



MASTER GITA

MASTER LIFE

CHAPTER 17

SRADDHATRAYA-

VIBHAGA YOGA

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Chapter 17

Sraddha Traya – Vibhaga Yoga

Summary

Verse 1

Arjunas Question

- Person worshipping with faith but without Sastric knowledge, is he Sattvic, Rajasic, Tamasic.

Verse 2 & 3

Bagavan's Answer

- Depends on his Nature.
- With Sastric knowledge, it is Satvic faith.

Verse 4

- Faith based on object of Worship (Sattva / Rajas / Tamas)

Verse 5 & 6

- Faith based on Nature of Worship. (Sattvic / Rajasic / Tamasic)

Verse 7 - 22

3 Types / based on 3 Gunas

Verse 23 - 27

- Significance of "Om Tat Sat".

Verse 28

Conclusion

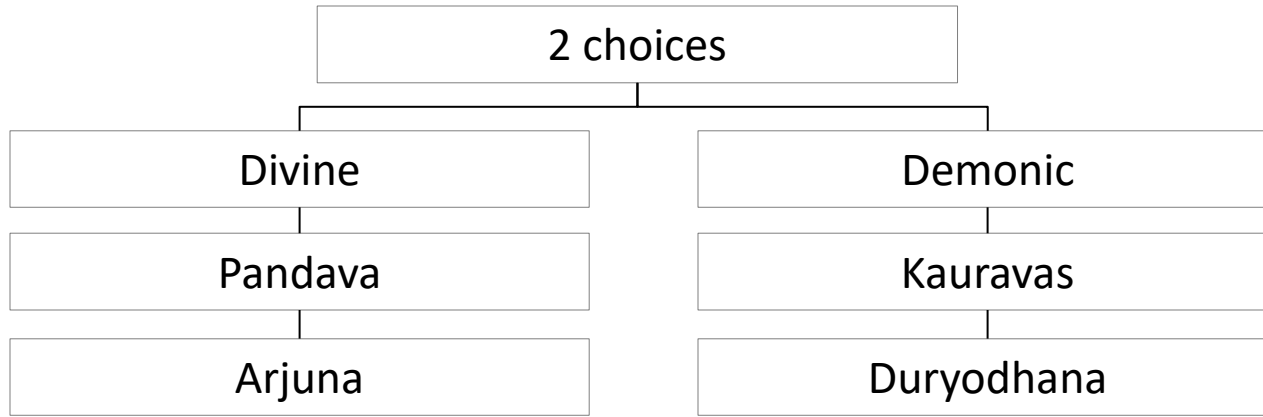
- Without faith, all scriptural activities become fruitless.

- Food (8 – 10)
- Yajna (11 – 13)
- Tapas Based on Instrument (14 – 16)
- Tapas based on Guna (17 – 19)
- Danam (20 – 22)

Chapter 17

Sraddha Traya Vibhaga Yogaha (28 Verses)

- Chapter 16, 17, 18 are unique chapters, they are practical.
- Every seeker takes lot of inputs for daily life, from these 3 chapters, very practical spiritual life.
- Chapter 16 – Deiva Asura Sampat Vibhaga Yoga.



- Inner battle, good – worst within us, both battling for supremacy.
- Preyashcha, Sreyashcha – good and worst within us.

Katho Upanishad :

श्रेयश्च प्रेयश्च मनुष्यमेतः
तौ सम्परीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभि प्रेयसो वृणीते
प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २ ॥

Sreyas-ca preyas-ca manusyam-etah
tau samparitya vivinakti dhirah,
Sreyo hi dhiro'bhi preyaso vrnite
preyo mando yoga-ksemad vrnite ॥ 2 ॥₃₀₀₁

Both the good and the pleasant approach the moral man ; the wise man examines them thoroughly and discriminates between the two ; the wise man prefers the good to the pleasant, but the ignorant man chooses the pleasant for the sake of this body through avarice and attachment (for getting and keeping). [I – II – 2]

Yama Dharma Raja Upadesha to Nachiketa :

- Good and pleasant approach every moment in our life, knock our doors to choose them.

Sreyaha	Preya
- Really good	- Appears pleasant, good - Pleasurable, want immediately.

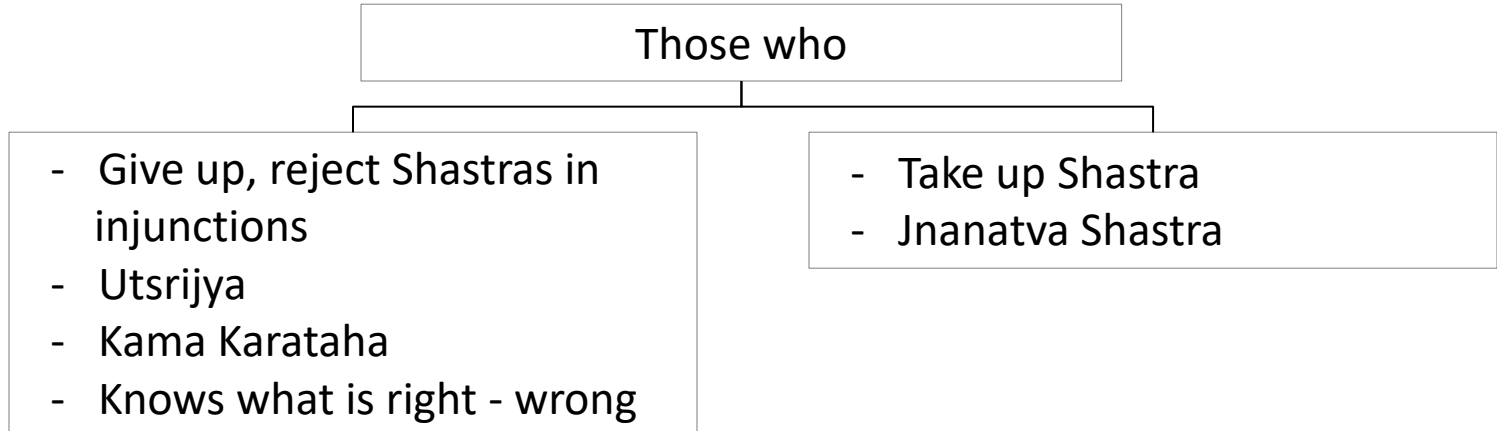
- Wise (Dheeraha – Dhi – Buddhi, wise) Dheerah – use buddhi, if not Adheeraha.
- Wise examines, separates them.
- Give up preyas, pleasant, chooses good.
- Deivi – Asuri – Sampath
- Final points of Chapter 16.
- Understand question
- Don't see Bhagawans answer.
- Chapter 16 – easy to understand, work at it, to follow.

Concluding verse : Chapter 16 – Verse 23

यः शास्त्रविधिमुत्सृज्य
वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति
न सुखं न परां गतिम् ॥१६-२३॥

yaḥ śāstravidhimutsṛjya
vartate kāmakārataḥ |
na sa siddhimavāpnoti
na sukhaṃ na parāṃ gatim || 16 - 23 ||

He who, having cast aside the ordinances of the scriptures, acts under the impulse of desire, attains neither perfection, nor happiness, nor the supreme goal. [Chapter 16 - Verse 23]



- Will come under spell of Kama, Krodha, Lobha.

त्रिविधं नरकस्येदं
द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभः
तस्मादेतत्त्रयं त्यजेत् ॥ १६-२१ ॥

trividhaṃ narakasyedaṃ
dvāraṃ nāśanamātmanaḥ |
kāmaḥ krodhastathā lobhaḥ
tasmādetattrayaṃ tyajet || 16 - 21 ||

These three are gates of hell, destructive of the self-lust, anger and greed; therefore, one should abandon these three. [Chapter 16 - Verse 21]

- Know Shastra, give up Shastra, act as per your own likes and dislikes, fancies, then you are under sway of Kama, Krodha, Lobha, and become an Asura.
- You know right Shastric injunction, why did you give up?
- Asatyam, Apratishtam,... have no faith.. In that kind of living.

To become Asura following are required :

I) Knowing fully, willfully rejecting the injunctions of the Shastra

- Why you reject?
- No faith in Shastra.
- No Pramana Buddhi, no sense of authority in scriptural, injunctions.
- Asura = Rajas + Tamas

II) Deva :

- Know Shastra, live according to Shastric injunctions.
- Why?
- Faith is there.
- Scriptures are compass for my life.
- Give Authority to scriptures to rule my life.
- I will follow Shastra, I will do what is right.
- I will not deviate from what is right.
- There is knowledge of Shastric injunctions, there is determination to follow Shastric injunctions.
- Such a person's life will be Satwic in nature.
- Give up Shastra, then it becomes Rajasic + Tamasic.
- You are not following injunctions of Shastra.
- You follow as per your wishes and wants.
- Kama, Krodha, Lobha comes in place.
- Life becomes Rajasic, Tamasic in nature
- One becomes Asura.

- Here one takes up Shastra because of faith, lives according to injunctions.
- Overcomes Kama, Krodha, Lobha negativities by means of Shastra.
- **Kama by Damah.**
- **Krodha by Daya.**
- **Lobha by Dana.**
- If Life is Satwic, one becomes a deva, a divine being.
- This is how Lord Krishna concluded.

Gita :

तस्माच्छास्त्रं प्रमाणं ते
कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं
कर्म कर्तुमिहार्हसि ॥ १६-२४ ॥

tasmācchāstraṃ pramāṇaṃ te
kāryākāryavyavasthitau |
jñātvā śāstravidhānoktaṃ
karma kartumihārhasi || 16 - 24 ||

Therefore, let the scriptures be your authority in determining what ought to be done and what ought not to be done. Having known what is said in the commandments of the scripture, you should act here (In this world). [Chapter 16 - Verse 24]

- Pramana Buddhi is there in Shastra.

For Asura :

- Pramana Buddhi is not there.
- No Sraddha, faith in Shastra Lacking, will to live lacking.
- **Without faith, no will to lead right life.**
- Arjuna understands – who is the Deva?
- One who knows Shastra – faithfully living according to the injunctions.

Summary :

Who is Deva?

- a) Knows Shastra injunctions
- b) Faithfully follows injunctions
- c) Leads Sattwic life.
- d) Becomes Devata.

Who is Asura?

- a) Though knowing what is right, ignores Shastras injunctions.
- b) Has no faith, not following in life.
- c) Lead Life Rajasic, Tamasic life (of Kama, Krodha, Lobha)
- d) Becomes Asura

Arjunas Question :

- These are 2 categories
- **There is a 3rd category :**
 - Deva + Asura – mixture
 - Which category does this belong to?
- Unless you understand Bhagavans teaching, you can't ask this question.
- There is a joy for Guru when student asks a right question.
- Teachers eyes light up, how blessed I am to have a student like you.

Student	Guru
- I have right Guru	- I have right student

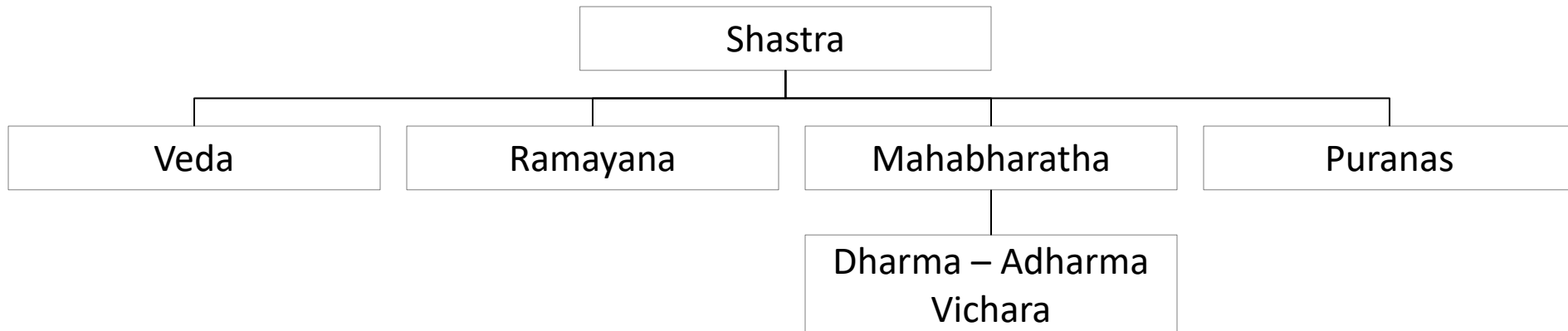
RK Paramahansa :

- Cried to goddess, send me right student.
- Blessing to student, teacher.
- Blessing of mother – father - Means, heart feels full.
- Lord Krishna delights.

3rd category :

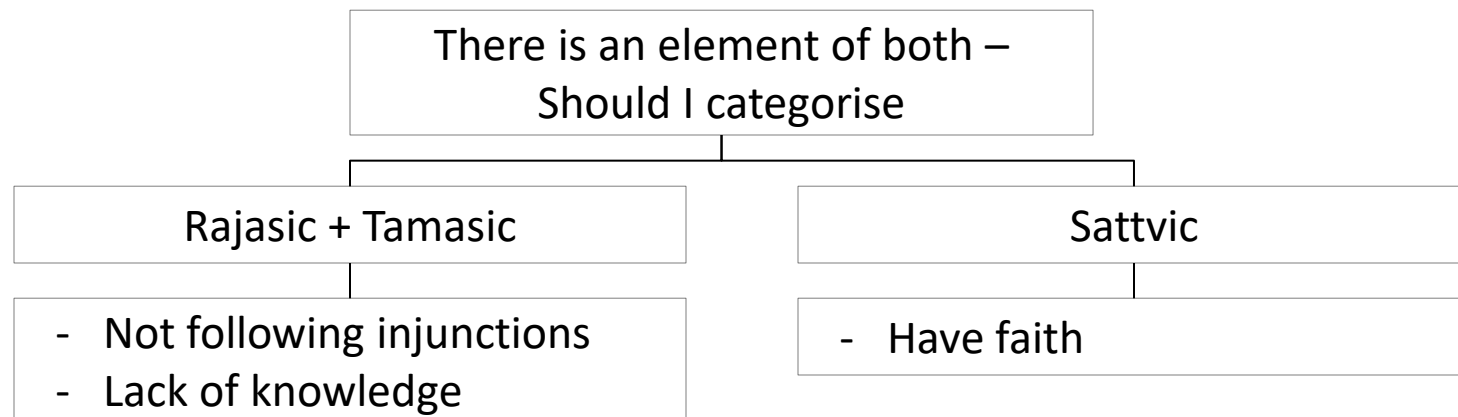
- Does not know the Shastra.
- But has faith.

- Can't say he follows or rejects Shastra because he doesn't know Shastra.
- Alasya.. Not putting effort to know.
- Lack of study, no opportunity.



- Youtube Mahatma – now.
- Effort required.
- In a way person similar to Asura.
- Willing, disregarding, is Asura but disregarding is for both.

Arjuna's Question :



- Question linked to Chapter 16.
- If you read only Chapter 17 – you can't know head or tail...
- Gita, meditation... people want to jump in...
- They are both glorious but there is a method of study.
- Can't open any Chapter...

Sandeepany – Schedule :

- | | | |
|-------------------------|---|-----------------------|
| I. Tattva Bodha | } | Study 1st |
| II. Atma Bodha | | |
| III. Upadesa Sara | | |
| IV. Vivekchoodamani | | |
| V. Keno Upanishad | } | 2 nd Study |
| VI. Kaivalya Upanishad | | |
| VII. Isavasya Upanishad | | |

- Preparation to study Gita for 10 months.
- Can't study Chapter 17 without Chapter 16.

Gurudev Jnana Yoga :

- Chapter 16 + 17 – always took together.

