

CHAPTER 17

Sixteenth chapter named 'Shraddhaatrayvibhaagyoga'

[Shloka 1 to 6: Topic of faith and the ones who do intense tapa against that mentioned in the scripture]

**Arjuna uvaac: Ye shaastravidhim utsrija yajante shraddhayaa anvitaah.
Tesdaam nishthaa tu kaa krishna sattvam aaho rajah tamah. (Ch.17, shloka 1)**

Krishna tu ye anvitaah shraddhayaa	[Arjuna said:] O Shivbaba, the embodiment of attraction! But those who are filled with {the feeling of devotion} [and] faith
yajante utsrija shaastravidhim	[and] perform the service of yagya {of [uttering] <i>svaahaa-2</i> ignorantly} by leaving the constitution of the True Gita {on the opinion of [their] mind or the directions of others},
teshaam nishthaa kaa sattvam rajah aaho tamah	their feeling of faith is [of] what {kind of shooting} [among] <i>saatvik*</i> , <i>raajasi</i> or <i>taamasi*</i> {in the <i>Purushottam sangam[yug]*</i> }?

**Shri Bhagavaanuvaa: Trividhaa bhavati shraddhaa dehinaam saa svabhaavajaa.
Saattvikii raajasii caiva taamasii ca iti taam shrinu. (Ch.17, shloka 2)**

Saa shraddhaa svabhaavajaa dehinaam bhavati eva trividhaa	[Shri God said:] That feeling of faith born from the nature of bodily beings is of only three types {according to the sequence of ages}
iti saattvikii raajasii ca taamasii shrinu ca taan	in this way, [namely] <i>saattviki</i> , <i>raajasi</i> and <i>taamasi</i> ; listen to more about it.

**Sattvaanuruupaa sarvasya shraddhaa bhavati bhaarata.
Shraddhaamayah ayam purusho yo yacchraddhah sa eva sah. (Ch.17, shloka 3)**

Bhaarata sarvasya shraddhaa	O {Vishnu [or]} Arjuna, the one belonging to the dynasty of [King] Bharat! Everyone's faith and belief
bhavati sattvaanuruupaa yah shraddhaamayah ayam purushah	is according to {the nature} of living being {from the shooting of the <i>Purushottam sangamyug*</i> itself}. The {kind of} faith this man is filled with
yacchraddhah sa eva sah	{according to the previous births as well}, the faith {[and] belief} that he has, he just {becomes} like that {in the shooting itself}.

**Yajante saattvikaa devaan yaksharakshaansi raajasaah.
Pretaan bhuutaganaan ca anye yajante taamasaa janaah. (Ch.17, shloka 4)**

Saattvikaa yajante devaan raajasaah	People with the quality of satva worship {the Golden Age} deities, {from the dualistic Copper [Age], the <i>vidharmi*</i> } <i>raajasi</i> people [worship]
yaksharakshaansi anye taamasaa janaah	demigods and devils {of the Silver and Copper [Age] and} the other {Iron Age} <i>taamasi</i> people, {devoid of celestial degrees}
bhuutaganaan ca pretaan	[worship] the community of {the ones who use mystic formulas and spells, the ones who perform terrible actions and the subtle bodied} ghosts and spirits.

**Ashaastravihitam ghoram tapyante ye tapo janaah.
Dambhaahankaarasanyuktaah kaamaraagabalaanvitaah. (Ch.17, shloka 5)
Karshayantah shariirastham bhuutagraamam acetasaah.
Maam caiva antah shariirastham taan viddhi aasuranishcayaan. (Ch.17, shloka 6)**

Ye janaah tapyante ghoram taphah	The people who perform {unbearable [and]} extremely {physically painful} <i>tapa</i> {like [that of] <i>Shukra</i> ¹ }
ashaastravihitam acetasaah	[which is] devoid of {the constitution} of the scripture of the true Gita, {those} foolish people
dambhaahankaarasanyuktaah kaamaraagabalaanvitaah	filled with pride [and] ego {of the height of [mount] <i>Vindhya</i> among the total seven mountains}, desires, attachment and physical power

¹ *Shukracharya*; the guru of demons in the Hindu mythology

<i>karshayantah bhuutagraamam shariirastham ca</i>	are the givers of {intellectual and mental} pain to the group of five elements {[like] the mother earth, water, sky etc.} situated in the body and
<i>maam antah shariirastham eva viddhi taanaasuranishcayaana</i>	Me, {the energy of yoga} situated in the subtle body, too. Consider them to be the ones with {the Iron Age, taamaspradhaan ² } demonic faith.

