

॥ श्री कृष्ण परब्रह्मणे नमः ॥ ॥ श्रीमद्भगवद्गीता ॥

अथ सप्तदशोऽध्यायः । श्रद्धा-त्रय-विभाग-योगः

**Sri Krishna Para BrahmaNe Nama: - Srimath Bhagavath-Githa
Chapter – 17 = SraDhdhaa-thraya-vibhaaga-Yoga:**

अर्जुन उवाच । ये शास्त्र विधिमुत्सृज्य - यजन्ते श्रद्धयान्विताः ।

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

**Arjuna uvaacha = ye Saasthra viDhim uthsrujya - yajanthe SraDhdhayanvithaa:
thesham nishTaa thu kaa Krishna – sathvam aaho raja: thama: 17-1**

Arjuna Said: O Krishna, what is the position (classification, nishTaa) of those, who leave aside (disregard) the Scriptural injunctions and yet worship (perform yajnaas etc...,) endowed with a lot of Faith (SraDhdhaa) ? Does it come under the category of Saththva or Rajas or Thams ?

श्री भगवानुवाच । त्रिविधा भवति श्रद्धा - देहिनां सा स्वभावजा ।

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

Sri Bhagavaan uvaacha =

**thriviDhaa bhavathi SraDhdhaa - dhehinaam saa svabhaavajaa
saathvikii raajasii cha-iva - thaamasii cha-ithi thaam SruNu. 17-2**

Bhagavaan Sri-Krishna Said: The faith, that is born of their own nature (inherent, due to latent subtle impressions from their past lives Karma), of all embodied beings is classified in three ways, Saththva, Rajas and Thams. Listen now about it.

(the three things – vaasanaas (subtle impressions), Ruchi (taste or preferences for certain items) and Faith (SraDhdhaa) are the qualities of the Soul, born because of the Soul's association with the GuNaas, in all those previous births).

सत्त्वानुरूपा सर्वस्य - श्रद्धा भवति भारत ।

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

**sathva anuruupaa sarvasya - SraDhdhaa bhavathi Bhaaratha
SraDhdhaa maya:-ayam purusho - yo yath SraDhdha: sa eva sa: 17-3**

O Bhaaratha (Arjuna), everyone's faith is in accordance with their internal make-up (antha:karaNa). All people are associated with a certain faith. Whatever that faith is, that is what that person is. (the Vaasanaas influence the Ruchi, and Ruchi influences SraDhdhaa).

यजन्ते सात्त्विका देवान्यक्ष रक्षांसि राजसाः ।

प्रेतान्भूत गणांश्चान्ये - यजन्ते तामसा जनाः ॥ १७-४ ॥

yajanthe saathvikaa dhevaan – yaksha rakshaamsi raajasaa:
prethaan bhuutha gaNaamScha anye - yajanthe thaamasaa janaa: 17-4

People associated with Saathvik nature worship the gods. Those with Raajasic nature worship Yakshaas (one kind of demi-gods) and Raakshasaas. The others with Thaamasic nature worship the deceased ancestors and hosts of Bhuuthaas.

अशास्त्र विहितं घोरं - तप्यन्ते ये तपो जनाः ।

दम्भाहङ्कार संयुक्ताः - काम राग बलान्विताः ॥ १७-५ ॥

aSaasthra vihitham ghoram - thapyanthe ye thapo janaa:
dhambha ahamkaara samyukthaa: - kaama raaga bala-anvithaa: 17-5

Those people who are practicing terrible forms of austerity, not authorized by the scriptures, are only doing so with arrogance and to create a show that they are religious (conceit). In reality, such worship is only prompted by the force of passion for sense-gratification (just to fulfill their desires – like, Poojas-for-made-to-order-Results).

कर्षयन्तः शरीरस्थं - भूत ग्राममचेतसः ।

मां चैवान्तः शरीरस्थं - तान्विद्ध्यासुर निश्चयान् ॥ १७-६ ॥

karshayantha: sariirasTham - bhuutha graamam achethasa:
maam chaivaantha: SariirasTham - thaan viDhdhi aasura nischayaan. 17-6

These ignorant people, torturing the pancha-bhuuthaas (the five elements – Earth, Water, Fire, Air and Ether) in their bodies and also Me (the Self which is a part of the Supreme Lord Sri-Krishna and who is dwelling within the body), are certainly to be known as demoniac in their resolve.