Introduction :

ॐ श्री परमात्मने नमः
अथ सप्तदशोऽध्यायः
श्रद्धात्रयविभागयोगः

om śrī paramātmāne namaḥ
atha saptadaśo'dhyāyaḥ
śraddhātrayavibhāgayogaḥ

Verse 1 :

अर्जुन उवाच ।
ये शास्त्रविधिमुत्सृज्य
यजन्ते श्रद्धयान्विताः ।
तेषां निष्ठा तु का कृष्ण
सत्त्वमाहो रजस्तमः ॥१७-१॥

arjuna uvāca
yē śāstravidhimutsrjya
yajantē śraddhayā'nvitāḥ |
tēṣāṃ niṣṭhā tu kā kṛṣṇa
sattvamāhō rajastamaḥ || 17 - 1 ||

Arjuna said : Those who, setting aside the ordinance of the scriptures, perform sacrifice with faith, what is their condition, O Kṛṣṇa? is it Sattva, Rajas, or Tamas? [Chapter 17 - Verse 1]

a) Ye Shastra Vidhim Utsrija :

- Those, not discussed in Chapter 16.
- Can't classify as Deva – Asura.
- Those who have not accepted Shastra, not leading life as per Shastra.

- **If one leads life of Shastra :**
 - No Kama, Krodha, Lobha.
 - Cancelled by Dama, Daya, Dana.
- Sattvic life, Devic.
- Here not taken injunction of Shastra into their life.
- They look like Asura.

Asura	Here
- Disregarded Shastra	<ul style="list-style-type: none"> - Not taken Shastra into consideration because of ignorance - Have Sraddha

b) Sraddhaya Anvitaha :

- They have faith in elders who respect Shastra.
- Others associated with Sraddha.
- Have element of Deva in them.

c) Yajante :

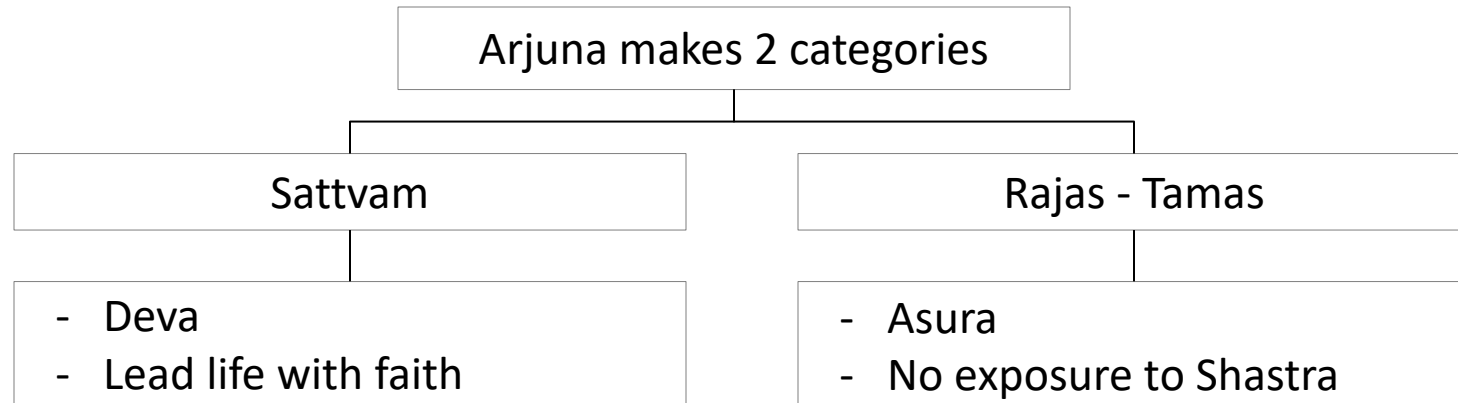
- Worship like elders, think like elders, study what they study.
- Life based on what you respect, whom you respect.
- Mixture of Deva + Asura.
- Dharma of both in these people.

d) Tesham Tu Nishta Ka?

- They are different category.
- What is their Sthithi – state?
- Where will you place them?

Asura – Sampath?	Deva – Nishta?
<ul style="list-style-type: none">- Given up Shastra- Rajasic – Tamasic life	<ul style="list-style-type: none">- Have faith- Follow elders- Have impact on life- Sattvic life?

e) Sattvam Aho (or) Rajas Tamaha :



- What is their Vyavasthithi – Avastha – state?
- Not easy to say, many factors to be considered, it depends...
- Simple, beautiful, practical chapter 17.

Lecture 2

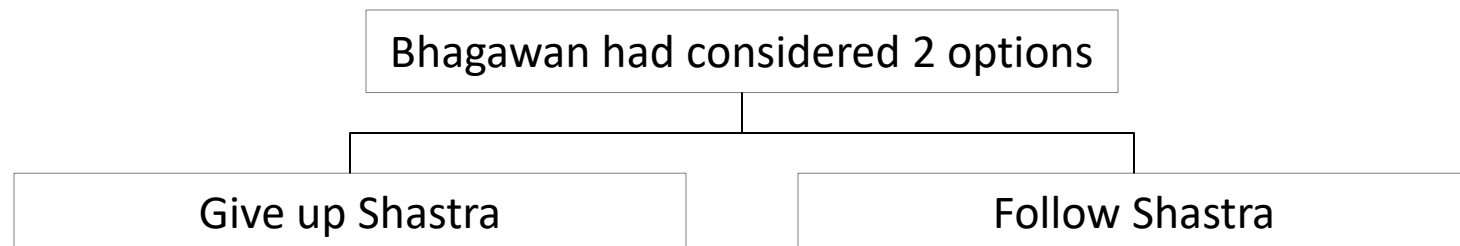
I) Question comes to Arjuna because of thorough understanding of Chapter 16

II) Shastra :

- Pramana, means to lead ones life, have faith to follow teaching.
- Life Sattvic, become divine human beings.

III) Asura :

- Give up Shastra, live life according to whims and fancies, prompted by selfishness, Kama Kare.
- Willfully reject Shastra
- Naturally, their life is Rajasic, Tamasic.
- They are demonical.
- Human – Asuras.



3rd Option :

- Don't know Shastra.
- Given up Shastra, not taking recourse to the Shastras.
- Have no exposure to Shastra.

- **Have an element of inherent faith.**

- Have Sattva in them, but have no Shastra guidance (don't know – have ignorance).
- It is in between... has property of Deva – (faith), and Asura (not following Shastra).

a) Ye Shastra Utsrija Cha :

- Do not follow Shastra.

b) Sraddha Anvitaha :

- Have inherent faith.

c) Tey Tishta Tu Ka Krishna :

- Krishna is destroyer of sins of devotees.
- Karshana – who takes sin.
- This doubt, please take it away.

d) Nishta :

Ni	Stha
Nitaram, firmly	To stay

e) Sattvam Aho Rajas – Tamas :

Sattvam	Aho	Rajas – Tamas
Deva	Or	Asura

Lords Answer :

- It depends...

Verse 2 :

श्रीभगवानुवाच ।
त्रिविधा भवति श्रद्धा
देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव
तामसी चेति तां शृणु ॥ १७-२ ॥

śrībhāgavān uvāca
trividhā bhavati śraddhā
dēhināṃ sā svabhāvajā ।
sāttvikī rājasī caiva
tāmasī cēti tāṃ śṛṇu ॥ 17 - 2 ॥

The Blessed lord said : Threefold is the faith of the embodied which is inherent in their nature the Sattvika (Pure), the Rajasika (Passionate) and the Tamasika (dull, dark). Thus, thou hear of it. [Chapter 17 - Verse 2]

- Focus on Sraddha.
- Those who take recourse to Shastra will be, Sattvik; Rajas, Tamas will be there, but faith is Sattvik..
- Rajas – Tamas will be conquered by Sattvic faith.
- Drop erroneous notion, Raaga Dvesha, Mastering them.
- Shastra Pramanam Te.
- Kama, Krodha, Lobha, 3 doorways to hell overpowered, such a life Sattvic.

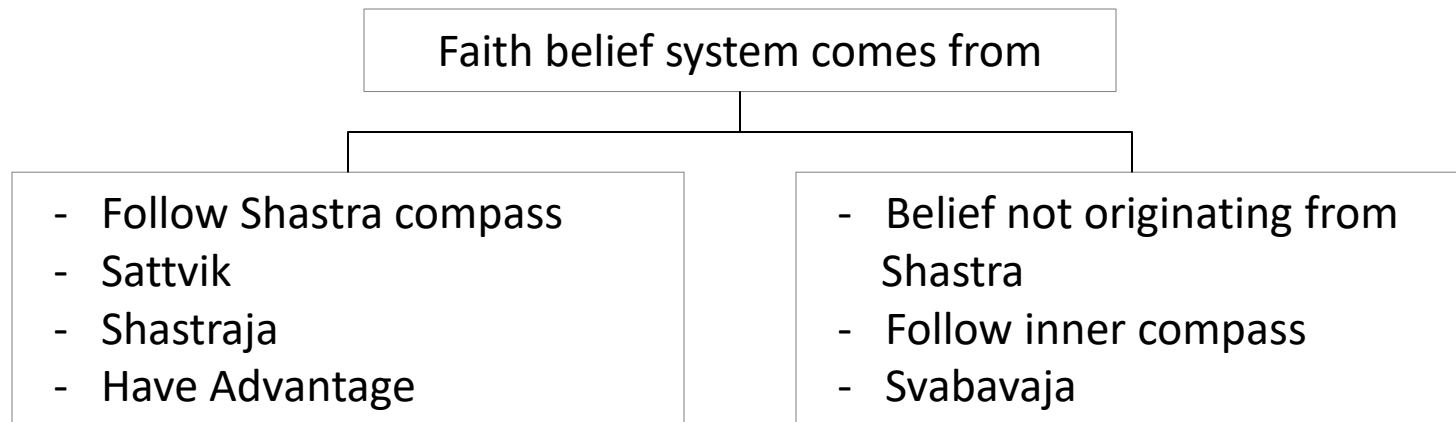
Arjunas 3rd Category :

- Person has no recourse to Shastra, no belief system.
- Belief inherently created, not created by Shastra.
- No Shastra, faith is not Shastra created.

- For such people, faith is focussed.
- What is faith based upon?

a) Trividha Bavati Sraddha, Dehinam Sa Svabavaja :

- Ja = Born from Svabava.



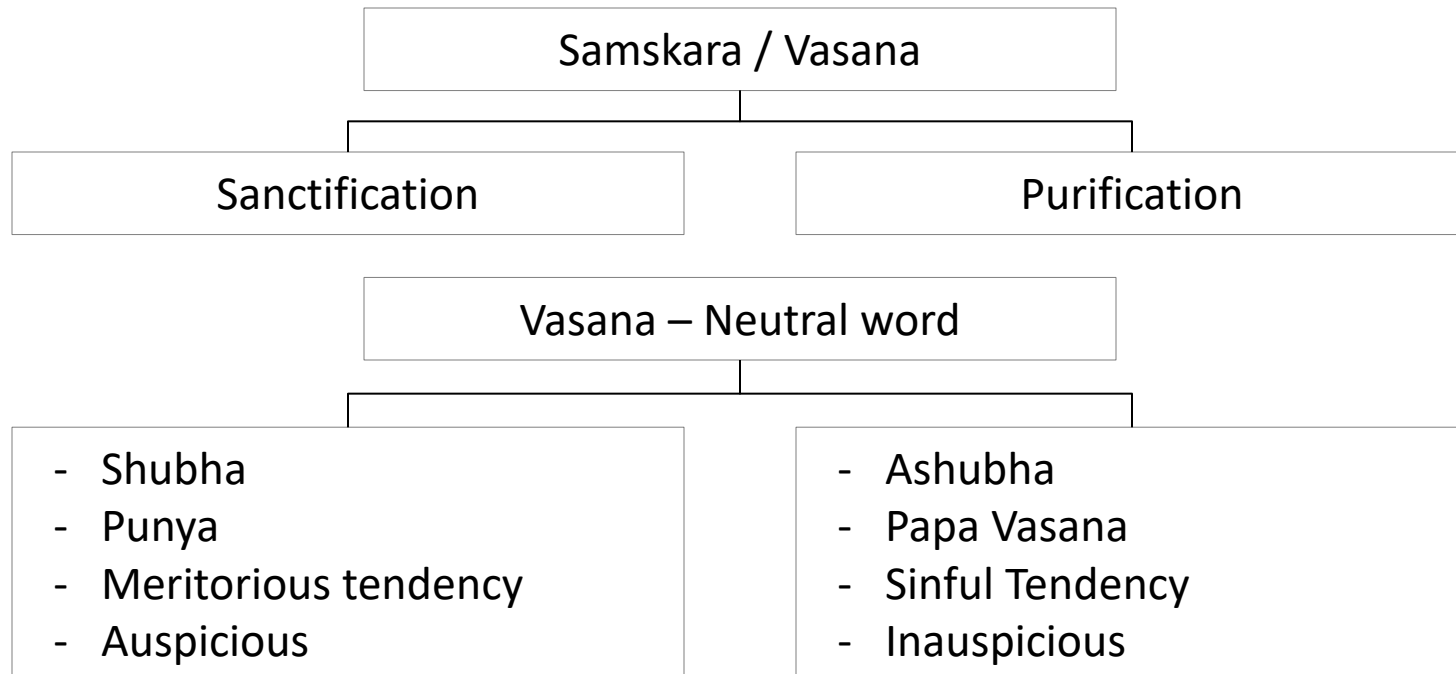
- For those individuals, Sraddha – belief system is inherent Svabavaja.
- Because 3rd category lacks advantage, Sraddha becomes 3 fold.

b) Sattvika, Rajasi, Tamasi Cha :

- Svabava – inherent tendency = Vasana.
- Samskara... from our past
- Child = Nobody clean state.
- All have writing on state, writing comes along with mind.

Body	Child's
<ul style="list-style-type: none"> - Created by mother – father 	<ul style="list-style-type: none"> - Mind... comes from past - Has natural inherent Vasanas, Samskaras

- Samskara – not only good.
- Sanctify something, Upanayana (thread ceremony) to study Veda.
- Marriage = Samskara – not social contract.
- Has effect.
- Fire ceremony... promise... Sapta Padi.
- Individual becomes purified.



- **Vasana prompts belief system = Svabavaja.**

c) Trivida Bhavati Sraddha :

- When person has no advantage of Shastra, only guidance for the person is Sraddha.
- Sraddha – belief system



What are they impelled to believe?

- It is based on past Samskaras.
- Have no advantage of Shastra.

- **Persons thoughts are prompted by belief system.**
- **What is the nature of belief system?**
 - **Satvika, Rajasic, Tamasic belief system depends on Samskaras, Vasanas, from previous life.**

- Sraddha = Svabavat Jagat.
- Natural tendency is born.
- With Shastra you can overcome Rajasic, Tamasic nature.
- If no Shastra, internal compass is Vasana, tendencies, born with.

- **Vasanas have power to create belief system.**

- Persons mind also plays role in creating the belief system.
- Instrumental, Nimitta Karana, shape the faith, and Karma.

