

774, 783, 788, 789

CHAPTER SEVENTEEN

Text No. 1

English Synonyms

Arjuna^h uvāca--Arjuna said, Ye--those, Bāstravidhim--the regulation of the scripture, Uparijaya--given up, Vajante--practises, ~~some sort of worship~~, Graddhaya^{full} with faith, Tesām--of them, Nisthā--faith, Tu--but, Kā--what is that, Kṛṣṇa--O Krishna, Sattvam--in goodness, Aho--said, Rajas^h--in passion, Tamah--in ignorance.

anvitaḥ - possessed of;

Translation

Arjuna inquired, What is the situation of one who does not follow the principles of scripture, but worships according to his own imagination? Is he in goodness, in passion, or in ignorance?

Purport

In the ~~RM~~ Fourth Chapter, 39th verse, it is said that a person faithful to a particular type of worship gradually becomes elevated to the stage of knowledge, and thus attains the highest perfectional stage of peace and prosperity. Now, in the Sixteenth Chapter, it was concluded that one who does not follow the principles laid down in the scriptures is called asura, demon, and one who follows the scriptural injunctions faithfully is called deva, or godly. Now, if one, with faith, ~~and~~ follows some rules

which are not mentioned in the scriptural injunction, ~~max~~ what is his position? This doubt of Arjuna is to be cleared by question like this. Sometimes it is said that those who create some sort of God by selecting a human being, out of their faith in him, whether that sort of faith is in goodness or passion or ignorance, and whether such persons are going to attain the perfectional stage of life. Whether it is possible for them to be situated in real knowledge and thus elevate themselves to the highest perfectional stage. In other words the question is that one who does not ~~follow~~ follow the rules and regulations of the scriptures but has got faith in something and worships such gods and demi-gods and man but that is successful ~~and~~ procedure or not these questions are posed by Arjuna to Krishna.

Text No. 2

English Synonyms

Śrībhagavān uvāca--the Supreme Personality of Godhead said, Trividhā--three kinds, Bhavati--become, Śraddhā--faith, Dehinām--of the embodied, sa--that, Svabhāvajā--according to his modes of material nature, Sāttvikī--modes of goodness, Rajasī--modes of passion, ca--also, Eva--certainly, Tāmasī--modes of ignorance, ~~Ca~~ ^{and} it--thus, Tām--that, Śṛṇu--hear from Me.

iti--thus;

Translation

¶ The Supreme Personality of Godhead answered: According

to the modes of nature acquired by the embodied soul, there are three kinds of faith: that in the mode of goodness, that in passion, and that in ignorance.

Purport

Those who know the rules and regulations of the scriptures, but, out of laziness or indolence give up following these rules and regulations are governed by their particular modes of material nature. According to their previous activities in the modes of goodness, passion or ignorance, they acquire a nature which is of a specific quality. This association of the living entity with the different modes of nature has been ~~going on perpetually~~ perpetually since the living entity is in contact with the ~~material~~ material nature and therefore he acquires different types of mentality according to his association with the material modes. But this nature can be changed if such a person makes association with a bona fide spiritual master, and ~~he~~ abides by the rules of his spiritual master and the scriptures. Gradually, he can change his position from ignorance to goodness, or from passion to goodness. The conclusion is that blind faith in a particular mode of nature cannot help a person to ~~be~~ be elevated to the perfectional stage. One has to consider things carefully, with intelligence, and in the association of a bona fide spiritual master. Thus one can change his position to a particular ~~type~~ mode of Nature.

Text No. 3

English Synonyms

*Handwritten: N**

^{a-a}
~~Sattvānūrūpa~~--according to the existence, ^{of nature} of everyone,
~~Sarvasya~~--of everyone, ~~Braddhā~~--faith, ~~Bhavati~~--becomes,
~~Bharata~~--O the son of Bharata, ~~Braddhā~~--faith, ~~Maya~~^h--full,
~~dyam~~--this, ~~Purusa~~^h--living entity, ~~Yo~~^h--anyone, ~~Yat~~^t--that,
~~RRRR~~ ~~Braddhā~~^s--faith, ~~Sa~~^h--the, ~~Eva~~--certainly, ~~Sah~~--he.

Translation

According to one's existence under the various modes of nature, one evolves a particular kind of faith. And the living being is said to be of a particular faith according to the modes he has acquired.

Purport

Everyone has a particular type of ~~faith~~ faith, regardless of what he is. But his faith is considered, good, passionate or ignorant, according to the nature ~~of~~ he has acquired. Therefore, according to his particular type of faith, he associates with certain persons. Now the ~~real~~ fact is that every living being, as is stated in the Fifteenth Chapter, is originally the fragmental part and parcel of the Supreme Lord. Therefore, he is originally transcendental to all the modes of material nature. But when he forgets his relationship with the Supreme Personality of Godhead, and comes into contact with this material nature in con-

ditional life, he generates his own position by association with the different varieties of material nature. This artificial faith and existence is only material. Although one may be conducted by some impression, or some conception of life--still, originally, he is an nirguna, or transcendental. Therefore, one has to become cleansed of the material contamination that he has acquired, in order to get ^{back} his relationship with the Supreme Lord. That is the only path back ~~to~~ without any fear: Krishna Consciousness. If one is situated in Krishna Consciousness, then that path is guaranteed for his elevation to the perfectional stage. If he does not take to this path of self realization then he is to be surely conducted by the influence of different kinds of

The word "sattva" or faith is very significant in this verse. "Sattva" or faith always comes out of the works of goodness--one's faith in something particular may be a demigod or some created God or some mental concoction. It is supposed to be one's strong faith in certain subject matter, productive of the works of material goodness; but in material conditional life, no works of material nature is completely purified. It is sometimes mixed. It is not purified goodness. Purified goodness is transcendental and in purified goodness one can understand real nature of the Supreme Personality of Godhead. So long one's faith is not completely in purified goodness, the faith of the person may be contaminated again by any of the modes of material nature. The contaminated modes of material nature are expanded up to the heart. Therefore, according to ~~the~~ the position of the heart in contact with the particular type of the modes of material nature,

the faith also becomes transformed into such quality. Therefore, faith plus the contaminated position of the heart makes one faithful to a particular object. This should be understood, therefore, that whose heart is in the modes of goodness & his faith also becomes in the modes of goodness, whose heart is in the modes of passion, his faith also becomes in the modes of passion. And whose heart is in the modes of darkness, illusion, his faith also becomes contaminated with that particular mode of material nature. Therefore, we find different ~~yt~~ types of faith in this world. There are different types of religiosity on account of ~~the~~ different types of faith. The principles of religious faith is placed on the modes of purified goodness, but because the heart is diluted therefore we find different types of religious principles. The conclusion is that according to different types of faith, there are different kinds of worship.

