should not be consumed.**
- Do not keep in fridge for 3 months and eat.

III) Puti :

- Food with bad smell, spoilt food.

IV) Pariyushitam :

- Left over food of previous day.
- Food which crosses one night, promotes Tamo Guna.
- Eat food cooked on same day.

Vedas say :

- Don't waste food, don't spoil your body by eating fast food.
- Rama Raya Kavi – Shankara Bashyam commentator.
- Don't eat food left over from anyone's plate including Mahans plate.
- It is Papam for one who gives and takes.
- Sishya – Guru, husband – wife's plates not permitted.

V) Amedhyam :

- Food not eligible as Neivedyam to Lord in worship.
- Onion, Garlic, non-veg food promotes Tamo Guna.
- Give up Tamasic, Rajasic food and go for Sattvic food.

Verse 11 :

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

aphalāṅkṣibhīryajñōh
vidhidrṣṭō ya ijyatē ।
yaṣṭavyamēvēti manah
samādhāya sa sāttvikah || 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]

a) Sattvikah Yajnah Saha Yah Ijyate Manaha Samadhaya :

- Sattvic Yajna is that which is performed wholeheartedly.

b) Vidhidrstah :

- According to scriptural injunctions.

c) Aphałakansibhih :

- By those who are not desirous of the result.

d) Iti :

- With the resolve that.

e) Eva Yashtavyam :

- It should be performed.
- Sattvic Sraddha and food help in getting Jnanam and Moksha Purushartha.

I) Yaha Ijyate :

- One who worships is a Sattvic person.
- Yagyas should be performed based on do's and don't's of Shastra.
- Only if followed gives fruits of actions.
- All Yagyas are for the society and not for the individual.
- Benefits not seen by eyes and senses.
- Yagya is duty assigned to me to serve society whether society respects me or not.

II) Aphala Kankshibhi Manaha Samadhaya Yagna Ijyate :

- One who does not desire fruits of actions.
- Yagya done with belief that performing it, mind becomes clean, broadminded, cultivates good habits.
- Do Yagyas with composure of mind, single pointedness.
- Don't do Yagya keeping fruit of action, will waiver, mind becomes restless.
- Worship of ritual brings peace of individual and society.

Verse 12 :

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

abhisandhāya tu phalam
dambhārthamapi caiva yat ।
ijyatē bharataśrēṣṭha
tam yajñam 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]

Rajasa Yagya :

a) Bharatasreshta :

- Oh Arjuna!

b) Viddhi :

- Know.

c) Tam Yajnam :

- That Yajna.

d) Yad Ijyate :

- Which is performed.

e) Abhisandhaya Tu Phalam :

- Expecting fruit, a result.

f) Api Cha Eva Dambharthan Rajasam :

- And also for the sake of show to be Rajasic.
- One who is desirous of fruits of actions, Laukika and Veidica, material comforts, money, good life after death etc.

Dam Bah Artham :

- Showcases to people with pride and extravagance.
- Loses benefit of good deeds as per Shastras.
- Punyam Nashyati Keertanant.
- Will not get spiritual Advancement, no Moksha.
- Do Yagyas patiently, peacefully, for the welfare of the society.
- Distinguish and understand how one should not perform Yagyas.

Verse 13 :

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

vidhihīnamasṛṣṭānnam
mantrahīnamadakṣiṇam ।
śraddhāvirahitam yajñam
tāmasam 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]

Tamasa Yagya :

a) Parichaksate Yajnam Tamasam :

- They call that Yajna to be Tamasic.

b) Vidhihinam :

- Which is contrary to the scriptural injunctions.

c) Asrtannam :

- Which is without food cooked for distribution.

d) Mantrahinam :

- Without proper Mantras.

e) Adakshinam :

- Without proper Dakshina.

f) Sraddhavirahitam :

- And without faith.

I) Vidhi Hinam Yagya :

- ½ heartedly performing Yagya, violating rules.

II) Asrishta Annam Yagyam :

- Yagya done without Anna Danam to learned scholars, noble elders.

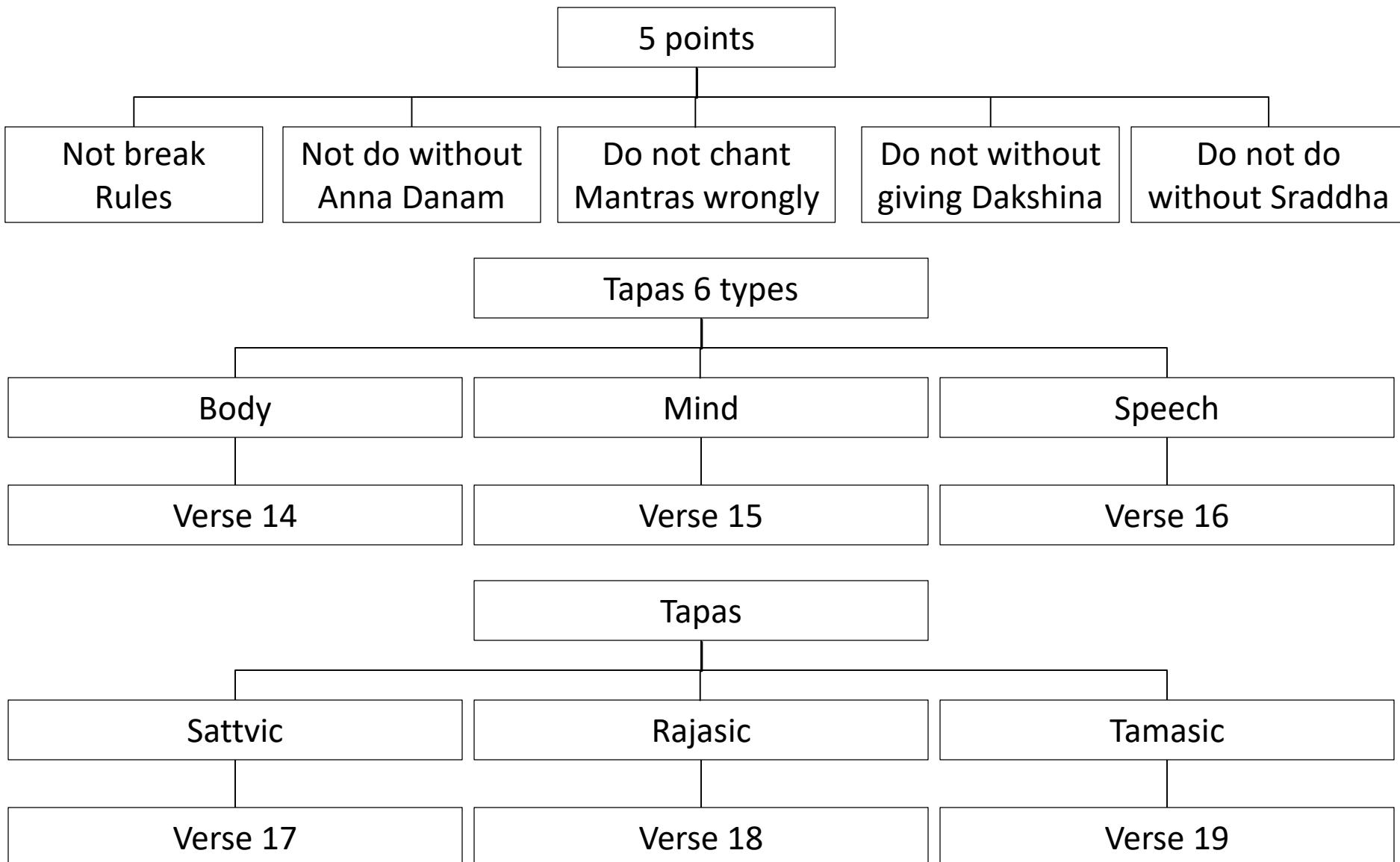
III) Mantra Hinam :

