

CHAPTER SEVENTEEN - THE DIVISIONS OF FAITH

[There are three types of faith, corresponding to and evolving from the three modes of material nature. Acts performed by those whose faith is in passion and ignorance yield only impermanent, material results, whereas acts performed in goodness, in accord with scriptural injunctions, purify the heart and lead to pure faith in Lord Krsna and devotion to Him.]

(cn) The two extremes in the tree of the material world were dealt with in Chapter Sixteen. In one extreme of the tree there are those influenced by the mode of goodness (the top part of the perverted tree which means the roots) and in the other extreme are those under passion and ignorance (the bottom of the tree, the top branches and leaves). But what is the situation in between? What type of people are in between?

Arjuna asks a very interesting question at the beginning of Chapter Seventeen.

[A. ONE'S MODES DETERMINE ONE'S ACTIVITIES:

FAITH AND WORSHIP IN THE MODES (17.1-7)

1. The modes of nature that control a person will dictate where that person places his faith. (1-3)]

TEXT 1

arjuna uvaca
ye sastra-vidhim utsrjya
yajante sraddhayanvita
tesam nistha tu ka krsna
sattvam aho rajas tamah

arjunah uvaca--Arjuna said; ye--those who; sastra-vidhim--the regulations of scripture; utsrjya--giving up; yajante--worship; sraddhaya--full faith; anvita--possessed of; tesam--of them; nistha--the faith; tu--but; ka--what; krsna--O Krsna; sattvam--in goodness; aho--or else; rajah--in passion; tamah--in ignorance.

TRANSLATION

Arjuna inquired: O Krsna, what is the situation of those who do not follow the principles of scripture but worship according to their own imagination? Are they in goodness, in passion or in ignorance?

(cn) The question is very interesting because often the hindu philosophy says that is not exactly what one does that is important, it is the faith that one has in what he is doing. This may seem like a very strange philosophy but faith in what one is doing it is considered very important in contemporary society - faith in oneself. It is quite understood that by having faith in oneself one is going to achieve good results, but not exactly good by the standards of the Bhagavad-gita. But to a certain extent one can get exactly what he wants. Arjuna is

asking what happens if someone actually places his firm conviction, his firm faith in something but it is not as the scriptures dictate, which is the important thing mentioned by Krsna in the end of Chapter Sixteen? Krsna exortes Arjuna to follow the scriptures in order to elevate oneself to the mode of goodness and ultimately to surrender to the Supreme Person in the spiritual world and to avoid those qualities that will lead one into hell. The three gates to hell, lust, greed and anger, Krsna tells Arjuna to avoid.

If one doesn't have faith in the scriptures or doesn't follow them exactly, what is his fate? Is he progressing or going down as a demon because of rejecting the scriptures? This is Arjuna's question.

Krsna answers this question immediatly in Section A and then in Sections B, C, D and E, Krsna relates four basic qualities of a civilized man. In these sections, except for the last one, food, sacrifices, austerities and charity will be describe according to the different modes. If one has a predominant situation in the mode of goodness, he tends to perform his sacrifices, austerities, etc according to that mode and therefore he will tend to go up. And if one is situated in the lower mode of nature he is going to perform his activities in those modes and he will tend to go down.

This Chapter fills up the tree of the material world in relationship to the soul's entanglement within the material world, his entanglement within different material bodies and his transmigration. It fills up the picture and this Chapter completes the basic message of the Bhagavad-gita by rounding up the different mixtures of the modes of material nature in the world.

Srila Prabhupada has described at different times the three modes of nature as corresponding to different colours. Goodness is compared to yellow, passion to red and ignorance compared to blue. When we take these colours and mix them in different proportions we can make different colour combinations. Three multiplied by three makes nine and nine multiplied by nine makes eighty-one. It can go further and further in subtle combinations of the material modes that affect any particular soul trapped in this material world. Therefore at times we find someone whose modes basically agree with us but there will be always some differences due to different subtle combinations of shades of the material modes which cause different bodies, characters, situations etc, within the material world.