Text No. 4

Yajante sattvika devan
~~yaksarakshamsi~~ yaksarakshamsi rajasah
 pretan bhutaganams ca nye
 yajante tamasa janah

English Synonyms

Yajante--worship, Sattvika^h--those who are in the modes of goodness, Devan--demigods, Yak⁽⁻⁾sarak⁽⁻⁾shamsi, rajasah--those who are in the modes of passion worship ^{demons}, Pretan--dead spirits, Bhuta⁽⁻⁾ganam--ghosts, Ca^{ya}^{and}--others, Yajante^{worship}, tamasa¹ in the modes of ignorance, Janah--people.

Translation

Those who are in the mode of goodness worship the ~~z~~ demi-gods, those in the mode of passion worship the demons, and those in the mode of darkness worship the dead ~~z~~ and the ghosts.

Purport

In this verse the Supreme Personality of Godhead is describing different kinds of worshipers, according to their ~~xx~~ external ~~activities~~ activities. According to scriptural injunction, only the Supreme Personality of Godhead is worshipable; but those who are not very conversant with, or faithful to, the scriptural injunctions worship different objects, according to their specific situations in the modes of material nature. So, those who are situated in goodness in the modes of material nature generally worship the demigods. The demigods begin from Brahma, Vishnu, Shiva and others such as Indra, Chandra and the sun-god. There are various demigods. So, those in goodness worship a particular demigod for a particular purpose. Similarly, those who are in the mode of passion worship the demons. We have experience that in the Second World War, a man in Calcutta was worshipping Hitler, because, on account of that war, he had amassed a large amount of wealth, dealing in the black ~~z~~ market. So he became a worshiper of Adolf Hitler. Similarly, those in the modes of passion and ignorance generally select a powerful man to be God. They think that anyone can be worshiped as God, and the same ~~results~~ results will be obtained.

Now, it is clearly described here that those who are in the mode of passion worship and create such gods, and those who are in the mode of ignorance, and in darkness, worship the dead spirits. Sometimes we find that people go and worship at the tomb of the dead man. Sexual service is also calculated as in the mode of darkness. Similarly, there are some worshipers, in remote ~~vita~~ villages, of ghosts. We have experienced, in India, that the lower class people sometimes go to the forest, and they have knowledge that a ghost lives in some tree, and they worship that tree and offer sacrifices. These different kinds of worship are not actually God-worship. God worship is subject matter for persons who are transcendently situated in pure goodness. In the Srimad Bhag-watam it is said that, "Sattvam bisudham Vasudeva Sabditam," when you are on the plane of purified goodness, you worship Vasudeva." The purport is that those who are completely purified from the material modes of nature and has sensed a transcendental situation, they can worship the Supreme Personality of Godhead.

The impersonalists are supposed to be situated in the mode of goodness; and they worship five kinds of demigods--: They worship the impersonal Vishnu, or Vishnu-Form in the material world, which is known as philosophized Vishnu. Vishnu is the expansion of the Supreme Personality of Godhead. But the impersonalists, because they do not ultimately believe the Supreme Personality of Godhead, therefore they imagine that the Vishnu Form is also another aspect of the Impersonal Brahman; and, similarly, they imagine that Brahma is the impersonal Form in

the material nature of passion. So they sometimes describe five kinds of gods worshipable at the start. But, at the end, they think that the actual truth is Impersonal Brahman, and they finish with all worshipable objects at the ultimate end. But these different qualities of the material modes of Nature can be purified through association with persons who are in the modes of transcendental Nature.

Text No. 5

Asastravṛitam ghoram
tapyante ye tapo janah
dambhahankarasamyuktah
kamaragabalanvitah

English Synonyms

Asastra--not mentioned in the Scripture, Vihitam--directed, Ghoram--harmful to others, Tapyante--undergo penances, Ye--those, Tapo^h--austeri^{ies}ty, Janah--persons, Dambha--pride, Ahankaraⁿ--egoism, Samyuktah--engaged, Kama--lust, Raga--attachment, Bala^r--force, Anvitah--impelled by.

Translation

There are persons who undergo severe penances and austerities not mentioned in the Scriptural injunctions; this they do out of pride, egoism, lust and attachment. They do such things impelled by passion.

combine 5 & 6

Text No. 6

karsayantah ~~maris~~ sarirastham

bhutagramam acetasah

mam cai va ~~ntahsarirastham~~ ntahsarirastham

tan viddhy asuraniscayan

English Synonyms

sa
~~Karsayantah~~ ^{tormenting} ~~maris~~ ⁽⁻⁾ ~~sarirastham~~ --situated within the
 body, ~~Bhutagramam~~ --combination of material elements, ~~Acetasah~~ --
 by such ^a ~~misleading~~ mentality, ~~Mam~~ --to me, ~~Ca~~ --also, ~~Eva~~ --certainly,
~~Antah~~ --within, ~~sarirastham~~ ⁽⁻⁾ ~~in~~ ^{situated in} the body, ~~Tan~~ --them, ~~Viddhy~~ --
 understand, ~~AM~~ ~~Asuram~~ --the demons, ~~Niscayan~~ --certainly.

Translation

Those who burden the material elements within this body,
 and the Supersoul within it, are ^{certainly} to be ~~known as~~ known as demons.