- Defects, Dosha in Mantras, reduce Mantras, telling wrongly.
- Only Mantras chanted properly give fruits.

IV) Adhakshinam :

- Yagyas performed without Dakshina.
- Give 10% of your possessions.
- What is given in Yagyashala is called Dakshina, given outside called Danam.
- Know benefit of Yagya.
- Don't do Yagya under pressure of family or society.
- Under pressure, Yagya produces no benefit.
- Those who believe in Yagyas will never be betrayed.

- Sraddha in Yagya depends on attitude of mind.
- Yagya without Sraddha is Tamasic Yagya.



Verse 14 :

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

dēvadvijaguruprājña
pūjanam śaucamārjavam |
brahmacaryamahiṁsā ca
śārīram 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]

Physical Tapas by body :

a) Deva Advija Guru Prajna :

- Worship of the Gods, the Brahmins, the teachers and the wise men.

b) Shaucham :

- Purity.

c) Arjavam :

- Straightforwardness.

d) Brahmacharyam :

- Chastity.

e) Cha Ahimsa :

- And non-violence.

f) Uchyate Shariram Tapah :

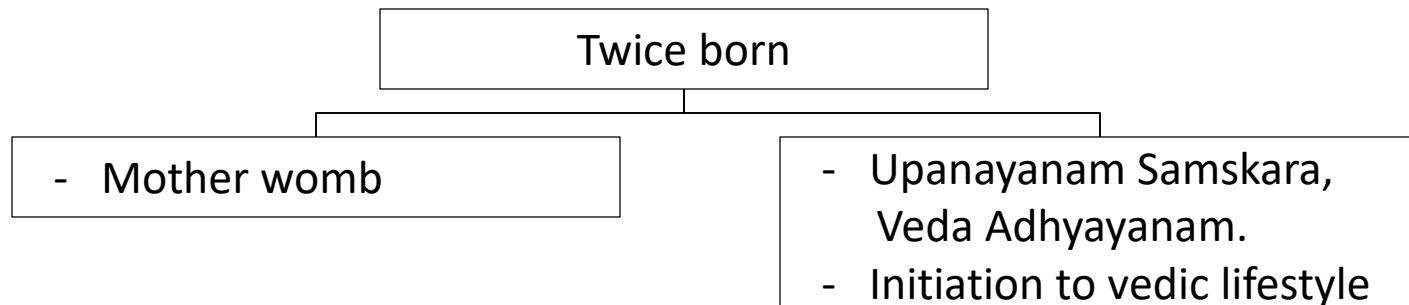
- Are said to be physical austerity.

I) Do Namaskarams and Pradakshinas to Devatas – Brahma, Vishnu, Shiva.

- Express respect, Bhakti to them.
- Place head at feet of Bhagawan who is embodiment of 8 virtues.
- Worship with body, mind, speech, will make us humble.
- Physical expression of humility makes body pure, divine and decreases diseases.
- Do exercises, maintain proper diet for the body.
- Unseen powers are bestowed upon us.
- Pluck flowers for Puja, build temples, wells.
- Life of society centred around temples, animals, agriculture, riverbeds, ponds.
- Traditional culture based on these.
- If we contemplate on these, you can understand peaceful life of our forefathers and tradition.

II) Dvija :

- Lifestyle of those who have studied and who follow Vedas.



- Respect Dvija and hold them in reverence.
- Guru = Family purohit, who helps us perform good Karmas at home.
- Atma Guru by knowledge removes ignorance.
- Here Guru means learned elders, intelligent with values and discipline.

III) Prajnaha :

- Those who have taught parts of Shashtra, directly not Guru.
- Deva, Dvija, Guru, Prajna, Pujanam, offering obscience or by serving them.
- Includes service in a temple to a vedic scholar, Brahmin, noble, elders, scholars, Jnani.
- Shariram Tapaha includes Shaucham, cleansing body and mind.
- Arjavam : Sitting straight, without moving body parts (Chapter 16 – Achapalam)

IV) Brahmacharyam :

- Regulate carnal desires.
- Sanyasis and Vanaprastha stay away from indulging in relationships.
- Practice celibacy, sense control.

V) Ahimsa :

- Don't hurt others physically.
- Don't cause trouble to a Jiva in any body.

