

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 17: Śraddhā-Traya-Vibhāga-Yoga

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YouTube Link: <https://youtu.be/0aftnEP7c5w>

Śraddhā is a Combination of Devotion & Intellectual Focus maintained with Clarity till the Goal is Attained

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

Enchanting melodious bhajans of Śrī Krishna and praises of the great, saintly and brave people from the past hallmarked the beginnings of the session. First and foremost the Diya was lightened which is a symbolic token of enlightenment and knowledge. Regards were paid to the guiding light, the divine Guruji and the great Śrī Krishna ji.

It is a boon to be a delightful listener of the sacred Bhagavad Gītā . It should be well comprehended that we have not chosen to be a part of this listener's community, rather we have been chosen as privileged listeners and followers of the Geeta Pariwar. There is not to be denied that past karmas have showered the blessings on all of us in this wonderful form to be able to devote the precious time of our lives in this great endeavour.

Let us not forget to be highly grateful and embrace this grace upon us with full hearted devotion and surrender to the Bhagavān. We all have been granted the Entry to this divine class only with great blessings and endearment of Śrī Krishna ji. It is not a thing to boast upon, rather we should be humbly grateful and compassionate to all and prove to be true learners with empathy, humility and kindness. While sailing on the boat of Gītā , the most splendid and powerful scripture and teaching abode, we all can get over any kind of hurdles or obstacles prevailing in our lives and in the way of these learnings also. Nothing is impossible in the company of the Gītā. This is only path forward, with a vow, never to withdraw or turn back, that's the beauty and glory of learning the Gītā!!

While we were comprehending the Chapter16, the foundation for this chapter was shining as we were trying to imbibe the meaning of the last two slokas of Chapter 16 of the Gītā.

In the second last sloka, Bhagavān said:

**yaḥ śhāstra-vidhim utsrijya vartate kāma-kārataḥ
na sa siddhim avāpnoti na sukhaṁ na parāṁ gatim**

Those people who always behave and perform actions against the Śāstras, they are devoid of any kind of Siddhi, or happiness or even Parma gati, i.e., they never reach close to HIM, rather move away from HIM owing to their immoral deeds. So, in a way, Bhagavān has firmly emphasized the following of the Śāstras regarding mannerisms and actions.

In the last sloka of the 16th chapter, Bhagvan says:

**tasmāch chhāstraṁ pramāṇaṁ te kāryākārya-vyavasthitau
jñātvā śhāstra-vidhānoktaṁ karma kartum ihārhasi**

The correctness of one's behaviour and actions are solely to be certified from the Śāstras, and nowhere else. They are the "Absolute" right scriptures, nobody can deny this. People should solely rely on the Śāstras to check themselves and correct themselves so that they get more and more close to HIM.

Arjuna was well versed with all the Śāstras. He was in complete agreement with Bhagavān regarding this explanation.

And he knew that these words of Bhagavān were for the people who do not believe in preachings of the Śāstras, but thinking about the common people, the ones who are very down to earth and simple and sober, he wanted to ask Bhagavān about them, as to how to properly and effectively adopt and execute the Śāstras in their lives, that lead to the first Sloka of 17th Chapter. Another cause of queries arising in the mind of Arjuna was that in about 6 places, Bhagavān has spoken about the importance of Shraddha in God in one's life.

In 31st sloka of Chapter 3:

**ye me matam idaṁ nityam anutiṣṭhanti mānavāḥ
śhraddhāvanto 'nasūyanto muchyante te 'pi karmabhiḥ**

In 47th Sloka of chapter 6:

**yoginām api sarveṣhām mad-gatenāntar-ātmanā
śhraddhāvān bhajate yo mām sa me yuktatamo mataḥ**

In 39th Sloka of Chapter 4:

śhraddhāvānllabhate jñānaṁ tat-paraḥ sanyatendriyaḥ

jñānaṁ labdhvā parāṁ śhāntim achireṇādhighachchhati

In 40th sloka of 6th Chapter:

**śhri bhagavān uvācha
pārtha naiveha nāmutra vināśhas tasya vidyate
na hi kalyāṇa-kṛit kaśchid durgatiṁ tāta gachchhati**

In 2nd sloka of 12 chapter:

**śhrī-bhagavān uvācha
mayy āveśhya mano ye mām nitya-yuktā upāsate
śhraddhayā parayopetās te me yuktatamā matāḥ**

In 20th sloka of 12th Chapter:

**ye tu dharmyāmṛitam idaṁ yathoktaṁ paryupāsate
śhraddadhānā mat-paramā bhaktās te 'tīva me priyāḥ**

So, Arjuna wanted to know about the common person who does not have the knowledge of Śāstras, but is full of devotion for HIM. What would be the final destination for such a person was the greatest query of Arjuna.