Purport

There are persons who manufactured modes of austerity~~xxx~~ and penances which are not mentioned in the scriptural injunctions. Just like fasting for some ulterior purpose for pursuing some purely political end. Such fasting are not mentioned in the scriptural direction. The scriptural direction, fasting ~~x~~ is recommended for spiritual advancement not for some political or social purpose. Persons who take to such austerities, they are, according to Bhagavad Gītā, as mentioned herein, certainly demoniac. All their acts are against the scriptural injunction and they are not bene-

ficial for the people in general. Actually, they conduct it out of pride, ~~it false~~ false ego, lust and attachment for material enjoyment. By such activities not only the combination of material elements of which the body is constructed, but also this Person who is the Supreme Personality of Godhead Himself living within this body, all of them are ~~disturbed~~^{troubled}. Such ~~another~~ unauthorized fasting or ~~an~~ austerities like that for some political end is certainly very much disturbing to others, and they are not mentioned in the Vedic literature. A demoniac person will think that he can force his enemy or other parties to comply with his desire by this method. ~~Some~~ Sometimes they die also by such mistake. But such acts are not approved by the Supreme Personality of Godhead and he says that they are demons. Such demonstration, practically are insults to the Supreme Personality of Godhead by ~~disobedience~~ disobedience of the Vedic scriptural injunction. In fact, they are not in ~~normal~~ normal condition of their mental situation. This word "acetasaḥ" is significant in this connection--person of normal situation or mental condition must obey the scriptural injunctions. Those who are not in such position they neglect and disobey and manufacture their own way of austerities and penances. One should always remember the ultimate end of the demoniac people as described in the previous chapter. The Lord forces them to take birth in the womb of demoniac ~~person~~ persons, and so as the ~~result~~ result of these they will go on enacting such demoniac principles, life ~~at~~ after life without knowing his relationship with the Supreme ~~Person~~ Personality of Godhead. If, however, ~~such~~ such persons are fortunate enough to be guided by a spiritual master who can

direct them to the path of Vedic wisdom, they can get out of this entanglement and ultimately achieve the supreme goal.

Text No. 7

aharas tu api sarvasya
trividho bhavati priyah
yajnas tapas tatha danam
tesam bhedom imam srnu

English Synonyms

Ahara^h--eating, Tu--certainly, api^{also}--also, Sarvasya--of everyone, Tri-
vidha^h--three kinds, Bhavati--there are, Priyah^{dear}--countable,
Yajnas^h--sacrifice, Tapas^h--austerities, Tatha--also, Danam--
charity, Tesam--of them, Bhedam--difference, Imam--thus,
Srnu--please ~~xxxx~~ hear.

Translation

There ~~are~~ are differences in eating, in the forms ~~of~~ of sacrifice, and in austerity and charity as well., According to the three modes of material nature. Now hear of these.

Purport

In terms of different situation and the modes of material nature, there are differences in the manner of eating, the matter of performing sacrifices, in the matter of making charities. So all eatables or all kinds of sacrificial or religious ~~xx~~ rituals

or all kinds of charities are not on the same level. Those who can understand analytically what kind of performances are in the what kind of material nature, they are practically wise and those who treat everything as equal, any kind of sacrifice or any kind of eating, or any kind of charity are not discernable-- they are fools. There is a regular missionary workers who advocate that you can do whatever you like--that is the way of perfection. It doesn't matter what is that. So these foolish persons are not acting according to the direction of the scripture. They are manufacturing and misleading the people in general.

Text No. 8

Combine 8-10

ayusattvabalarogya-
sukhapritvivardhanah
rasyah snigdha sthira hrda
aharah sattvikapriyah

English Synonyms

Ayu--duration of life, Sattva--^{energy}existence, Bala--strength, Arogya--health, Bukha--happiness, Prīti--satisfaction, Vivar-
ghanah--increasing, Rasyah--juicy, Snigdha--^{thick}fatty, Sthira--^henduring, Hrda--^hpleasing to the heart, Aharah--^{food}edibles, Sattvika--goodness, Priyah--^hpalatable;

Translation

Foods in the mode of goodness increase the duration of life, purify existence, give strength and increase health, happiness

combine 8-10

and satisfaction. Such foods are juicy and fatty and are very much conducive to the healthy condition of the body.

combine 8-10

Text No. 9

katvamlalavanatyusna-
tiksnaruksavidahinah
ahara rajasasye ata
dukkhasokamayapradah

English Synonyms

Katū--bitter, Am̐la--sour, Lavana--salty, Atyusna--very hot, Tikṣṇa--pungent, Rūkṣa--dry, Vidāhinah--burning, Rajasā--in the mode of passion, Iṣṭā--palatable, Dukḥa--distress, Soka--misery, Amayāpradhā--causing disease;

Translation

Food that is too bitter, ~~am̐la~~ too sour, too salty, too pungent, too dry, ~~isṭā~~ or too hot causes distress, misery and disease. Such food is very dear to those in the mode of passion.

Text No. 10

yatayamam gatarasam
puti paryusitam ca yat
ucchistam api ca medhyam
bhojamam tamasapriyam

combine 8-10

combine 8-10

English Synonyms

being eaten

⁽⁻⁾
Yātayāman--food ~~if~~ cooked three hours before, ⁽⁻⁾Gatarasam--
 tasteless, Pūti--~~smelling~~ bad, Paryusitam--decomposed, Ca--also,
Yat--that which, Ucchistam--remnants of food eaten by others,
api--also, Ca--and, Amedhyam--untouchable, Bhojanam--eating, ~~T~~
~~TAMSA~~ Tamasa--in the mode of darkness, Priyam--dear.

Translation

Foods prepared more than three hours before being eaten,
 which are tasteless, ~~gata~~ ~~at~~ a juiceless, decomposed and have
 a bad smell, consisting of ~~remnants~~ remnants and untouchable things,
 are very dear to those in the mode of darkness.