TEXT 2

sri-bhagavan uvaca
tri-vidha bhavati sraddha
dehinam sa svabhava-ja
sattviki rajasi caiva
tamasi ceti tam srnu

sri-bhagavan uvaca--the Supreme Personality of Godhead said; tri- vidha--of three kinds; bhavati--becomes; sraddha--the faith; dehinam--of the embodied; sa--that; sva-bhava-ja--according to his mode of material nature; sattviki--in the mode of goodness;

rajasi--in the mode of passion; ca--also; eva--certainly; tamasi--in the mode of ignorance; ca--and; iti--thus; tam--that; srnu--hear from Me.

TRANSLATION

The Supreme Personality of Godhead said: According to the modes of nature acquired by the embodied soul, one's faith can be of three kinds--in goodness, in passion or in ignorance. Now hear about this.

TEXT 3

sattvanurupa sarvasya
sraddha bhavati bharata
sraddha-mayo 'yam puruso
yo yac-chraddhah sa eva sah

sattva-anurupa--according to the existence; sarvasya--of everyone; sraddha--faith; bhavati--becomes; bharata--O son of Bharata; sraddha--faith; mayah--full of; ayam--this; purusah--living entity; yah--who; yat--having which; sraddhah--faith; sah--thus; eva--certainly; sah--he.

TRANSLATION

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

[2. Men in goodness worship demigods; those in passion worship the demons, and those in ignorance worship ghosts. Those undergoing severe austerities not recommended in the scriptures are demons. (5-6)]

TEXT 4

yajante sattvika devan
yaksa-raksamsi rajasah
pretan bhuta-ganams canye
yajante tamasajanah

yajante--worship; sattvikah--those who are in the mode of goodness; devan--demigods; yaksa-raksamsi--demons; rajasah--those who are in the mode of passion; pretan--spirits of the dead; bhuta-ganan--ghosts; ca--and; anye--others; yajante--worship; tamasah--in the mode of ignorance; janah--people.

TRANSLATION

Men in the mode of goodness worship the demigods; those in the mode of passion worship the demons; and those in the mode of ignorance worship ghosts and spirits.

(cn) Krsna begins immediatly explaining that from faith comes worship and according to the modes that affects one's faith one will worship in one way or another.

TEXT 5-6

asastra-vihitam ghoram
tapyante ye tapo janah
dambhahankara-samyuktah
kama-raga-balanvitan

karsayantah sarira-stham
bhuta-gramam acetasah
tan viddhy asura-niscayan

mam caivantah sarira-stham

asastra-not in the scriptures; vihitam--directed; ghoram--harmful to others; tapyante--undergo; ye--those who; tapah--austerities; janah--persons; dambha--with pride; ahankara--and egoism; samyuktah--engaged; kama--of lust; raga--and attachment; bala--by the force; anvitan--impelled; karsayantah--tormenting; sarira- stham--situated within the body; bhuta-gramam--the combination of material elements; acetasah--having a misled mentality; mam--Me; ca--also; eva--certainly; antah--within; sarira-stham--situated in the body; tan--them; viddhi--understand; asura-niscayan--demons.

TRANSLATION

Those who undergo severe austerities and penances not recommended in the scriptures, performing them out of pride and egoism, who are impelled by lust and attachment, who are foolish and who torture the material elements of the body as well as the Super soul dwelling within, are to be known as demons.

[3. One's modes can also be understood through one's foods, sacrifices, austerities and charity. (7)]

TEXT 7

aharas tv api sarvasya
tri-vidho bhavati priyah
yajnas tapas tatha danam
tesam bhedam imam srnu

aharah--eating; tu--certainly; api--also; sarvasya--of everyone; tri-vidhah--of three kinds; bhavati--there is; priyah--dear; yajnah--sacrifice; tapah--austerity; tatha--also; danam--charity; tesam--of them; bhedam--the differences; imam--this; srnu--hear.

TRANSLATION

Even the food each person prefers is of three kinds, according to the three modes of material nature. The same is true of sacrifices, austerities and charity. Now hear of the distinctions between them.

(cn) When reading this we begin naturally to place ourselves and others, in some positions in the material world according to the modes of material nature and try to understand what our tendencies are.

There are people almost purely in the mode of goodness, there are also people who are completely demoniac, but most people fall in between with some particular, unique combination of the modes of material nature. By understanding one's situation in the modes, one can learn to prescribe for himself a gradual process.

