

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 17: Śraddhā-Traya-Vibhāga-Yoga

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YouTube Link: <https://youtu.be/ieze5tGkaV8>

Three modes of Sacrifice, Penance and Charity of Sattvik, Rajasik and Tamasik

The 17th chapter is the Śraddhā-traya-vibhāga-yoga that is Yoga through Discerning the Three Divisions of Faith (Śraddhā).

The session began with the ceremonial lighting of the lamp and prayers to the Gurus.

The Chapter 17 of Bhagavad Gītā tells us that devotion is the basic element of spiritual progress. Bhagavān had spoken on the three types of food; the Sattvik, Rajasik and Tamasik. Bhagavān also spoke about the three types of **yajña** (Sacrifice), **tapas** (Penance), and **dāna** (Charity). The Rajasik yajña was discussed wherein it is said that anything carried out should be without the desire for fruits and anything which is offered should be with the intent of serving HIM. When we carry out any **anuṣṭhāna** (Religious practice) with the desire to get some favour out of the act is termed as Rajasik yajña.

The slogan of Gītā parivaar is:

॥गीता पढ़ें ,पढ़ाये ,जीवन में लायें॥

Learn Gītā, Teach Gītā and Live Gītā. We have understood, learn and teach Gītā but how to adapt Gītā in our lives and the relative concepts are explained in this chapter. In sloka 11, 12 earlier we have seen what is meant by Sattvik and Rajasik yajña.

17.13

**vidhihīnamasrṣṭānnaṁ(m), mantrahīnamadakṣiṇaṁ,
śraddhāviraḥitaṁ(m) yajñaṁ(n), tāmasaṁ(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.

This Chapter in Bhagavad Gītā is like a mirror. It tells about **Satvik, Rajasik and Tamasik** qualities in relation to the actions involved in each. Bhagavān not only showed the mirror to our conscience but also showed us ways to remove the impurity which is reflected in the mirror and showed us the path that we should choose to get better. The one who acknowledges this will move in the right direction. Choosing the right action determines our nature.

We must not only know our weakness but also accept it and put in efforts to remove it. When we try to remove our weakness and start implementing good qualities in our life we become of Sattvik natured. If the mirror shows us the Sattvik reflection it feels good, but any fault or deviation from the path if seen gives an opportunity to move in the right path. Bhagavan did not just show the reflection of our inherent nature but also gave ways to improve by following the pointers offered in this chapter.

- **Vidhihīnam** - without observing the scriptural direction; When the rules as prescribed in the scriptures and vedas are not being followed, such a person is considered as Tamasik.
- **Asṛṣṭānnaṃ** - without distribution of food. In the conclusion of yajña it is customary as per scriptures to offer food and if not given such a yajña is classified as Tamasik yajña.
- A yajña (sacrifice) performed without faith, without chanting of vedic hymns, without offering charity, without the distribution of foodgrains, without **dakṣiṇā** (fee offering to the priest who is performing) and without proper process as prescribed in the vedas (Scriptures) is said to be Tamasik yajña.

Many perform all the rituals by inviting important people with an intent to demonstrate their actions and gain some fame. Some even go to the extent of advising the priest to speed it up which forces the chanting of mantras with faults and no clarity. Such type of sacrifice is carried out by a Tamasik. When a Brahmān does the rituals on behalf it is necessary to offer him the dakshina.

A Tamasik does not carry out this action too in diligence and does not offer at all citing some reason or does it improperly. Some may perform the yajña but do not have any faith and do it for the sake of performing and not investing the mind with full concentration in the rituals. This will be only to show off and hence it is termed as **Tamasik yajña**.

17.14

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

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

There are three types of tapa (Penance)- **Physical penance, Mental penance, and verbal penance**. This is also related in combination to the Sattvik, Rajasik and Tamasik qualities and hence totally it can be said that there are 3 X 3; 9 types of penance.

- **Deva**- the Supreme Lord;
- **dvija**- the Brahmins;
- **guru**- the spiritual master;
- **prājña**- the elders;
- **pūjanaṃ**- worship

The word Dvija has 2 meanings, 'danta' (tooth) as well as Brahmin. Here it means '**twice**' as a Brahmin is considered to be born twice, once in the womb of his mother & secondly when he undergoes the **Upanayanam (Initiation with the thread ceremony)**. Similarly humans have teeth which also have dual character. Initially there are milk teeth which get replaced with the permanent teeth as one grows.