[Shloka 7 to 22: Types of food, yagya, tapa and donation separately]

Aahaarah tu api sarvasya trividho bhavati priyah.

Yagyah tapah tathaa daanam teshaam bhedaam imam shrinu. (Ch.17, shloka 7)

<i>Priyah aahaarah sarvasya bhavati api trividhah</i>	The favourite food of every {human being} is also of three types {[i.e.] satva, raj and taamasi, fixed according to the nature}.
<i>shrinu yagyastapastathaa</i>	Listen {carefully} to {the service of} yagya, tapa {in the form of remembrance of the point soul} and
<i>daanam tu imam bhedaam teshaam</i>	donation {of the body, wealth etc.} and these {various types of} differences of those {yagya, tapa etc. as well mentioned below}.

Aayuhsattvabalaarogyasukhapriitivivardhanaah.

Rasyaah snigdhaah sthiraah hridyaah aahaaraah saattvikapriyaah. (Ch.17, shloka 8)

<i>Aahaaraah vivardhanaah aayuhsattvabalaarogyasukhapriiti</i>	Foods that especially increase age, intelligence, strength, health, happiness, {the happiness of} the feeling of {mutual} love {of the indriyaan according to the dharma ³ },
<i>hridyaah snigdhaah rasyaah sthiraah</i>	[the food] that tempts {the heart}, [which is] oily {[and] protects the intestines}, juicy [and] lasts {for a long time}
<i>saattvikapriyaah</i>	are {more} dear to the {deity} souls who are saattvik {to a greater or a lesser extent}.

Katvamlalavanaatyushnatiikshnaruukskhavidaahinah.

Aahaaraa raajasasya ishtaah dukhashokaamayapradaah. (Ch.17, shloka 9)

<i>Aahaaraah katvamlalavanaatyushna vidaahinah tiikshna ruuksha</i>	Foods that are bitter, sour, salty, extremely hot, extremely pungent, spicy {that arouse excitement} [and] dry
<i>ishtaah raajasasya</i>	are dear to the rajoguni* people {who promote passion from the dualistic Copper Age}
<i>dukhashokaamayapradaah</i>	{and all those foods} create sorrow, grief and diseases {from the Copper [Age] itself}.

Yaatayaamam gatarasam puuti paryushitam ca yat.

Ucchishtam api ca amedhyam bhojanam taamasapriyam. (Ch.17, shloka 10)

<i>Yaatayaamam gatarasam paryushitam amedhyam</i>	Food whose time [of consumption] has passed, [which is] tasteless {to eat}, stale, impure,
<i>puuti ca ucchishtam bhojanam taamasapriyam</i>	fermented {like pickles} and leavings of food [from someone else's plate] are dear to the taamasi people {with mixed blood}.

Aphalaakaankshibhih yagyah vidhidrishto ya iyyate.

Yashtavyam eva iti manah samaadhaaya sa saattvikah. (Ch.17, shloka 11)

<i>Ya yagyah iyyate aphalaakaankshibhih</i>	The {beneficial} service of the yagya which is performed by the one who doesn't have the desire for {any worldly} fruit,
<i>vidhidrishtah samaadhaaya manah iti</i>	the one who is {well} understood through the rules of the Gita {and} after resolving the mind {through the direction of the true Gita} in this way,
<i>yashtavyameva sa saattvikah</i>	[that I] have to {necessarily} do the service of the yagya, that is saattvik service {according to the directions of Shivbaba}.

Abhisandhaaya tu phalam dambhaartham api caiva yat.

Iyyate bharatashreshtha tam yagyam viddhi raajasam. (Ch.17, shloka 12)

<i>Tu bharatashreshtha yat iyyate abhisandhaaya phalam</i>	But O Arjuna, the elevated one [in the dynasty of King] Bharat! {The service of yagya} which is performed with the aim of [obtaining its] fruit
--	---

² Same as tamopradhaan*

³ Ethics, prescribed course of conduct

caiva dambhaarthamapi	{in this very life in the <i>Purushottam sangmyug</i> }, [and] in the same way, for the sake of {worldly} pride, too {in order to show one's greatness in the society},
viddhi tam yagyam raajasam	consider that service of yagya {dominated by [the actions of] the <i>karmendriyaan</i> *} to be <i>rajoguni</i> * service {of the dualistic demons}.