In this Chapter we see the middle picture and yet we want to elevate ourselves, obviously because the mixtures of passion and ignorance tend to push us towards lust, anger and greed which are the gates to hell. We want to avoid this, we want to elevate ourselves. Here we place ourselves naturally in one or another of the combinations of the different modes through understanding our tendencies by understanding food, sacrifices, austerities and charity in the modes.

And then, in the concluding section (F) Krsna explains the purpose of His explanation of the divisions of faith.

[B. FOODS IN THE MODES (17. 8-10)

Foods in goodness increase one's life, health and happiness. Such foods are juicy, fatty and wholesome. Foods in passion are too bitter, too sour, salty, hot and pungent. They bring distress, misery, and disease. Foods in ignorance are cooked more than three hours before being eaten, are decomposed, putrid, and consist of remnants and untouchable things.]

TEXT 8

ayuh-sattva-balarogya-
sukha-priti vivardhanah
rasyah snigdham sthira hrdaya
aharah sattvika-priyah

ayuh--duration of life; sattva--existence; bala--strength; arogya--health; sukha--happiness; priti--and satisfaction; vivardhanah--increasing; rasyah--juicy; snigdham--fatty; sthirah--enduring; hrdayah--pleasing to the heart; aharah--food; sattvika--to one in goodness; priyah--palatable.

TRANSLATION

Foods dear to those in the mode of goodness increase the duration of life, purify one's existence and give strength, health, happiness and satisfaction. Such foods are juicy, fatty, wholesome, and pleasing to the heart.

TEXT 9

katv-amlalavanaty-usna-
tikсна-rukṣa-vidahinah
ahara rajasasyesta
duhkha-sokamaya-pradah

katu--bitter; amla--sour; lavana--salty; ati usna--very hot; tiksna--pungent; rukṣa--dry; vidahinah--burning; ahara--food; rajasaya--to one in the mode of passion; istah--palatable; duhkha--distress; soka--misery; amaya--disease; pradah--causing.

TRANSLATION

Foods that are too bitter, too sour, salty, hot, pungent, dry and burning are dear to those in the mode of passion. Such foods cause distress, misery and disease.

TEXT 10

yata-yamam gata-rasam
puti paryusitam ca yat
ucchistam api camedhyam
bhojanam tamasa-priyam

yata-yamam--food cooked three hours before being eaten; gata-rasam--tasteless; puti--bad-smelling; paryusitam--decomposed; ca--also; yat--that which; ucchistam--remnants of food eaten by others; api--also; ca--and; amedhyam--untouchable; bhojanam--eating; tamasa--to one in the mode of darkness; priyam--dear.

TRANSLATION

Food prepared more than three hours before being eaten, food that is tasteless, decomposed and putrid, and food consisting of remnants and untouchable things is dear to those in the mode of darkness.

[C. SACRIFICES IN THE MODES (17. 11-13)

Sacrifices dutifully performed according to the scriptures by those not desiring reward are in goodness. Sacrifices done for material rewards are in passion. Sacrifices unfaithfully performed which disregarding the scriptures, neglect prasadam distribution, and in which the priests aren't remunerated are in ignorance.]

TEXT 11

aphalakanksibhir yajno
vidhi-disto ya ijjate
yastavyam eveti manah
samadhaya sa sattvikah

aphala-akanksibhih--by those devoid of desire for result; yajnah--sacrifice;
vidhi-distah--according to the direction of scripture; yah--which; ijjate-is performed;
yastavyam--must be performed; eva--certainly; iti--thus; manah--mind; samadhaya--fixing;
sah--it; sattvikah--in the mode of goodness.

TRANSLATION

Of sacrifices, the sacrifice performed according to the directions of scripture, as a matter of duty, by those who desire no reward, is of the nature of goodness.

TEXT 12

abhisandhaya tu phalam
dambhartham api caiva yat
ijyate bhārata-sreṣṭha
tam yajnam viddhi rajasam

abhisandhaya--desiring; tu--but; phalam--the result; dambha--pride; artham--for the sake of;
api--also; ca--and; eva--certainly; yat--that which; ijjate-is performed; bhārata-sreṣṭha--O
chief of the Bharatas; tam--that; yajnam--sacrifice; viddhi--know; rajasam--in the mode of
passion.

TRANSLATION

But the sacrifice performed for some material benefit, or for the sake of pride, O chief of the Bharatas, you should know to be in the mode of passion.