अधिष्ठानं तथा कर्ता
करणं च पृथग्विधम् ।
विविधाद्य वृथक्वेष्टा
दैवं दैवात्रं पञ्चमम् ॥ १८.१४ ॥

adhiṣṭhānam tathā kartā
karaṇam ca pṛthagvidham ।
vividhāśca pṛthakcēṣṭā
daivam caivātra pañcamam ॥ 18.14 ॥

The seat (Body), the doer (ego), the various organs of perception, the different functions of various organs of action and also the fifth, the presiding deity.[Chapter 18 - Verse 14]

शरीरवाङ्गनोभिर्यत्
कर्म प्रारभते नरः ।
न्यायं वा विपरीतं वा
पञ्चैते तस्य हेतवः ॥ १८.१५ ॥

śarīrvāñmanōbhiryat
karma prārabhatē naraḥ ।
nyāyam vā viparītam vā
pañcaitē tasya hētavah ॥ 18.15 ॥

Whatever action a man performs by his body, speech and mind, whether right or the reverse, these five are its causes. [Chapter 18 - Verse 15]

Any action has 3 factors

Location

Doer

Means of equipment's

- **There is a grace power which graces all activities, worship that power.**
- Tapas means regulating in our own accord, undergoing difficulties, Dharmically.
- Should use body for the purpose God has given to us.
- Body should become divine and pure.
- Teach this lifestyle to next generation.

Verse 15 : Speech Tapas – Important verse

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

anudvēgakaram vākyam
satyam priyahitam ca yat |
svādhyāyābhyasanam caiva
vāñmayam 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]

a) Vakyam Yad Anudvegakaram :

- That speech which is not hurtful.

b) Satyam :

- Which is truthful.

c) Cha Priyahitam :

- Pleasant and beneficial.

d) Cha Eva :

- And.

e) Svadhyayabhyasanam :

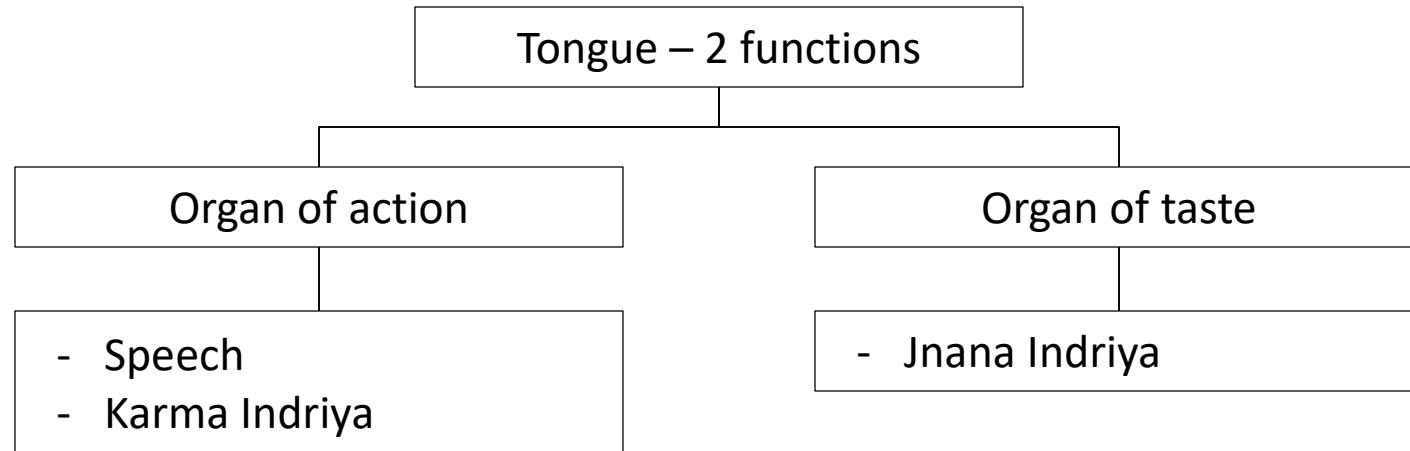
- The regular study of scriptures.

f) Uchyate :

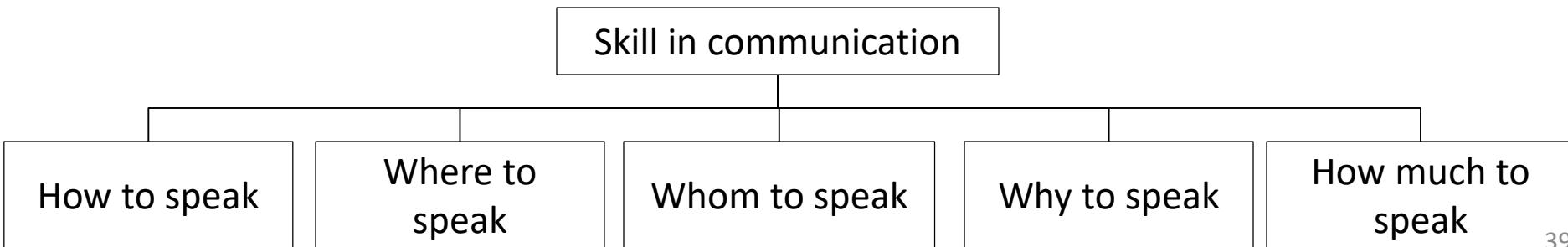
- Are said.

g) Vangmayam Tapah :

- To be verbal austerity.
- Power of speech is given by Bhagavan, should not abuse it.
- Wellness of tongue most important.



- Must have will to speak what we want.
- Use will properly, speak intelligently.



Quality control of speech

Anudvega Karam
Vakyam

Satyam Vakyam

Priyam Vakyam

Hitam Vakyam

Not hurt persons
feelings

Speak truth

Speak lovingly,
pleasantly

Beneficial

I) Anudvega Vakyam :

- Praninam Adhukha Karam.
- Use words which do not trouble anyone.
- Words should be cultured, positive, not negative.