***Vidhihiinam asrishtaannam mantrahiinam adakshinam.
Shraddhaavirahitam yagyam taamasam paricakshate. (Ch.17, shloka 13)***

Yagyam vidhihiinam asrishtaannam	{The actions of service of <i>Rudra gyaan</i> } yagya [which are] devoid of the constitution {[as per] the advance [knowledge of] the true} <i>Gita</i> , devoid of <i>Brahma bhojan</i> ⁴ ,
mantrahiinam adakshinam	devoid of the mantra {[of] ' <i>manmanaabhava</i> ' mentioned in ch.9, <i>shloka</i> 34 of the <i>Gita</i> }, devoid of respect {for the instruments of the <i>Rudra yagya</i> }
shraddhaavirahitam paricakshate taamasam	{and} devoid of faith {[and] feelings}, is called <i>taamasi</i> {[service], especially in the shooting of the sinful Iron Age}.

***Devadvijagurupraagyapuujanam shaucam aarjavam.
Brahmacaryam ahimsaa ca shaariiram tapa ucyate. (Ch.17, shloka 14)***

Devadvijagurupraagyapuujanam	Worship of the deities, <i>dvij</i> ⁵ , gurus [and] especially knowledgeable ones {who have gained importance in the <i>Purushottam sangam[yug]</i> world},
shaucam aarjavam brhamacaryam	cleanliness, simplicity, [practicing] celibacy {through the thoughts, words and deeds as well}
ca ahimsaa ucyate shaariiram tapah	and not doing violence {against [any] superior or inferior living being either}, is called bodily <i>tapa</i> . {The <i>tapa</i> of concentration on the star [like] soul through the mind and intellect is a different thing.}

***Anudvegakaram vaakyam satyam priyahitam ca yat.
Svaadhyayaabhyasanam caiva vaangmayam tapa ucyate. (Ch.17, shloka 15)***

Satyam vaakyam anudvegakaram yat priya ca hitam	{To speak} the truth {full of sweetness} that doesn't provoke {the relatives [and] strangers}, that is pleasing and beneficial.
ca eva svaadhyayaabhyasanam ucyate vaangmayam tapa	Similarly, {regular} practice of the study {of the births of our} soul, is called the <i>tapa</i> of speech {for pleasing <i>Uccaishrava</i> ⁶ in the form of mind and mother <i>Saraswati</i> , the goddess of speech}.

***Manahprasaadah saumyatvam maunam aatmavinigraha.
Bhaavasanshuddhih iti etat tapah maanasam ucyate. (Ch.17, shloka 16)***

Prasaadah manah saumyatvam maunam	Happiness of the mind, quality of {spiritual} peace, [to be] {always} silent {even through the thoughts of the inconstant mind},
aatmavinigraha bhaavasanshuddhih	special control over {the point of light} soul [and] special cleanliness of {the thoughts} = feelings of the mind {full of knowledge},
ityetat ucyate maanasam tapah	these have been called the mental <i>tapa</i> {of remembrance of the star like soul, situated in the centre of the forehead}.

***Shraddhayaa parayaa taptam tapah tat trividham naraih.
Aphalaakaankshibhih yuktaih saattvikam paricakshate. (Ch.17, shloka 17)***

Tat trividham tapah	Those three types of <i>tapa</i> {of the deity souls belonging to the eternal True Ancient [Deity Religion], carried out through the thoughts, words and deeds in the <i>Purushottam sangamyug</i> }
taptam parayaa shraddhayaa naraih yuktaih	[that are] performed with extreme faith by the people who are engaged in {unadulterated} yoga {with <i>Shivbaba</i> }
aphalaakaankshibhih saattvikam	[and are] free from the desire of {any worldly} fruit, is called <i>saattvik tapa</i> .

