

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 17: Śraddhā-Traya-Vibhāga-Yoga

2/2 (Ślōka 11-28), Sunday, 01 October 2023

Interpreter: GĪTĀ VIŚĀRAD ŚRĪ DR. ASHU GOYAL JI

YouTube Link: https://youtu.be/0urBe_wsAgY

Śraddhā Important Determinant of Success in Material or Spiritual Endeavour

The 17 Chapter **Śhraddhā Traya Vibhāg Yog: Yoga of the three important faith divisions**

With sweet pious remembrance and worship of Śrī Krishna and Gurudev, the session took its course. When we close our eyes and meditate and ponder over the melodious praiseful hymns sung in glories of the great men, saints, Bhagavān and Guruji, the surroundings and atmosphere around us and within us begins to bloom like a flowering bud wrapped up in the fragrant scents of blessings and compassion imbibed within and it nurtures the auspicious element of Bhakti which is indispensable to comprehend and adopt these wonderful pearls showered upon us via these discourses on Bhagavadgītā. "Śrī Gurubhyo kamle namah"

This cascade of blessings outpouring from above is simply defined and explained by a return gift of our own good karmas or deeds in this birth or prior birth or some good intentions and deeds of our ascendants in our family. It might be some kind intentions and blessings of a true Saint that we all have been chosen to gather as a community of devotees to offer our regards and thanks in HIS feet wrapped in scintillating artwork of "Shraddha" and devotion. What else can we offer to HIM?

Our motto is not only to listen, but to adopt, practice and follow in our lives, to bloom where we are planted by HIM, to be nurtured with his preachings and grow and spread the HIS scent all around like a fragrant flower branching out from HIS tree!

It is not a matter of pride; this whole opportunity is offered by HIM to us, and our sole effort is that we have availed it and practicing it with full devotion and enjoying its sweet fruits. The wisdom of ours lies in treasuring this bliss and nurturing it regularly with devotion and practice.

17th Chapter is highly auspicious and unique in its own special way. Śrī Krishna defines and explains "Shraddha" in a beautifully elaborated manner to satisfy the quest of Arjuna Ji. It can be comprehended with a wonderful example of Colours. We all know that colour is an adjective and it is a property of

something or some person i.e. noun. If we are asked to imagine "Red", it will not be possible for us to imagine it in the air, The colour "Red" should be superimposed on some thing or person to be shaped up and imagined, like in the air we imagine, red powder and not simply Red.

Similarly, "Shraddha" is also a kind of Adjective, it has no form or shape, to understand its meaning and essence, it needs to be superimposed on something or a person. then it can be defined, compared, etc. We can understand the "Shraddha" of a devotee like Mirabai, we can think and define the amount of Shraddha in Japa, Pooja, Yajna, Guruji, etc

The kind and level of affection, respect and interest defines the level of "Shraddha" of a person. This one adjective is highly glorified and accepted by Bhagvan ji that it could define the person wholesome:

"Shraddha mayo yam purusho, ye chhadrasya ye sya"

-Jiski jaisi Shraddha, weh waisa hi hain"

Single factor like Shraddha can define the altitude of a person in life- his personality, his life, his achievements. Likes and dislikes of a person depends on his Shraddha. A nice example is of the youth, some young people who talk about only video games, etc are quite kiddish in behaviour, some young people of similar age talk about earning money, career, etc, they are thought of as quite wise people, while other young people talk of great spirituality, they seem wiser than many older people.

A Saint has his Shraddha in Param Brahma, else he is just like other laymen, but his Shraddha makes him shine, unique amongst the normal people.

But the Golden or we can say Million-dollar question is- **"How does Shraddha develop?"**

Bhagavan ji has described 4 different concepts which indicate towards developing Shraddha. In last discourse, in Sloka 8,9 and 10, Bhagavan Ji talked about three different types of foods and their consequences- Sattvik, Rajas and Tamas. As is the Shraddha of the being, so is his food and so is his personality, thoughts, intentions and deeds.