II) Satyam Vakyam :

- Words should be pure, as embodiment of Saraswati, divine.
- Narrate – things as we see them, understood them, facts as they are.
- Yatha Drishtaha Pratipadakam.
- Can't add our imagination into it.
- There is no Dharma equal to Satyam.
- Speak the truth, without any lies.
- If we speak lies, we become split personality.

- Not keep something in mind, and speak something else.
- Remain silent or move away from the place.

III) Priyam :

- Words should be pleasant to hear, bring comfort to listeners, Sruti Sukham.
- Seen to be good, listener says sounds good.

IV) Hitam :

- Words should bring good memories, increase happiness.
- Unseen good.
- Listener may not understand benefit immediately but in due course, should give happiness.

Shastra – Definition :

- Hitam Shasti Dukhatu Trayate Iti Shastram.
- Text which teaches good things and which protects us.
- Vak Tapas = 4 combined [Anudvega Karam + Satyam + Priyam + Hitam]
- Even if one is missing, then it is not Vak Tapas.
- With Mantras and slokas, will get unseen powers which refine our lives.

Verse 16 : Tapas of Mind

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

manah prasādaḥ saumyatvam
maunamātmavinigrahaḥ ।
bhāvasaṁśuddhityētat
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]

a) Manahprasadah :

- Mental quietitude.

b) Saumyatvam :

- Gentleness.

c) Maunam :

- Mind control.

e) Bhavasamsuddhih :

- Purity of motive.

f) Iti Etat :

- All this.

g) Uchyate Manasam Tapah :

- Is said to be mental austerity.

I) Manah Prasada :

- Peace of mind.

II) Prashantihi – Svachhanta Apadanam :

- To ensure everlasting peace of mind is a Tapas.
- **Chinta Vyakoolatvadi Hinata Sampadanam.**
- **One should take care of the mind so that it is free of worry and is pure always.**
- If one has greed or Anger, mind can't be pure and clear.
- Prasadam means that is like water which does not move in Air.
- This is earned with efforts.
- That is why it is a Tapas.
- **One should secure a peaceful, pure, worry free mind.**
- It does not happen by itself, it should be done with effort.
- Reduce desires and expectations to earn such a peaceful mind.
- To reduce desires and expectations one should have researched knowledge about them.
- One should be associated with people having a clear peaceful mind.
- Only by that, one can earn this.
- One should stay with such people and observe to learn from them to live without desire.

III) Soumyatvam :

- Beauty of mind reflects in the face.
- Sukhadi Prasada karya Anu Tahkaranasya Vrittihi Soumanasyam Ahuhu.
- Mind should be filled with love for the face to be clear, pure and for the face to blossom.
- If mind blossoms, we can maintain a blossoming face with everyone.
- This is a big Tapas.
- Fake it initially, make it eventually.
- Practice these Gunas with good intent.

IV) Mounam :

- **Control thoughts in the mind, developing the right quantity and direction of thought in the mind is called Mounam.**
- If words have to be controlled, there should be control over the thoughts and the mind.
- It should be earned with effort.
- If one gets knowledge of pure consciousness, mind will automatically become free from nature of thinking too much and become resolved.
- **Purity of mind comes from absence of Jealousy, greed, anger, harsh speech.**

V) Atma Vinigrihaha :

- Making mind single pointed, focused.
- Controlling senses, thoughts, meditating deeply to bring concentration us Atma Vinigrihaha.
- It is Tapas to cultivate peace of mind.
- Willingly restrict focusing outwardly.
- Need to take efforts to reach supreme God.
- Desires should not harm me, should not spoil peace of mind.
- We are searching for peace indirectly through Job, position but we don't get it.
- With money can't earn peace of mind absolutely.
- Earn peace of mind and do good, money will flow automatically.
- Atma here means Body / Mind / Intellect, not pure consciousness – Jivatma or Paramatma.
- Vinigrihaha = Viseshana Nigraha.
- Nigraha means to control, regulate, refine, body and mind.
- Practice that is always with deep inspiration and divine power.
- God has given us this opportunity and power.
- Earn in short span and live by it, next generation will also earn and gain happiness and peace.

VI) Bava Samshuddhi :

- Not being mean in relationship with others.
- We should have pure mind to do good to others.
- Should be honest, broadminded, genuine in relationship.
- Should not bear one thing in mind and say something else outside.
- Have good thoughts inside without intention to cheat others.
- Genuinely desirous of communal and societal well being is Bava Samshuddhi.
- Without deceiving or faking someone is Bava Samshuddhi.
- Some please in pleasing and respectful manner on the face of the person, with ulterior motive and disrespect behind the back.
- Not being like that is Tapas of the mind.
- Holding pure love, respect, expressing the same in thought and word is Bava Samshuddhi.



(I) Manaprasada	(II) Soumyatvam	(III) Mounam	(IV) Atma Vingraha	(V) Bava Samshuddhi
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- This is purpose of our life.

Verse 17 : Sattvic - Tapas

श्रद्धया परया तसं
तपस्तत्त्विविधं नरैः ।
अफलाकाङ्गिभिर्युक्तैः
सात्त्विकं परिचक्षते ॥ १७-१७ ॥

śraddhayā parayā taptam
tapastat trividham naraiḥ ।
aphalākāṅkṣibhiryuktaih
sāttvikam paricakṣatē ॥ 17 - 17 ॥

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

a) Parichaksate Tat Trividham Tapah Taptam :

- They declare that three fold austerity which is practiced.

b) Paraya Sraddhaya :

- With great faith.

c) Naraih :

- By those people.

d) Yuktaih :

- Who are disciplined.

e) Aphantakshibhish :

- And are not desirous of the result.

f) Sattvikam :

- To be sattvic.

3 types of Tapas as per action

Body

Mind

Speech

3 forms of Tapas as per Sraddah

Sattvic

Rajasic

Tamasic

Sattvic Tapas :

- Supreme faith in Vedas, Astikya Buddhi.
- Body is different than mind.
- I am Jiva, not the body.
- I am the consciousness which underlies Jiva.
- Bhagavan exists, I will get fruits of action, not visible to eye or mind.
- Being dependent on this will bring benefit to me and society.
- Tapas done with this perspective is of 3 types.