Guru is also of two types one who gives knowledge and second who initiates the disciple. Prājña is a person who is knowledgeable and is a scholar. Hence the Deva, Brahmin, Guru, scholars should be respected and are worthy of worshipping.

Further, Dvija and Prājña appear to have been used so that the interpretation should be made that a scholar should necessarily be Brahmin only. However to bring clarity one must understand that a scholar can be of any caste whether he is Brahmin (Knowledge disseminator), vaiśya (Trader), kṣatriya (warrior) or śūdra (Service) and is a person who is worthy of worship and being followed.

śaucam means purity of mind and body. It is important to be clean not just physically but from within (the mind) too and hence be clean externally and internally.

Illustration: Someone asked Swami Govindji giri Maharaj that if inner purity is present and the rituals of worship are practised with full faith, then is the outer purity necessary?

Swamiji replied that as long as one needs air to breathe, food and water to survive until such time it is necessary to follow some discipline in life. Outer cleanliness like bathing daily, doing Ekadashi practices, bathing after solar and lunar eclipse, and prayers are all equally important. The house should be kept clean. All the good practices of cleanliness in and out applies to all of us until our body needs air, food and water.

The threefold state is described 20th sloka of chapter 14 of Bhagvad Gītā:

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।

जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ 20॥

By transcending the three modes of material nature associated with the body, one becomes free from birth, death, old age, and misery, and attains immortality.

नित्य कर्मा अकर्मणे प्रत्यवय्

Not performing even our routine actions by following good practices may result in sinful actions.

Some people are so involved in outer cleansing of the body that they forget that inner cleansing of thoughts is also equally important. If a person bathes, goes to a temple, applies tilak on the forehead, offers prasad with an impure and disturbed mind then it is of no use. Whatever is in the mind reflects in the way one speaks and acts. The mind and the speech if are not in synch it leaves the impression of being dishonest.

Many take pride in fooling others by speaking what is not in the mind and then feel a sense of superiority for having made a fool of others. Bhagavān does not appreciate this kind of behaviour even if it has not caused any harm to the other person. A sadhak who is treading the path of *adhyātma* should endeavour to adopt a life of simplicity in thoughts, speech and action.

The one who is contemplating to attain the Brahma swaroop should follow celibacy. A Brahmāchari is one whose mind is attached to Bhagavān.

Before initiating into Saṁnyāsaa Brahmāchari is set on the path to practise in the initial stages.

The **Vidhushana-sanyasi** are scholars who renounce worldly matters. **Avidhusham sanyasis** are the ones who are ignorant. In scriptures they call it '**simha madavakaha**' - A **child like a tiger**. By calling the child a tiger they do not become a tiger. Saṁnyāsa is also likened to this when an ignorant person is called Brahmāchari for just using the terminology one does not qualify as having become one in true sense.

A person needs to have invested the mind completely in Bhagavān and should put all out effort to achieve this stage. Such a Brahmāchari is not expected to forcibly control the senses as such a practice will only lead to **vikāra**. The actual cleansing should be in a gradual manner by concentrating on cleansing the mind and following the scriptures and performing the **yajña** (Sacrifice), **tapas** (Penance), and **dāna** (Charity) in a natural manner and the desire to follow all the rituals manifests in the person naturally. These are all the qualities of physical penance. For purity of conscience we should follow the path of Gītā, sacrifice, charity, penance, chanting and follow good daily habits.

17.15

**anudvegakaram(m) vākyaṁ(m), satyaṁ(m) priyahitaṁ(ñ) ca yat,
svādhyāyābhyasanaṁ(ñ) caiva, vāñmayaṁ(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.

- **Vāñmayaṁ** - of speech;
- **Tapa** - austerity

This sloka refers to the penance of speech. **One should not utter such words which may hurt and distress others. Speech should be such that it is true and dear to all. Even if one does not intend to hurt it happens to hurt the other person because of the tone or words used. One should not also lie just to please others. The words uttered should be pleasing to others and give a feeling of goodness.**

Once again referring to the story narrated in the previous session of a king and astrologer when the king wanted to know how long he would live. First astrologer said that his children and persons close to him will die in front of his eyes, whereas the second astrologer put in a different set of words and said that he had a long life beyond many around him and will live to see the grandchildren. The king was happy and so he awarded the second astrologer while the first one was punished. Hence it is important to understand the way of speech bordering on the art of communication which pleases others but without being untruthful.

सत्यं ब्रूयात् प्रियं ब्रूयात् न ब्रूयात् सत्यम् अप्रियम्

प्रियं च नानृतम् ब्रूयात् एष धर्मः सनातनः

One should speak the truth and speak it pleasantly. However, speaking an unpleasant truth should be avoided, and likewise, speaking a pleasing falsehood should also be avoided. This is the Sanatan Dharma.