As is well said Sloka 8 of Chapter 17th: about Sattvik food-

**"āyuh-sattva-balārogya-sukha-prīti-vivardhanāḥ
rasyāḥ snigdhaḥ sthirā hṛidyā āhārāḥ sāttvika-priyāḥ"**

As is well said Sloka 9 of Chapter 17th: about Rajas food-

**kaṭv-amlā-lavaṇāty-uṣhṇa- tikṣhṇa-rūkṣha-vidāhinaḥ
āhārā rājasasyeṣṭhā duḥkha-śhokāmāya-pradāḥ"**

As is well said Sloka 10 of Chapter 17th: about Tamas food-

**yāta-yāmaṁ gata-rasaṁ pūti paryuṣhitaṁ cha yat
uchchhiṣṭam api chāmedhyaṁ bhojanaṁ tāmāsa-priyam"**

And when and if a person tries to change his food habits, so will the changes will occur in his habits, nature, etc, i.e. consequences of food will change and be evident.

Further, today we will learn many more new concepts and teachings based on Shraddha -

**aphalākāṅkṣibhiryajño, vidhidṛṣṭo ya ijjate,
yaṣṭavyameveti manaḥ(s), samādhāya sa sāttvikaḥ. 17.11**

The sacrifice which is offered, as ordained by scriptural injunctions, by men who expect no return and who believe that such sacrifices must be performed, is Sāttvika in character.

Śrī Krishna beautifully explains in this Sloka to Arjuna about Yajna, he says, "Hey Arjuna, whosoever performs Yajna as per methods and manners stated in the Śāstra without the desire of any returns or benefits is doing Sattvik Yajna." It is quite difficult to draw a line of demarcation between the deeds of Sattva Guna and Rajas Guna person. Deeds may seem same many a times, but what matters is the intention and purpose behind the deeds which is mostly hidden.

"Faladrishti" matters a lot, it simply means the motive behind a deed, the expectation of the result after the deed, this difference in fact differentiates person of Sattva and Rajas Guna.

When the motive behind a good deed is fame, pomp and show, then the Karma is Rajas in nature, while one person performs a good deed owing to his behaviour and habit, not concerned about if anyone is watching him or not, then such Karma is Sattvik. Rajas is lower in quality as compared to Sattvik; it is not sin. While in Tamas Karma, which is of lowest quality, sometimes sin is involved. It happens when a good deed is done by someone, and some other person wants to bear the credit and fruit of the deed. That is a sin.

For example, one of the members in the family like younger daughter in law cooks very delicious food and say, elder daughter in law serves the food and when someone praises the tasty food, then in absence of devrani, jethani takes all the praise and does not tell anyone that food was not cooked by her, this is a sin.

Can you imagine what would be the height of Tams Guna in terms of deeds? Well, sometimes when a person knows that he will not gain anything from somebody else's good deed, he rather tries to spoil the deed.

All the duties and responsibilities are the Yajna and good deeds. When these are fulfilled and accomplished without any expectation, then such become of the Sattvik Guna

17.12

**abhisandhāya tu phalaṃ(n), dambhārthamapi caiva yat,
ijjate bhārataśreṣṭha, taṃ(m) yajñam(m) viddhi rājasam. 17.12**

That sacrifice however, which is offered for the sake of mere show or even with an eye to its fruit, know it to be Rājasika, Arjuna.

In this Sloka, Shri Krishna says that when the Yajna is performed with the expectation of fame and pomp and show in return, then such good deeds done are of Rajas Guna Nature.

17.13

**vidhihīnamasṛṣṭānnaṃ(m), mantrahīnamadakṣiṇam,
śraddhāviraḥitaṃ(m) yajñam(n), tāmasaṃ(m) paricakṣate. 17.13**

A sacrifice, which is not in conformity with scriptural injunctions, in which no food is offered, and no sacrificial fees are paid, which is without sacred chant of hymns and devoid of faith, is said to be Tāmasika.

In this Sloka, Śrī Krishna says that, whenever the duties and responsibilities in the form of Yajna are performed against the Śāstras and there is no proper Mantra recitation or routine, where there is no donation and Shraddha, such a Yajna is of Tamas nature, example is Yajna done by Drupad to kill Dranacharya ji. Drupad's Guruji was Yaas, who refused to do such yajna and suggested Drupad to go to Upyaas, his brother who may do such a yajna as he was greedy for money. Such a yajna will be called Tamas yajna.