I) Naraihi Taptam Tapaha :

- Tapas done by people with supreme Sraddha.
- Deep belief that there is life before and after this one, should do good to society in this birth and coming births or with the intention to transcend birth is of 3 types.

II) Aphala Kankshibihi :

- Without desire for Artha and Kama.
- Giving up material desires that one should earn and grow money and give up attachment to relatives Dharmically.
- Tapas done with intention of not praying for fruits of actions material wealth and relationship but praying for Punya, peace, purity, eternal happiness with knowledge of pure consciousness towards getting it.

III) Yuktaih :

- Tapas done with concentrated mind.
- Without getting carried away or disturbed by other thoughts or other people.

Read sloka like this :

- Paraya Sraddayah Aphala Kankshibi Yuktaih Naraihi Taptam trividham Tapaha, Sattvikam Parichakshate.

Summary :

- Tapas done by body, mind, speech falls into 3 categories, Sattvic, Rajasic, Tamasic .
- Tapas done by people who have deep faith and have no material desires, have single pointed mind, is called Sattvika Tapas.
- This brings peace, purity, happiness, to the mind and wellness to society.
- Elders, noble, learned have taught so.

Verse 18 : Rajasic Tapas

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

satkāramānapūjārthaṁ
tapō dambhēna caiva yat ।
kriyatē tadiha prōktam
rājasam 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]

a) Tat Tapah Yat Kriyate Dambhena :

- That austerity which is practiced with pretense.

b) Satkarmanapujar�थम :

- For the sake of praise, honour, worship.

c) Proktam Tha Cha Eva Rajasam :

- Is said here to be Rajasic.

d) Chalam Adhruvam :

- Whose result is temporary and uncertain.

I) Sat Karmana Pujar�थम Tapaha :

- To be praised as Sadhu Tapasvi.

- I am Sadhu Tapasvi.
- Does Tapas so that everyone will talk of him as a good person.

II) Manam :

- Expression of praise in words.
- Standing up in respect, introducing with good words.
- Puja at the feet, applying sandalwood paste, Kumkum on it, giving food and other supplies to such a person.
- Artham, for the sake of winning praises of others for being treated respectfully, for being worshipped.
- Dhambena : To show off being compliant with Dharma.
- Don't have attitude – body has been given by God, lack Asthika Buddhi.
- Dharma Dvajitvena – doing Dharma and Puja not with intent of preparing for next birth.
- Dharma done to show off, boasting nature.

III) Iha Rajasam Tapaha Iti Proktam :

- That Tapas is called Rajasic.
- Such a person should gradually change to Sattva Guna.
- Tapas done will increase Rajo Guna, Dehatma Budhhi not Jivatma Buddhi.
- It will give petty benefits.

- Everyone will know true colours of such a person.

IV) Adhruvam :

- No Punyam but may get praises from the world.
- Will not get good Shariram because it is big Papam.
- Will give lower births, animals, birds, insects.
- If no claim behind the body, outer look useless.
- External marks put on the body like Vibhuti, Kumkum should make the mind mature, otherwise waste.
- Noble elders think that it is Tapas followed by Rajo Guna.
- No lasting benefit like Satwic Tapas.

Verse 19 : Tamasic Tapas

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

mūḍhagrāhēṇa "tmanō yat
pīḍayā kriyatē tapaḥ ।
parasyōtsādanārthaṁ 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]

a) Tat Tapah Yat Kriyate :

- That Austerity which is practiced.

b) Pidaya Atmanah :

- By the torture of the body.

c) Mudhagrahena :

- Out of an erroneous notion.

d) Va Utsadanartham :

- Or for the destruction.

e) Parasya :

- Of others.

f) Udahttam Tamasam :

- Is said to be Tamasic.

I) Moodah Grahena :

- Taking decisions without Adequate discrimination.
- Aviveka Purvaka Nishchayaha.
- Inadequate planning of work, improper understanding, incurrent grasp, acting without discrimination.
- Spirituality was basis of worldly life in those days.
- Nowadays spirituality is small part of worldly life.
- Doing things aggressively, without application of mind like jumping into the fire, piercing sharp Rods on the body, etc.

II) Atmanaha Peedayaha Tapy Kriyate :

- Doing actions that hurt the body.
- Some people call these superstitions, some practice this as form of Tapas.
- Hurt is inflicted upon Bhagawan who resides in the body.

III) Ashastra Vihitam Ghoram Tapyante Tapo Janah :

- This is Tamasa Sraddha without following Shastras.
- Mind commands and person troubles his body.

- They are inappropriate actions undertaken by people with a view to regulate themselves.
- Some undertake Tapas to destroy others.

IV) Parasya Utsanadavartham :

- Undertake penance to destroy their enemy like fasting, Puja in the night.

Summary :

- Tapas done without desire for its fruits and with supreme Sraddha with body, mind, speech is Sattvic Tapas.
- Tapas done with view to earn praise and respect of others is Rajasa Tamas.
- Tapas undertaken by hurting the body, going beyond Shastras, to destroy others is Tamasa Tapas.

Verse 20 : Sattvika Danam

दातव्यमिति यदानं
दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च
तदानं सात्त्विकं स्मृतम् ॥ १७-२० ॥

dātavyamiti yaddānam
dīyatē'nupakāriṇē ।
dēśē kālē ca pātrē ca
taddānam sāttvikaṁ 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]

a) Tad Danam Yad Diyate Iti Dhatavyam :

- That charity which is given with an attitude that giving is a duty.

b) Anupakarine :

- To a person who may not reciprocate.

c) Dese :

- And which is given at the proper place.

d) Kale Cha :

- At the proper time.

e) Cha Patre :

- And to a proper person.

f) Smrtam :

- Is considered.

g) Sattvikam Danam :

- To be Sattvic charity.

I) We are born with a view to contribute.

- We should not think of what we will get in return.
- Intent of action should not be to get praise or position.
- God has given human body to me.
- I should work and contribute through this body.
- Datavyam means should be given.