आहारस्त्वपि सर्वस्य - त्रिविधो भवति प्रियः ।

यज्ञस्तपस्तथा दानं - तेषां भेदमिमं शृणु ॥ १७-७ ॥

aahaarasthu-api sarvasya - thriviDho bhavathi priya:
yajna: thapa: thaThaa dhaanam - theshaam bhedam imam SruNu. 17-7

Even the food we eat, which is so dear to all the people, is of three types. So also, the sacrifices (Yajnaas), austerities (thapaSya) and the Charity (dhaanam – giving gifts without any expectations of the returns). Listen about the distinctions among them.

(These food items include the four types mentioned in **Bhagavad-Gita 15-14** as those to be Chewed, Sucked, Licked and Drunk. **Chandhogya-Upanishat** says a lot about the food we eat - that the mind is from the food, in 6-5-4 as: **अन्नमयं हि सोम्य मनः आपोमयः प्राणस्तेजोमयी वागिति ...** and also that only when the food is pure, the person becomes pure, as in **Chandhogya-Upanishat -7-26-2** as: **आहारशुद्धौ सत्त्वशुद्धौ ध्रुवा स्मृतिः").**

आयुः सत्त्व बलारोग्य - सुख प्रीति विवर्धनाः ।

रस्याः स्निग्धाः स्थिरा हृद्या - आहाराः सात्त्विक प्रियाः ॥ १७-८ ॥

aayu: sathva bala aarogya - sukha priithi vivarDhanaa:

rasyaa: snigDhaa: sThiraa hrudhyaa – aaharaa: saathvika priyaa: 17-8

The types of foods that promote longevity, intellectual alertness, strength, health, happiness and pleasure, and which are sweet and juicy, oily (like cashews, almonds, etc.,), substantial and pleasant (pleasing to the eyes and mind), are very dear to those people with Saathvic nature.

कट्वम्ल लवणात्युष्ण - तीक्ष्ण रुक्ष विदाहिनः ।

आहारा राजसस्येष्टा - दुःख शोकामय प्रदाः ॥ १७-९ ॥

katu-amla lavana athi-ushna - thiikshNa ruuksha vidhaahina:

aahaaraa raajasasya ishtaa – dhu:kha Soka aamaya pradhaa: 17-9

Those types of foods that are bitter, sour, very salty, very hot, very pungent, dry and produce a burning sensation, are all very dear to those people with Raajasic nature and such foods only produce pain, sorrow (producing grief) and disease.

यात यामं गत रसं - पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं - भोजनं तामस प्रियम् ॥ १७-१० ॥

yaatha yaamam gatha rasam - puuthi paryushitham cha yath

uchhishtam api cha ameDhyam - bhojanam thaamasa priyam. 17-10

Those types of foods that are stale (cooked more than three hours before, yaamam is three hours), tasteless, putrid, stale and with changed taste (decayed over a period of time), left-overs (by others) and unhygienic (unfit to be offered to Lord Sri-Krishna) are all very dear to those people with Thaamasic nature.

अफला काङ्क्षिभिर्यज्ञो - विधि दृष्टो य इज्यते ।

यष्टव्यमेवेति मनः - समाधाय स सात्त्विकः ॥ १७-११ ॥

aphalaa kaankshibhi: yajno – viDhi dhurushto ya iyyathe

yashtavyam-eva-ithi mana: - samaaDhaaya sa saathvika: 17-11

Only those sacrifices (Yajnaas / Poojaas) are considered as Saathvic, when they are performed without desiring any benefits (nishkaama-karma – not seeking any karma-phalam – results-for-prayers), and performed with a firm conviction that they must be performed and as enjoined in the Scriptures.