17.1

**arjuna uvāca
ye śāstravidhimutsṛjya, yajante śraddhayānvitāḥ,
teṣāṁ(n) niṣṭhā tu kā kṛṣṇa, sattvamāho rajastamaḥ. 17.1**

Arjuna said:

Those, endowed with faith, who worship gods and others, disregarding the injunctions of scriptures, where do they stand, Kṛṣṇa,- in Sattva, Rajas or Tamas.

In this Sloka, Arjuna addressed Bhagavān as, "Hey Krishna" (amongst total 84 Slokas, 9 times, Arjuna calls Bhagvan as "Hey Krishna").

He asks Śrī Krishna about the status of those innocent and common laymen who are not knowing the teachings and methodology of the Śāstras, but possess immense amount of devotion and Shraddha towards HIM all along. Are such people of Sattva Guna, or Rajasi Guna or Tamasic Guna.

Before any other explanation, it is very important to know about Shraddha, its real meaning and manner.

SHRADDHA= SHRAT+ DHA

Shrat means Truth, while Dha means which happens.

Shraddha leads towards the Truth!

Opposite of Shraddha is "Shanka" i.e., '**Doubt.**'

Where there is Absolute Shraddha, Doubt never arises!!

Bhagvan has stated at various places in the Gītā and has absolutely agreed and implied that "Shraddha" is of utmost importance for both the pathways of "Bhakti" and "Gyaan" i.e, knowledge! In 12th chapter, "Shraddha" is important for Bhakti while in 4th Chapter, it is important to acquire and gain supreme knowledge.

In 4th Adhyaya, Bhagavān clearly defines that -"

"Shraddhavan labhate gyana"

A poet has beautifully stated,

Better to die with faith, than to survive with doubt!

Doubt hampers progress in life! These days many TV Channels and News Channels show serials like Crime Patrol, etc which always creates doubts in minds and hearts.

In this context is described the Chitrakoot incidence in Ramayana, when Bharat ji along with his Chatirangini Army comes to meet Śrī Rama and pleads to return to Ayodhya. Now, Lakshmana ji doubts Bharat ji in his intentions and thinks that Bharat Ji has come to kill both Śrī Rama and Lakshman ji. So, Lakshman ji informs Śrī Rama of his arrival in great anger and assures him that he himself is enough to defeat all whether Bharat or Shatrughana or the army.

Then Śrī Rama smiled and eased down Lakshman ji. Śrī Rama says that the Sun can rise from west, the earth can sink in the seas/oceans, but Bharat cannot hurt or turn against Śrī Rama. Śrī Rama exhibits great love and respect for Bharat ji. This is an example of profound faith - of Śrī Rama in Bharat ji, irrespective of all political elements like army etc. Where faith rises, everything else like doubts, negatives vanish away and become trivial matters!

Owing to doubt, people do not trust each other, and this mental ailment cannot be treated anywhere.

Another good to go example here is of Gandhiji.

Once, a communist approached to criticises Gandhiji for his great talks and preachings on chanting Rama name, propagating Hindu scriptures like Ramayna and Mahabharata, etc.

According to the Communist, it's all Mythology and is not Truth. Gandhiji beautifully replies that by reading or going through these scriptures, he himself is stabilised in the "Truth", what could be better "Truth" definition than this. When Gandhiji was 8 years old, he saw a silent movie of "Satya Harishchandra" in a Bioscope. Then he was committed to speak truth for entire lifetime, no matter what the consequences could be.

There can be no better faith in scriptures like Ramayana, Mahabharata, etc. Gandhiji went to study abroad (London) by sea route. Due to common natural calamities, he was warned several times at home and was denied the trip. On the port, he was continuously followed by an insurance policy maker and under his influence, Gandhiji made insurance of 5000 Rs. Then Gandhiji realised this mistake as soon as he boarded the ship for London. He realised that taking out an insurance policy was kind of doubting his own brother to take care of his family in his absence.