TEXT 13

vidhi-hinam asrstannam
mantra-hinam adaksinam
sraddha-virahitam yajnam
tamasam paricaksate

vidhi-hinam--without scriptural direction; asrsta-annam--without distribution of prasadam;
mantra-hinam--with no chanting of the Vedic hymns; adaksinam--with no remunerations to

the priests; sraddha-faith; virahitam--without; yajnam--sacrifice; tamasam--in the mode of ignorance; paricaksate--is to be considered.

TRANSLATION

Any sacrifice performed without regard for the directions of scripture, without distribution of prasadam [spiritual food], without chanting of Vedic hymns and remunerations to the priests, and without faith is considered to be in the mode of ignorance.

[D. AUSTERITY IN THE MODES (17. 14-19)

Austerity can be of the body, of speech, of the mind. Austerity faithfully performed for sake of the Supreme is in goodness; austerity done pridefully to gain self respect and worship is in passion; and foolish austerity resulting in self-torture and that injures others is in ignorance.]

TEXT 14

deva-dvija-guru-prajna-
pujanam saucam ariavam
brahmacaryam ahimsa ca
sariram tapa ucyaate

deva--of the Supreme Lord; dvija--the brahmanas; guru--the spiritual master; prajna--and worshipable personalities; pujanam--worship; saucam--cleanliness; arjavam--simplicity; brahmacaryam--celibacy; ahimsa--nonviolence; ca--also; sariram--pertaining to the body; tapah--austerity; ucyaate--is said to be.

TRANSLATION

Austerity of the body consists in worship of the Supreme Lord, the brahmanas, the spiritual master, and superiors like the father and mother, and in cleanliness, simplicity, celibacy and nonviolence.

TEXT 15

anudvega-karam vakyam
satyam priya-hitam ca yat
svadhyayabhyasanam caiva
van-mayam tapa ucyaate

anudvega-karam--not agitating; vakyam--words; satyam--truthful; priya--dear; hitam--beneficial; ca--also; yat--which; svadhyaya--of Vedic study; abhyasanam--practice; ca--also; eva--certainly; vak-mayam--of the voice; tapah--austerity; ucyate--is said to be.

TRANSLATION

Austerity of speech consists in speaking words that are truthful, pleasing, beneficial, and not agitating to others, and also in regularly reciting Vedic literature.

TEXT 16

manah-prasadah saumyatvam
maunam atma-vinigraha
bhava-samsuddhir iti etat
tapo manasam ucyate

manah-prasadah--satisfaction of the mind; saumyatvam--being without duplicity towards others; maunam--gravity; atma--of the self; vinigraha--control; bhava--of one's nature; samsuddhih--purification; iti--thus; etat--this; tapah--austerity; manasam--of the mind; ucyate--is said to be.

TRANSLATION

And satisfaction, simplicity, gravity, self-control and purification of one's existence are the austerities of the mind.

TEXT 17

sraddhaya paraya taptam
tapas tat tri-vidham narai h
aphal akanksibhir yuktai h
sattvikam paricaksate

sraddhaya--with faith; paraya--transcendental; taptam--executed; tapah--austerity; tat--that; tri-vidham--of three kinds; narai h--by men; aphal akanksibhir--who are without desires for fruits; yuktai h--engaged; sattvikam--in the mode of goodness; paricaksate--is called.

TRANSLATION

This threefold austerity, performed with transcendental faith by men not expecting material benefits but engaged only for the sake of the Supreme, is called austerity in goodness.

TEXT 18

satkara-mana-pujartham
tapo dambhena caiva yat
kriyate tad iha proktam
rajasam calam adhruvam

sat-kara--respect; mana--honor; puja--and worship; artham--for the sake of; tapah--austerity; dambhena--with pride; ca--also; eva--certainly; yat--which; kriyate--is performed; tat--that; iha--in this world; proktam--is said; rajasam--in the mode of passion; calam--flickering; adhruvam--temporary.

TRANSLATION

Penance performed out of pride and for the sake of gaining respect, honor and worship is said to be in the mode of passion. It is neither stable nor permanent.