Katho Upanishad :

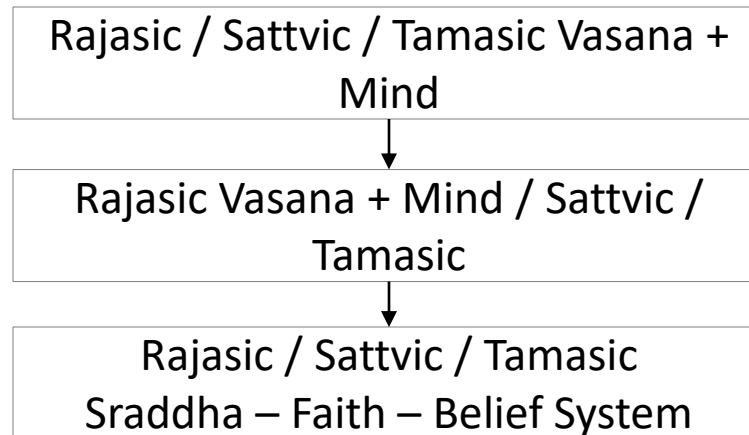
योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७ ॥

Yonim anye prapadyante sariratvaya dehinah,

Sthanum anye 'nusamyanti yatha karma yatha srutam ॥ 7 ॥

Some souls enter the womb to have a body, others go to the plants, just according to their work and according to their knowledge. [II – II – 7]

- Srutham = Vasana.
- One's present embodiment is as per ones past actions.
- What we go through as joy and sorrow is as per Vasanas and quality of our mind.
- Mind based upon Vasana.
- Vasana = Instrumental.
- Nature of mind, equipment also plays a role in the Sraddha.



Vasanas	With power of Shastra
<ul style="list-style-type: none"> - Express suddenly - I have no power on them 	<ul style="list-style-type: none"> - Can overcome Vasana

- Live as per Shastra...

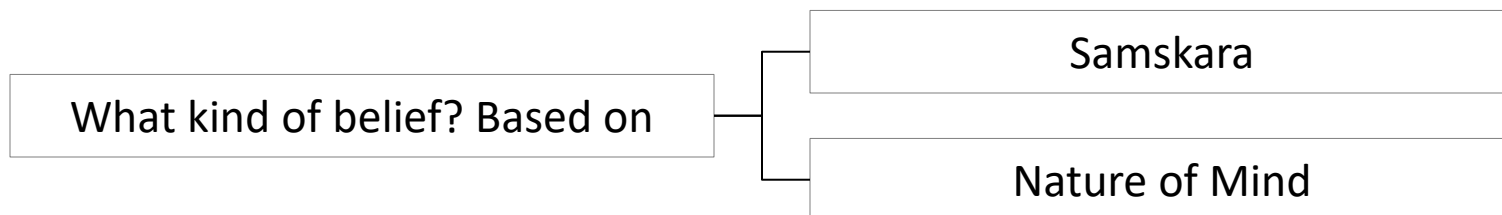
• **Shastra Samskara will help you overcome Svabava Samskara.**

- Wisdom will help you root in positive Svabava.
- Create Shastra Vasana.

• **Daily study Shastra to develop Shastra Samskara.**

• **When overpowering Kama, Krodha comes, Shastra will come and neutralize.**

- That advantage not there for 3rd category.
- Vasana creates belief system.
- Mind also has got certain role to play on the Sraddha.
- Belief system based on Svabavaja.
- Belief system shaped on mind one has.
- No Shastra, left to fend for themselves.
- You are under sway of Vasana.



Verse 3 :

सत्त्वानुरूपा सर्वस्य
श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषोः
यो यच्छ्रद्धः स एव सः ॥ १७-३ ॥

sattvanurupa sarvasya
sraddha bhavati bharata ।
sraddhamayo'yam purusah
yo yacchraddhah sa eva sah ॥ 17.3 ॥

The faith of each is in accordance with his nature, O Bharata. Man consists of his faith; as a man's faith is, so is he. [Chapter 17 - Verse 3]

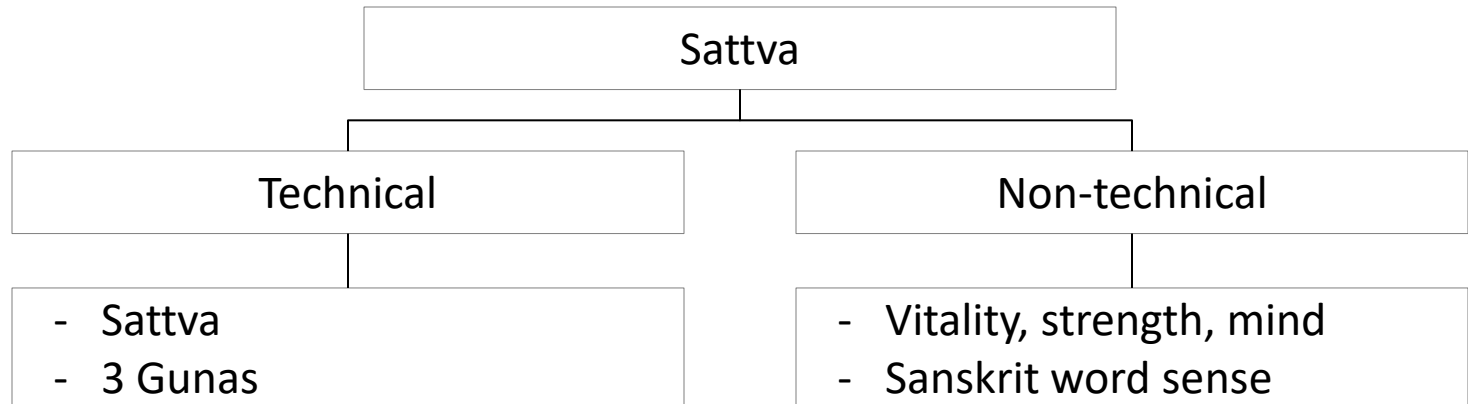
a) Sattva Anurupa Sarvasya :

- With Shastra – Sraddha only Satvic.
- Sarvasya = 3rd category, have own belief system.

Vasanas play role

b) Anurupa :

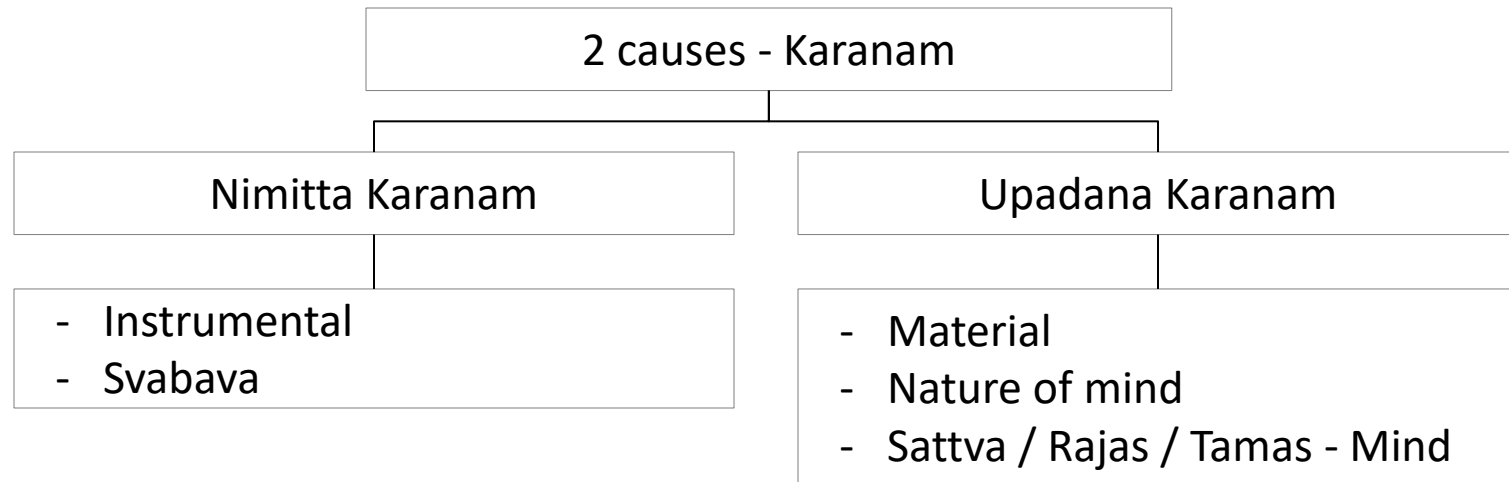
- Corresponding to their Sattva – mind.



- As per the mind, not as per Svabava, Vasana.

Satvic	Tamasic
- Bright	- Sleepy, tired, indolent – procrastinating

- Satvic mind – Satvic belief system = Anurupa
- Vasana + nature of mind to play role (Svabava, instrument, Nimitta Karanam).
- Belief system expression based on Upadana Karanam – Mind.



- **When material Clay / Gold / Iron**



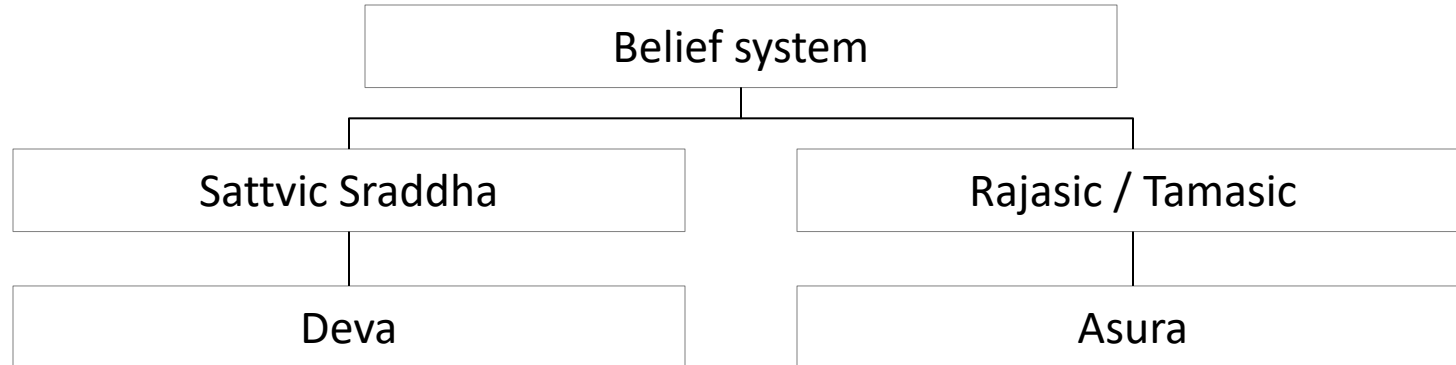
Pot is clay Pot / Gold / Iron

- Spiritual psychology.

- Sraddha corresponds to their mind.
- Sattva Anurupa Sarvasya Sraddha Bavati Bharatha.

b) Yo Yat Sraddha Sa Eva Saha :

- Because they don't have Shastra to guide them, therefore, their classification is based on their belief system.
- As per their belief system, so must be their classification.
- Whoever be the person, as per their Sraddha, in that manner alone he lives.



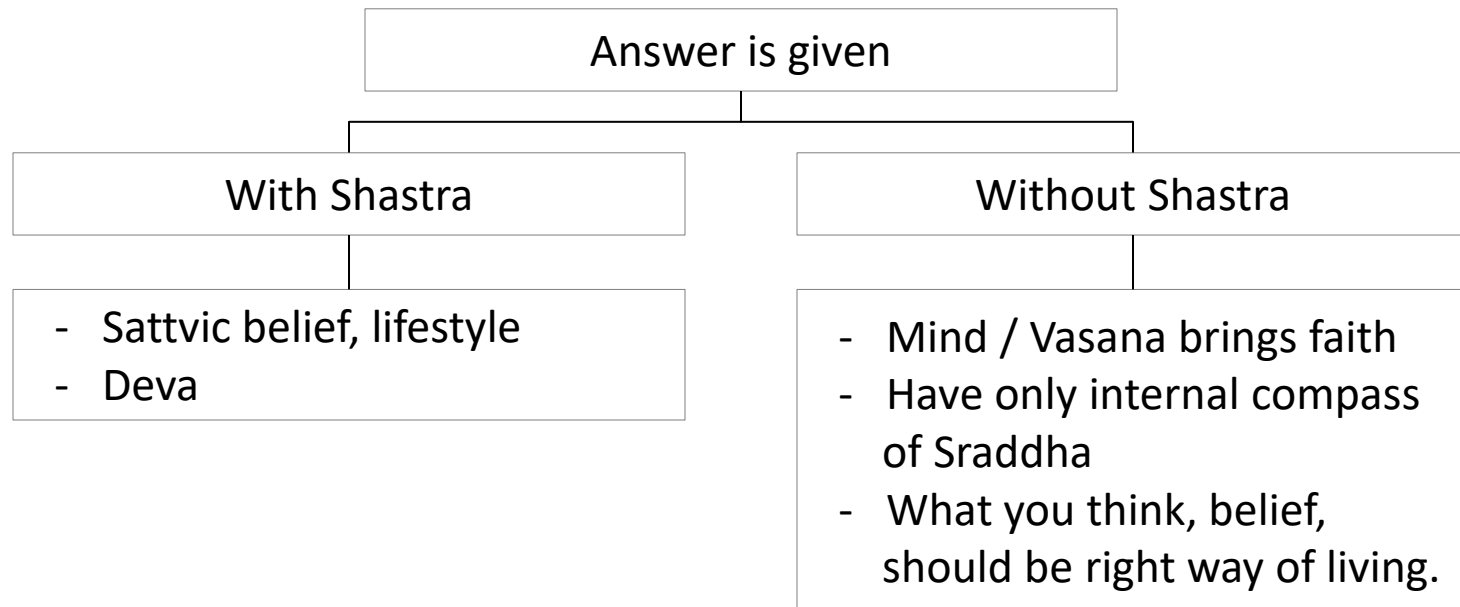
c) Sraddha Mayoyam Purushaha :

- **Person is his belief system.**
- Right means → Right end → belief system.
- Give love – receive love.
- Pretend to love.. Person is his belief system.
- **Your altitude depends on your attitude.**

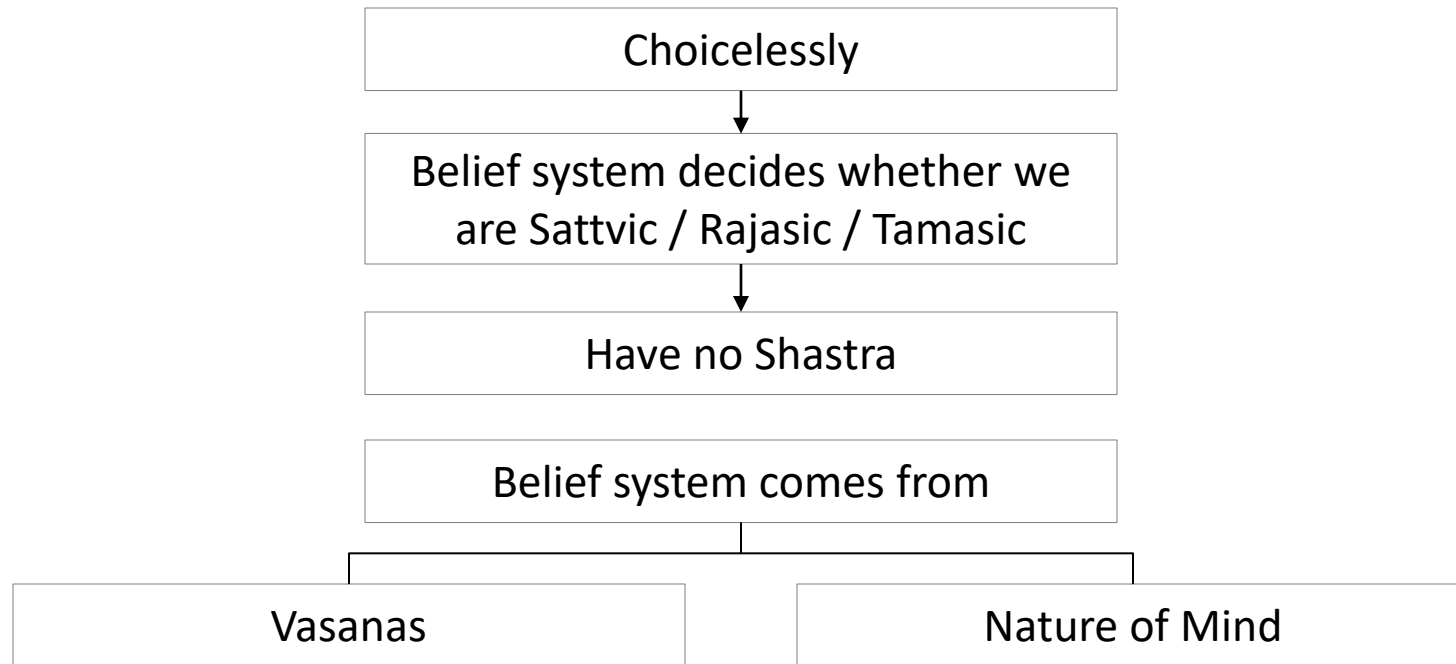
- Belief system : - Get up at 8 AM.
- Get up as per natural Rythem.
- **You are what your belief system is.**
- **Yo Yat Sraddha Sa Eva Saha.**

General system :

- Person has only Sraddha to guide.
- **Shastra guidance – belief system Sattvic.**
- I have to do what Shastra says.
- **My Samskara.. Is overriding impression for my life.**
- Conquers own inner inclinations.