"Shraddha is the blind faith on Scriptures and statements of Guruji. While faith is experiential based Shraddha observed in one's life. In Ramcharitmanas, many people have stated about Shraddha, but only three people have stated about Faith.

Shivji says-**"Uma kahu mein anubhav apna, Sat hari bhajan, jagat sab sapna."**

Secondly, Kaakbhusndi says to Garun ji, **"Nij anubhav mein kahahu Khagesa, Binu hari bhajan na mithe kalesa"**

Shraddha comes from others experience while one's own experience harbinger faith.

Jagadguru Adi Shankaracharya ji says in Vivekchudamani, " Śāstrasya, Guruvakyasya **Satyabuddhavadhaarna, Sashrdhya sakikasabhya, yayavastu uplabhyate.**

The truth attainment in scriptures and Guru words is sheer "Shraddha" One does not have abundant time, ability and strength to experience everything in one's life.

Goswami ji also begins Manas with **"Bhawanishankaro vando shraddha vishwas rupino. Vande**

bodhmayam nityam, Gurushankar roopinim" Listener or student is "Shraddha" while Guru is "Faith (Vishwas)". Whole Ramayana is told by Guru (Shiv ji) Vishwas to Mata Parvati (listener) i.e., Shraddha.

Mata Parvati was in state of Sati ji at that time. Sati ji did not have faith in the katha and ignored it most of the time. Goswami ji changed her description from "Jagjagati bhawani" to "Daksh Kumari". Shivji tells Sati ji to have positive thoughts in the heart and not to test Śrī Rama, but against this advice, Sati ji went to test Śrī Ramji. This was not the right attitude on Sati ji's end.

As its aptly said-"**Ho wahi jo ram rachi rakha.**" Sati ji went in the guise of Sita ji to meet Bhagavān Rama. But Bhagavān Rama and Lakshman ji bowed down happily in front of her. They asked her about Bhagavān śiva's whereabouts and reason of her wandering alone in the forest. Sati ji soon realised her mistake of doubting Śrī Ramji and ran away from there. Śrī Ramji, Lakshmanji and Janki ji were seen in all directions wherever she went and finally she fainted with this vision.

17.2

śrībhagavānuvāca trividhā bhavati śraddhā, dehinām(m) sā svabhāvajā, sāttvikī rājasī caiva, tāmasī ceti tāṃ(m) śṛṇu. 17.2

Śrī Bhagavān said :

That untutored innate faith of men is of three kinds- Sāttvika, Rājasika and Tāmasika. Hear of it from Me.

In this Sloka, Bhagavān Krishna replies to the queries of Arjuna regarding the status of different devotees in three Gunas, i.e., Sattva, Rajas, Tamas who are unaware and ignorant of the scriptures. Such kind of devotion originating from the basic nature of the devotees unaffected and uninfluenced by the Scriptural details of Saṃskāras, can be of all three kinds of Gunas- Sattva, Rajas, Tamas.

We need to understand the three sources of profound faith as stated in the scriptures:

1. **Swabhavja** - he who is the result of one's basic nature, family traditions, customs, childhood learnings and brought up
2. **Sangja** - he who is result of the company one keeps. Example- Garun ji asked Shivji, then Shivji answered-" **Tabhi hoyi sab sansaya bhanga, jab bahukaal karein satsanga.**"

But this Sangja demands chronic (long term) practice and attention .

Wonderful example is of the Geeta learning classes we are attending on daily basis, initially we simply register ourselves, the level of faith is very minute, but then we later attend the class, watch the great devotion of the trainer, the dedication of the Group Coordinator and the great efforts and sincerity of the Technical Assistant, all three are working to the best of their capacities without any gains or benefits simply to offer services and bhakti to Śrī Krishna and all the Sadhakas, such company fosters more Shraddha and new students attending the classes gradually develop more and more faith and devotion in this great learning Yajna!