Purport

The purpose of food is to increase the duration of ~~its~~
 life, purify the mind and aid bodily strength. This ~~it~~ is its
 only purpose. In the past, great authorities selected those
 foods that best aid health and increase life's duration, such
 as milk products, sugar, rice, wheat, fruits and vegetables.
 These foods are very dear to those in the mode of goodness. Some
 other foods, such as baked corn and mollasses, while not very
 palatable in themselves, can be made pleasant when mixed with milk
 or other foods. They are then in the mode of goodness. All these
 foods are pure by nature. They are quite distinct from untouchable
 things like meat and liquor. Fatty foods, as mentioned in the
 8th verse, have no connection with ~~an~~ animal fat obtained by

slaughter. Animal fat is available in the form of milk, which is the most wonderful of all foods. Milk, butter, ~~and~~ cheese and similar products give animal fat in a form which rules out any need for the killing of ~~many~~ innocent creatures, and it is only through brute mentality that this killing goes on. The civilized method of obtaining needed fat is by milk. Slaughter is the way of ~~a~~ sub-humans. And protein is amply available through peanuts, split-peas, dal, ~~and~~ whole ~~wheat~~ wheat, etc. ~~Foodstuffs~~

Foods in the mode of passion, which are bitter, too salty, or too hot or too much mixed with red pepper, cause misery by producing mucous in the stomach, leading to disease. Foods in the mode of darkness are essentially those that are not fresh. Any foodstuff cooked more than three hours before it is eaten (except prasadam) (food offered to the Lord) is considered to be in the mode of darkness. Because they are decomposing, foods in the mode of darkness frequently emanate a bad smell, which often attracts people in these modes, but repulses those in the mode of goodness.

~~Remnants~~ Remnants of food may be eaten only when they are part of a meal that was first offered to the Supreme Lord, or first eaten by saintly persons, especially the spiritual master. Otherwise any remnants of foodstuff is considered to be in the mode of darkness, increases infection or diseases. These are foodstuffs, remnants, by other men increases infection or diseases. This we have heard. Such foodstuffs, although very palatable to the ~~and~~ persons of the modes of darkness, ~~they~~ they are not like or

even touched by the ~~xxx~~ persons who are in the modes of goodness. The best foodstuff is offered the remnants of foodstuff which is offered to the Supreme Personality of Godhead. In The Bhagavad Gita, we have seen that foodstuff offered to the Supreme Personality of Godhead comprise "patrapuspam phalam toyam." The Supreme Lord mentions that anyone who offers Him foodstuffs prepared of ~~a~~ vegetables, flour and milk--that is accepted by Him, because they offer with devotion. Of course, to offer with devotion is the chief thing by which the Supreme Personality of Godhead accepts. But it is also mentioned that the prasada should be prepared in some such things. Any foodstuff as prepared by the injunction of the Scripture offered to the Supreme Personality of Godhead--that can be taken even if prepared long, long ago, because such foodstuffs are situated in transcendental position. It should not be considered that the remnants of foodstuff offered to God prepared long, long ago--therefore it is ~~is~~ not to be taken--therefore to make things..... ~~antiseptic~~ antiseptic and eatable and palatable ~~f~~ to all persons, is to offer them the ~~xxx~~ remnants of foodstuff of the Supreme Personality of Godhead. So ~~for~~ for the foodstuffs eatable in different modes of material nature is explained in this way.

Text No. 11

aphalakanksibhir ~~yajna~~ yajno
 vidhidrsto ta ijjate
 yastavyam eve ti manah
 samadhaya sa sattvikah

English Synonyms

Dr. Subh *aphala* *— bereft of desire for result*
~~Aphala~~ ^{aphala} ~~without any result~~, ~~Kāṁsibhiḥ~~ ^{one desiring soul},
 Yajña ^{performance} of sacrifice, Vidhi ^{accordingly},
~~Uktam~~ ^{direction}, Ya ^{anyone}, Iyate ^{performs}, Yastavyam ^{must be performed},
 Eva ^{certainly}, Iti ^{thus}, Manah ^{fixed in mind}, Samādhāya ^{being situated}, Sa ^{he}, Sāttvikah ^{he is}
 in the mode of goodness.

Translation

The performance of sacrifice without desire for any result, done in terms of the directions of the scripture, as a matter of duty, is ~~said~~ said to be in the mode of goodness.

Purport

But the ~~general~~ general tendency is that false sacrifices with some purpose in the mind. But here it is stated that performance should be done without any such desire. It should be done as a matter of duty. Take, for example, the performance of the rituals in the temples or in the churches, Generally, they are performed with the purpose of material benefit, but that is not in the modes of goodness. One should go to the temple or to the churches as a matter of duty and offer respect to the Supreme Personality of Godhead and offer flowers and eatables as a matter ~~sixty~~ of duty without any purpose of material benefit. Everyone ~~it~~ thinks that what is the use of going to the temple and worship God. If that is so, economic benefit--

that is not recommended in the scriptural injunction. One should go and offer respect to the deity--that will make him in the modes of goodness. The duty of every civilized man is to obey the injunctions of the scriptures and practice to offer respect to the Supreme Personality of Godhead.

Text No. 12

abhisamdhaya tu phalam
dambhartham api ca va yat
ijyate bharatasrestha
tam yajnam viddhi rajasam

English Synonyms

Abhisamdhaya--desiring ^{the} some ^{the} fruit, *Tu*--but, *Phalam*--result, *Dambha*--pride, *Artham*--material benefits, *Api*--also, *Ca*--and, *Va*--certainly, *Yat*--that which, *Ijyate*--worship, *Bharatasrestha*--^{the} chief of the Bharatas, *Tam*--that, *Yajnam*--sacrifice, *Viddhi*--know, *Rajasam*--in the mode of passion.

Translation

Any sacrifice performed for some material benefit, with pride, for material welfare, O chief of the Bharatas--know that that kind of sacrifice is in the mode of passion.

Purport

Sometimes sacrifices and ritualistic performances are done with the purpose for being elevated in the heavenly king-

dom or for some material benefits in this world. Such kind of sacrifice of ~~the~~ ritualistic performance are considered in the mode of passion.