- All based on your own belief system.



- Person is predominantly, Prachurya, Maya, is his belief system.
- Answer : As per belief system is his action.
- How to recognise belief system?
- Technically, philosophically, theoretically answer is superb.
- As per faith is Deva or Asura.
- List of practical tips to track outside.
- We should move towards Satvic action.
- How do we recognise beliefs?

See Smoke	Brown ring test
- Recognise fire	- Shows presence of Nitrate

- Rotten eggs smell – presence of sulfide, ammoniac.
- Based on Linga, effect, Karya, signs.. Beliefs known.

Lecture 3

Verse 2 :

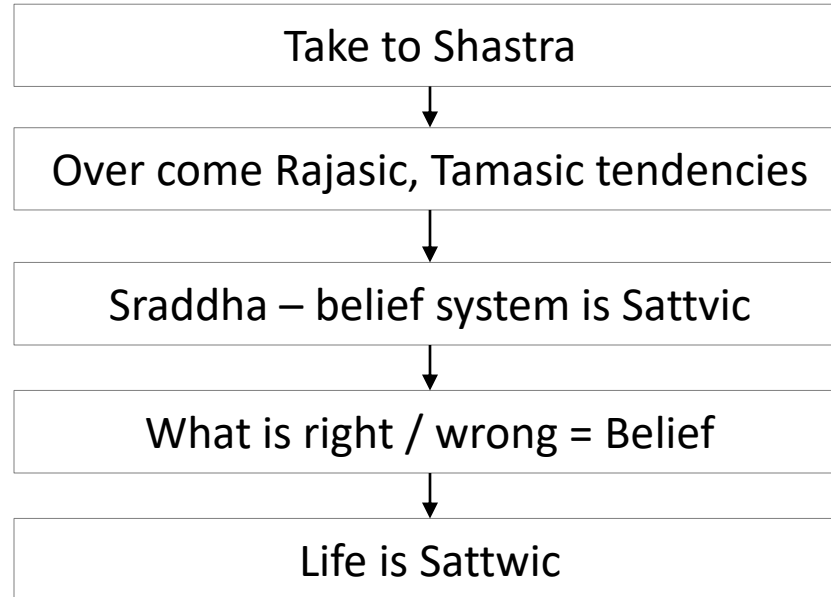
श्रीभगवानुवाच ।
त्रिविधा भवति श्रद्धा
देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव
तामसी चेति तां शृणु ॥ १७-२ ॥

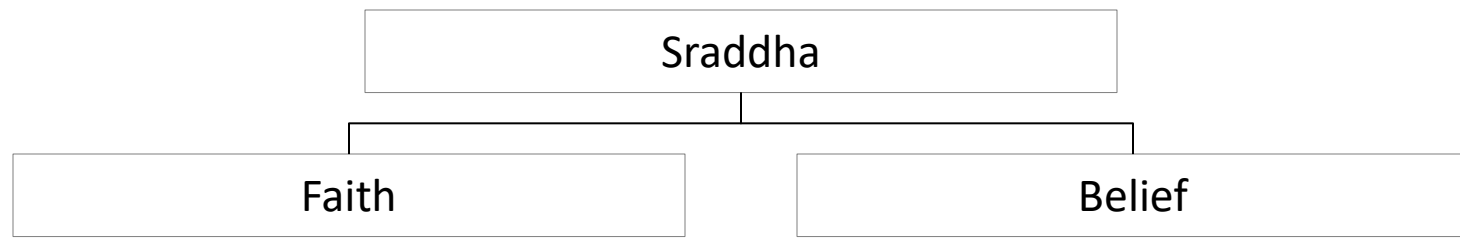
śrībhāgavān uvāca
trividhā bhavati śraddhā
dēhināṃ sā svabhāvajā ।
sāttvikī rājasī caiva
tāmasī cēti tāṃ śṛṇu || 17 - 2 ||

The Blessed lord said : Threefold is the faith of the embodied which is inherent in their nature the Sattvika (Pure), the Rajasika (Passionate) and the Tamasika (dull, dark). Thus, thou hear of it. [Chapter 17 - Verse 2]

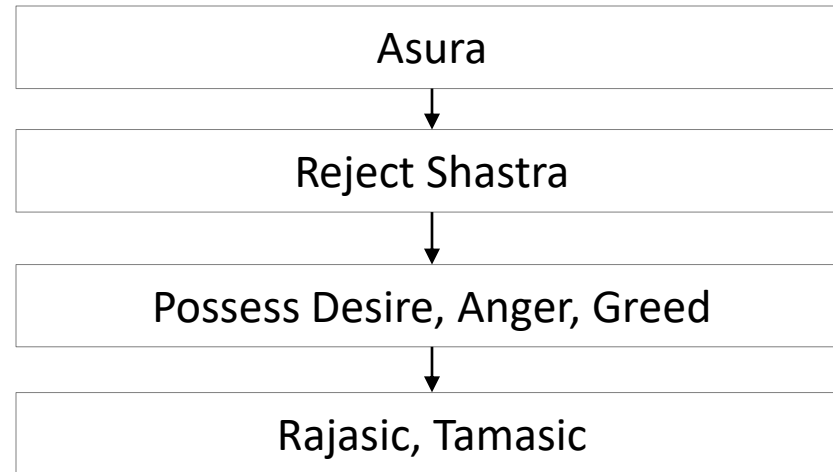
Sattwic :

I)





II) 2nd Category :



IIIrd Category :

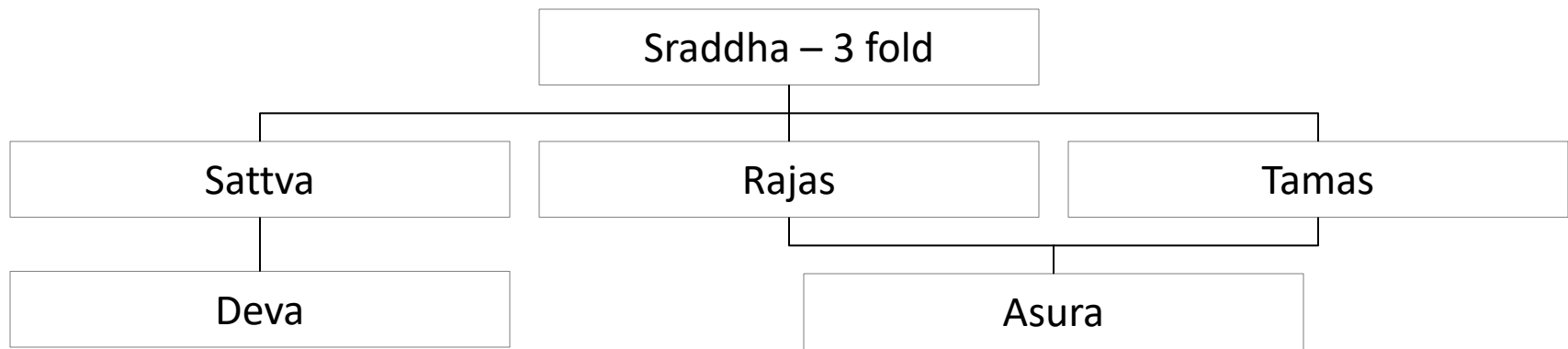
- No Shastra – Depend on belief system – use for their life.

Arjunas Question :

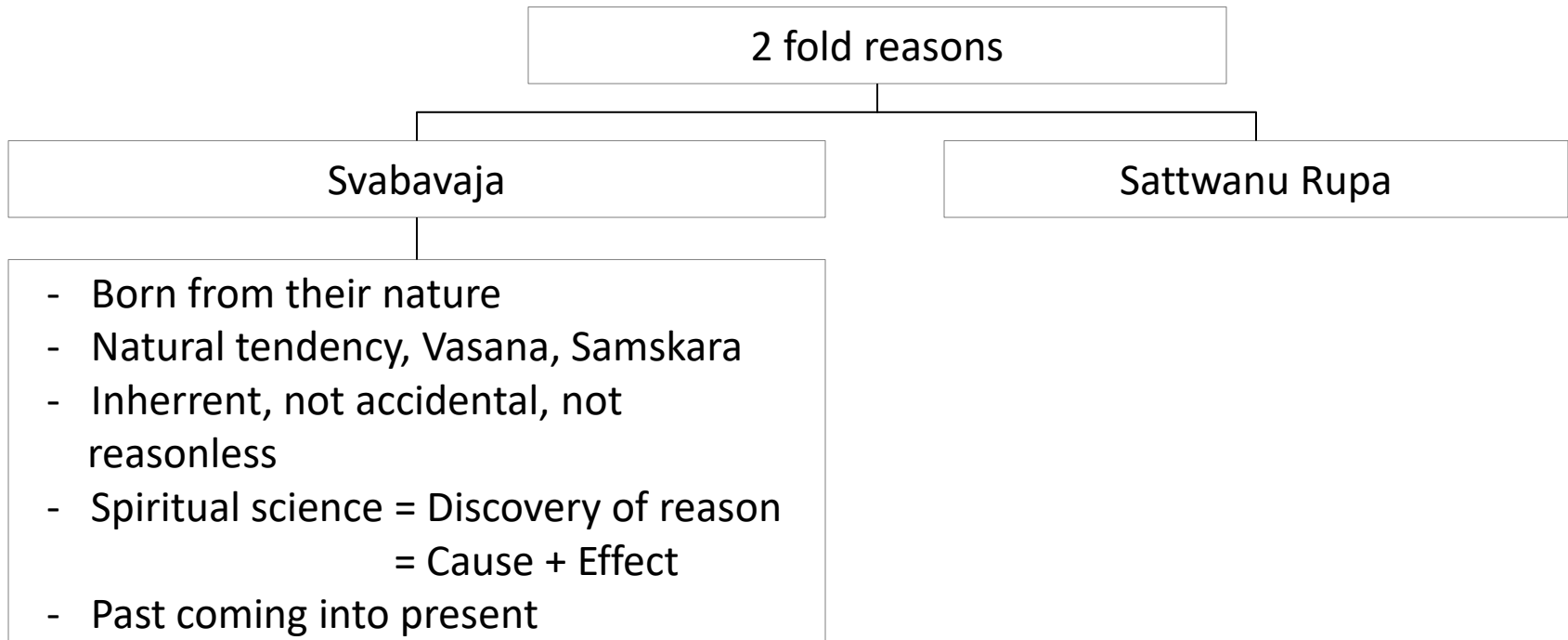
- Are they Sattvic / Rajasic / Tamasic?

Answer :

- Examine their belief system to determine if they are Sattva / Rajas / Tamas.



- Sraddha Traya Vibhaga Yoga.
- If Sraddha faith, belief system in Shastra then Sattvic.
- How Sraddha arises?
- Some believe that this is how it should be done.



- **Mind comes from past, is in present moves to future.**
- **Body is not in the past, only in present, not in future.**
- Mind carries tendencies of past.
- Belief system arises from past tendencies, inherent.
- Subjugate tendency to Shastra and live.. Life will be sattwic.

Reason No II :

Sattwa Anurupa :

- Anurupa – corresponding, according to, based upon.
- Sattwa = Ones own mind.



- Sarvasya = All who don't have Shastra guidance.
- As person is based on Sraddha - belief system, faith, so will the person be categorised.
- This is answer to Arjunas question.

Verse 3 :

सत्त्वानुरूपा सर्वस्य
श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषोः
यो यच्छ्रद्धः स एव सः ॥ १७-३ ॥

sattvanurupa sarvasya
sraddha bhavati bharata ।
sraddhamayo'yam purusah
yo yacchraddhah sa eva sah ॥ 17.3 ॥

The faith of each is in accordance with his nature, O Bharata. Man consists of his faith; as a man's faith is, so is he. [Chapter 17 - Verse 3]

a) Sraddah Mayoyam Purushaha :

- Any person's belief system, faith determines whether person is in Sattva / Rajas / Tamas.
- Maya = Full of
- Chin Maya = Full of knowledge
- San Maya = Full of existence
- Ananda Maya = Full of Ananda
- Bajan : Ananda Maya, Chinmaya...
- Sraddah Maya – full of faith, person is based on his Sraddah.
- **Tell me what you believe in, I will tell whether you are Sattwic, Rajasic, Tamasic.**
- I do good... Sattwic.

Rajasic :

- I will do what I want to do, you don't tell me what I should do... if correct...
- What you feel correct is your belief system.
- Be always happy... basic principles... guide...
- Be successful even if it causes suffering to others.
- Selfishness is greatest virtues.
- Workers unite against bosses... belief system.

- **Any philosophy is a belief system.**
- **How do you find the belief system?**
- **Through actions.**

- Belief system is mental, actions are physical.. Determines Sattwic, Rajasic, Tamasic.
- Karya Linga : Based on effect understand the cause.
- Seeing smoke infer the fire.
- What is the effect by which I can understand the belief system?
- Yajante – worship – with faith.
- Worshipping what? You understand belief system.
- Admiring what?

Arjunas Question :

- Verse 1 - Yajante

अर्जुन उवाच ।
ये शास्त्रविधिमुत्सृज्य
यजन्ते श्रद्धयान्विताः ।
तेषां निष्ठा तु का कृष्ण
सत्त्वमाहो रजस्तमः ॥१७-१॥

arjuna uvāca
yē śāstravidhimutsrjya
yajantē śraddhayā'nvitāḥ |
tēṣāṃ niṣṭhā tu kā kṛṣṇa
sattvamāhō rajastamaḥ || 17 - 1 ||

Arjuna said : Those who, setting aside the ordinance of the scriptures, perform sacrifice with faith, what is their condition, O Krsna? is it Sattva, Rajas, or Tamas? [Chapter 17 - Verse 1]

- Verse 4 – starts with Yajante.. Synchronised, alter of devotion.