अभिसन्धाय तु फलं - दम्भार्थमपि चैव यत् ।

इज्यते भरत श्रेष्ठ - तं यज्ञं विद्धि राजसम् ॥ १७-१२॥

abhisandhaaya thu phalam – dhambha-arTham api cha-iva yath
ijyathe Bharatha Sreshtha - tham yajnam viDhdhi raajasam. 17-12

O Bharatha-SreshTa (Arjuna), those Sacrifices (Yajnaas / Poojaas) which are performed expecting some benefits (done only for the karma-phalam, results-for-prayers) and done for the sake of creating a show (dhambha-arTham, to create an image of religiosity), are certainly Raajasic in nature.

विधि हीनमसृष्टान्नं - मन्त्र हीनमदक्षिणम् ।

श्रद्धा विरहितं यज्ञं - तामसं परिचक्षते ॥ १७-१३॥

viDhi hiinam asrushta-annam - manthra hiinam adhakshiNam
SraDhdhaa virahitham yajnam - thaamasam parichakshathe. 17-13

Those Sacrifices (Yajnaas / Poojaas) which are not conforming to Vedhic-authority, and with offerings not sanctioned by the Scriptures, performed without chanting the appropriate Hymns (Manthraas) and done without proper gifts (proper dhakshiNas to the Priests), and done without any faith in those yajnaas / poojas, are certainly Thaamasic.

देव द्विज गुरु प्राज्ञ - पूजनं शौचमार्जवम् ।

ब्रह्मचर्यमहिंसा च - शरीरं तप उच्यते ॥ १७-१४॥

dheva dhvija guru praajna - puujanam Saucham aarjavam
brahmacharyam ahimsaa cha - Saariiram thapa uchyathe. 17-14

Worship of the gods, the twice-born (Priests who meticulously follow the Scriptures), the Preceptors (Guruus), the enlightened ones, maintaining purity, straightforwardness (thri-karaNa-SuDhdhi – mind, speech and actions – all should be identical), abstaining from sense-gratification, non-violence are called the austerities of the Body.

अनुद्वेग करं वाक्यं - सत्यं प्रिय हितं च यत् ।

स्वाध्यायाभ्यसनं चैव - वाङ्मयं तप उच्यते ॥ १७-१५॥

anudhvega karam vaakyam - sathyam priya hitham cha yath
svaaDhyaaya abhyasanam cha-iva - vaangmayam thapa uchyathe. 17-15

Austerity of speech is speaking that causes no hurt or fear in others (no emotional disturbance), always speaking the Truth, pleasant (agreeable), beneficial, practice of the recitation of the Vedhic Scriptures etc...,

(regarding speaking the Truth, the most appropriate teaching is:

सत्यम ब्रूयात प्रियं ब्रूयात - न ब्रूयात सत्यमप्रियम

प्रियंच नानृतम ब्रूयात - एष धर्मः सनातनः ॥ (Manu-Smruthi)

**sathyam bruuyaath priyam bruuyaath na bruuyaath sathyam apriyam
priyam cha naanrutham bruuyaath esha Dharma: sanaathana: (Manu Smruthi).**

- Speak the truth, speak only that truth that is pleasing to others. Never speak that truth which is unpleasant to others. Never speak untruth even if it is pleasant to others. This is the sanaathana Dharma.).

मनः प्रसादः सौम्यत्वं - मौनमात्म विनिग्रहः ।

भाव संशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १७-१६॥

**mana: prasaadha: saumyathvam - maunam aathma vinigraha:
bhaava samSuDhdhi: ithi-ethath - thapo maanasam uchyathe. 17-16**

Austerity of the mind is tranquility (placidity), serenity (benevolence) , practicing silence, Self-Control (keeping the Self focused on the Supreme Lord Sri-Krishna), purity of thought (not diverting the thoughts onto sinful subjects) etc...,

श्रद्धया परया तप्तं - तपस्तत्त्रिविधं नरैः ।

अफलाकाङ्क्षिभिर्युक्तैः - सात्त्विकं परिचक्षते ॥ १७-१७॥

**SraDhdhayaa parayaa thaptham – thapa: thath thriviDham narai:
aphala-aakaankshibhi: yukthai: - saathvikam parichakshathe. 17-17**

Of the threefold Austerity, the Saathvic Austerity is the one practiced with utmost faith, by those who do not crave for any results (no expectation of any returns), and are totally convinced and devoted to the worship of the Supreme Lord (Sri-Krishna).