Svādhyāyā bhyasanaṁ caiva- Practice of the vedas, scriptures, and the rituals

We should listen to Bhagavad Gītā regularly. Listening to the same vivechan repeatedly will not result in boredom, instead we can draw meaningful lessons from it. We should try to reach out to the depth in it to

strengthen our understanding. Spiritual knowledge can be enhanced through practice and from various sources. At times we may repeat certain mistakes but by imbibing the knowledge of Gītā such instances can be avoided leading to a better state of living. Even a sloka of Bhagavad Gītā per day can be read and reread to get the deeper meaning and endeavour to bring it to practise in real life as just reading or listening or chanting will not be of much use in enhancement of our life. Reading and teaching Bhagavad Gītā are the real examples of 'tapas' of speech.

Another example is when we do Parayana in complete devotion to Paramātmā, chant slokas on 'ekadashi'. In Geeta pariwar also the Parayana is conducted every day and many sadhaks join. In Ekadashi chintanika many sadhaks join in large numbers. Such participation results in vāṇmayam tapa- austere speech practices. This can be internalised naturally even by chanting the slokas repeatedly as the mind gets more and more pleasant and the direction of the mind leads towards Sattvik habits.

17.16

**manaḥ(ph) prasādaḥ(s) saumyatvaṁ(m), maunamātmavinigrahaḥ,
bhāvasaṁśuddhirityetat, 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..

Bhagavān spoke about mental penance. Being happy within ourselves is also an example of austerity of the mind. In favourable circumstances a person feels happy and in unfavourable circumstances one becomes sad. Happiness is not something which we have to acquire from outside but it should be our virtue, our very nature. If we wish or desire we can always remain happy. It is our state of mind. Bliss is in our inner conscience, we just have to acknowledge it. By making our inner conscience pure, removing all the ignorance, jealousy, greed one can be in that pleasant and cheerful state

We can remove the layer of impurity by devotion by reading Bhagavad Gītā and be eternally happy.

Bhagavad Gītā gives us ample examples and ways and guidance repeatedly to make us understand that the external environment and influences should not make us sorrowful any time.

If there are four people in a house. They are getting equal comfort, love, food and other arrangements. Still we see some are happy and others are not.

If we see the portrait of Bhagavān Krishna, Bhagavān Rama or any other great saints, there is always a gentle majestic smile lit on their faces. None of the great seers have a sorrowful face. They always have a pleasant smile on their face.

The pleasantness is not dependent on materialistic things around like the fans or AC and so on. The Rishis were living in hermitages with minimum needs and were living happily without seeking material comforts around them. Our facial expressions should be such that even a child feels cheerful.

- **manaḥ prasādaḥ** - serenity of thought;
- **saumyatvaṁ** - gentleness;
- **maunam** - silence;
- **ātmavinigrahaḥ** - self-control;
- **Bhāvasaṁśuddhirityetat** - purity of purpose

Silence of mind is also austerity of mind. During the religious practice of fasting some also vow to keep silent, but start communicating through WhatsApp which defeats the true purpose. **The mind should be peaceful and free of thoughts & be connected to Bhagavān. Mind has a train of thoughts forever moving in and out. Purity of mind is present only when there are few thoughts and it is free from vices (lust, anger, greed, attachment, ego). A state when there would be flow of Sattvik thoughts.**

17.17

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

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

- **Aphalākāṅkṣibhir-** Not expecting any return
- **śraddhayā parayā-** Full of faith

There are two conditions of penance in the sattva category. Firstly, the devotee must have deep faith in Bhagavān and should not have desire for fruits of action.

Secondly, he should perform his deeds dedicated to Paramātmā and with full faith. All the three penances (body, mind, speech) done by selfless Yogi with true faith fall in the Sattvik category.

17.18

**satkāramānapūjārtham(n), tapo dambhena caiva yat,
kriyate tadiha prokṭam(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.

The austerity that is performed for the sake of being renowned, for honour or for adulation or for any other selfish gains, either in all sincerity or by way of ostentation, which may yield an uncertain and momentary result is termed as Rājasik.

Penance done, observing silence, fasting and prayer to Bhagavān and to Guru to gain respect of people and showing off are Rajasik penance.

- **Rājasam** - in the mode of passion;
- **calam** - uncertain;
- **adhruvam** - temporary

At times people may respect such penance, however they do not yield long term benefit to the doer. The results are temporary and get destroyed eventually. Whereas a sattvik performs in good faith, focused and clean mind without expectations and hence it brings permanence in the result.