Text No. 13

vidhihinam asrstannam
mantrahinam adaksinam
sraddhvirahitam ~~gy~~ yajnam
tamasam paricaksate

English Synonyms

^{-h}
Vidhihinam--without ~~the~~ scriptural direction, ^{a-a}
Asrstannam--
without ~~any~~ distribution ^{of} prasadam, Mantrahinam--without ~~any~~ ^{no}
chanting of the Vedic hymns, Adaksinam--without ~~any~~ ^{no} work of
remuneration to the priest, Sraddha--^{faith} ~~faith~~, virahitam--without,
Yajnam--sacrifice, Tamasam--in the mode of ^{ignorance} ~~darkness~~, paricaksate--
^{is to be considered}
~~is not understood.~~ ^{is said.}

Translation

Any sacrifice performed without the direction of scriptural injunction, without any ~~Vedic~~ Vedic hymns, without any priestly remuneration and without faith must be considered in the mode of darkness.

Purport

Such faith in the modes of darkness are rejected from the category of faithfulness. Sometimes it happens so that people

take ceremonials to worship some demigod just to make it.....and ~~spending~~ spending for recreation without any direction of the scriptural injunction. Such ceremonial show ~~more~~ of religiosity or ritualistic performance is not accepted as genuine. They are all in the mode of darkness producing demoniac mentality of the people without any benefit to the human society.

Text No. 14

devadvijaguruprajna
pujanam saucam arjavam
brahmacaryam ahimsa ca
sariram tapa ucyate

English Synonyms

Deva--the Supreme ^{lord} ~~lord~~, Dvija--the ^{Brāhman} ~~Brāhman~~, Guru--the spiritual master, Prājña--worshipable personalities, Pūjanam--worship, Saucam--cleanliness, Arjavam--simplicity, Brahmacaryam--celibacy, Ahimsā--nonviolence, ~~Ca~~ also, Sarīram--pertaining to the body, Tapa--austerity, Ucyate--is ^{said to be} ~~said to be~~.

Translation

Austerity of the body is to offer worship to the Supreme Lord, to Brahmins, to the spiritual master, and to superiors like the father and mother. Cleanliness, simplicity, celibacy and non-violence are also the ~~are~~ austerities of the body.

Purport

The Supreme ~~E~~ Godhead is explaining to Arjuna about the different grades of austerity and penances. First thing is the austerity penances ~~h~~ practised by the body. They are explained-- that one should offer, learn to offer, respect to the God or to the demigods, ~~a~~ the perfect qualified Brahmin and the spiritual master and superiors like father, mother or any person who is conversant with Vedic knowledge. This will be given proper respect. One should practise how to cleanse externally and internally and he should learn to become simple in behavior. He should not act anything which is not mentioned in the ~~Scripture~~ scriptural injunction. He should not indulge in sex life without married life. Sex life is enjoined in the scripture only in marriage, not otherwise. So this is called celibacy. So these are penances and austerities so far as our body is concerned.

Text No. 15

anudvegakaram vakyam
sat satyam priyahitam ca yat
svadhyayabhyasanam ca va
vanmayam tapa ucyate

English Synonyms

^dAnuvega--^{not}non-agitating, Karam--producing, Vakyam--words, Satyam--truth, [^]Priya--[^]cheerful, [^]Hitam--beneficial, Ca--which, Svadhyaya--Vedic study, ^aAbhyasanam--practice, Ca--also, Eva--

certainly, ~~Manu~~^Y ~~Manu~~^Y ~~according to~~^{of} the voice, ~~Tapah~~^h ~~austerity~~^h,
~~Ucyate~~^{to be} ~~is said~~^{to be}.

Translation

Austerity ~~is~~ in relation to the tongue means to say such things as are dear and truthful and not to agitate others, and to engage in the study of the Vedas.

Purport

One should not speak in such a way as to cause agitation in the minds of others. Of course, ~~z~~ when a teacher ~~speaks~~ speaks, he can speak the ~~the~~ truth for the instruction of his student; but even such a teacher should not speak to others who are not his students if he will be agitating their minds. This is called the practice of penance so far as talking is ~~some~~ ~~concerned~~ concerned. Besides that, one should not talk nonsense. The process of speaking in spiritual circles is to say something which is upheld by the scriptures. One should at once quote ~~from~~ from the scriptural authority to back up what he is saying. At the same time, such talk should be very pleasurable to the ear. By such discussions, one may derive the highest benefit, and elevate human society. There is a ~~limitless~~ limitless stock of Vedic literature, and one should study this. That is ~~is~~ called penance pertaining to the ~~the~~ utilization of the voice.

Text No. 16

manahprasadah saumyatvam

maunam atmavinigrahaḥ

bhavasamsuddhir ity etat

tapo manasam ucyate

English Synonyms

Manahprasādaḥ--satisfaction ^{of the mind,} Saumyatvam--without
^{words} maunam--^{silence} gravity, Atma--self, ~~XXXX~~
~~XXXX~~ vinigrahaḥ--controlling, Bhava--nature, samsuddhiḥ--
 purification, Ity--thus, Etat--that is, Tapat--austerity, Manasam--
 of the mind, Ucyate--is said. ^{to be}

Translation

Austerity in ~~its~~ relationship to the mind is ~~the~~ satisfaction, simplicity, gravity, purity and control. This is the nature of austerity of the mind.

Purport

To make the mind austere is to detach it from sense gratification. It should be so trained that it can be always thinking of doing good for others. The best training for the mind is to become grave. One should not deviate from Krishna Consciousness, and must always deviate from sense gratification. To transform one's nature into purity is to become Krishna conscious. Satisfaction of the mind can be obtained only by taking the mind away

from thoughts of sense enjoyment. The more we think of sense enjoyment, the more we lost satisfaction of the mind. In the present age we unnecessarily engage the mind in so many different ways for sense gratification, and so there is no possibility for the mind to be satisfied. The best thing is to divert the mind to the Vedic literature. The Vedic literature is full of satisfactory stories, as in the Puranas and the Mahabharata, and one can take advantage of this knowledge, and thus become purified. The mind should be devoid of ~~any~~ duplicity. Every mind should think of the welfare of all. Silence means that one is always thinking of ~~one's~~ self-realization. The person in Krishna Consciousness is to be understood as observing perfect silence in this sense and control of the mind means to detach mind from ~~any~~ sense enjoyment. One should be ~~as~~ straightforward in dealing, and that means purification of one's existence. All these qualities together are austerity in the matter of mental activities.