Veda Says

Taittriya Upanishad :

अद्धया देयम् । अश्रद्धयाऽदेयम् । श्रिया देयम् ।
ह्रिया देयम् । भ्रिया देयम् । संविदा देयम् ॥ ५ ॥

śraddhayā deyam | aśraddhayā'deyam | śriyā deyam |
hriyā deyam | bhiyā deyam | saṃvidā deyam || 5 ||

Gifts should be given with faith; they should never be given without faith; they should be given in plenty, with modesty and with sympathy. Let there be also agreement in opinion (Or friendly feelings) when gifts are offered. [1 - 11 - 5]

- Sraddhaya Dheyam – Give with faith.
- Asraddhaya Dheyam – Not without faith.

- Sriya Dheyam – Give in plenty.
- Hriya Dheyam – Give in Modesty
- Priya Dheyam – give with sympathy.
- Samvida Dheyam – Give to benefit society.
- We should not give without faith.
- Give even if you don't have faith in the beginning.
- You will develop faith as you go along.
- Understand we will become richer by giving.
- Object of giving need not be necessarily money.
- Can be our intelligence, hard work.
- Give body to society for Para Upakara.
- Give with happiness, think always what we are giving is less.
- If we don't give, we will face with trouble.
- Have earned so much from society, should give more than what I get and not less.
- Such attitude should be our thought process.
- Do Danam intelligently.
- Know eligibility of recipient in doing charity.
- We should not give to wrong person.
- **Danam with intent to give without expectations of benefits is Sattvika Danam.**

II) Anupakarine Dhayate :

- Should not give in expectation of what we get in return.
- Help student in their studies, will not know whether we will get something in return of whether they will do something for the society.
- It is our duty to do things for them.
- Sattvic Danam gives Punyam, Chitta Shuddhi, purity of mind.
- Give to live higher goal, rather than to make money out of that.
- Go with intention to contribute.

III) Deshe, Kale Cha :

- Give charity in Pilgrimage centers or on Auspicious days.
- Beginning of month, Amavasya, Grahana Punya Kala.
- Give with Mantra.
- Temple is Auspicious place.

IV) Patrecha :

- Educational qualification of person should be considered.
- For each article given, there are specific stotras.
- Umbrella, Veshti, etc.
- Which for peace of mind.
- When we give, think of recipient as representative of Bhagavan, Maha Vishnu.

Verse 21 : Rajasa - Danam

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

yattu prattyupakārārtham
phalamuddiśya vā punah |
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]

a) Tad Danam Yat Tu Cha Pariklishtam Dhiyate :

- That charity which is reluctantly given.

b) Pratyupakarartham :

- For the sake of something in return.

c) Va Punah :

- Or

d) Uddishya Phalam :

- Expecting a result.

e) Smrtam :

- Is considered.

f) Rajasam :

- To be Rajasam.

I) Pratyupakarartham Yattu Dhiyate :

- Danam given with expectation, Phalam Uddhisyava, in expectation of fruits of action.
- Will get lot of Punyam, material benefits, Laukika Phalam.
- When there is no thought of Punyam, it is Sattvika Phalam.
- Only Aim : Chitta Shuddhi for Jnanam for Moksha, not to secure next birth.
- Intent of Rajasa Danam is to get Punyam to be happier in next birth and not to enjoy benefit in this birth itself.

II) Pariklishtam Cha Dhiyate :

- To give with displeasure.
- Some think, society forces us to give Danam, they doubt what's said in the Shastras.
- Have partial Sraddha.
- Want Laukika or Veidika Phalam.

Conclusion :

- One should not do Rajasic Danam, in expectation of Laukika Phalam or with desire of next birth or with displeasure.

देशकाले यदानम्
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]

a) Tad Danam Yad Dhiyate Adhesha Kale :

- That charity which is given at the wrong place and time.

b) Apatrebhyah :

- To unworthy people.

c) Asatkrtam :

- And with contempt.

d) Udhrtam Tamasam :

- Is said to be Tamasic. Here it is mentioned how we should not do danam.

I) **Yatu Danam Adesha Kalam Dhiyate :**

- Not given in holy place.
- Danam should be done at Punya Sthalam, then it will benefit society and next generation.
- If Danam done at uncultured place, it is Tamasa Danam.
- Danam not given at night.
- Danam is Punya Karma.
- Keeping Punyam as motive is called Rajo Guna.
- Main motive of Danam should be social welfare and purity of mind, we get by it.
- Danam in appropriate place and time is Tamasa Danam.

II) **Apatrebyashaha :**

- Intelligible person, undeserving person, contribution made to unintelligent thieves, Gangsters.
- Danam should not be given without respect.

III) **Asatkrutam :**

- Inappropriate manner.
- Danam given without performing Namaskaram or worshipping recipients feet.
- Shastras say that one should give Danam after paying respect to the recipient.

Recipient	Giver
<ul style="list-style-type: none"> - Sitting - Facing east / north - Not face south - Get purity of mind by receiving 	<ul style="list-style-type: none"> - Standing - Gets Punyam by giving

IV) Avagyatam :

- Danam given disrespectfully.
- Without bearing attitude that recipient is God.
- To disrespect, making fun of him is Tamasic Danam.

Conclusion :

- Sattvic Danam with a view to contribute without expecting anything in return, at right place, right time, right person, with right attitude, respectfully.
- Sattvic Danam alone gives purity of mind and thereafter Jnanam is means to Moksha.

Verse 23 – 27 : Om Tat Sat

Verse 23 :

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

ōm 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]

a) Om Tat Sat Smrtah Iti Trividhah Nirdesah :

- Om Tat Sat is considered to be threefold designation of Brahman.

b) Tena Brahmanah :

- By uttering this the Brahmins.

c) Vedah Cha Cha Yajnah Vihitah Pura :

- The Vedas and the Yagnas were created long ago.

I) Om Tat Sat is said in every ritual, is a mantra by itself.

- What can be done to remove deficiencies while doing actions?
- Oversight error is ordained in Karmas, Yagya, Dana, Tapas.

