

The Lord, by the term 'Tadarthīyam' means to say that all spiritual practice of a striver, who wants only God-realization or salvation, without having any craving even for the highest heavenly enjoyments, becomes 'Sat'. In this connection, the Lord mentions that that none, who works for self-redemption or God-realization meets with an evil destiny (Gītā 6/40). Not only this, but He also declares—the seeker of Yoga of equanimity, also transcends the fruit of actions performed with some motive, as laid down in the Vedas (Gītā 6/44). The reason is, that actions perish by bearing fruit, but the spiritual practice (act) done, for the sake of the Lord, does not perish, rather it becomes 'Sat' (Real).

Appendix—In the twenty-fifth verse of this chapter, there is mention of the performance of actions without aiming at the rewards—'anabhisandhāya phalam'. Now here is mention of the performance of actions for the sake of the Supreme. Those who want to attain salvation, act without aiming at the reward—'moksakāṅkṣibhiḥ' (Gītā 17/25) and those who want to attain devotion, perform all actions for the sake of God (Gītā 9/26—28).

The action which is connected with God becomes, 'sat' viz., bears 'sat' fruit and also the action by renouncing affinity with the 'asat' becomes 'sat'.



Link:—In the preceding verse, the Lord declared that acts performed for the Lord's sake, become 'Sat' (Real). Now, the question arises, what is the result of acts which are not performed, for the Lord's sake (i.e., which are performed without faith in Him).

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत्।

असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ २८ ॥

asraddhayā hutam dattam tapastaptam kṛtam ca yat
asadityucyate pārtha na ca tatpretya no iha

Whatever oblation is offered, whatever charity (gift), is given, whatever penance is performed and whatsoever, is done, without faith, is called 'Asat', O Arjuna, it is of no avail here or hereafter. 28

Comment:—

'Āsraddhayā hutam dattam tapastaptam kṛtam ca yat'—If acts of sacrifice, penance and charity, which are sanctioned by scriptures, are performed without faith, these are called 'Asat'. Demonic people, do not believe, in the next world (hereafter), rebirth, righteousness and God. They act against scriptures. Sacrifice and penance, performed by them, are against the ordinance of scriptures.

Now the question arises as to why they perform sacrifices and penance, when they have no faith in them. The answer is, that they perform these to win praise, regard and honour.

'Asadityucyate pārtha na ca tatpretya no iha'—An action, such as sacrifice etc., which is performed without faith, is called 'Asat'. It is useless in this life, as well as, in the next. If actions are performed, expecting a reward, with faith, according to the ordinance of scriptures, they bear fruit here, in the form of riches, prosperity, obedient sons and chaste wife etc., and hereafter, in the form of the attainment of heaven etc. If they are performed, without expecting any reward, with faith and in accordance with scriptures, these having purified the heart and lead to God-realization. But if these are performed without faith, they are of no avail, either in this world, or in the next world.

Now, a question arises, that sinful acts such as injustice, tyranny, fraud, falsehood and forgery etc., should not bear any fruit, because these are performed, without faith and the person, does not expect any reward. The answer is, that they bear fruit, because whatever action is performed with attachment, bears fruit, even though the doer (agent) does not want it. So, people

of demoniac nature, go to demoniac wombs, and to hell.

Any simple and insignificant act, if it is performed, without expecting any reward, for the Lord's sake, becomes 'Sat', and leads to God-realization. But, if an important act, such as sacrifice and penance, is performed with faith, and according to the ordinance of the scriptures in expectation of reward, it perishes, by bearing fruit and does not lead to God-realization. If an act is performed without faith, it becomes 'Asat' i.e., it does not bear any fruit, here or hereafter. It means, that in God-realization it is faith (feelings), not an act, which has predominance.

Sadbhāva (existence of God), Sādhubhāva (noble dispositions of the mind), noble deeds, steadfastness in 'Sat', and actions for the sake of the Supreme—these five are called 'Sat', as these are conducive to God-realization.

Why do acts without faith become 'Asat'? The Lord, by His grace has described virtuous actions, in the scriptures, so that a man by performing these, may attain God-realization. But those actions turn to be 'Asat', when these are performed without faith. Their faithlessness should induce the people to hell etc., but because actions performed by them, are good (virtuous), so their actions are of no avail, i.e., they do not bear any fruit, and this is punishment, for such people.

It is proper, on the part of a man, that he should perform acts of sacrifice, penance, gift and pilgrimage etc., which are sanctioned by scriptures, with faith, having no expectation for fruit. The Lord, by His special grace, has bestowed upon us this human body, so that we may perform virtuous actions, with faith for the Lord's sake. Those actions, will prove to be useful for the welfare of all beings, here as well as, hereafter. So, such noble actions should be performed with faith, in order to please God.

Appendix—In the expression 'kṛtaṁ ca yat', chanting and loud

chanting the holy names of God will not be included because in them there is affinity with God, so they are not actions, but they are worship to 'God'.



ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे श्रद्धात्रयविभागयोगो नाम सप्तदशोऽध्यायः ॥ १७ ॥
Om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṁ
yogaśāstre śrīkṛṣṇārjunasaṁvāde śraddhātrayavibhāgayogo
nāma saptadaśo'dhyāyaḥ

Thus with Om, Tat, Sat, the names of the Lord, in the Upaniṣad of the Bhagavadgītā, the knowledge of Brahma, the supreme, the science of Yoga and the dialogue between Śrī Kṛṣṇa and Arjuna, this the seventeenth discourse is designated:—

"The Yoga of Division of the Threefold faith.,"

In this chapter, faith has been divided into three kinds—sāttvika (good), rājasika (passionate) and tāmasika (ignorant or dull). One, who knows the threefold faith, in the right perspective, will possess good faith and renounce, the passionate and the dull ones. As soon as, he renounces the two (because of his good faith), he realizes his real and eternal affinity, with God, which is natural. So the discourse has been designated: "The Yoga of Division of the Threefold faith."

Words, letters and Uvāca (said) in the Seventeenth Chapter

(1) In this chapter in 'Atha saptadaśo'dhyāyaḥ' there are three words, in 'Arjuna Uvāca' etc., there are four words, in verses there are three hundred and thirty-eight words and there are thirteen concluding words. Thus the total number of words, is three hundred and fifty-eight.

(2) In this chapter in 'Atha saptadaśo'dhyāyaḥ' there are eight letters, in 'Arjuna Uvāca' etc., thirteen letters, in the verses there are eight hundred and ninety-six letters and there are fifty-one concluding letters. Thus the total number of letters, is nine hundred and sixty-eight.

Each of the verses, in the chapter consists of thirty-two letters.

(3) In this chapter the term 'Uvāca' (said) has been used two times—'Arjuna Uvāca' and 'Śrībhagavānuvāca'.

Metres Used in the Seventeenth Chapter

Out of the twenty-eight verses of this chapter, in the first quarter of the third verse 'ma-gaṇa' and in its third quarter 'bha-gaṇa' being used there is 'saṁkīrṇa-vipulā' metre, in the first quarters of the tenth and twelfth verses and in the third quarters of the twenty-fifth and twenty-sixth verses, 'na-gaṇa' being used there is 'na-vipulā' metre; in the first quarters of sixteenth and seventeenth verses, 'ma-gaṇa' being used there is 'ma-vipulā' metre; in the third quarter of the eleventh verse, 'bha-gaṇa' being used there is 'bha-vipulā' metre; and in the first quarter of the nineteenth verse 'ra-gaṇa' being used there is 'ra-vipulā' metre. The remaining nineteen verses, have the characteristics of right, 'pathyāvaktra' Anuṣṭup metre.