TEXT 19

mudha-grahenatmano yat
pidaya kriyate tapah
parasyotsadanartham va
tat tamasam udahrtam

mudha--foolish; grahena--with endeavor; atmanah--of one's own self; yat--which; pidaya--by torture; kriyate--is performed; tapah--penance; parasya--to others; utsadana--artham--for the sake of causing annihilation; va--or; tat--that; tamasam--in the mode of darkness; udahrtam--is said to be.

TRANSLATION

Penance performed out of foolishness, with self-torture or to destroy or injure others, is said to be in the mode of ignorance.

[E. CHARITY IN THE MODES (17. 20-22)

Charity given dutifully at the proper time and place to a worthy person is in goodness. Charity given expecting return with the desire for fruitive results or in a grudging mood is in passion. Charity performed disrespectfully at an impure place at an impure time to unworthy persons is in ignorance.]

TEXT 20

datavyam iti yad danam
diyate 'nupakarine
dese kale ca patre ca

tad danam sattvikam smrtam

datavyam--worth giving; iti--thus; yat--that which; danam--charity; diyate--is given; anupakarine--irrespective of return; dese--in a proper place; kale--at a proper time; ca--also; patre--to a suitable person; ca--and; tat--that; danam--charity; sattvikam--in the mode of goodness; smrtam--is considered.

TRANSLATION

Charity given out of duty, without expectation of return, at the proper time and place, and to a worthy person is considered to be in the mode of goodness.

TEXT 21

yat tu Pratyupakarartham
phalam uddisya va punah
diyate ca pariklistam
tad danam rajasam smrtam

yat--that which; tu--but; prati-upakara-artham--for the sake of getting some return; phalam--a result; uddisya--desiring; va--or; punah--again; diyate--is given; ca--also; pariklistam--grudgingly; tat--that; danam--charity; rajasa the mode of passion; smrtam--is understood to be.

TRANSLATION

But charity performed with the expectation of some return, or with a desire for fruitive results, or in a grudging mood, is said to be charity in the mode of passion.

TEXT 22

adesa-kale yad danam
apatrebhyas ca diyate
asat-krtam avajnatam-
tat tamasam udahrtam

adesa--at an unpurified place; kale--and unpurified time; yat--that which; danam--charity; apatrebhyah--to unworthy persons; ca--also; diyate--is given; asat-krtam--without respect; avajnatam--without proper attention; tat--that; tamasam--in the mode of darkness; udahrtam--is said to be.

TRANSLATION

And charity performed at an impure place, at an improper time, to unworthy persons, or without proper attention and respect is said to be in the mode of ignorance.

[F. THE CONCLUSION: OM TAT SAT (17. 23-28)

1. When the purpose of sacrifices, charity and the eating of foods is the Absolute Truth, the Supreme Person - indicated by the syllables Om Tat Sat - these activities are performed in the mode of goodness and bring spiritual elevation. (23-27)]

TEXT 23

om tat sad iti nirdeso
brahmanas tri-vidhah smrtah
brahmanas tena vedas ca
yajnas ca vihatah pura

om--indication of the Supreme; tat--that; sat--eternal; iti--thus; nirdesah--indication; brahmanah--of the Supreme; tri- vidhah--threefold; smrtah--is considered; brahmanah--the brahmanas; tena--with that; vedah--the Vedic literature; ca--also; yajnah--sacrifice; ca--also; vihatah--used; pura--formerly.

TRANSLATION

From the beginning of creation, the three words om tat sat were used to indicate the Supreme Absolute Truth. These three symbolic representations were used by brahmanas while chanting the hymns of the Vedas and during sacrifices for the satisfaction of the Supreme.

(cn) Srila Prabhupada says in his Purport: "One who acts without following the regulations of the scriptures will not attain the Absolute Truth. He will get some temporary result, but not the ultimate end of life. The conclusion is that the performance of charity, sacrifice and penance must be done in the mode of goodness. Performed in the mode of passion or ignorance, they are certainly inferior in quality.

We understand that there is a gradual process according to the scriptures that teaches us to perform these different acts not in passion, not in ignorance but in goodness. And then gradually by doing that one is elevated towards the Supreme. But actually, that is not the conclusion that is going to be reached, because we know already so many different processes. There is the process or the opportunity for gradual elevation to the mode of goodness and from the mode of goodness one pushes on to the transcendental platform. But that is not actually Kṛṣṇa's desire.