- 3 Namas taught to mollify effect of errors done due to oversight, Prayaschittam.
- **Anandagiri commentator of Shankara Bhashyam says :**

Brahman is reflected on “Om Tat Sat”.

Taittriya Upanishad :

ओमिति ब्रह्म । ओमितीदं सर्वम् ॥ १ ॥

omiti brahma | omitidam̄ sarvam || 1 ||

The sacred sound Om is Brahman. All this is the syllable Om. [1 - 8 - 1]

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद् वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद् वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |
taddhaika āhurasadevedamagra āsīdekamevādvitīyam
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

- Uddalaka – Svetaketu.
- We say Om Tat Sat in the beginning and end of Yagya.

II) Brahmanastena Vedashcha :

- Vedas, Yagyas, Brahmanas blessed with this Mantra at the beginning of creation by Brahma Deva.
- Vedas are given to live in orderly manner in this creation.
- **Utter Om Tat Sat in all Kahikam, Vachikam, Manasam karma at the end.**
- Rule by learned scholars.
- Removes mistakes committed unknowingly in our deeds.
- Mainly used in Yagyas.

Verse 24 :

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

tasmādōmityudāhṛtya
yajñadānatapaḥkriyāḥ ।
pravartantē vidhānōktāḥ
satataṁ 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]

a) **Tasmat :**

- Therefore,

b) **Brahma Vadinam :**

- For those, who are well read in the Vedas.

c) **Yajnadananatapahkriyah :**

- The activities in the form of yajnas, Charities and austerities.

d) **Vidhanoktah :**

- Which are mentioned by the scriptural injunctions.

e) **Pravartante Satatam :**

- Take place always.

f) Udahrtya :

- After the utterance.

g) Iti Om :

- Of Om.
- Bhagawan reflected upon Om Tat Sat.
- Brahma Deva created :

Yajna, Tapas, Brahmana, Chanted Om Tat Sat and created universe.

- **We should start day with Om.**
- While doing Yagya, Dana, Tapas, do by uttering Om.

I) Pravartante :

- Started with Om.
- Deficiency in Shastra Vidhi made up for.

Brahma Sutra (Last Portion) :

- Su Nupina Api Sukshma Parasha Darshanat.
- 100% satisfaction of ritual not possible.
- Expert can't do with 100% perfection.
- How Moksha not by Karma?
- Because 100% perfection never possible in Karma.
- There is bound to be deficiency.

सहजं कर्म कौन्तेय
सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण
धूमेनाग्निरिवावृताः ॥ १८.४८ ॥

sahajam karma kaunteya
sadōṣamapi na tyajēt |
sarvārambhā hi dōṣēṇa
dhūmēnāgniriva"vṛtāḥ || 18.48 ||

One should not abandon, O Kaunteya, the duty to which one is born, though faulty; for, are not all undertakings enveloped by evil, as fire by smoke? [Chapter 18 - Verse 48]

- Start with Om, remove mistakes, Satguna Bhavanti.

II) Prakarshena Vartante :

- Yagya, Dana, Tapa – Kriya, Rituals, Charity and Penance, if any Deviation from Shastra, its made up.
- Sraddha most important.

III) Brahmavadinam :

- By those who know Vedas, om uttered at beginning.

Taittriya Upanishad :

ओमिति ब्रह्म । ओमितीदं सर्वम् ॥ १ ॥

omiti brahma | omitīdaṁ sarvam || 1 ||

The sacred sound Om is Brahman. All this is the syllable Om. [1 - 8 - 1]

Verse 25 :

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

tadityanabhisandhāya
phalam 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]

a) Tad Iti Vividhah Yajnatapah Kriyah Cha Dana Kriyah Kriyante :

- After uttering "Tat" various activities in the form of yajnas, austerities and charities are undertaken.

b) Mokshakansibhih :

- By the seekers of liberation.

c) Anabhisandhaya Phalam :

- Without expecting.
- Actions done with Sraddha without Shastra knowledge become superior and bear fruits.

I) Tat Iti Anabhi Sandhaya :

- Not desiring Artha, Kama, material gains, fruits of actions, which create Samsara or bondage.
- All type of Yagya, Dana, Tapas is done by saying Tat.

Brihadaranyaka Upanishad :

- Performing Yagya, Dana, Tapas, cultured people know ultimate truth of life, pure consciousness.
- Perform penance without destroying yourself.
- Do them for gaining purity of mind for Moksha.

Verse 26 :

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

**sadbhāvē sādhubhāvē ca
sadityētat prayujyatē |
praśastē karmanī tathā
sacchabdah 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]

a) Sad Iti Etat – Prayujyate :

- The word sat is used.

b) Sadbhavे :

- In the sense of existence.

c) Cha Sadhubhavे :

- And goodness.

d) Tatha Sacchabdah Yujyate :

- Further, the word sat is used.

e) Prasaste Karmani Partha :

- In the sense of good action, oh Arjuna.

- With Sraddha, without knowledge of Shastra, can become superior by uttering “Om Tat Sat”.

अथ चैनं नित्यजातं
 नित्यं वा मन्यसे मृतम् ।
 तथापि त्वं महाबाहो
 नैवं शोचितुमर्हसि ॥ २-२६ ॥

**atha cainam nityajatam
 nityam vā manyasē mṛtam |
 tathā'pi tvam mahābāhō
 naivam śocitum arhasi || 2-26 ||**

But, even if you think of him as being constantly born and constantly dying, even then, O mighty-armed, you should not grieve.[Chapter 2 - Verse 26]

- This verse quoted in Chapter 2.
- Sadhu Abides by Dharma, Sat Purusha.
- Brahman = Sat = Pure Consciousness = Pure existence.
- What is not existing is not real.
- Real will never loose its existence.
- Tat – represents everything available, in existence.
- Sarva Nama Pada.
- Om Tat Sat uttered in all rituals to avoid anything going wrong.