Another example is of Ganesh pooja harbingered by Tilak ji in Maharashtra, nowadays it is quite a twisted version in form of many movie songs, no brahmin, no mantra recitation etc which in fact spoil the whole piousness and spiritual winds of the ceremony and such a yajna becomes Tamasic. Here the purpose behind the goos deed is not worship , rather pomp and show of the organiser.

One important concept to be comprehended here is that no deed or Yajna is absolute- Sattva, Rajas and Tamas. Everything is in proportion and as the quality of intention improves or becomes purer, so does the Guna of the deed or Yajna changes and improves from lowest i.e., Tamasic to lower i.e., Rajasic to highest i.e., sattvik.

Another day-to-day example is of Upvaas, when by mistake a person breaks his Upvaas, he takes full advantage of the opportunity to eat more food at the wrong time, this is Tamas Nature. The reason is that Upvaas was broken by mistake, while extra food was eaten by knowledge, i.e., the basic behaviour, habit and Shraddha was spoiled. This makes wrong intentions and thoughts to creep inside and hence this is sin and will be of Tamas nature.

17.14

devadvijaguruprājña, pūjanaṃ(m) śaucamārjavam, brahmacaryamahimsā ca, śārīraṃ(n) tapa ucyate. 17.14

Worship of gods, the Brāhmanaṃ, one's guru, elders and great soul, purity, straightforwardness, continence and non-violence -these are called penance of the body.

In this sloka and next two more slokas, Śrī Krishna explains tapa of sharira i.e., body. When a person worships men of wisdom like Guruji and elders at home, lives with purity, simplicity and continence and hurts no one with actions and speech or intentions, then such a tapa is tapa of body.

Nowadays, it is very common that when Guruji gets few disciples, he abandons the worship and regards of other Gurus of same cadre. This is not in coordination of HIS will. Bhagvan has said:

Dev, dwij, Guru, pragya should always be worshipped irrespective of any other belief. If one refuses to respect any other Brahmin or Guru, it is a simple foolish behaviour. Bhagvan says that any person who repeatedly obeys and respects all kinds of Devas, Gurus, Brahmins, and Saintly men without doing any mistake, then he is in constant tapa state of the body.

Jagadguru Adi Shankaracharya ji has given the theory of Panchdevpoojan- Vishnu ji, Shivji, Ganesh ji, Gauri mata ji and Surya upasna, this is ideal theory of doing Daily pooja for a grihastha person. Regularly one should obey and donate to the Brahmin and the Mahapurush, the wise and great Saints. A person should regularly worship his Guru and do Guru Sewa.

Such acts and behaviour cultivate purity of mind, soul and heart from within and increases his Sattva Guna.

And this is not a one-day routine or practice, it is a habit of a lifetime, and such Saṃskāra needs to be paid heed to and developed. Such acts of gratitude, regards and respect should be performed not only when feasible but also when a person is going through adversities in life or when a person is in odd situations or out of comfort zone, then also when such Sattvik qualities are exhibited, then person is in state of tapa of the body.

Then Bhagavān says, that person should be very simple in his behaviour, he should be transparent, not boast off and not present wrong and fake great things about himself.

When in Ramcharitmanas, Ramji gives Navadha Bhakti to Shabri, he says, all should without any extra cleverness:

Sab Chhalheena!

Means all those who live with pure simplicity and straightforwardness are most dear Bhaktas of mine. In Ashtavakra Gītā, "Arjawan" i.e. simplicity is the top most strategy and tool to attain Bhagavad Bhakti and stay closer to HIM!

A true devotee should not think of harms and losses while leading a simple, dedicated and devoted life. He should be totally engrossed in Meditative thoughts of Bhagavān. This is the means of staying state of constant tapa of body.

A person should not harm or hurt anyone with actions, deeds, speech and intentions, such non-violence of great authority when becomes a part of person's attitude and behaviour, he stays in state of constant tapa of body.