Kakabhusundi says to Garud ji, "**Tabahi hoi sab sansaya bhanga, jab bahukaal kariye satsanga**"

Say you fill water in a vessel and then put few drops of oil on water. After a while both layers get separated. If you put your finger within an hour and take it out, it may stick to some oil, not completely covered with oil, while the same finger will be totally oily if you put your finger after a month in the same

solution. Similarly, to bring changes and positivity in one's life, people need to practice and follow satsanga for long duration of time.

3. **Shastraja**- he who originates from scripture reading, recitation, etc.

Now the question arises, why such people or laymen not abide by the rules and systems stated in the Shastras? This is aptly answered and explained as follows:

1. **Unawareness**- he does not know what is written in the scriptures

2. **Oblivion** - he has knowledge of scriptures , still he does not follow owing to factors like laziness, cost, distance, time, etc.

3. **Rebel/Revolt**- he does not follow owing to inner fight with scriptures, a tendency to do opposite of what is told

Now, out of these three:

- 1. Unawareness is forgivable to those who seek forgiveness-"**Na janam yogam, japam, vaim, poojam**"
- 2. Oblivion leads to non consequence, i.e. No result state of the karma being actively ignored.
- 3. Rebel/Revolt fetches punishment.

17.3

**sattvānurūpā sarvasya, śraddhā bhavati bhārata,
śraddhāmāyo'yaṁ(m) puruṣo, yo yacchraddhaḥ(s) sa eva saḥ. 17.3**

The faith of all men conforms to their mental disposition, Arjuna. Faith constitutes a man; whatever the nature of his faith, he is verily that.

In this Sloka, Bhagavān Krishna tells Arjuna, "Hey Bharat" (as Arjuna is bharatvanshi) that deep faith of the devotees is according to the state of their inner Self. And more importantly, depending upon the profound belief system, that the person eventually grows or changes into. It is all in the mindset of the person which finally decides the altitude in life. Swami Vivekananda ji, explains this as -"One's thoughts decides the status of the person."

This is wonderfully exemplified with the story of a sculptor who had mastered his art up to an extent that stones he carved used to talk to him. That was the consequence of his "Sadhna". He was very famous. The region where he lived, he was called upon by the king of the state and respectfully requested to build an extremely beautiful temple of Bhagavān Krishna (Dwarikadheesh), such that its glory would spread all around and people from faraway lands pay a visit. The sculpture of Bhagavān Krishna should be an eye catcher of the temple, it should behold everyone's heed and vision.

Now the sculptor began his research of the best variety of stones that would be available to make the idol of Bhagavān Krishna. Since the stones could talk to him, the first stone was in deep agony and refused to be moulded further, so was the fate of second stone. The third stone kept being shaped up for about 6 months after which it gave up. Then the sculptor went on search of a new stone. He finally found a stone willing to be moulded up as per the will of the sculptor no matter how many strokes, hammering etc needed.

For about two years, the process continued, and the rough stone which surrendered itself to the strokes of the sculptor was beautifully transformed into a captivating idol of Bhagavān Krishna. The sculptor bowed down in front of it and so did the king. The exceptionally pretty idol was established in the great temple newly built and celebrated with rituals etc.

Thousands of people came, visited the temple and bowed down in front of the idol. People offered Prasadam, flowers, tilak, etc. to the beautiful idol. The third stone which was worked upon for 6 months, found a place in the decor of the temple like the lotus etc., the second stone was used up in staircases of the temple. While the first stone was broken into pieces to be spread on path of the temple. One can easily conclude the fate of each of the stone was as per their devotion.

Moral of the story is the level of person's devotion and perseverance decides his stature in the life or society. Adhyātma is defined not by deeds, but by intentions. Everyone attends Geeta classes for 40 minutes, their action and way of learning and reading Gītā might be similar, but the inner intentions are all different,:

"Jaaki rahi Bhavana jaisi, Prabhu murat, dikhe tine taisi"

All people visit Pilgrim places, some see the grandeur of the temple, the granite stone, the decor, etc. Some see the organisation of the temple, the system, the hygiene, etc. while some only see the Bhagavān in the temple and nothing else. Everything depends on interests and intentions.

The critique gathers only negatives while the appreciator gathers positives!

The 3 types of Shraddha can be defined:

- **Samsarik** people have Shraddha in "**Bhogas**."
- **Devotee** has Shraddha in "**Bhaav**."
- **Gyaani** has Shraddha in "**Tattva**."