सत्कार मान पूजार्थं - तपो दम्भेन चैव यत् ।

क्रियते तदिह प्रोक्तं - राजसं चलमध्रुवम् ॥ १७-१८॥

**sathkaara maana puujarTham - thapo dhambhena cha-iva yath
kriyathe thath iha proktham - raajasam chalam aDhruvam. 17-18**

That Austerity, practiced for respect from others, to gain some social status, for recognition and salutation by others and for self-glorification (creating a show as a pious person), is Raajasic and such Austerity is unsteady and temporary.

मूढ ग्राहेणात्मनो - यत्पीडया क्रियते तपः ।

परस्योत्सादनार्थं वा - तत्तामसमुदाहृतम् ॥ १७-१९॥

**muuDa graaheNa aathmano - yath piidayaa kriyathe thapa:
parasya-uthsaadhana-arTham vaa - thath thaamasam udhaahrutham. 17-19**

The austerities performed with deluded notions (sometimes, in a foolish and superstitious ways), and by some wrong methods including self-torture (self-mortification) or to cause the ruin of others, is certainly Thaamasic in nature.

दातव्यमिति यद्दानं - दीयतेऽनुपकारिणे ।

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

**dhaathavyam ithi yath dhaanam – dhiiyathe-anupakaariNe
dheSe kaale cha paathre cha - thath dhaanam saathvikam smrutham. 17-20**

Also, the gifts that are given (dhaanam, giving for charity), with the conviction that it is our duty to give (that the dhaanam must be done, with no expectations of any rewards), and to a recipient who can not reciprocate (unlike, today you give him something, tomorrow you expect something from him), at the proper place, at proper time and to a deserving person, is Saathvic Charity.

यत्तु प्रत्युपकारार्थं - फलमुद्दिश्य वा पुनः ।

दीयते च परिक्लिष्टं - तद्दानं राजसं स्मृतम् ॥ १७-२१॥

**yath-thu prathi-upakaara-arTham - phalam udhdhiSya vaa puna:
dhiyathe cha pariklishtam – thath dhaanam raajasam smrutham. 17-21**

That charity given as a reciprocity for something already received, or expecting a future reciprocity, or giving unwillingly (in a grudging mood, giving useless gifts, or on compulsion, because you are forced to give), is Raajasic Charity.

अदेश काले यद्दानमपात्रेभ्यश्च दीयते ।

असत्कृतमवज्ञातं - तत्तामसमुदाहृतम् ॥ १७-२२॥

**adheSa kaale yath dhaanam – apaathrebhya: cha dhiiyathe
asath-krutham avajnaatham - thath thaamasam udhaahrutham. 17-22**

That charity, given at the wrong place, at a wrong time and to an unworthy recipient (a cruel person, a thief, a cheat etc...,), without due respect for the recipient (without the traditional washing of the feet of the recipient etc.,), and

with contempt (without any courtesy, followed by a threat or abuse after giving that gift), is certainly a Thaamasic Charity.

ॐ तत्सदिति निर्देशो - ब्रह्मणस्त्रिविधः स्मृतः ।

ब्राह्मणास्तेन वेदाश्च - यज्ञाश्च विहिताः पुरा ॥ १७-२३ ॥

**Om thath sath ithi nirdheSo – braahmaNa: thriviDha: smrutha:
braahmaNaa: thena vedhaa: cha – yajnaa: cha vihithaa: puraa. 17-23**

The threefold expressions – Om (PraNavam), Thath and Sath (OM, TAT & SAT) are considered to be connected with the Vedhaas. Those BraahmaNaas, who recite the Vedhic hymns and perform the Vedhic Sacrifices (Yajnaas) are associated with these three terms – OM, THATH and SATH, as ordained by Me (Lord Sri-Krishna) in the past.

तस्मादोमित्युदाहृत्य - यज्ञ दान तपः क्रियाः ।

प्रवर्तन्ते विधानोक्ताः - सततं ब्रह्म वादिनाम् ॥ १७-२४ ॥

**thasmaath Om ithi-udhaahruthya - yajna dhaana thapa: kriyaa:
pravarthanthe viDhaana-ukthaa: - sathatham Brahma vaadhinaam. 17-24**

Therefore (as ordained by Lord Sri-Krishna), all the Vedha-enjoined Sacrificial rites (Yajnaas), gifts of Charity (dhaana) and the Meditations (thapasya) are always and at all times begun after pronouncing OM at the beginning, by those who are the expounders of the Vedhaas.