Verse 4 :

यजन्ते सात्त्विका देवान्
यक्षरक्षांसि राजसाः ।
प्रेतान्भूतगणांश्चान्ये
यजन्ते तामसा जनाः ॥ १७-४ ॥

yajantē sāttvikā dēvān
yakṣarakṣāṃsi rājasāḥ ।
prētān bhūtagaṇāṃścānyē
yajantē tāmasā janāḥ || 17 - 4 ||

The Sattvika or pure men, worship the gods (Devas); the Rajasika or the passionate, the Yaksas and the Raksasas; the others Tamasika people or the dark or dull folk, worship the Ghosts (Pretas) and the hosts of Bhutas (ghosts) or the nature or spirits. [chapter 17 - Verse 4]

a)

Anye	Janaha
<ul style="list-style-type: none">- Categories- Others	<ul style="list-style-type: none">- Those people don't have guidance, belief system...

b) Devan Yajante :

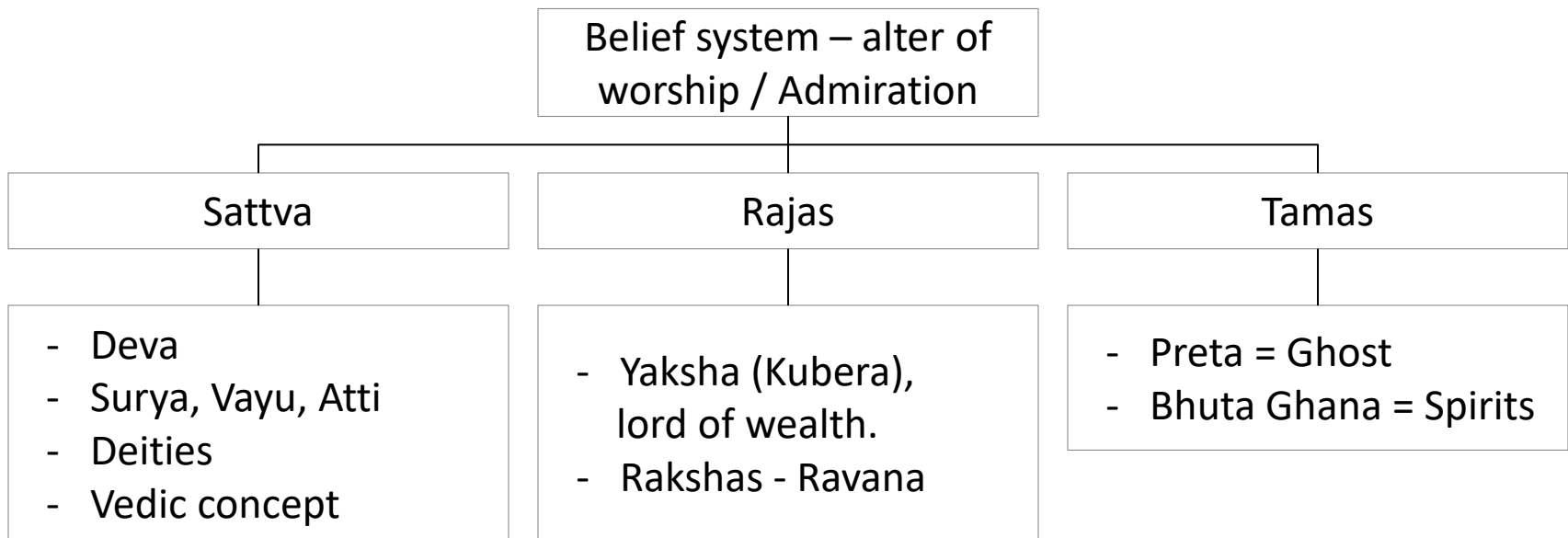
- Sattvika

c) Yaksha – Rakshas :

- Rajasa

d) Pretan Buta Gananamsha :

- Tamasa



- Who is your role model? Hero? Ideal? Who do you want to become?
- How to win friends and influence people?
- Think and grow rich.
- You be good, friends will come.
- Go behind Idol worship, actor, actress, wicked and wild.

Story :

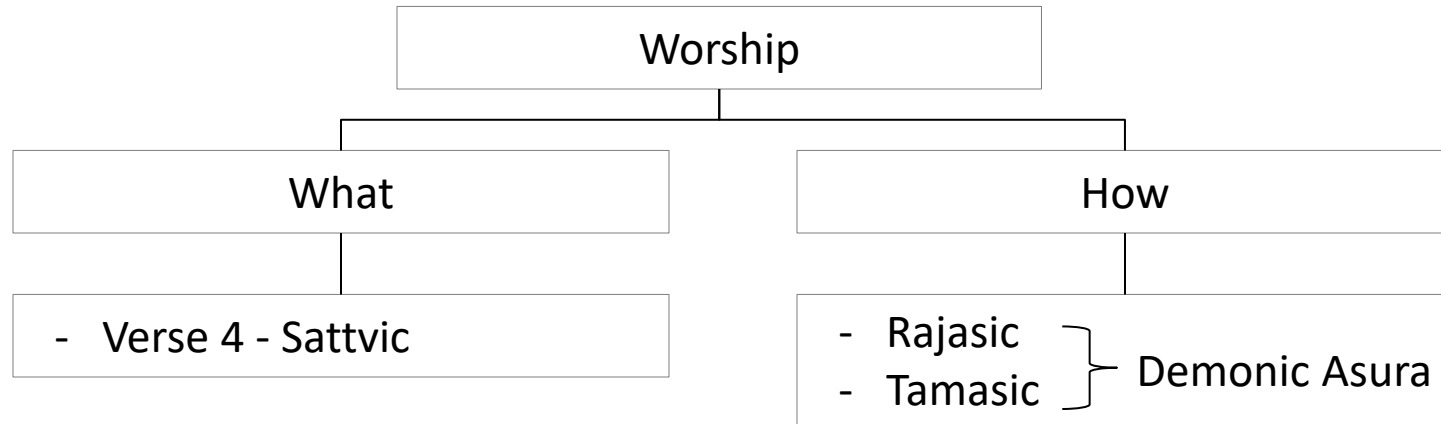
- Gautama – Buddha – born... saint / ruler...

Guru :

- Keep : Shastras – Armour – weapons.. in front of Crawling baby... went to Shastras... gave him all pleasures... what you admire – shows belief system.

Yajante :

- How Rajasic and Tamasic worship?



Verse 5 : Asuric – Worship :

अशास्त्रविहितं घोरं
तप्यन्ते ये तपो जनाः ।
दम्भाहङ्कारसंयुक्ताः
कामरागबलान्विताः ॥ १७-५ ॥

aśāstravihitam ghōram
tapyantē yē tapō janāḥ |
dambhāhaṅkārasaṃyuktāḥ
kāmarāgabalānvitāḥ || 17 - 5 ||

Those men who Practise terrible austerities not enjoined by the scriptures, given to hypocrisy and egoism, impelled by the force of lust attachment...[Chapter 17 - Verse 5]

a) Ashastra Vihitam :

- Not enjoined by Shastras
- Get up early, invoke lord in heart.
- Their inclinations natural.

b) Tapyante Tapo Janaha :

- Horrible austerities – Frightful, awful.

c) Dambah Ahamkara :

- Show off – ostentatious manner, rajasic, I am the best.

d) Ghora :

- Tamasic

e) Samyukta :

- Fully associated, perfectly filled with ostentatiousness and egoism.

f) Kama Raaga Balan Vitaha :

- Perform with force...
- I shall do it, come what may, horrible, painful Tapas, fire, above sun, sit on hot plate, standing on one leg, not eating food...
- Strength from Kama and Raaga.
- I will force Shiva to come...
- Why don't you love him, he will come....
- I have my own ways....
- Kama – desiring something
- Raaga – Attachment
- **Not love for God... Satwic**
- **You want to force God to give – Rajas.**
- Seen in Puranas.

Verse 6 :

कर्षयन्तः शरीरस्थं
भूतग्राममचेतसः ।
मां चैवान्तःशरीरस्थं
तान्विद्ध्यासुरनिश्चयान् ॥१७-६॥

karṣayantaḥ śarīrasthaṃ
bhūtagrāmamacētaṣaḥ |
māṃ caivāntaḥśarīrasthaṃ
tān viddhyāsuraniścayān || 17 - 6 ||

Senselessly torturing all the elements in the body and me also, who dwells within the body you may know these to be of demoniacal resolves. [Chapter 17 - Verse 6]

a) Karshayantaha Sharirastham Bhuta Gramam Achetasa :

- Grama – conglomerate, Sangatah, collection.
- Buta = Element - body, mind, senses made of 5 elements.
- Karshayantaha = Make them emaciated, weak, powerless, Sharirastham, in the body only, not somewhere.
- Cause endless suffering to themselves.
- Needlessly, unnecessarily, not permitted by Shastras...
- Not eating food, drinking water, Upavasan.
- Ekadasi, Shivratri – allowed by Shastram.
- Here Ashastra Vihitam, Ghoram.
- Trouble their own body, mind, senses.

b) Mamsa :

- Troubling me also.

c) Antah Sharirashtan :

- I, Krishna, witness consciousness am seated in all bodies.
- I am the very life.

Gita :

ईश्वरः सर्वभूतानां
हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि
यन्त्रारूढानि मायया ॥ १८-६१ ॥

īśvaraḥ sarvabhūtānām
hṛddēśē'rjuna tiṣṭhati |
bhrāmayan sarvabhūtāni
yantrārūḍhāni māyayā || 18 - 61 ||

The lord dwells in the hearts of all beings, O Arjuna, causing all beings by his illusive power to revolve, as if mounted on a machine. [Chapter 18 - Verse 61]

- Ishvara = Life in us, Bhagawan's expression.
- Anena Jeevena Atmana Anupravishya.
- Bhagawan has entered the body as the very Jiva – (Reflected Consciousness) in us.
- I am pained by what he is doing.

d) Mam Cha Eva Antah Sharirastham Karshayantaha :

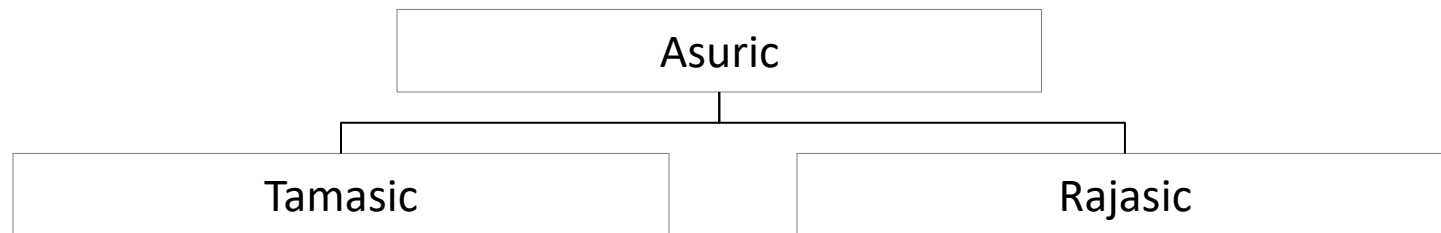
- Making me suffer...

e) Achetasaha :

- Senseless fellows

f) Tan Viddhi Asura Nishchayan :

- These are people with Asuric determinations.

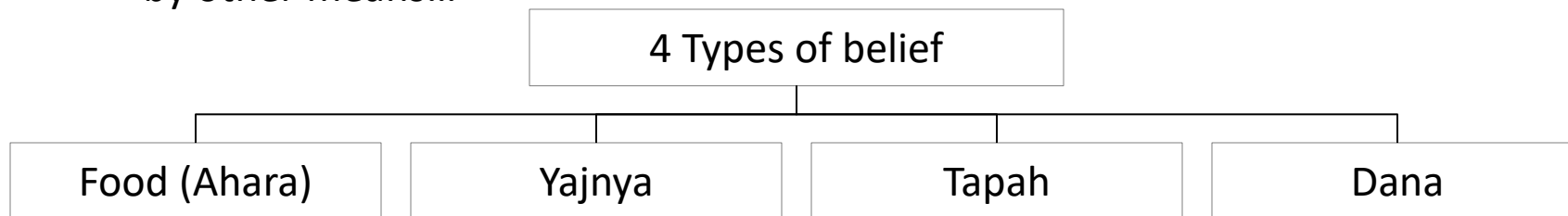


Asuric	Deivic
I. Tamasic + Rajasic II. Ashastra Vihitam III. Ghoram – Horrible	I. Sattvic II. Shastra Vihitam III. Shantam – Peace in the face <ul style="list-style-type: none">- Smile of a saint- Ramana Maharishi in Dhyana with a smile- RK – Paramahamsa- Buddha

Asuric	Deivic
IV. Dambah, Ahamkara, Samyuktam V. Kama, Raaga, Balan Vitaha VI. Achetasa	IV. No one knows, no Ahamkara V. No Kama, No Raaga, just for the sake of love of God. - Tapas makes senses, body luminous. VI. Full of wisdom - Lord in heart delighted - Bhagawan comes with Love.

Yajante Sraddhayan Vitaha :

- Sattvika – Rajasa – Tamasa – Sraddha.
- How they worship?
- Makes Arjuna grasp.
- You can know whether they are Deva or Asura by seeing whom they worship and also by other means...



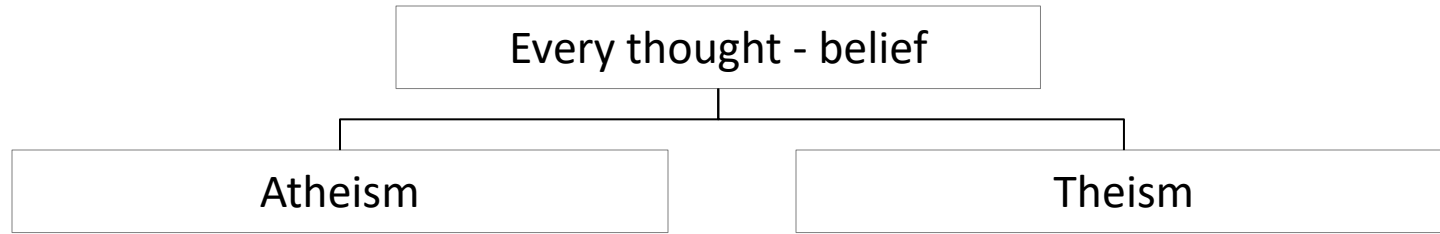
- All make it so practical
- Beautiful, practical, useful to all seekers.

Lecture 4

- One has no access to Shastras.
- One has belief, faith...
- Are they Sattvika, Rajasika, Tamasa?
- With Shastra automatically – Sattwic

Lord questions to Arjuna :

- Whom do they worship?
- How do they worship?
- Everyone will have belief system as man is what he believes in.



- Both in religious and material sphere.
- Look at belief to see if they are Sattvic, Rajasic, Tamasic.