TEXT 24

tasmad om ity udahrtya
yajna-dana-tapah-kriyah
pravartante vidhanoktah
satatam brahma-vadinam

tasmad--therefore; om--beginning with om; iti--thus; udahrtya--indicating; yajna--of sacrifice; dana--charity; tapah--and penance; kriyah--performances; pravartante--begin; vidhana-uktah--according to scriptural regulation; satatam--always; brahma-vadinam--of the transcendentalists.

TRANSLATION

Therefore, transcendentalists undertaking performances of sacrifice, charity and penance in accordance with scriptural regulations begin always with om, to attain the Supreme.

TEXT 25

tad ity anabhisandhaya
phalam yajna-tapah-kriyah
dana-kriyas ca vividhah
kriyante moksa-kanksibhih

tad--that; iti--thus; anabhisandhaya--without desiring; phalam--the fruitive result; yajna--of sacrifice; tapah--and penance; kriyah--activities; dana--of charity; kriyah--activities; ca--also; vividhah--various; kriyante--are done; moksa-kanksibhih--by those who actually desire liberation.

TRANSLATION

Without desiring fruitive results, one should perform various kinds of sacrifice, penance and charity with the word tat. The purpose of such transcendental activities is to get free from material entanglement.

TEXT 26-27

sad-bhave sadhu-bhave ca
sad ity etat prayujyate
prasaste karmani tatha
sac-chabdah partha yujyate
yajne tapasi dane ca

sthitiḥ sad itī cocyate
karma caiva tad-arthyam
sad ity evabhidhiyate

sat-bhave--in the sense of the nature of the Supreme; sadhu-bhave--in the sense of the nature of the devotee; ca--also; sat--the word sat; iti--thus; etat--this; prayujyate--is used; prasaste--in bona fide; karmani--activities; tatha--also; sat- sabdah--the sound sat; partha--O son of Prtha; yujyate--is used; yajne--in sacrifice; tapasi--in penance; dane--in charity; ca--also; sthitiḥ--the situation; sat--the Supreme; iti--thus; ca--and; ucyate--is pronounced; karma--work; ca--also; eva--certainly; tat--for that; arthyam--meant; sat--the Supreme; iti--thus; eva--certainly; abhidhiyate--is indicated.

TRANSLATION

The Absolute Truth is the objective of devotional sacrifice, and it is indicated by the word sat. The performer of such sacrifice is also called sat, as are all works of sacrifice, penance and charity which, true to the absolute nature, are performed to please the Supreme Person, O son of Prtha.

(cn) Here, the direct indications of devotional service, are given - the work should be done in the mode of goodness with the purpose the Supreme.

[2. Sacrifice, penance, and austerity done without faith in the Supreme - without a transcendental objective - are useless both in this life and the next. (28)]

TEXT 28

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

asraddhaya--without faith; hutam--offered in sacrifice; dattam--given; tapah--penance; taptam--executed; krtam--performed; ca--also; yat--that which; asat--false; iti--thus; ucyate--is said to be; partha--O son of Prtha; na--never; ca--also; tat--that; pretya--after death; nau--nor; iha--in this life.

TRANSLATION

Anything done as sacrifice, charity or penance without faith in the Supreme, O son of Prtha, is impermanent. It is called asat and is useless both in this life and the next.

(cn) In his Purport, Srila Prabhupada says: "Although there is a process of gradual elevation, if one, by the association of pure devotees, takes directly to Kṛṣṇa consciousness,

that is the best way. And that is recommended in this chapter. To achieve success in this way, one must first find the proper spiritual master and receive training under his direction. Then one can achieve faith in the Supreme. When that faith matures, in course of time, it is called love of God. This love is the ultimate goal of the living entities. One should therefore take to Krsna consciousness directly. That is the message of Seventeenth Chapter.

That is the conclusion this Chapter, that one should direct his energies, not through the gradual process of becoming elevated on the tree of the material world, gradually transmigrating like a karma-kandi, but one should by the mercy of thy spiritual master directly understand the purpose of the gradual elevation, and directly take to the service of the Supreme Personality of Godhead and thereby cutting completely his entanglements and attachments in the material world.

Thus this Chapter concludes like any other chapter has concluded, that we should take directly to the devotional service of the Lord.

THUS ENDS THE STUDY OF CHAPTER SEVENTEEN.