Text No. 17

sraddhaya paraya taptam
 tapas tat trividham naraih
 ahalakankṣibhir ya n yuktaih
 sattvikam paricakṣate

English Synonyms

~~SR~~ Sraddhaya--^{with} ~~by~~ faith, Paraya--transcendental, Taptam--
 executed, ~~THE~~ Tapas--^{tat-tat, k} austeri-ty, Trividham--three kinds, Naraih--

by a man, ^{or} ~~Aphalākāṅkṣibhiḥ~~ ^{or} ~~without any desires for fruit~~,
~~yuktaiḥ~~--engaged, ~~śāttvikam~~--in the mode of goodness, ~~pari-~~
~~cakṣate~~--is called.

Translation

When ~~xxxxxx~~ performs austerity/without any expectation of material benefit, only for the sake of the Supreme, it is called austerity in goodness.

Purport

Text No. 18

satkaramanapujartham
 tapo dambhena caiva yat
 kriyate tad tha proktaṃ
~~rajaṃ~~ rajasam calam adhruvam

English Synonyms

Satkāra--respect, Māna--^{honor}work, Pūjar--^{tham}worship, Tapo--austerity,
Dambhena--with pride, Ca--also, Ca--^{eva}certainly, Yat--which is,
Kriyate--performed, Tad--that, Tha--in this world, Proktaṃ--^{is}said,
Rājasam--in the mode of passion, Calam--^{unstable}flickering, Adhruvam--
 temporary.

Translation

Penance performed as a matter of gaining respect, honor and worship, and out of pride, is in the mode of passion. It is neither stable nor a permanent.

Purport

Sometimes penance and austerity is executed for attracting people and receiving honor, respect and worship by others. Persons in the modes of passion artificially make arrangement for being worshiped by subordinates and leaving them in the matter of washing their feet and offering contribution of riches. Such arrangement artificially made by the performance of penances is called in the modes of passion and such things are temporary, can be continued for some time, but they are not ~~more~~ permanent.

Text No. 19

mudhagrahena tmano yat
pidaya kriyate tapah
parasyo tsadanartham va
tat tamasam udahrta

English Synonyms

Mudha--foolish, grāhena--endeavor, tmano--^{with} ^{understand} ^{of one's} ^{own} self, Yat--
that which, pidaya--by ^{with} ^{use} ^{is} torture, kriyate--perform, Tapah--~~the~~ penance,
Parasyo--^{to} others, tsadanartham--causing annihilation, Va--^{or} other,
tat--that, & Tamasam--in the mode of darkness, Udahrta--^{declared} ^{is said to be} said.

Translation

● Penance performed out of foolishness, with self-torture, or through the frustrations of others, is said to be in the modes of darkness.

Purport

There are instances of such foolish penance undertaken by the demons like Hiranya Kashipu. He performed similar penances for getting himself immortal and killing the demigods. He prayed Brahma for such things, but ultimately he was killed by the Supreme Personality of Godhead. To undergo penances for something which is impossible is done certainly in the modes of ignorance.

Text No. 20

datavyam iti yad danam
 diyate nupakarine
 dese ~~kale~~ kale ca patre ca
 tad danam sattvikam smrtam

English Synonyms

Dātavyam--worth giving, Iti--thus, Yad--that which, Dānam--charity, Dīyate--given, nupakārīne--^{to any} person, irrespective, of doing ~~any~~ good, Dese--in place, Kale--in time, Ca--also, Pātre--suitable person, Ca--and, Tad--that, Dānam--charity, Sāttvikam--in the modes of goodness, Smrtam--consider.

Translation

Charity made to a select person, in the proper place and time, and as a matter of duty, without consideration of any benefit to be ~~derived~~ derived, is said to be in the mode of goodness.

Purport

In the Vedic literature, charity ~~was~~ meant to a person ~~was~~ engaged in spiritual activities, & is recommended. There is no recommendation for making charity indiscriminately. Consideration is always with an aim for spiritual perfection. Therefore, charity is recommended to be performed in place of pilgrimage and at times such as during lunar or solar eclipse or at the end of month or called sm...or to a person qualified brahmin or a Vaishnava (devotee) & or in temples such charities are & recommended without any consideration of return. Charity to the poor sometimes meant out of compassion, but if such poor man is not worth giving charity in the then the consideration of the charitable man on account of objectionable activities or in spiritual ~~and~~ advancement. In other words, ~~that~~ indiscriminate charity is not recommended in the Vedic literature.

Text No. 21

yat tu pratyupatarartham
phalam uddisya va punah
diyate ca periklistam
tad danam rajasam smrtam

English Synonyms

Yat--that which ^{or}, Tu--but, Pratyupakarartham--for ^{the sake of} matter
of getting some return, Phalam--result, Uddisya--desiring, & Va--
or, Punah--again, Diyate^{is}--given in charity, Ca--and, also, Peri-

giving?

properly
~~klistam--with trouble~~, ~~Tad~~^t--that, ~~Dānam~~--charity, ~~Rājasam~~--in
 the mode of passion, ~~Smṛtam~~^{is}--understood. *at h.*

En Translation

Charity performed with the desire for getting some return, performed with much trouble for future results, is in the mode of passion.

Purport

Charity is sometimes performed in order to be elevated to the heavenly kingdom, and sometimes with great trouble, and with repentance afterwards--"Why have I spent so much in this way?"--or charity is sometimes made under some obligation, and under the request of a superior. These kinds of charity are said to be made in the mode of passion.

There are many charitable foundations which offer their gifts to institutions where sense gratification is performed. Such charities are not recommended in the Vedic scripture. Only charity in the mode of goodness is recommended.