17.19

mūḍhagrāheṇātmano yat, pīḍayā kriyate tapaḥ, parasyotsādanārthaṁ(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.

- **Mūḍha** - those with confused notions;
- **grāheṇa** - with endeavour;
- **Ātmanah** - one's own self;
- **pīḍayā** - torturing;
- **parasyotsādanārthaṁ** - for harming

At times foolish decisions are taken which could be instantaneous but may not have been relevant and required.

Some may suddenly vow to cut their tongue as an offering. This is nothing but self torture and is neither required nor is it appreciated by Bhagavān. Some want to perform some yajna which will harm others. A penance done foolishly and meant to cause harm to others mentally, verbally, physically are Tamasik penance.

17.20

dātavyamiti yaddānaṁ(n), dīyate'nupakāriṇe, deśe kāle ca pātre ca, taddānaṁ(m) sātṭvikaṁ(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 Sātṭvika.

In Chapter 18 of Bhagavatgītā it is emphasised:

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ 5॥

Actions based upon sacrifice, charity, and penance should never be abandoned; they must certainly be performed. Indeed, acts of sacrifice, charity, and penance are purifying even for those who are wise.

For example on any festival or occasion, charity must be given. These practices should never be foregone and necessarily be carried out.

- **dātavyamiti yaddānaṁ** - worthy of charity
- **Dīyate'nupakāriṇe** - is given to one who cannot give in return
- **deśe kāle ca pātre ca** - in the proper place at the proper time to a worthy person

If in the neighbouring region any calamity occurs then many voluntary organisations collect money to provide help in such a situation. In such events one should also donate based on the capacity to give. This is a necessary form of charity which should be dutifully carried out. Charity is not only in the form of money only. It can be in the form of effort, giving comfort to the affected, time, and hard work of serving others.

If a person is sad and we listen to him, that is like giving our precious time to him.

In many events we have observed that if one person claps to cheer and rejoice all others also join and start to clap their hands. In the same way happiness is also contagious. It spreads from one person to the other. If we are happy others also become happy.

In Geeta parivar there are nearly 12000 sevis. There are trainers, group coordinators, Vivechan summary writing team, Adding team and so many others who contribute their time and hard work through selfless devotion. Some ask how to donate to Geeta parivar. The portal never asks for donations by way of monetary contribution.

A mother feeds the child thinking that when he grows up he will take care of her in old age. People feed cows thinking that they would get some virtues from it. We help our friend thinking that in difficult times he would help us. It will evidently be a give and take relation.

If one gives donations without expecting anything in return considering the right time, place and recipient, such charity is of Sattvik kind.

The charity also should be given at a proper place, time, and to someone to whom it matters. If the charity is given on the Banks of Ganga at Rishikesh and if it is an ekadashi day and is given to Brahmin it complies with the scriptural requirement and is termed as Sattvik charity. Opposed to this is the example of giving food to a person who is not hungry.

Illustration: A story of two friends. One borrowed 100 rupees from the other. He did not return the money despite repeated requests and capacitated to return it to. One day they both encountered thieves. At that point of time the one who had to payback the money thought of doing so for he realised he would be losing the money to the thieves. The time of returning money is not appropriate. The time and act of paying back the money in such a situation is inappropriate and is unacceptable.

If food is left over and given away because it is wasted it does not amount to the right time and right way of charity and is Tamasik charity. If we have excess food and think of donating some food to the poor is also of Tamasik nature.

17.21

**yattu pratyupakārārtham(m), phalamuddiśya vā punaḥ,
dīyate ca parikliṣṭam(n), taddānam(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.

- **pratyupakārārtham** - with the desire to get something in return,
- **phalamuddiśya vā punaḥ** - expectation of a reward,
- **parikliṣṭam** - charity given grudgingly

When carrying out the act of charity one should not do so with an intent to get something back in return for the deed nor should the act be done by force or grudgingly. Such an act of charity done with ill will and selfish motive for rewards or returns are said to be Rajasik charity.

17.22

**adeśakāle yaddānam, apātrebhyaśca dīyate,
asatkṛtamavajñātaṃ(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.

Charity given at the wrong time, to a wrong person and at a wrong place is said to be of Tamasik nature. Charity when given to a person who will use it for wrong purposes is not the right charity.