One such example of a great grihastha person is Śrī Satyanarayan Rathi ji from Bikaner. He takes care of the Murlimanohar Goshala. 33 years back, he used to sit as shopkeeper, and at 2:00 pm he used to have lunch. One day he was going to have lunch, then came back before leaving and st on the shop, he repeated this maneuver many times and ultimately came and sat down on the shop, without going to his home for the lunch. When someone asked him the reason for such a behaviour, he relied that a small puppy was sleeping under his vehicle, so he was initially waiting for hi to get up, now as the puppy is sleeping for long, he has come back and thinking of eating 2 kachoris from nearby shop for the lunch and not disturbing the puppy. That is the highest order and example of simplicity and kindness and non violence.

Another example is the home construction, one day the interpreter's father returned home and saw the worker working in profound sunlight, he was moved and came inside and scolded his son (interpreter) and asked him to take care of the workers. he went back and called the worker inside and gave him some indoor work and asked him to work outdoors later after 4:00 pm when there is no sun. this is empathy, kindness and nonviolence.

Like these great men, one any person constantly feels the pain of others and performs acts of kindness to relieve them from pain and bondage, then the person is said to be having an attitude and habit of nonviolence and this is state of constant tapa of body.

Hurting others for one's own comfort is not smartness as what modern men think, rather it is foolishness from Bhagvan's point of view. One should be sensitive towards others.

anudvegakaram(m) vākyaṃ(m), satyaṃ(m) priyahitaṃ(ñ) ca yat, svādhyāyābhyasanaṃ(ñ) caiva, vāñmayam(n) tapa ucyate. 17.15

Words which cause no annoyance to others and are truthful, agreeable and beneficial, as well as the study of Vedas and other Śāstras and the practice of the chanting of Divine Name— this is known as penance of speech.

In this Sloka, Shri Krishna explains Arjuna, that such a deed which does not enrage others, and when the person speaks truth and relieving words without hurting anyone.

Bhagvan has described 4 DO'S and 4 DONT'S

1. **Udveg-** When anyone speaks disturbing words or sentences, that results in lot of annoyance, just like in a bucket when there is still water, and one disturbs it with hands, small waves and ripples are produced. Such is our Manah, when one speaks something bitter, waves of annoyance are produced in the Manah. When a person speaks such words that does not cause any annoyance or "udveg" to other person then it is the tapa of "Vaani" or Speech.

2. **Apriya-** When a person does not speak bitter words, to other person then it is the tapa of "Vaani" or Speech.

3. **Asatya-** When a person does not speak false words to other person then it is the tapa of "Vaani" or Speech.

4. **Ahitkar-** When a person does not speak words which harm or hurts others in any form-physical or mental, then it is the tapa of "Vaani" or Speech.

One wrong myth is to speak harsh truth, well, it is not right, because as per Śāstras:

"Satyam bruhyat, Priyam bruhyat, na bruhyat Satyam Apriyam"

When a person always takes care of the way, manner, mood and tone and consequences of his words and speech, in order not to hurt anyone, then he stays in state of constant tapa of speech or "Vaani".

Bhagavān has explained - how to do it:

One should always do "Svadhyaaya," constant practice of improving one's speech. It is not right to sit idle, rather always do Japa, or Paath or Kirtan of any scripture like Ramayana or Gītā, etc. Then it is like doing tapa of "Vaani". One should do Japa all the time, eating, watching TV, lying down, sitting in the office.

This also explains the essence of learning the right pronunciation of the Gītā.

**Shankaracharya Bhagavān has said- "Geyam Gītā Naam Sahastram"
A person should sing the Glories of the Gītā and the Sahastranaam.**

And when sung with right pronunciation, then one feels good and enjoys this reading of scriptures and imbibes it in daily routine and life. This is the "**SVADHYAYA**"

Kirtan is also a type of Svadhyaaya.

"Vaani" or speech helps to judge a person very quickly.

It has been aptly said:

"Upar waale ko sakhti pasand nahi Jabaan mein, isiliye to haddi di nahi jabaan mein."