***Satkaaramaanapuujartham tapo dambhena caiva yat.
Kriyate tat iha proktam raajasam calam adhruvam. (Ch.17, shloka 18)***

⁴ Food prepared, served and eaten in the remembrance of the Father

⁵ Brahmins who are born twice

⁶ In the Hindu mythology, the divine horse which emerged from the churning of the ocean

Yat calamadhruvam tapah kriyate	The temporary [and] unstable {bodily} <i>tapa</i> {that gives the trouble of running about [here and there] etc. through the <i>karmendriyaan</i> ,} which is performed
dambhena ca eva	with pride {just for the sake of showing off in the society} and to make
satkaaramaanapuujartham	[people] respect, honour and worship [them],
tat proktam raajasam iha	that {hell like [<i>tapa</i>]} is said to be {the dualistic} <i>raajasi</i> [<i>tapa</i>] {of the <i>karmendriyaan</i> } here, {in the shooting period as well}.

Muurhagraahena aatmanah yat piidayaa kriyate tapah.

Parasya utsaadanaartham vaa tat taamasam udaahritam. (Ch.17, shloka 19)

Yattapah kriyate muurhagraahena piidayaa aatmanah	The <i>tapa</i> which is performed out of foolish stubbornness in order to give pain to ourselves
vaa utsaadanaartham parasya tat udaahritam taamasam	or to harm others, that is called {the sinful Iron Age} <i>taamasi</i> { <i>tapa</i> }.

Daatavyam iti yat daanam diiyate anupakaarine.

Deshe kaale ca paatre ca tat daanam saattvikam smritam. (Ch.17, shloka 20)

Iti daatavyam yat daanam	{By considering} that giving alone is the duty {according to the True Ancient [Deity Religion's] belief about rebirth}, the donation
diiyate paatre deshe ca kaale	which is given to a {needy,} true recipient {to help him to make <i>purusharth</i> *} at the place and time {of being affected by famine},
anupakaarine tat daanam smritam saattvikam	[to those] who are unable to show kindness {in return, in the present Confluence Age birth}, that donation has been considered <i>saattvik</i> ;

Yat tu pratyupakaaraartham phalam uddishya vaa punah.

Diiyate ca pariklishtam tat daanam raajasam smritam. (Ch.17, shloka 21)

Tu yat daanam diiyate pariklishtam	but the donation which is given with difficulty, {with the feeling of strangeness, with the demonic or dualistic feeling of body consciousness}
uddishya phalam punah vaa pratyupakaaraartham	with the expectation of [receiving] fruit again {in the same birth} or with the feeling of {receiving} kindness in return
tat smritam raajasam	{in this very <i>Purushottam sangamyug</i> birth}, that [donation] {with the feeling of selfishness} has been considered <i>raajasi</i> .

Adeshakaale yat daanam apaatrebhyashca diiyate.

Asatkritam avagyaatam tat taamasam udaahritam. (Ch.17, shloka 22)

Yat daanam diiyate asatkritam avagyaatam	The donation which is given disrespectfully [and] disobediently
apaatrebhyah ca adeshakaale tat udaahritam taamasam	to an unworthy recipient {like an atheist} and at an improper place [and] time, that [donation] has been called <i>taamasi</i> .

[Shloka 23 to 28: Explanation of the use of 'Om tat sat']

Om tat sat iti nirdesho brahmanah trividhah smritah.

Brahmanaah tena vedaashca yagyaashca vihitaah puraa. (Ch.17, shloka 23)

Om tatsaditi trividhah nirdeshah brahmanah	'Om tat sat', these three types of instructions {[i.e.] ordinances} of {the Great = <i>Param</i> } <i>Brahma</i>
smritah tena puraa vihitaah brahmanaah	are remembered {within}. In the previous <i>kalpa</i> , this constitution of {'Om + Tat + Sat', meaning the topmost} <i>Brahmins</i> ,
ca vedaah	{the ancestors in the form of <i>Rudraaksh</i> } and {complete advance explanation of the knowledge} in the Vedas {one greater than the other}
ca yagyaah	and {the <i>alaukik</i> *} services of the <i>yagya</i> {in the <i>Purushottam sangamyug</i> for 'Sat' = the imperishable <i>Rudra</i> in the form of true actions}, was made.

Tasmaat oma iti udaahritya yagyadaanatapah kriyaah.