Verse 27 :

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

yajñē tapasi dānē ca
sthitiḥ saditi cōcyatē ।
karma caiva tadarthīyam
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]

a) **Sthitih :**

- Steadfastness.

b) **Yajne :**

- In Yajna.

c) **Tapasi :**

- Austerity.

d) **Cha Dane Cha Uchyate Iti Sat :**

- And charity is also termed as Sat.

e) **Cha Eva Karma Tadarthiyam Eva Abhidhiyate Iti Sat :**

- Again any action for the sake of the Lord is indeed said to be Sat.

- Sat makes Karmas superior, nullifies deficiencies.
- Start everything by Ohm.
- Desiring Moksha say Tat before doing Karma.
- Remaining sustained and consistent is called Nishta.
- Actions Directed towards Sat Vastu are Yagya, Dana, Tapas.
- What is Sat?
- Pure Consciousness.
- All Rituals belong to Ishvara.
- Using Sat – Rituals become Satvic.
- Chanted in all Pujas.

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

aśraddhayā hutam dattam
tapastaptam kṛtam 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]

a) Yat Hutam Dattam, Taptam Tapah cha Krtam :

- Whatever is offered as oblation, given as charity, practiced as Austerity and done as worship.

b) Asraddhaya :

- Without faith.

c) Uchyate Iti Asat :

- Is said to be Asat.
- Whether one knows Shastra or not, one should not have Asraddha in doing any Karma.
- Perform Karma with Sraddha following path of elders without enough knowledge of Vedas, shortcomings will be nullified by chanting Om Tat Sat.

- **Main Teaching :**

One should not act as per ones impulses of desire, one should know the Shastra and live by it.

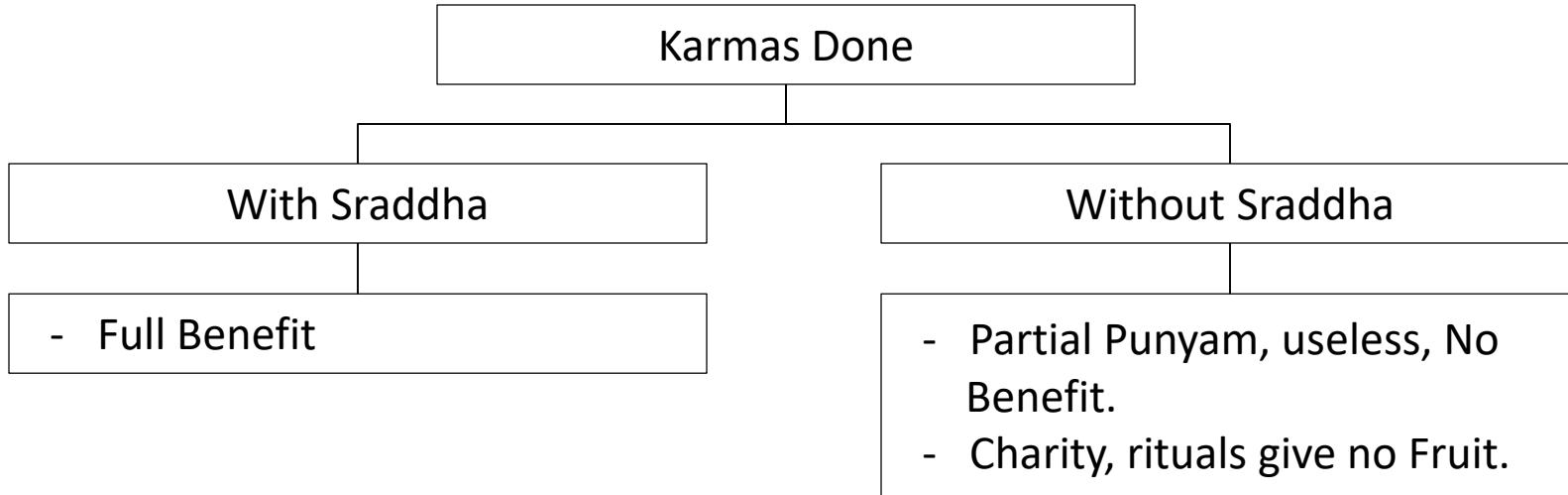
- If Shastras not studied, follow path of elders.
- Knowing Shastra and following path of elders is the best ideal.
- If one is unable to know rules, not major issue.
- Have Sraddha, more important.

I) **Hutam :**

- Fire Ritual, Yagya.

II) **Asraddhaya :**

- Yagya, Dana, Tapas Karmas are preparatory to Jnanam.
- Anything done with Ashraddha, Tat Sarvam Asat, Nishprayojanam.
- Don't bear fruits here or later.
- In Ignorance, if one does karma with Sraddha, little Punyam is gained.
- Bhagavan motivates one to have Sraddah here.
- Fire burns with or without knowledge that it burns.



- Do rituals with Sattvic Sraddah, giving up Rajasic / Tamasic food, chanting Om Tat Sat, attain purity of mind, learn Jnana Khanda from Guru, practice Sravanam, Mananam, Nididhyasanam, attain Moksha.

Poorti Vakyam :

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

ōm tatsaditi śrīmadbhagavadgītāsūpaniṣatsu
brahmavidyāyāṁ yogaśāstrē śrīkṛṣṇārjunasamvādē
śraddhātrayavibhāgayōgō nāma saptadaśō'dhyāyah || 17 ||

Thus, in the Upanisad of the glorious Bhagavad-gita, in the science of the eternal, in the scripture of yoga, in the dialogue between Sri Krsna and Arjuna, the seventeenth discourse ends entitled : Yoga of Threefold faith.

- Let my errors in learning meaning of words be removed by grace of Bhagavan.
- Let us understand content of Shastra correctly.
- Essence of Brahma Vidya, absolute reality taught.
- With maturity of mind one can distinguish 3 types of Sraddha, Yagya – Dana – Tapas – and chant Om Tat Sat.
- No limit to how many time we study Gita.
- It is like eating, bathing regularly.
- Important to have peaceful happiness.
- Accomplish this when body is healthy.
- Intelligent don't dig well while house on fire.
- Before difficult circumstances, accomplish mind that can intelligently handle it.
- To develop such a mind may we dedicate at feet of Bhagavan Sri Krishna, Veda Vyasa and Shankara.
- Om Tat Sat.