It is a funny story that once there occurred a fight in between teeth and tongue. The teeth warned the tongue and said it would crush the tongue, then tongue replied, "Even if you crush, it would be healed in a few days, if I say something wrong, you would be broken forever. :)))"

Another instance is of first meeting of Hanumanji and Vibhishan ji, then Vibhishan ji said:

"sunhu pawan sut, rehni hamari"

Jimi dassan mahhu, jeebh bichari"

"I stay among the Asuras in the same way as the tongue stays in between the teeth," Hanuman ji said, "Don't worry, all the teeth will be broken, and the tongue will be glorified."

Another example is of a famous Buddhist Lama Monk from China, he was of 100 years of age and was on death bed. His disciples surrounded Him and wanted to hear from him the last time. Lama opened his mouth and asked his disciples to see inside the mouth and tell what do they all see? The disciples tried their best but could not find anything inside the mouth. Then he asked them to observe if there were any teeth inside the mouth, but his disciples found no hard teeth, and there was only soft tongue. moral of the story is that whatever is hard and harsh, falls down soon while only soft remains forever.

Such should be the behaviour and speech of a person.

"Aisi Vaani Boliye, man ka aapa khoye, auran ko seetal kare, aphun seetal hoye"

Speak in words so sweet, that fill the heart with joy, like the cool breeze in summer, for others and self to enjoy.

Jagadguru Adi Shankaracharya ji and Mandan Mishra ji participated in a Śāstra debate in Varanasi when all the pandits could not reach any conclusion. It went on for months, finally Mandan Mishra ji suggested a decision maker, i.e., his wife, Bharati Ji. Then Bharati ji suggested that both Jagadguru Adi Shankaracharya ji and Mandan Mishra ji should wear a garland of flowers, then the one whose flowers fade away first and drop down, he will be the loser. Thus, began their debate and flowers of garland of Mandan Mishra ji fell down first.

Bharati ji declared Jagadguru Adi Shankaracharya ji as the winner. When asked, she explained that the one who has better confidence on his thoughts has a sweeter and gentle speech. The one who has gentler speech has lower body temperature and the flower of that person fades away first whose body temperature is high. this was the whole concept and theory of sweet and gentle speech.

"Tulsi meethe vachan se sukh upjat tab hoye,

vashikaran ka yeh mantra hain, taj de vachan kathor"

One can control everyone with simply sweet and lovely speech.

"Vachan sambhal ke boliye, vachan ke haath na paav.

Ek vachan aushadhi kare, doosra karega ghaav."

17.16

**manaḥ(ph) prasādaḥ(s) saumyatvaṃ(m), maunamātmavinigrahaḥ,
bhāvasaṃsuddhirityetat, tapo mānasamucyate. 17.16**

Cheerfulness of mind, placidity, habit of contemplation on God, control of mind and perfect purity of inner feelings—all this is called austerity of the mind.

In this Sloka, Śrī Krishna explains that there is tapa of Manah too like the tapa of body and Speech. It is attained by always staying happy in the Manah. When a person stays happy in the Manah, not disturbed or stimulated or depressed by any one or any speech, etc, then that is the true tapa of the Manah. Such is the state of Manah far away from violence, immoral values, falsehood, cruelty, etc. In this state, the person is not agitated by adverse situations, rather he ignores them. He is in state of forgiveness and stays at peace in side, no matter whatever is going on outside.

In this state, there is full control over desires like eating, buying, etc and the thoughts that emerge are pure and sacred, not full of greed, desires, falsehood, cruelty, etc.

one of the examples is of Pushpvatika in Ramcharitmanas when Ramji saw Janki ji.

"Mohi atisaya prateeti mana kerī

Jehi sapnehu par naari banehi

Such a purity of thoughts is desired and wishful for the constant tapa of the Manah.

17.17

**śraddhayā parayā taptam(n), tapastattrividham(n) naraiḥ,
aphalākāṅkṣibhiryuktaiḥ(s), sāttvikam(m) paricakṣate. 17.17**

This threefold penance performed with supreme faith by Yogīs expecting no return is called Sāttvika.

In this Sloka, Śrī Krishna beautifully defines the Sattvik tapa as the one which is done with no expectation of the returns or benefits or gains.