17.4

**yajante sāttvikā devān, yakṣarakṣāṃsi rājasāḥ,
pretānbhūtagaṇāṃścānye, yajante tāmasā janāḥ. 17.4**

Men of Sāttvika disposition worship gods; those of Rājasika temperament worship demigods and demons; while others, who are men of Tāmasika disposition, worship the spirits of dead and ghosts.

In this Sloka, Bhagavān Krishna explains to Arjuna, that People with Sattva Guna worship Devas, Jagadguru Adi Shankaracharya ji has stated that in a Grihastha's home, there should be at least 5 deities whose worship should be done.

- 1. Bhagavān Vishnu
- 2. Bhagavān Shiv
- 3. Bhagavān Ganesha
- 4. Devi Mata
- 5. Surya Dev

Amongst these, our ishta dev should be in centre, or worship 33 Devtas.

Those with Rajas Guna worship Rakshasa, Yaksha etc. Example- Om Kuberaya Nama (businesspeople in their shops)

while people with Tamas Guna worship Preta, etc. example- worship of Kaal bhairava, tantra mantra.

The goal of a person decides the "Ishta" of a person. And similar is the "Phala" or result of worshipping.

When the goal of one's life is Bhakti, then person worships Devas, observes fast (Ekadashi) etc. worldly desires are too the goals of the fasts which are observed by many people like desire of good match, people do somawara fast, desire of power, people do mangalwara fast, desire of money, people do Thursday fast.

Physical bodies are same for all, what changes is the inner consciousness, the thoughts within.

This explains that "Manah" is the mirror of each person. what are your characteristics, etc. all are depicted and reflected inside your Mana. The clearer this mirror of Mana, the purest reflection of one can be seen. If it's covered with dirt of malice, anger, greed, lies and ego, etc., the false reflection of a person is visible through it.


This beautiful Bhajan explains this concept aptly:

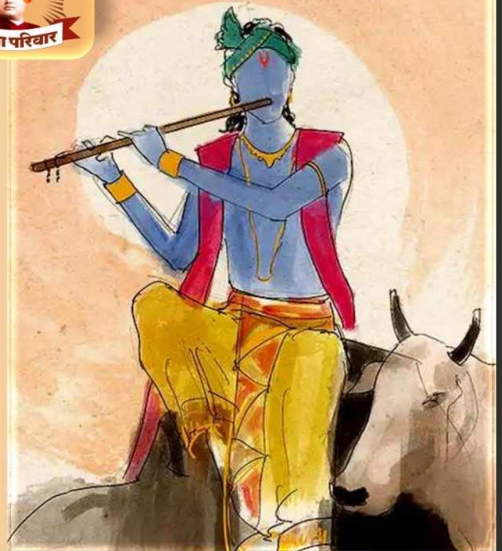
तोरा मन दर्पण कहलाये ।
भले - बुरे सारे कर्मों को देखे और दिखाये ॥

मन ही देवता मन ही ईश्वर, मन से बड़ा न कोई ,
मन उजियारा जब-जब फैले, जग उजियारा होये ,
इस उजले दर्पण पर प्राणी, धूल ना जमने पाये ।
तोरा मन दर्पण कहलाये ॥

सुख की कलियाँ दुख के कांटे, मन सब का आधार,
मन से कोई बात छुपे न, मन के नैन हजार,
जग से चाहे भाग ले कोई, मन से भाग न पाये ।
तोरा मन दर्पण कहलाये ॥

तोरा मन दर्पण कहलाये ।
भले - बुरे सारे कर्मों को देखे और दिखाये ॥





One should be honest from within. People fool others but why fool your own self? The more the purity of Manah, the more the stability in Adhyātma.

So, Bhagavān Krishna clearly says that "Ishta" of a person changes as per his desires and that decides the consequences.

17.5

**aśāstravihitam(ṇ) ghoram(n), tapyante ye tapo janāḥ,
dambhāhaṅkārasamyuktāḥ(kh), kāmarāgabalanvitāḥ. 17.5**

Men who practice severe penance of an arbitrary type, not sanctioned by scriptures, and who are full of hypocrisy and egotism are obsessed with desire, attachment and pride of power;

In this Sloka, Bhagavān Krishna states that actions of Sattva, Rajas and Tamas Guna not abiding by the rules and systems of the Śāstras are also not right.