Text No. 22

adesakale yad danam
 apatrebhyas ca diyate
 asatkṛtam avajnatam
 tat tamasam udahrtam

English Synonyms

Adeśa--not^{on}purified place, Kāle--not^{on}purified time, Yaj--
that which is, Dānam--charity, Apātrebhyā--to ^{worthy}unsuitable per-
sons, Ca--also, E Dīyate--is given, Asatkṛtam--without being
~~offered~~ respect, Avajñātam--~~without any~~ ^{contemptuously}proper attention, Tat--
that, Tāmasam--in the modes of darkness, Vdāhṛtam--is said. ^{to be}

Translation

Charity made in an ~~unpurified~~ unpurified place, at an un-
purified time, to unsuitable persons; without any ~~any~~ attention,
and without respect~~at~~ --this is said to be in the mode of darkness.

Purport

Contributions for indulgence in intoxication and gambling
are not ~~encouraged~~ encouraged here. That sort of contribution is in
the mode of ignorance. This kind of charity is not beneficial,
but, rather, sinful persons are encouraged. Similarly, if a person
makes charity to a suitable person without any respect, and
without any ~~any~~ attention, that sort of charity is also said
to be in the modes of darkness.

Text No. 23

aum tat sad iti nirdeso
brahmanas trividhah smṛtaḥ
brahmanas tena vedas ca
yajnas ca vihitah pura

English Synonyms

Aum--indication of the Supreme, Tat--that, Sat--eternal, Iti--that, Nirdeso--indication, Brahmanas--of the Supreme, Tri-vidah--three kinds, Smrtah--consider, Brahmanas--the brahmins, Tena--therefore, Veda--the Vedic literature, Ca--also, Yajnas--sacrifice, Ca--also, & Vihitah--sacrifice, Pura--formerly.

Translation

From the beginning of the Creation, the three words "Om Tat Sat" were used to ~~ind~~ indicate the Supreme Absolute Truth. Therefore, these three symbolic ~~rep~~ representations were used by brahmins when ~~h~~ chanting the ~~hm~~ hymns of the Vedas, for sacrificing, and for satisfaction of the Supreme.

Purport

Now it has been explained that penance, sacrifice and charity and eating,--everything is divided into three categories: the mode of goodness, the mode of passion and the mode of ignorance. But whether first class, second class or third class--all of them are conditioned, contaminated by the material modes of Nature. When they are aimed at the Supreme--Om Tat Sat, or the Supreme Personality of Godhead, the Eternal--such performances of charity and sacrifice are meant for spiritual elevation. In the scriptural injunctions such an objective is indicated. These ~~eg~~ three words Om Tat Sat particular indicate the Absolute Truth, the Supreme Personality of Godhead. In the Vedic hymns, this word

Om is always found. And anyone who acts without the regulation of the scripture will not be aimed at the Absolute Truth. He will get some temporary result, but ~~is~~ not the ultimate end of life. Therefore, the conclusion is that the performance of charities, sacrifice and penance must be done in the mode of goodness. Performed in the modes of passion or ignorance, they are certainly inferior in quality. The three words, Om Tat Sat, is especially indicated for uttering the holy name of the Supreme Lord just like Om Tad ~~Vishno~~ Vishnoh. Whenever any Vedic hymn or the holy name of the Supreme Lord is uttered, this Om (Tad?) is added there. That is the indication of the Vedic literature. These three words are taken from Vedic ~~literature~~ hymns just like Om Ity Aksra. This is the indication of the first goal. Then Tatvamasi, this is the second goal. Satevasenya (which is agreeable)--this is the third goal. Combined together it becomes Om Tat Sat. Formerly in Brahma, the first created living ~~being~~ entity performed sacrifices he indicated by these three calls the Supreme Personality of Godhead. Therefore always the same principle by disciplic succession this hymn has great ~~any~~ significance. Bhagavad Gita it is recommended therefore any work done should be done for Om Tat Sat or for the Supreme Personality of Godhead. Performance of penance, charity, sacrifice with these three words means doing everything in Krishna Consciousness. Krishna Consciousness is ~~scientific~~ scientific execution of transcendental activities for being transferred ~~to~~ back to home, back to Godhead. There is no loss of energy by acting in such transcendental position.

Text No. 24

tasmad aum ity udahrtya
 ‡ yajñadanatapaḥkriyāḥ
 pravartante vidhanoktah
 satatam brahmavadinam

English Synonyms

Tasmā^t--therefore, Om^{with om;}--beginning, Ityⁱ--thus, Udahrtya--
 indicating, Yajñā[†]--sacrifice, Dāna--charity, Tapaḥ^h--penance,
Kriyāḥ--performances, Pravartante--begin, Vidhān^{o-u}oktāḥ--ac-
 cording to scriptural regulation, Satatam--~~in~~ always, Brahma-
vādinām--by ^{of the transcendentalists in the brahmāstra} a transcendental (position?).

Translation

Thus the transcendentalists undertake sacrifices, chari-
 ties and penances, beginning always with Om--for attaining the
 Supreme.

Purport

Om tat viśṇoḥ paramam padam. That the lotus feet of Vishnu
 are the supreme devotional platform. Performance of everything
 on account of the Supreme Personality of Godhead is the perfection
 of all activity.

Text No. 25

tad ity anabhisamdhaya
~~am~~ phalam yajnatapahkriyah
 danakriyas ca vividhah
 kriyante moksakanksibhih

English Synonyms

Tad--that, ity--thus, Anabhisamdhaya--without ~~any~~ fruitive
 result, Phalam--result of sacrifice; Yajña^h--a sacrifice, Tapa^h--
 penance, Kriyāh--activities, Dāna--charity, Kriyāh--activities,
Ca--also, Vividhah--varieties, Kriyante--done, Moksakanksibhih--
 those who actually desire liberation.

Translation

One should perform sacrifice, penance and charity with
 the word TAT. The purpose of such transcendental activities is
 to get free from the material entanglement.

Purport

To be elevated in spiritual ~~position~~ position, therefore
 one should not make such performance for any material gain. This
 should be performed for ultimate gain of being transferred to the
 spiritual kingdom back to Om, back to Godhead.