17.18

**satkāramānapūjārtham(n), tapo dambhena caiva yat,
kriyate tadiha proktam(m), rājasam(ñ) calamadhruvam. 17.18**

The austerity which is performed for the sake of renown, honor or adoration, as well as for any other selfish gain, either in all sincerity or by way of ostentation, and yields an uncertain and momentary fruit, has been spoken of here as Rājasika.

In this Sloka, Śrī Krishna beautifully defines the Rajas tapa as the one which is done with expectation of the fame, wealth, gains, worship, high standards, etc.

17.19

**mūdhagrāheṇātmano yat, pīdayā kriyate tapaḥ,
parasyotsādanārtham(m) vā, tattāmasamudāhṛtam. 17.19**

Penance which is resorted to out of foolish obstinacy and is accompanied with self-mortification or is intended to harm others, such penance has been declared as Tāmasika.

In this Sloka, Śrī Krishna beautifully defines the Tamas tapa as the one which is done with improper methods against Śāstras, with intentions of pain, chaos, hurting others, etc.

17.20

**dātavyamiti yaddānaṃ(n), dīyate'nupakāriṇe,
deśe kāle ca pātre ca, taddānaṃ(m) sāttvikam(m) smṛtam. 17.20**

A gift which is bestowed with a sense of duty on one from whom no return is expected, at appropriate time and place, and to a deserving person, that gift has been declared as Sāttvika.

In this Sloka, Śrī Krishna beautifully describes the Sattvik Dana.

HE says that it is the moral duty of all to donate. It is not by choice. No one should feel overwhelmed or great by donating. Dana should be done,

"Deshe kaale cha patre cha"

Dana should be done while keeping right place or situation, right time and right receiver in mind.

For example, during Corona times, when food was distributed to the hungry needy people, it was perfect time, place and receiver for the Dana.

At present, Shraddha paksh is going on, and the Dana to an apt Brahmin will be according to the Shraddha paksha.

So, such a Dana done without any expectation of returns, only with good intentions with complete dedication to Śrī Krishna, is called as Sattvik Dana.

In Vaishnava, 10% of earning should be donated as per Śāstras.

In one day, we breathe 21600 times. Out of these, at least put 2160 breaths in bhajan.

Similarly, out of 24 hours, take out 2 hours 15 minutes for "Bhagavad" karya or work.

17.21

**yattu pratyupakārārtham(m), phalamuddiśya vā punaḥ,
dīyate ca parikliṣṭam(n), taddānaṃ(m) rājasam(m) smṛtam. 17.21**

A gift which is bestowed in grudging spirit and with the object of getting a service in return or in the hope of obtaining a reward, is called Rājasika.

In this Sloka, Śrī Krishna beautifully defines the Rajasik Dana as the one which is done with some expectation of "**Pratyupkara**", the returns or benefits or gains like fame, photo, pomp and show, etc. And such Dana is done generally with lot of arguments and debate and manipulation. This Dana is not wrong but of slightly low grade as compared to Sattvik Dana.

You can do Sattvik or Rajas Dana, but know the level of each and more importantly "Donate", don't overthink or overstress yourself.

17.22

**adeśakāle yaddānam, apātrebhyaśca dīyate,
asatkṛtamavajñātam(n), tattāmasamudāhṛtam. 17.22**

A gift which is made without good grace and in disdainful spirit out of time and place and to undeserving persons, is said to be Tāmasika.

In this Sloka, Śrī Krishna beautifully defines the Tamasik Dana as the one which involves humiliation

and harassment of others like many a times the owner of the house does with his staff at home.

Such a Dana is given to the unsuitable person at wrong time and in wrong situation. Such a Dana should be avoided and as it hurts others feelings, it fetches no fruits, rather sometimes results in sin.

17.23

om tatsaditi nirdeśo, brahmaṇastrividhaḥ(s) smṛtaḥ, brāhmaṇāstena vedāśca, yajñāśca vihitāḥ(ph) purā. 17.23

OM, TAT, and SAT- this has been declared as the triple appellation of Brahma, who is Truth, Consciousness, and Bliss. By that were the Brāhmaṇas and the Vedas as well as sacrifices created at the cosmic dawn.