तदित्यनभि सन्धाय - फलं यज्ञ तपः क्रियाः ।

दान क्रियाश्च विविधाः - क्रियन्ते मोक्ष काङ्क्षिभिः ॥ १७-२५ ॥

**thath ithi-anabhi sanDhaaya - phalam yajna thapa: kriyaa:
dhaana kriyaa: cha viviDhaa: - kriyanthe moksha kaankshibhi: 17-25**

Those who are not interested in any other rewards for their works, and who are only interested in liberation (from the repeated cycles of births-&-deaths) have performed the various acts of sacrifices (Yajnaas), gifts of Charity (dhaana) and meditations (thapasya), after chanting Thath (thath Sabdham denotes Sri Mahaa-Vishnu, as seen in the **Vishnu-Sahasra-naamam** as : sa: va: ka: kim yath thath padham anuththamam ...).

सद्भावे साधु भावे च - सदित्येतत्प्रयुज्यते ।

प्रशस्ते कर्मणि तथा - सच्छब्दः पार्थ युज्यते ॥ १७-२६ ॥

**sath bhaave saadhu bhaave cha - sath ithi-ethath prayujyathe
praSasthe karmaNi thaThaa – sath Sabdha: PaarTha yujyathe. 17-26**

O PaarTha (Arjuna), this word Sath is used to denote existence and Goodness, and Sath is also used to denote all auspicious actions.

यज्ञे तपसि दाने च - स्थितिः सदिति चोच्यते ।

कर्म चैव तदर्थीयं - सदित्येवाभिधीयते ॥ १७-२७ ॥

yajne thapasi dhaane cha – sThithi: sath ithi cha-uchyathe
karma cha-eva thath arThiiyam – sath ithi eva abhiDhiiyathe. 17-27

The firm belief (Complete adherence) in the Vedhaas, the Sacrifices (Yajnaas), austerities (thapasya) and gifts of charity (dhaana) are also called Sath and all acts for such purposes as yielding desired results is also called Sath.

अश्रद्धया हुतं दत्तं - तपस्तप्तं कृतं च यत् ।

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

aSraDhdhayaa hutham daththam – thapa: thaptham krutham cha yath
asath ithi-uchyathe PaarTha - na cha thath prethya no iha. 17-28

O PaarTha (Arjuna), whatever oblations offered in sacrifices (hutham), whatever gifts of charity (dhaanam) made or whatever austerities practiced (thapasya) and whatever actions performed WITHOUT faith (SraDhdha) is called ASATH, and has no benefit either here (in this world) or hereafter (will not get liberation, after death).

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्म विद्यायां योग शास्त्रे श्री कृष्णार्जुन संवादे

श्रद्धा-त्रय-विभाग योगो नाम सप्तदशोऽध्यायः ॥ १७ ॥

ithi Sriimath Bhagavath Giithaasu Upanishathsu Bramha vidhyaayaam Yoga
Saasthre Sri Krishna-Arjuna samvaadhe SraDhdhaa-thraya-vibhaaga Yogo
naama saptha-dhaSa:-aDhyaaya:

Thus ends the Seventeenth Chapter named SraDhdhaa-thraya-vibhaaga Yoga, in the Upanishath Bhagavath-Gita, which is a Brahma-Vidhya and also a science of Yoga, as a dialogue between Lord Sri- Krishna and Arjuna.

Guide to Sanskrit Pronunciation: a like a in that; aa like a in call; i like i in ink, ii like ee in peel, u like u in put, uu like o in col, e like e in when, o like o in go, k like k in king, g like g in go, ch like ch in child, j like j in jug, n like n in no, N like N in indian name veNu, th like th in through, d like d in dor, dh like th in that, s like s in sit, S like S in Indian name Santhanu, sh like sh in she. (all non-vowels with a h next to them or upper case, to be pronounced with Stress on the nonvowel, Example: Th like in thunder).