Texts No. 26 & 27

sadbhave sadhubave ca sad ity etat prayujyate
 prasaste karmani tatha sacchabdash partha yajyate
 yajne tapasi dane ca sthith sad iti xx co 'cyate
 karma cai va tadarthiyam sad ity eva bhidhiyate

English Synonyms

sense of the Sadbhave--in the nature of the Supreme, Sadhuhave--in the nature of devotion, Ca--also, Sad--^{the} Supreme, Etat--this, Prayujyate--used, Prasaste--~~bonafide~~ bonafide, Karmani--activities, Tatha--also, Sacchabdash--^{t-s'} sound, Partha--^o for the son of Pritha, Yujyate--used; *(no break)* Yajne--sacrifice, Tapasi--in penance, Dane--~~charity~~ charity, Ca--also, Sthith--situated, Sad--^t the Supreme, Iti--thus, xx Co--^{and} thus, ucyate--pronounced, Karma--work, Cai--also, Va--certainly, Tad--that, Arthiyam--many, Sad--Supreme, Ity--thus, Eva--certainly, Abhidhiyate--practice.

Translation

The Absolute Truth is the objective of devotional sacrifice, indicated by the word "Sat." And these works of sacrifice, of penance and of charity, true to the absolute nature, are meant to please the Supreme Person, O son of Pritha.

Purport

The words "prasate karmani," or prescribed duties, means there are many activities prescribed in the Vedic literature which are called purificatory processes beginning from the

pregnancy of the child up to the end of one's life. Such ~~pr~~ purificatory processes are adopted for ultimate liberation of the living entity. Therefore, in all such activities it is recommended that one should add this word--Om Tat Sat. The words "sadbhave and sadhubhave are especially meant for transcendental distuation., One who is acting in Krishna Consciousness--that is called sattva and one who is fully conscious of the activities in Krishna Consciousness this is called svarupa. In the Srimad Bhagwatam it is said that transcendental subject matter becomes clear in the association of the devotees. The very words used as satan prasamvat. With association...without good association no transcendental knowledge can be achieved. Therefore such activities are bonified. Similarly when initiating a person or offering the sacred thread...in uttering such auspicious ~~activities~~ activities as this Om Tat Sat word, Om is used. Similarly in all kinds of performance of yoga, the Supreme object, this Om Tat Sat, the word tadarthiyam means offering anything indicating to the Supreme service even for preparing foodstuff or serving temple or any other purpose work broadcasting the glories of the Lord. This word "Om Tat Sat" is especially used other ways to make perfection of any activities. This Supreme Om Tat Sat makes everything complete.

Text No. 28

asraddhaya hutam dattam
 tapas taptam krtam ca yat
 asad ity ucyate partha
 na ca tat pretya no iha

English Synonyms

Asraddhaya--without any faith, Hutam--performed, Dattam--
 given, Tapas--penance, Taptam--executed, Krtam---performed, Ca--
 also, Yat--that which, Asad--falls, Ity--thus, Ucyate--said^{is to be};
Prtha--^{son of} ~~Partha~~ Pritha, Na--never, Ca--also, Tat--that,
Pretya--after death, No--^{nor} neither, Iha--in this life.

Translation

Anything done as a sacrifice, or as charity, or as
 penance, without faith in the Supreme, is not permanent.
 O son of Pritha, such things are useless both in this life and in
 the next.

Purport

Anything done without transcendental objective--whether it
 be sacrifice, charity or penance, is useless. Therefore, in this
 verse, it is declared that such activities are abominable. Every-
 thing should be done for the Supreme, in Krishna Consciousness.
 Without such faith, and without the proper guidance, ~~there~~
 there can never be any fruit. In all the Vedic scriptures, this

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English Synonyms

Asraddhaya--without any faith, Hutam--performed, Dattam--given, Tapas--penance, Taptam--executed, Krtam---performed, Ca--also, Yat--that which, Asad--falls, Ity--thus, Ucyate--said, Prtha--son of ~~Pritha~~ Pritha, Na--never, Ca--also, Tat--that, Pretya--after death, No--neither, Iha--in this life.

Translation

28. But sacrifices, austerities and charities performed without faith in the Supreme are nonpermanent, O son of Pritha, regardless of whatever rites are performed. They are called asad, and are useless both in this life and the next.

Purport

Anything done without ^{the} transcendental objective--whether it be sacrifice, charity or penance[^] is useless. Therefore, in this verse, it is declared that such activities are abominable. Everything should be done for the Supreme/in Krishna consciousness. Without such faith, and without the proper guidance, ~~this faith~~ there can never be any fruit. In all the Vedic scriptures, ~~this~~

faith in the Supreme is advised. In the pursuit of all Vedic instructions, the ultimate goal is ^{the understanding of} ~~to understand~~ Krishna. No one can obtain success without following this principle. Therefore, the best ^{course} ~~thing~~ is to work from the very beginning in Krishna ~~Consciousness~~, under the guidance of a bona fide spiritual master. That is the way to make everything successful.

JP In the conditional state, people are attracted to worship ~~the~~ demigods, ~~the~~ ghosts, or ~~the~~ yaksas like Kuvera. The mode of goodness is better ~~than~~ than the modes of passion and ignorance, but one who takes directly to Krishna ~~Consciousness~~ is transcendental to all ~~these~~ three modes of material ~~Nature~~. Although there is a process of gradual elevation, if ^{one,} ~~somebody,~~ ¹ by the association of pure devotees, takes directly to Krishna ~~Consciousness~~, that is the best way. And that is recommended in this chapter. To achieve success in this way, ^{one must first} ~~the first thing is to find the~~ proper ~~spiritual~~ spiritual master, and ¹ ~~to be trained~~ ^{receive training} under his direction, ^{Then one can} ~~in order to~~ achieve ~~1~~ faith in the Supreme. When that faith ~~becomes~~ ^{love} matures, in course of time, it is called love of God. This ¹ is the ultimate goal of the living entities. One should, therefore, take to Krishna ~~Consciousness~~ directly. That is the ^{message} ~~objective~~ of ~~the~~ this Seventeenth Chapter.

Thus end the Bhaktivedanta Purports to the Seventeenth Chapter of Śrīmad Bhagavad-gītā, in the matter of the Divisions of Faith.