Verse 4 :

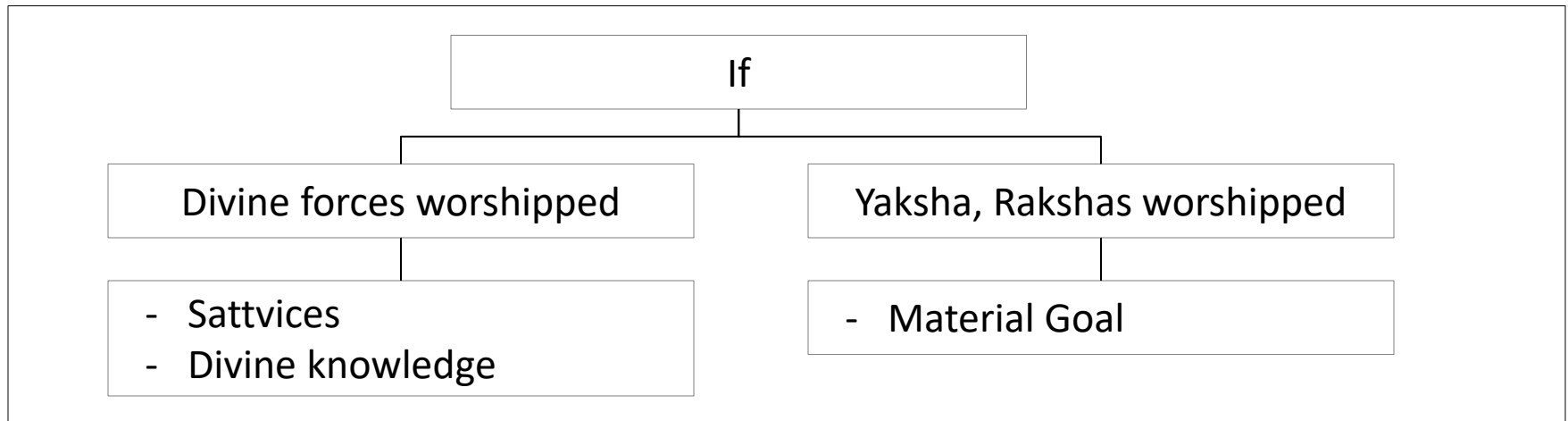
यजन्ते सात्त्विका देवान्
यक्षरक्षांसि राजसाः ।
प्रेतान्भूतगणांश्चान्ये
यजन्ते तामसा जनाः ॥ १७-४ ॥

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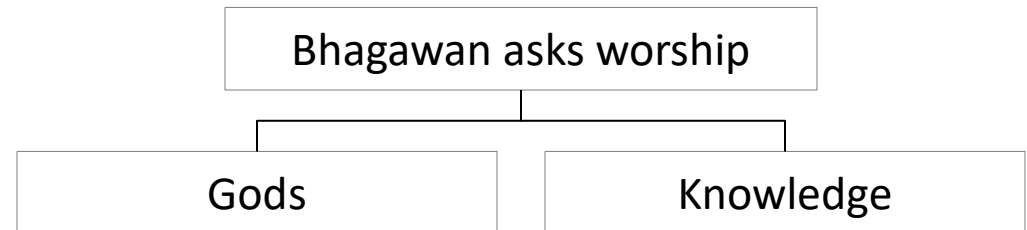
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a) Whom do they worship?

- Where is their faith?
- Whom do they look upto?
- Whom do they feel will support?



Arjuna Asked Yajante?



- If material goal is divorced from spiritual goal, such kind of material goal is not worth while.
- If physical aspect only one pays attention to, not deeper inner aspect, then not complete life.
- Yaksha and Raksha – indicates pleasure propensity, comfort propensity.
- Yaksha = Material propensity.
- Rakshahas Svabava = Anything I will do for pleasure.
- If one has value and have sense of glory about these kinds of entities in the religious sense and in material sense, then their faith is Rajasic.
- Their Sraddha is towards Rajasic entities.

b) Preta and Buta Ghana...

- Malevolent... opposite of benevolent, cause sorrow and pain.
- Preta = Preta Bhuta Ghana = Spirit.
- Idol = Hitler.
- Most precious book = Mkamf
- Those are guiding principles, then Tamasic.
- How will their worship be?

Verse 5 and 6 :

अशास्त्रविहितं घोरं
तप्यन्ते ये तपो जनाः ।
दम्भाहङ्कारसंयुक्ताः
कामरागबलान्विताः ॥ १७-५ ॥

aśāstravihitaṃ ghōraṃ
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Those men who Practise terrible austerities not enjoined by the scriptures, given to hypocrisy and egoism, impelled by the force of lust attachment...[Chapter 17 - Verse 5]

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भूतग्राममचेतसः ।
मां चैवान्तःशरीरस्थं
तान्विद्ध्यासुरनिश्चयान् ॥ १७-६ ॥

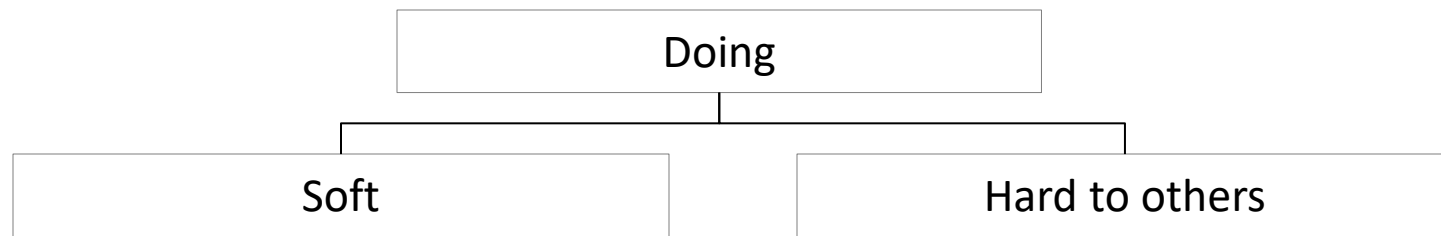
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māṃ caivāntaḥśarīrasthaṃ
tān viddhyāsuraniścayān || 17 - 6 ||

Senselessly torturing all the elements in the body and me also, who dwells within the body you may know these to be of demoniacal resolves. [Chapter 17 - Verse 6]

a) Adamant, express strength and power by torturing their own bodies.

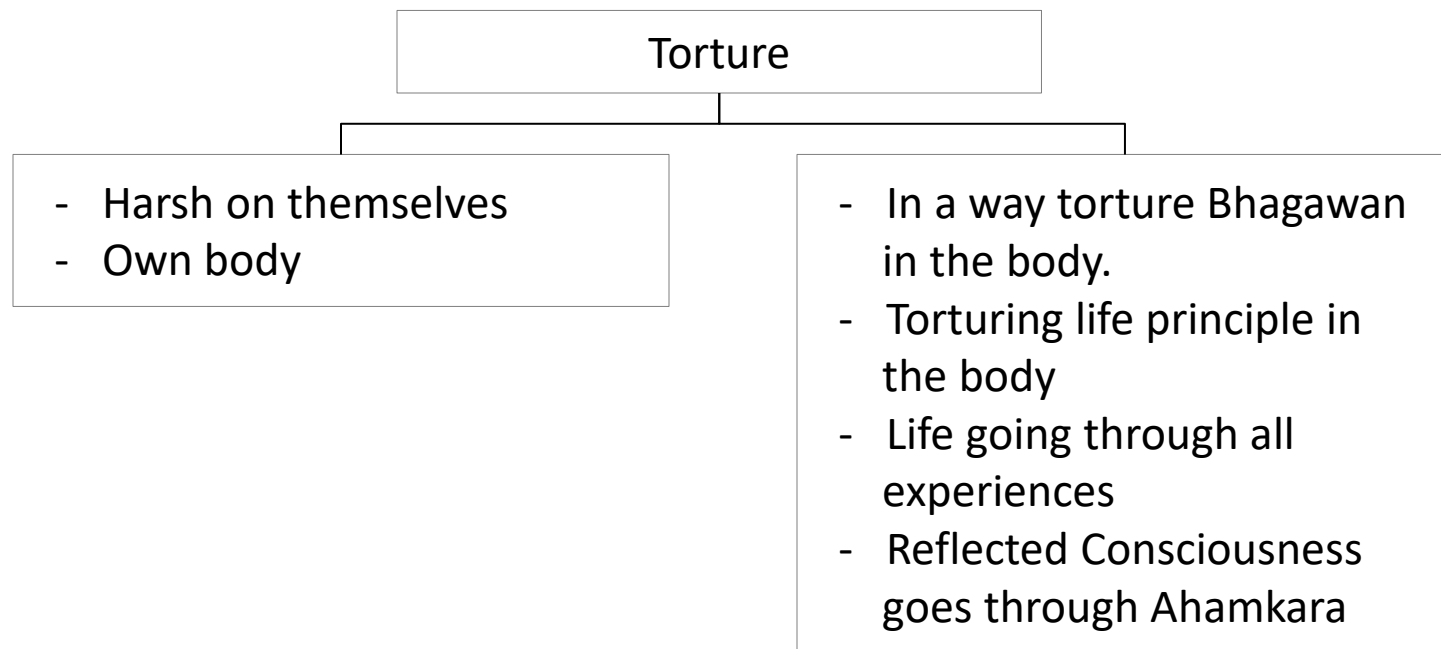
b) Karsha Yanta Sharirastam :

- Torture themselves, feel they are doing something.



c) Achetasa :

- Senseless

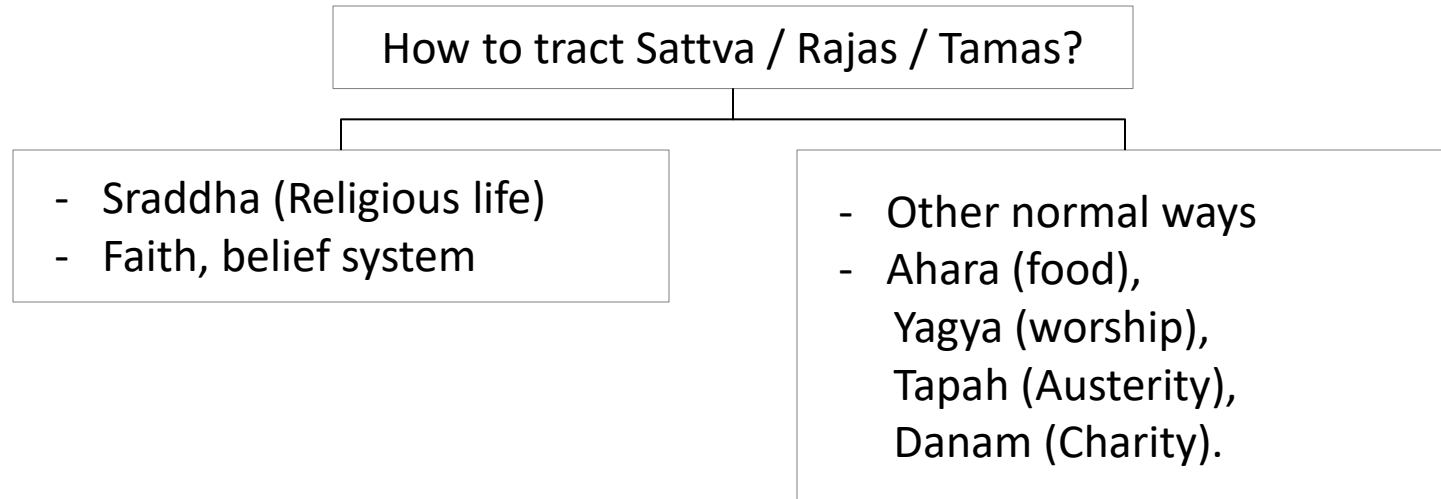


- Bhagawan can't be tortured.

c) Mam Cha Eva Antah Sharirastam Tan Viddhya Asuran :

- Their thinking is Asuric.
- Who do they worship, how do they worship (Yajante) clarified.

- Bhagawan has answered Arjunas question.



- Faith = Belief system, whom do you worship.
- Four ways to track if a person is Sattwic, Rajasic, Tamasic.

Verse 7 :

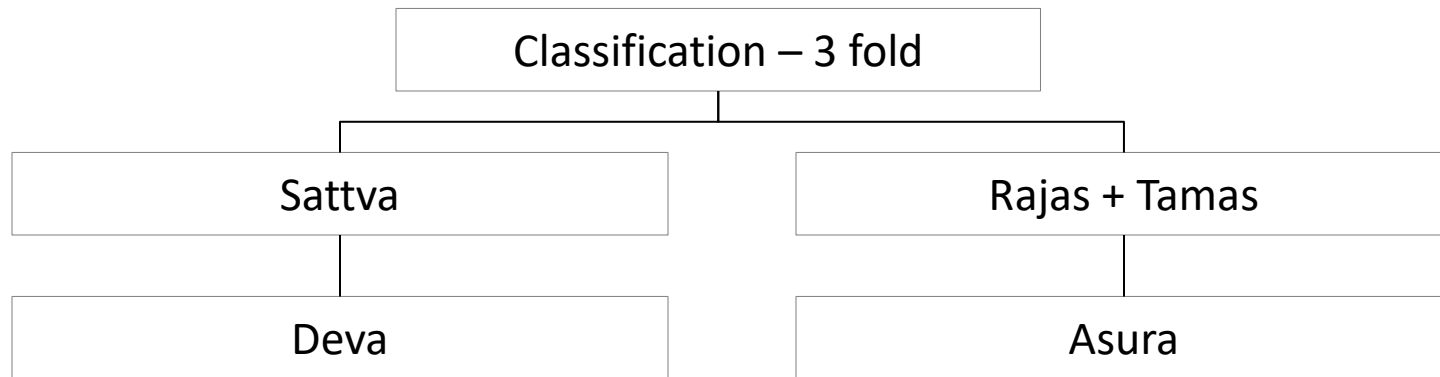
आहारस्त्वपि सर्वस्य
त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं
तेषां भेदमिमं शृणु ॥ १७-७ ॥

āhārastvapi sarvasya
trividhō bhavati priyaḥ |
yajñastapastathā dānaṃ
tēṣāṃ bhēdamimaṃ śṛṇu || 17 - 7 ||

The food which is dear to each one is also threefold, as also sacrifice, austerity and alms-giving. You may now hear the distinction of these. [Chapter 17 - Verse 7]

a) Ahara Tu Api :

- I have told you how to classify first based on Sraddha.
- Also, other things are also there apart from exposure to Shastra.



b) Sarvasya Ahara Api Sarvasya Priyaha Trividaha Bavati :

- Food dear to all, is also 3 fold.



Effect hereafter :

Ahara	Yagya	Tapaha	Danam
Food	Worship	Austerity	Charity

- Differences in Sattvic / Rajasic / Tamasic... will explain
- Please listen.
- I am giving more things to you to find out.
- You can track yourself.
- **If you like this kind of food, you must change the taste if it is Tamasic, Rajasic.**
- Food eating is training of mind.

Example :

- Coffee, tea...
- **What food I should take, avoid.**
- Sattwa, Rajas, Tamas, we are born with but can increase or decrease it based on what you are doing now.
- These are practical.