Like drinking alcohol and doing Pooja etc. in Navratri Pandal, Pooja without a priest, playing songs, etc.

This is not Bhakti; it is only false pomp and show and kind of misleading in the name of Pooja. Such celebrations should not be done rather true form and goals of Bhakti and Pooja should be propagated.

17.6

**karśayantaḥ(ś) śarīrasthaṁ(m), bhūtagrāmamacetasah,
māṁ(ñ) caivāntaḥ(ś) śarīrasthaṁ(n), tīvuddhyāsuraṇīścayān. 17.6**

And who emaciate the elements constituting their body as well as Me, the Supreme Spirit, dwelling in their heart- know those senseless people to have a demoniac disposition.

In this Sloka, Bhagavān Krishna tells Arjuna, people doing such cultural practices which are full of immoral behaviour and pomp are said to have Asuri trait. These are not devotees at all.

These days, Ganesh Utsava is going on in Maharashtra, some people do it as the Śāstras and presence of priests, some do it for pomp and show. Former will get right results, others will not.

Such acts in the name of Pooja and Bhakti should be ignored and discouraged. Such people do not even deserve to be preached for the right duties and acts of Pooja as they hardly pay any. heed!

17.7

**āhāstvapi sarvasya, trividho bhavati priyaḥ,
yajñastapastathā dānaṁ(n), teṣāṁ(m) bhedaṁ(m) śṛṇu. 17.7**

Food also, which is agreeable to different men according to their innate disposition is of three kinds. and likewise sacrifice, penance and charity too are of three kinds each; hear their distinction as follows.

In this Sloka, Bhagavān Krishna states that there are three types of Foods eaten by people as per their nature and behaviour. Similarly, Yagya, tap and Dana are also of three types.

This is a commendable combination of nature, doer and Shraddha of a person.

One can easily comprehend the blending natures of the three Gunas-Sattva, Rajas and Tamas.

- The excelling Sattva traits match with the Gunatita while descending traits fade away towards Rajas Guna.
- The excelling Rajas Guna blends very well with Sattva Guna and lowest natures touch the Tamas Guna.
- The excelling traits of Tamas Guna blend well with Rajas Guna and lowest ones are only traces of Tamas Guna.

There is nothing like "ABSOLUTE" Guna behaviour of Sattva, Rajas and Tamas. There are variable ratios and proportions of the three Gunas depending on the thoughts, Manah and Shraddha of the person.

**āyuh(s) sattvabalārogya, sukhaprītivivardhanāḥ,
rasyāḥ(s) snigdhāḥ(s) sthirā hr̥dyā, āhārāḥ(s) sātṭvikapriyāḥ. 17.8**

Foods which promote longevity, intelligence, vigor, health, happiness and cheerfulness, and which are juicy, succulent, substantial and naturally agreeable, are liked by men of Sāttvika nature.

In this Sloka, Bhagavān explains Arjuna the different variations of persons with a powerful indication towards the food they intake.

Example is of Moong Daal which is Sattva Guna, Arhar daal , being little tastier is Rajas Guna, and Urad Daal , being energy giver is Tamas Guna. Avoidance of one of the three completely or excess of any one is undesirable. Hence the balance is to be struck on the basis of the amount and time of the food.

Chyawanprash is good for longevity, Apple is good for health, Banana imparts power, Milk gives energy, and many vitamins, etc. Liquids are very much favoured and consumed by Sattva Guna people as they are light and are extremely healthy.

Ghee, milk, juice are foods for longevity and long-term health and energy.

Glucose, Tea and Coffee are short term energy boosters. But variations are always desirable and advised as per amount, age and time and health status of a person. Hence its not absolute rather flexible. Like water in morning, Buttermilk in afternoon and milk in night are of Sattva Guna while but change of timings and amount will vary the Guna too!

Interplay of three Gunas is also dependent upon the mindset and purity of the cook. If one cooks in anger/without bath/hand wash etc, the quality of food is definite to be affected. Opposite will be the food cooked with love and purity.

This is "BHAVA" drishti "TATTVA" drishti decides whether food which is cooked is funded lawfully or not. This affects the Guna of a person.

Gurunanak Ji never used to visit the villages. He had two disciples- Bala and Mardana. He used to sit at one place with his disciples. If they ever got food, they would eat else go without food. It was a tough "Sadhna".