In this Sloka, Śrī Krishna beautifully defines the Om, Tat and Sat meanings as the three names of the supreme, the Brahmā, the origin of all Vedas and whole living system.

Now let us understand the "OM" fully

Here is the table for reference:

खंड	उच्चारण	शब्द	स्थान	रूप	देव	स्थिति	कार्य	करण	गुण
अ	अकार	बैखरी	कंठ	स्थूल	ब्रह्मा	जाग्रत	उत्पति	कर्मेन्द्रियाँ	रजोगुण
उ	उकार	मध्यमा	हृदय	सूक्ष्म	विष्णु	स्वप्न	पुष्टि	ज्ञानेन्द्रियाँ	सतोगुण
म	मकार	पश्यन्ति	नाभि	कारण	शंकर	सुषुप्ति	संहार	अंतःकरण	तमोगुण
्	हलंत	परा	व्यापक	शून्य	ब्रह्म	तुरीय	सत्ता	अस्तित्व	गुणातीत

"OM" is no varana originally. Brahmā is a word defined by it. Sky was the first element to be made. And before the sky, the word (Brahmā) came into being.

Old testament of Bible states-" In the beginning of the world, there was only WORD. Then word converted into WORLD and Lord got hidden into it."

SKY is the closest to the non manifested Bhagvan nature or form as its everywhere, cannot be felt or touched. The Vedas and the Upanishads do not believe in the Big Bang theory.

Prabhav (to form)-----Pralaya(to be demolished)

This cycle goes on infinitely.

Synonyms of "OM" are- Pranav, Brahmā, Nirguna, Saguna, Sakaar, Nirakaar, Shabd, Ishwar and Maaya.

Only "**OMKAAR**" is different. **Omkaar means Naad.**

Just like the ringing of the temple bells echoes for long and heard by us as per our hearing ability of 20-80 decibels. While the elephant can hear for long time as it has ability to hear voices <20 decibels.

In music there are **three types of Swaras.-- Manda, Taar and Teevra.** The **sound in between Aaroha and Avroha** is called as **Shabda.**

The friction (aghaat) is responsible for origin of the Shabda. There occurs friction in our vocal cords and word is produced.

From Param Brahma Paramātmā, sky took its origin, from the sky, the word was originated and as the word grew ahead, the air (vaayu) came into being, the next element. Then with churning of the word with air and sky, fire (Agni) came into being.

OM-- When divided in Devanagri, there was **aa, oo, mm** and in English, there was **A,U,M** AND "Halanta" is too added in these three. **These four together are responsible for the Prabhav and Pralaya cycle of the whole living system.**

1. "**Baikhari**" is a term which stands for whatever can be heard and spoken, all include "**Baikhari.**" it is spoken from the "**kantha**".

2. "**Madhyama,**" it originates from the **hridaya.** It does not involve spoken words. these can be easily and effectively felt and understood.All expressions like love, hatred, etc can be felt

3. "**Pashyanti**" originates from **Nabhi,** it occurs by "sankalp" i.e. determination

When Hanumanji went to see Vibhishan ji, then he stood out and Vibhishan ji sensed that someone had arrived for him.

"Mori hridaya preeti ati hori, ki tum haridasan meh hori"

Another example is Ramteerth ji, who thought he wants to drink lime water and his determination was so strong that Seth ji brought Shikanji for him in the jungles.

4. **Halant** - it is based on experience and is widespread. -- "**anubhavgamya kahe jahe santa**" **It originates from Zero.**

One of the instances is Sant Gyaaneshwarji making wall move when Chaand dev ji came on a Tiger.

OMKAR is the most unique and does not require any Aghaat.

OM-TAT-SAT--- is the part pf every ending including Pushpika in the Gītā. If there happens to be any mispronunciation of words in shlokas it gets erased by reciting the pushpika.