Pravartante vidhaanoktaah satatam brahmavaadinaam. (Ch.17, shloka 24)

Tasmaat kriyaah yagyadaanatapah vaadinaam	This is why, {all the <i>alaukik</i> } actions {related to} <i>yagya</i> , donation and <i>tapa</i> of the narrators of instructions {with three qualities,
brahm vidhaanoktaah	through the mouth} of <i>Brahma</i> with four heads mentioned {in} the constitution of the true <i>Gita</i> , {in the <i>Purushottam sangamyug</i> },

satatam pravartante udaahritya om iti	are always started by saying 'Om' {in the Copper and Iron Age as well}.
--	---

**Tat iti anabhisandhaaya phalam yagyatapahkriyaah.
Daanakriyaashca vividhaah kriyante mokshakaankshibhih. (Ch.17, shloka 25)**

Tat iti	{In fact, in the <i>Purushottam sangam[yug]</i> , by considering or sometimes by saying} 'tat' {for the Supreme Soul in the form of the present imperishable <i>Ashvamedh Rudra gyaan yagya</i> ⁷ },
daanakriyaah ca vividhaaha yagyatapahkriyaah	the tasks of donation {of the body, wealth etc.} and various [kinds of] services of the <i>yagya</i> {according to the rules [or] according to [what has been] mentioned in the Vedas and} the acts of <i>tapa</i> {of remembering the soul}
kriyante mokshakaankshibhih	are performed {for the nine categories} by those who wish [to attain] liberation,
anabhisandhaaya phalam	without desiring [any] fruit, {just by staying silent on the shrimat of the One Shivbaba}.

**Sadbhaave saadhubhaave ca sat iti etat prayujyate.
Prashaste karmani tathaa sat shabdah paartha yujyate. (Ch.17, shloka 26)**

Etat saditi prayujyate	The word 'sat' is used {by the progeny born from the mouth, [meaning the knowledge] of <i>Parambrahma</i> *}
sadbhaave ca saadhubhaave tathaa paartha shabdah sat	in the sense of {beneficial} good feelings and goodness. Similarly, O Paartha! {Based on the true actions} the word 'sat' {alone}
yujyate prashaste karmani	is {always} used for {alaukik and} praiseworthy actions {of the service of <i>yagya</i> }.

**Yagye tapasi daane ca sthith sat iti ca ucyate.
Karma caiva tadarthiiyam sat iti eva abhidhiyate. (Ch.17, shloka 27)**

Ca sthith yagye tapasi ca daane	And stability {of the mind} in the service of <i>yagya</i> , in <i>tapa</i> of remembering the soul and in the donation {of knowledge and so on}
ucyate sat iti ca eva karma tadarthiiyam	is called { <i>Sadaa</i> (always)} 'sat (true)'. Similarly, the actions [performed] for those {services of the <i>yagya</i> in the <i>Purushottam sangam[yug]</i> }
eva abhidhiyate sat iti	are also called 'Sadaa Sat'. {It isn't about the Copper [and] Iron [Age]; it is about the <i>Purushottam sangam[yug]</i> itself.}

**Ashraddhayaa hutam dattam tapah taptam kritam ca yat.
Asat iti ucyate paartha na ca tat pretya no iha. (Ch.17, shloka 28)**

Paartha hutam dattam taptam tapah	O king of the Earth! Service of the <i>yagya</i> , donations, distressing {bodily} <i>tapa</i> {full of troubles}
ca yatkritam ashreddhayaa ucyate asaditi	and {even} any {good} action that is performed without faith, is called 'asat'; { <i>shraddhaavaanlabhate gyaanam</i> (Gita ch.4, shloka 39)}
tat na pretya ca no iha	[because] those { <i>tap</i> , donations etc. of those without faith} are neither fruitful after dying, nor in this {vain} world.

*{Also see more about those with the feeling of faithlessness in the Gita:- ch.3, shloka 31; ch.6, shloka 47; ch.12, shloka 2; ch.12, shloka 20; ch.17, shloka 3; ch.17, shloka 13; ch.17, shloka 17 and ch.18, shloka 71}

Note: The meanings of * marked words are available in the Hindi-English glossary.

⁷ The *yagya* of the knowledge of Rudra where horse in the form of the mind is sacrificed