So, for two days they did not get any food, when on third day they reached a new village, the head of the village got to know about them and sent three plate full of different varieties of delicious foods. While the disciples wanted to dive inside these plates full of food desperate with hunger, Gurunanak ji never ever looked at the plates and waited for an hour or so. Then suddenly one very poor girl, daughter of a carpenter came there, she was wearing torn clothes and was carrying 3 rotis in hand. She came and offered three rotis to Gurunanak ji prepared by her mother.

Gurunanak ji pleasingly took the rotis and asked his disciples to eat the roti too with him. The disciples were surprised to see that Gurunanak ji relished eating rotis from the poor girl rather than eating delicacies from silver plates of the zamindaars.

They could not resist and asked the reason behind this food choice to Gurunanak ji. Gurunanak ji picked up roti of zamindaar and the carpenter and squeezed them separately. Blood flowed out of the

roti of zamindaar while milk flowed out of the roti of the carpenter, the difference was due to the money invested in the food preparation. It was lawfully earned by the carpenter and unlawfully by the zamindaar.

Tattva drishti is more ethical to be observed as a Bhakt and Sadhak

The type of food you eat affects your mindset:

जैसा खाए अन्न वैसा होगा मन।

So, it would be better to eat pious roti of carpenter than to eat unlawfully made roti of zamindaar.

17.9

**kaṭvamlalavaṇātyuṣṇa, tīkṣṇarūkṣavidāhinaḥ,
āhārā rājasasyeṣṭhā, duḥkhaśokāmayapradāḥ. 17.9**

Foods which are bitter, sour, salty, overhot, pungent, dry and burning, and which cause suffering, grief and sickness, are dear to the Rājasika type of men.

In this Sloka, Bhagavān describes the type of food and accordingly the decision of the associated Guna. When one eats bitter, sour, salty foods, very hot and spicy foods, then results are extreme sorrow, anger and excitation.

Person with Rajas Guna knows the result, still owing to the flavours and tastes chooses food unfit for themselves.

Excess flavours of salt, spice led to sorrow, disease, stress and problems in one's life.

17.10

**yātayāmaṃ(ñ) gatarasaṃ(m), pūti paryuṣitaṃ(ñ) ca yat,
ucchiṣṭamapi cāmedhyaṃ(m), bhojanaṃ(n) tāmasapriyam. 17.10**

Food which is ill-cooked or not fully ripe, insipid, putrid, stale and polluted, and which is impure too, is dear to men of a Tāmasika disposition.

In this Sloka, Bhagavān states the foods which have expired, old, stale, impure, unwashed, foul smelling are like by people of Tamas Guna. Like when people eat onion, garlic containing food, foul smell comes of their mouths. Eating stale foods like one day old roti, vegetable, daal, etc. is not good for health. Such food likings and behaviours are expressed and practiced by people of Tamas Guna.

Such foods yield no results!

The session concluded with Hari sankeertana.

QUESTIONS AND ANSWERS

Rita Ji

Question: In 16th Chapter, it was told that Kaam, Krodha and Lobha are Asuri bahviours. What is meaning of Kaam in this? We do Daily pooja, what is the right way?

Answer: It suggests the desires of humans - All types of desires. There is Swamiji's "Sanshipt Pooja Vidhi", it will be soon uploaded on the website.

Jashobant Ji

Question: In a Grihastha home, where to keep the 5 devtas? What are the languages in which Gyaneshwari is available?

Answer: The "Ishta" devta should be kept in the centre. Rest all idols can be placed on any side. The basic "Gyaneshwari" is available in Marathi. Hindi translation is also available. You can buy from Geeta Press.

Riddhi Ji

Question: What is best time to offer water to Surya Bhagvan? Worship of Pitra is considered which Guna of Pooja?

Answer: **Uttam** time is early morning, **Madhyama** time is little late while **Nimna** time is very late around afternoon. Nothing is Absolutely wrong. Pitra pooja is Rajasi pooja.

Pushplata Ji

Question: Why Kuber Ji, being son of Rishi Pulastaya Ji, considered Yaksha?

Answer: Kuber Ji is King of Yakshas; this is the post attained with Karma.



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Thank you-For reading the summary

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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