Eg: Some examples of what cannot be termed as the practice which is termed as Tamasik charity:

- If charity is given to some undesirable person because one could not get a Brahmān in time.
- On Makar Sankranti charity was to be given but if unable to on that day is given on some other day in lieu of that day.
- If ice cream is distributed to children on winter night which is not the right time to distribute as it may adversely affect in the cold season.
- Charity given without respect and insulting the receiver.

Asatkṛtamavajñātaṃ - without grace goodwill and insultingly

When Sri Krishna Bhagavān helped Sudama it was with full respect. HE followed the traditional acts of welcoming even to the extent of washing Sudama's feet.

- In Rajasik charity we will get virtues in return but our inner consciousness does not become pure.
- In Tamasik charity we will get virtues but also punishment for the sins we committed.

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.

"Om, Tat, Sat" are the identity or names of Bhagavān and are **the truth, consciousness and the Bliss.**

Maharishi patanjali said:

'तस्य वाचकः प्रणवः'

which means: **Om** is the pronoun to address Bhagavān. Vedas have come from the words 'Om Tat Sat'. **They are the symbolic words representing the Supreme Power or the Creator.**

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'.

The chanting of '**OM**' is done before starting any religious work and before commencing the yajña, tapas, and dāna. Hence, when the Brahmānas begin the rituals *OM* is chanted as prescribed in the scriptures as the phonetic symbol of Paramātmā. This is the practice being followed since ages by the believers and those repose complete faith in HIM.

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.

- **Tadityanabhisandhāya** - Everything belongs to the Supreme and hence not to expect returns
- **dānakriyāśca vividhāḥ** - acts of charity and austerity
- **kriyante mokṣakāṅkṣibhiḥ** - seekers

"OM" was the sound or word created ab intio (in the beginning) and after that comes the 'TAT'. 'OM' is also termed as 'śabdabrahman' a word created to identify the supreme.

Moksha or liberation seekers perform yajna, penance and charity with selfless spirit and faith in the fact that all belong to 'TAT' named Supreme Power.

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.

'**SAT**' - name of **Supreme Power stands for truth and which was, is and will remain forever**. Here Bhagavān tells Arjuna that 'SAT' is the prefix used with words to give them meaning of goodness.

Similar idea is expressed in Chapter2, 12th sloka of Bhagavad gītā which says:

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥ 12॥

Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be. Here Bhagavān had given the outlook of the soul vis a vis the body. The soul is the 'SAT'; the truth.

On auspicious occasions 'SAT' is used. The 'SAT' is that which is present always and is identified with the soul which is imperishable.

- **praśaste karmaṇi** - auspicious action.

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'.

Yajna, penance and charity all carry the 'SAT' connotation or feel good meaning. And deeds (Karmas) done for the sake of Bhagavān are surely 'SAT' or true. The determination in the minds to follow and perform all these is given to us by 'SAT.'

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.

Here Shri Krishna tells Arjuna that charity, yajna or penance or any deed done without faith is not 'SAT' and is termed as '**ASAT**.' Such acts earn no good not only in this world but also in the other world. The spirit of dedication and true faith is the key to all goodness. HE has given importance to mainly 2 factors: the non-expectation of fruits and Faith.

Question Answers:

Sadhna Ji:

Question: in Sloka 18,19 of Gītā we see that we should not do anything for the purpose of showing off to others. But we often tell our friends that we are learning, is it wrong?

Answer: Propagation of learning Gītā is good. When we learn, others are also motivated by us. But if we learn to merely show off it is not good. Self check is a must.

Question: In 19th sloka it is said if someone curses you, it may become reality. Is it true?

Answer: If some hermit who has done a lot of penance curses on being a then it may come true. But if a normal person curses then it will not affect anyone.

Amol Ji:

Question: What is the difference between 'OM' and 'SAT'?

Answer: There is no difference. 'OM' is the word to connect with HIM. And 'SAT' is the adjective. 'OM' is the supreme and 'SAT' is the truth of the supreme.

Dilipkumarji

Question: When we want to do Satyanarayana puja it is a sattvik thought but when pandit starts the sankalpa the prayer is for the well being of the family where some expectation is built. Also the required puja means we may forget something while buying. How is this affecting?

Answer: This is a good action. The mind should be full of faith in Bhagavān and the worship. If at all there is something left out also in the end we seek forgiveness for lapses which will cover such omissions. Bhagavān also said faith is important.

Charity should be done to the right person, time and place. In the example of Rishikesh. How will we know whether the recipient is good for the charity?

We give it to the person thinking they are good for it. When we do not know we just give it to the person in front of us. If we know a person and we give it's also good.

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



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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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