Detailed Description of 4 Topics : Verse 8 – 22 (15 Verses)

Topics	Sattwa	Rajas	Tamas
I) Ahara (Food)	Verse 8	Verse 9	Verse 10
II) Yagya (Worship)	Verse 11	Verse 12	Verse 13
III) Tapaha (Austerity)	Verse 14 (Body)	Verse 15 (Speech)	Verse 16 (Mind)
	Verse 17	Verse 8	Verse 19
IV) Dana (Charity)	Verse 20	Verse 21	Verse 22

Verse 8 :

आयुःसत्त्वबलारोग्य
सुखप्रीतिविवर्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्याः
आहाराः सात्त्विकप्रियाः ॥ १७-८ ॥

āyuhṣattvabalārōgya
sukhaprītivivardhanāḥ ।
rasyāḥ snigdhāḥ sthirā hṛdyāḥ
āhārāḥ sāttvikapriyāḥ || 17-8 ||

The foods which increase life, purity, strength, health, Joy and cheerfulness (good Appetite), which are savoury and Oleaginous, substantial and agreeable are dear to the Sattvika (Pure).
[Chapter 17 - Verse 8]

a) Ayuhu :

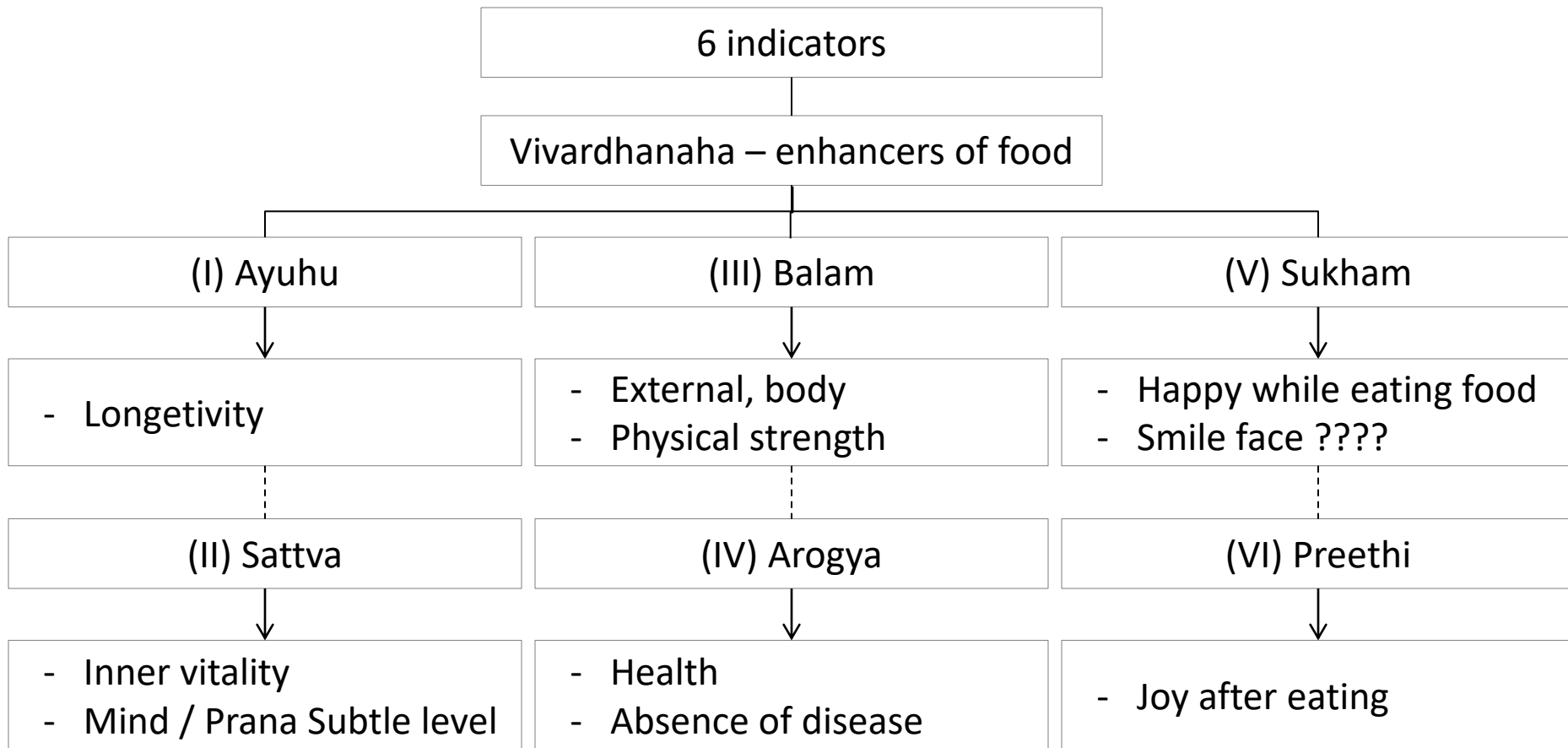
- Lifes longevity

b) Sattwa :

- Mind, inner vitality
- Chitta Dhairyam

c) Vivardhanaha :

- That food which enhances, Vi – Viseshena.
- Not rice, barley, specific



- After food is over... still at ease, comfort.
- Food which increases these 6 things, works at these, enhances these 6 factors.
- What food does, effect.
- Nature of food – physicalities.

d) Rasyah :

- Delicious, not gulp it down or spit out.

e) Snigdha :

- Food is holding itself, not powdery, spreading it out not with Ghee.

f) Sthira :

- Not comes out, stays in the body, gives nourishment.
- Firm, stays, for body to absorb nutrient strength.

g) Hrdya :

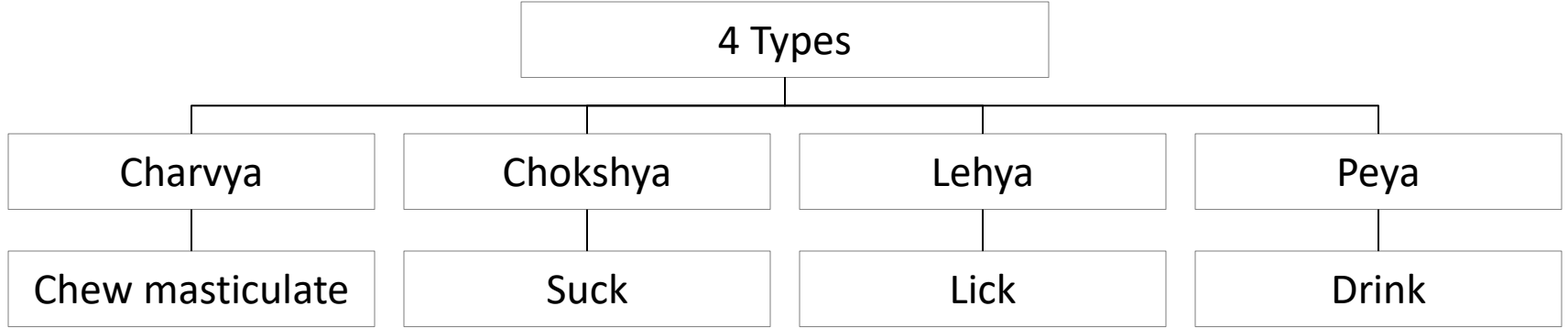
- Touches your heart.
- Look at food.
- 4 qualities w.r.t. physical appearance
- 6 qualities w.r.t. what food provides.
- Such a kind of Ahara – 4 types Panchamyannam Chaturvidham.

अहं वैश्वानरो भूत्वा
 प्राणिनां देहमाश्रितः ।
 प्राणापानसमायुक्तः
 पचाम्यन्नं चतुर्विधम् ॥१५-१४॥

aham vaiśvānarō bhūtvā
 prāṇinām dēham āśritaḥ |
 prāṇāpānasamāyuktaḥ
 pacāmyannaṁ caturvidham || 15 - 14 ||

Having become (the fire) Vaisvanara, I abide in the body of beings and associated with prana and Apana, digest the fourfold food. [Chapter 15 - Verse 14]

4 Types



- This kind of Ahara is dear to Sattvika people.
- Indication of Sattva Guna, Sattvika Ahara.
- To cultivate Sattvika mind, this Sattvika food is one of the means.
- What you see, read, adds to the mind.
- This is concrete, easy way to work at your mind.
- What is Rajasic food and Tamasic food opposite of Sattvic food.

Verse 9 :

कट्वम्ललवणात्युष्ण
तीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टाः
दुःखशोकामयप्रदाः ॥१७-९॥

kaṭvamlalavaṇātyuṣṇa
tīkṣṇarūkṣavidāhinaḥ |
āhārā rājasasyēṣṭā
duḥkhaśōkāmayapradāḥ || 17 - 9 ||

The foods that are bitter, sour, Saline, excessively hot, pungent, dry and burning are liked by the Rajasika, and are productive of Pain, grief and disease. [Chapter 17 - Verse 9]

a) Athi – Katu, Amla, Lavana, Atyushta, Tikshna, Ruksha, vidahina :

- Athi – Add to all – excessive to avoid Sarvatra Varjaye, here everything excessive.

b) Athi Katu :

- Extremely bitter

c) Athi Amla :

- Very sour.

d) Athi Lavana :

- Very salty.

e) Athi Ushna :

- Very hot.

f) Athi Tikshna :

- Very spicy, Mirchi, Chilli, Pungent.

g) Athi Ruksha :

- Very dry, excessive.

h) Athi Vidhahi :

- Burning physically, how food is finally, what it does?

i) Dukha :

- Sorrow while having, eyes, nose suffering, Tatkali.
- Pain after eating.
- Pashchat Bavi.

k) Amaya :

- Disease
- Food causes disease.

Pradaha :

- That which gives sorrow is dear to Rajasic.
- Can I have once in a while, little bit of it.
- This is Rajasic.
- Not dealing here, how to make such food.
- Dear to Rajasic people, supports Rajasic mind.

Verse 10 :

यातयामं गतरसं
पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं
भोजनं तामसप्रियम् ॥ १७-१० ॥

yātayāmaṃ gatarasaṃ
pūti paryuṣitaṃ ca yat |
ucchiṣṭamapi cāmēdhyam
bhōjanaṃ tāmasapriyam || 17 - 10 ||

That which is stale, tasteless, putrid and rotten, refuse and impure, is the food liked by the Tamasika. [Chapter 17 - Verse 10]

- Tamasic food.

a) Yata Yamam :

- Yamam = Measurement of time of 3 hours.
- Food more than one Yama = old, cold, insipid, no warmth.
- Taste good if warm...

b) Gatha Rasam :

- Vitality of food is taken away, burnt so much, then it will get some taste.

c) Poothi :

- Smell in old food.

d) Paryushitam :

- Food cooked in earlier day, kept overnight, next morning, state.

e) Uchhishtam :

- Left over food, Jutha, Saliva fallen, not healthy.

f) Amedhyam :

- Not fit for worship.
- Can't give to Bhagawan.
- Flesh, meat...
- These are Tamasa Priyam.
- Tamasic people delight in this food.

Sattvic Food	Rajasic Food	Tamasic Food
<ul style="list-style-type: none">- Gives nourishment- Fresh Food- Healthy, Beautiful	<ul style="list-style-type: none">- Gives pain, suffering, sorrow, disease.	<ul style="list-style-type: none">- Unhealthy- Cold, burnt

- This is Tamasa Priya.
- Next Yagya...

Lecture 5

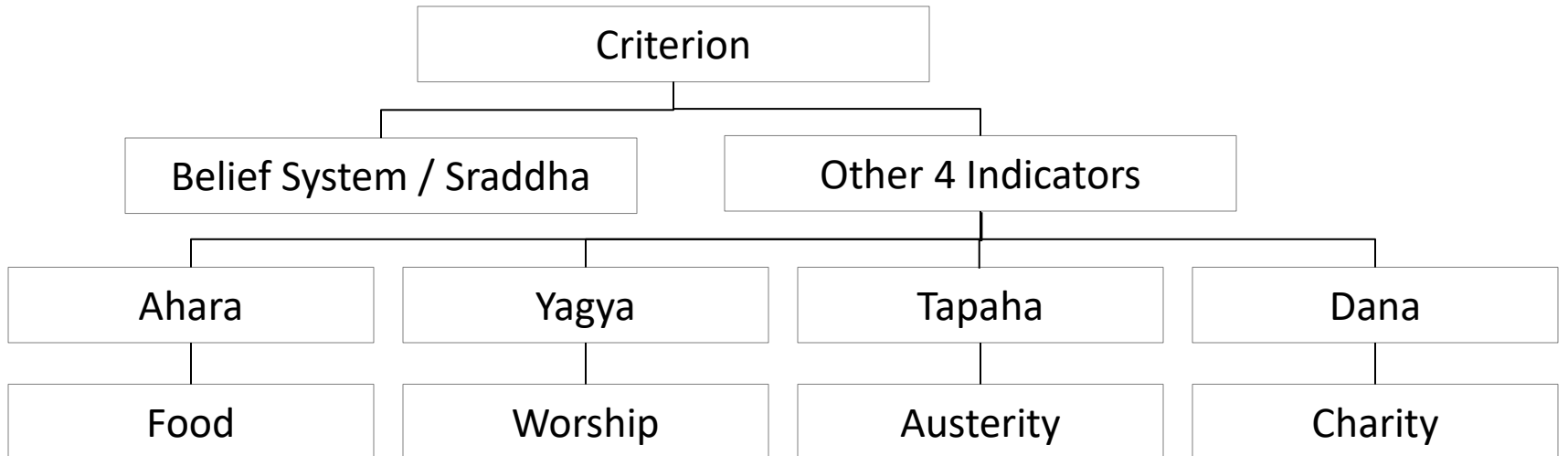
- What is criteria for deciding who is Deva – Asura?
- Who is Sattvic, Rajasic, Tamasic?

Verse 2 :

श्रीभगवानुवाच ।
त्रिविधा भवति श्रद्धा
देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव
तामसी चेति तां शृणु ॥ १७-२ ॥

śrībhāgavān uvāca
trividhā bhavati śraddhā
dēhinām sā svabhāvajā |
sāttvikī rājasī caiva
tāmasī cēti tām śṛṇu || 17 - 2 ||

The Blessed lord said : Threefold is the faith of the embodied which is inherent in their nature the Sattvika (Pure), the Rajasika (Passionate) and the Tamasika (dull, dark). Thus, thou hear of it. [Chapter 17 - Verse 2]



Verse 7 :

आहारस्त्वपि सर्वस्य
त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं
तेषां भेदमिमं शृणु ॥ १७-७ ॥

āhārastvapi sarvasya
trividhō bhavati priyaḥ |
yajñastapastathā dānaṃ
tēṣāṃ bhēdamimaṃ śṛṇu || 17 - 7 ||

The food which is dear to each one is also threefold, as also sacrifice, austerity and alms-giving. You may now hear the distinction of these. [Chapter 17 - Verse 7]

- Food dear to human beings, Sarvasya Priyaha.
- What we like, inclined to consume, enjoy, based on that we know Sattwic, Rajasic, Tamasic.

Verse 8 :

आयुःसत्त्वबलारोग्य
सुखप्रीतिविवर्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्याः
आहाराः सात्त्विकप्रियाः ॥ १७-८ ॥

āyuhṣattvabalārōgya
sukhaprītivivardhanāḥ |
rasyāḥ snigdhāḥ sthirā hṛdyāḥ
āhārāḥ sāttvikapriyāḥ || 17-8 ||

The foods which increase life, purity, strength, health, Joy and cheerfulness (good Appetite), which are savoury and Oleaginous, substantial and agreeable are dear to the Sattvika (Pure). [Chapter 17 - Verse 8]

What promotes

(I) Ayuhu

- Longevity

(II) Sattva

- Inner mental strength

(III) Bala

- Strength of body

(IV) Arogya

- Health of Body

(V) Sukha

- Pleasing while you enjoy
- Engenders happiness afterwards

What kind of food

(VI) Full of Vitality

- Rasaha
- Singdah

(VII) Firm

- Sthira

(VIII) Pleasing

- Hrdya

(IX) Sukha

- Priti
- Vivardhana

- If food taken is too much, then there will not be pleasure in the end.

Priti :

- Sense of ease and comfort after taking food.
- Over eating not Sattvic.

Verse 9 : Rajasic Food

कट्वम्ललवणात्युष्ण
तीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टाः
दुःखशोकामयप्रदाः ॥ १७-९ ॥

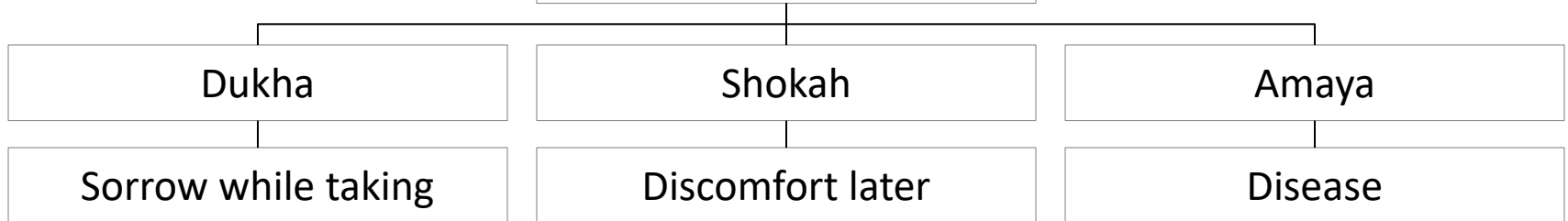
kaṭvamlalavaṇātyuṣṇa
tīkṣṇarūkṣavidāhinaḥ ।
āhārā rājasasyēṣṭā
duḥkhaśōkāmayapradāḥ || 17 - 9 ||

The foods that are bitter, sour, Saline, excessively hot, pungent, dry and burning are liked by the Rajasika, and are productive of Pain, grief and disease. [Chapter 17 - Verse 9]

- Atti – Excessive, bitter, sour (Acidic), Salty, heat, spicy, dryness, pungent...
- Food not insipid, taste required.