17.24

**tasmādomityudāhṛtya, yajñadānatapaḥ(kh) kriyāḥ,
pravartante vidhānoktāḥ(s), satataṃ(m) brahmavādinām. 17.24**

Therefore, acts of sacrifice, charity and austerity as enjoined by sacred precepts are always commenced by noble persons, used to the recitation of Vedic chants, with the invocation of the divine name 'OM'.

In this Sloka, Śrī Krishna explains that one should do as per the methods stated in the Śāstras, By reciting the proper mantras as per the Śāstras and including the "OM" in the mantras make them complete and meaningful.

17.25

**tadityanabhisandhāya, phalaṃ(m) yajñatapaḥ(kh) kriyāḥ,
dānakriyāśca vividhāḥ(kh), kriyante mokṣakāṅkṣibhiḥ. 17.25**

With the idea that all this belongs to God, who is denoted by the appellation 'TAT', acts of sacrifice and austerity as well as acts of charity of various kinds are performed by seekers of liberation, expecting no return for them.

In this Sloka, Śrī Krishna explains the meaning of the **Tat**, i.e. whatever we are doing, it is not by our will, it is only by the will of the Paramātmā.

**"Karte ho tum kanhaiya, mera naam ho raha hain"
Mera aapki kripa se sab kaam ho raha hain**

17.26

**sadbhāve sādhubhāve ca, sadyetatprayujyate,
praśaste karmaṇi tathā, sacchabdaḥ(ph) pārtha yujyate. 17.26**

The name of God, 'SAT' is used in the sense of reality and goodness. And the word 'SAT' is also used in the sense of a praiseworthy and auspicious action, Arjuna.

In this Sloka, Śrī Krishna explains the **SAT**, it lies in between the **Prabhav** and the **Pralaya**. It defines the **goodness and truthfulness and auspiciousness** also like "**Satsanga**", **Satkarya**, etc.

17.27

**yajñe tapasi dāne ca, sthitiḥ(s) saditi cocyate,
karma caiva tadarthīyaṃ(m), sadyevābhidhīyate. 17.27**

And steadfastness in sacrifice, austerity and charity is likewise spoken of as 'SAT' and action for the sake of God is verily termed as 'SAT'.

In this Sloka, Śrī Krishna explains all the karmas and deeds done by one in the devotion and dedication of the Paramātmā, all offered as one's earnest devotions to HIM are all referred to as the **Satkarma**.

17.28

**aśraddhayā hutam(n) dattam(n), tapastaptam(ñ) kṛtam(ñ) ca yat,
asadityucyate pārtha, na ca tatpretya no iha. 17.28**

An oblation which is offered, a gift given, an austerity practiced, and whatever good deed is performed, if it is without faith, it is termed as naught i.e., 'asat'; therefore, it is of no avail here or hereafter.

In this Sloka, Śrī Krishna states that "Hey Arjuna, all the **Tapa, Dana, deeds, speech and offering made without the real "Shraddha" in HIM, is not right or acceptable, it goes in vain i.e., it is "Asat"- bears no fruits here in this world or somewhere else.**

The session concluded with Sankeertana.

Question & Answer Session

Shweta Ji

Question: Why and Who should be made Guruji?

Answer: Guruji is essential to speed up our Bhakti activities and keep us guided and motivated like any schoolteacher.

There are 4 criterias to make guruji:

- He should belong to a proper guru parampara, i.e., he should have a guruji also.
- Then only he can give Guru Diksha
- He should read and teach and know all Shastras and scriptures.
- He should make you connected to Bhagavān , not himself.

All four combine to make "SADGURUJI", you can find them many in Bharat, and try to become a good student. You have to put efforts to find guruji and then if you are the apt student, guruji will give you Diksha.

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu
brahmavidyāyām(m) yogaśāstre śrīkṛṣṇārjunasaṃvāde
śraddhātrayavibhāgayogonāma saptadaśo'dhyāyaḥ.**

Thus, in the Upaniṣad sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between Śrī Kṛṣṇa and Arjuna, ends the seventeenth chapter entitled "The Yoga of the Division of the Threefold Faith."



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You have enjoyed this vivechan writeup! In spite of intense editing and proofreading, errors of grammar, as also of omission and commission may have crept in. We appreciate your forbearance.

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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