Love	Attachment
<ul style="list-style-type: none">- Sattvic- Desire	<ul style="list-style-type: none">- Rajasic- Selfish desire- Excessive

Result of Rajasic food



- Good food excessively taken causes these things.
- Hence Rajasic.

Verse 10 : Tamasic food

यातयामं गतरसं
पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं
भोजनं तामसप्रियम् ॥ १७-१० ॥

yātayāmaṃ gatarasaṃ
pūti paryuṣitaṃ ca yat |
ucchiṣṭamapi cāmēdhyam
bhōjanaṃ tāmasapriyam || 17 - 10 ||

That which is stale, tasteless, putrid and rotten, refuse and impure, is the food liked by the Tamasika. [Chapter 17 - Verse 10]

a) Yata Yamam :

- Old, cold, (No warmth)

b) Gatha Rasam :

- Taken by too much of roasting.

c) Poothi :

- Foul smelling

d) Paryushitam :

- Stale, across night

e) Udhishtam :

- Left over in place.

f) Amedhyam :

- Can't offer to God.

- Don't eat on Ekadashi, Shivaratri.
- Meat – animal flesh.
- Liquor, intoxicant, tamasic.
- Vegetables – easily digestible – hence sattwic.
- Avoid onion – garlic – Tamasic... can purify blood as purifier.
- Neem leaf – too bitter... good as medicine, have properties for keeping good health.
- Can't be used excessively, will cause food smell.

Story – Ramana Mahrishi :

- Onion – Garlic = Amruta.
- Pauranic story – Asura, Deva – churn ocean... Mohini (Vishnu) tricks Asura...
- Gives Amruta to Devata and Asura... Chandra, Surya... asura comes in between them.. Vishnu uses Sudarshana Chakra and kills Asura... face is there, body gone...
- Drop of Amruta fell on ground, from that garlic and onion sprouts... therefore has touch of Asura... has Asuric tendency.. Thoughts unhealthy.
- This food is dear to Rajasic.

<ul style="list-style-type: none"> • Likeness to this type of food indicates your tendency.

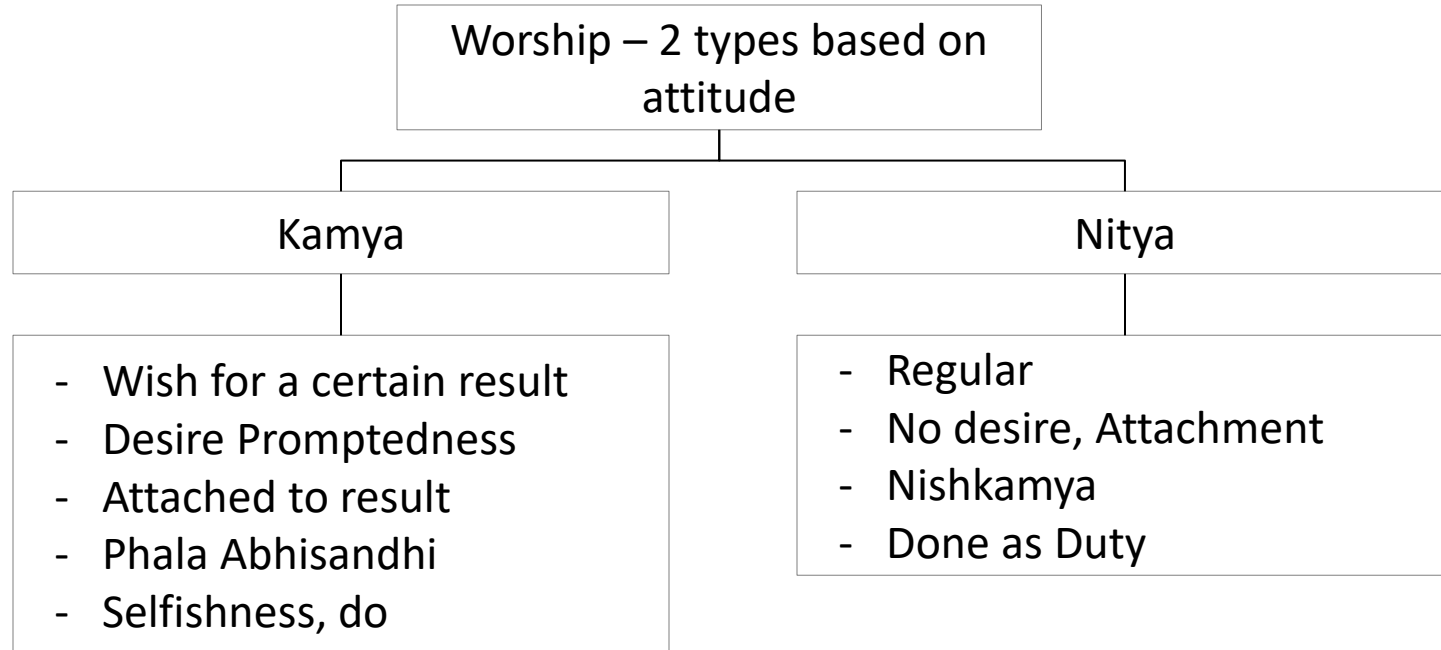
- By extention : Food has tendency to increase Sattvic / Rajasic / Tamasic.
- Yagya = Process of worship – 3 types, 3 ways
Indicates nature of person
- Must perform Sattvic worship.

Verse 11 :

अफलाकाङ्क्षिभिर्यज्ञो
विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः
समाधाय स सात्त्विकः ॥ १७-११ ॥

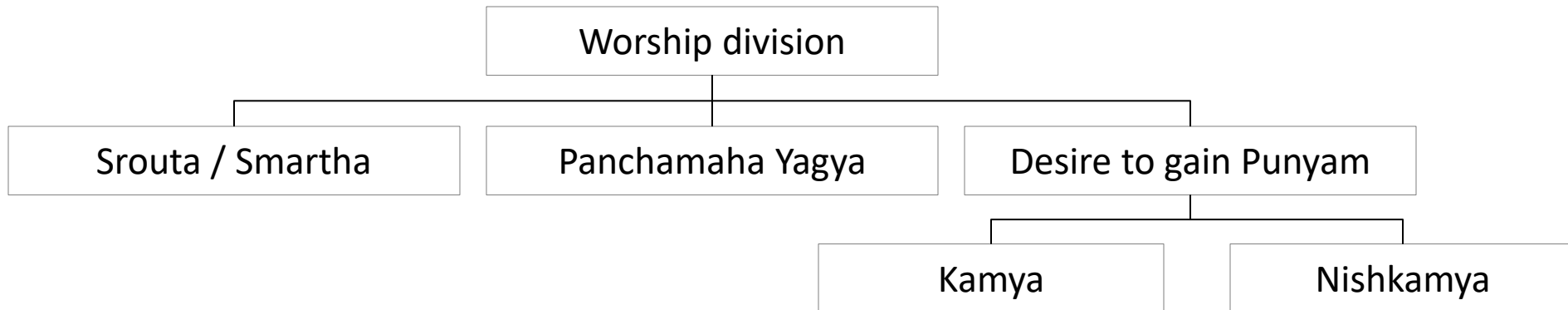
aphalāṅkṣibhiryajñōh
vidhidṛṣṭō ya ijayatē |
yaṣṭavyamēvēti manaḥ
samādhāya sa sāttvikaḥ || 17 -11 ||

That Sacrifice which is offered by men without desire for fruit, and as enjoined by ordinance, with a firm faith that sacrifice is a duty, is Sattvika or pure. [Chapter 17 - Verse 11]



a) Yashtavya Meveti Manaha Samadhane :

- Why worship, I ought to do it.
- **Panchamaha Yagya – 5 categories – 5 forms :**
 - Deva (Deities)
 - Pitrus (Forefathers)
 - Rishi (Through self study)
 - Manushya (People who suffer, guests)
 - Buta (Creatures – Birds – Animals).
- Smartha Karmas – elaborated in Smruti.
- Srouta from Sruti – Darsha Poorna Masa, Jyotishtoma.



- Punyagives future good embodiment Svarga, etc.
- Want here itself, desireful = Kamya, selfish.
- If worship - my duty, has to be done, desireless, gives purification of mind.

- Chittasya Shuddhaye Karma.

Vidhi Drishtaha :

- How it ought to be done.
- Dakshina, feed people, chant mantras, with right intonations.
- Daily study Shastra, ought to do, not like charity.
- Do in the right way.

b) Manaha Samadhaya :

- Not doing mechanically.
- Paying attention, focussed.
- Chant Vishnu Sahasranama.. Mind somewhere... chanting, Japa over, lot over, meru comes.
- Rishi Yagya = Study of Shastra.

Factors :

- I. Without desire, fruit.
- II. Doing in the way it ought to be done.
- III. Attitude : My duty
- IV. Have focus, concentration.

c) Saha Sattvikaha...

- This is Sattwic worship.
- All will happen if you enjoy what you are doing.
- What is Rajasica?
 - a) For fruit
 - b) Doing with a show off... will give a chance for others to appreciate.

Verse 12 :

अभिसन्धाय तु फलं
दम्भार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ
तं यज्ञं विद्धि राजसम् ॥१७-१२॥

abhisandhāya tu phalaṃ
dambhārthamapi caiva yat |
ijyatē bharataśrēṣṭha
taṃ yajñaṃ viddhi rājasam || 17-12 ||

The Sacrifice which is offered, O best of the Bharatas, seeking fruit and for Ostentation, you may know that to be a Rajasika-Yajna. [Chapter 17 - Verse 12]

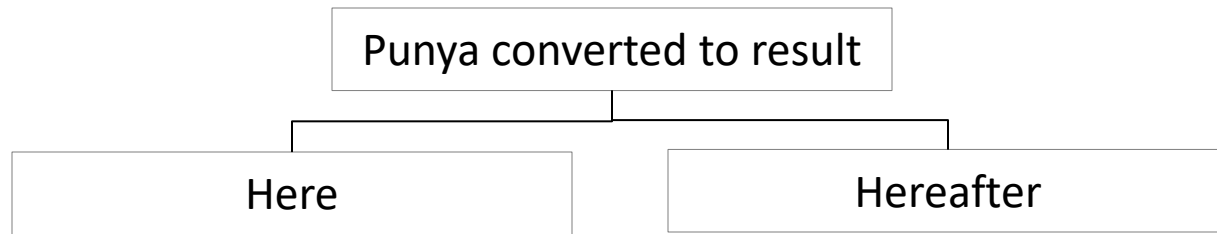
a) Abhi Sandhaya Tu Phalam :

- With intent to gain specific result.
- Worship leads to Punyam.
- How you want to encash Punyam depends on intent.
- Intent changes the way it is encashed.

Punyam (Meritorious fruit of good action)



For purification of mind



- **If you don't have intent to encash, it will be converted to purity of mind.**
- Punya alone becomes purity of mind, not Papa.
- Punyam wasted in material Sukham (Selfish fulfillment).
- Punyam will liberate us.
- Thinking makes the difference.

Rajasic worship :

- Intent is for a future result.

b) Or – Dambhartham :

- Chaiva Yatu... alongwith it ostentatiousness, show off... to get certain appreciation.

Sattvic	Rajasic
- No result expected	- With result + showing off

- Spiritualness lost when done for appreciation.
- Not materially wasted, people will praise you...

c) Ijyate Tam Vidhi Iti Rajasam :

- Know this to be Rajasic.
- Practical guidance given on simple aspects, Chapter 16 – 17 very useful for Sadhakas.

Sattwic Yagya	Rajasic Yagya	Tamasic Yagya
<ul style="list-style-type: none">- Purity of mind- Spiritual result	<ul style="list-style-type: none">- Result is there for action- Encashed Punyam for material result- Lost Moksha- Thought makes the difference	<ul style="list-style-type: none">- No result

- Thought very powerful.

Verse 13 :

विधिहीनमसृष्टान्नं
मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं
तामसं परिचक्षते ॥ १७-१३ ॥

vidhihīnamasṛṣṭānnaṃ
mantrahīnamadakṣiṇam |
śraddhāvirahitaṃ yajñaṃ
tāmasaṃ paricakṣatē || 17 - 13 ||

They declare that sacrifice to be Tamasika, which is contrary to the ordinances, in which no food is distributed, which is devoid of Mantras and gifts, and which is devoid of faith.
[Chapter 17 - Verse 13]

a) Vidhihinam :

- Totally devoid of right way it ought to be done.
- Yagya, done wrong way.
- Worship lacking.
- Any 5 will make Yagya Tamasic.

b) Asrishta Annam :

- Yagya where food not offered for feeding.
- Jyotishtoma.

c) Mantra Hinam :

- Finish fast... asking... how long chanting...

d) Adakshinam :

- Long Yagya done, priestly fees not given, offer as gratitude.

e) Sraddha Virahitam :

- No faith in its efficacy.
- Viz absolute lack of faith.
- This is Tamasic Yagya.
- Only for names sake, wants to show off.
- Godly person, inclined religiously.

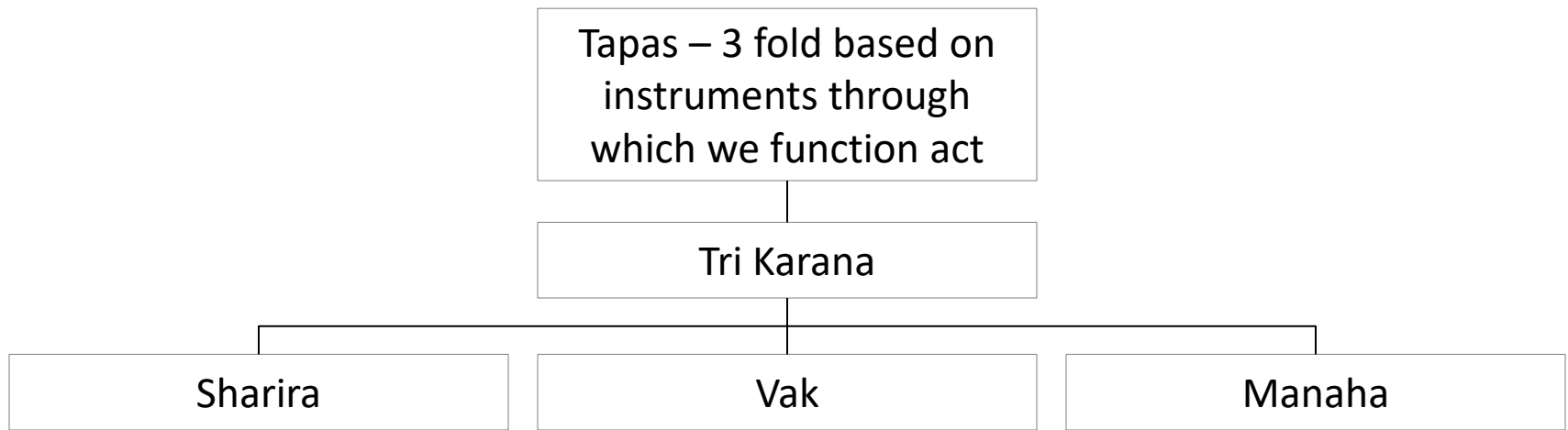
Rajasic	Tamasic
There is fruit	No fruit

f) Tamasam Parichakshate :

- This is Tamasic Yagya.

Tapaha :

- Austerity

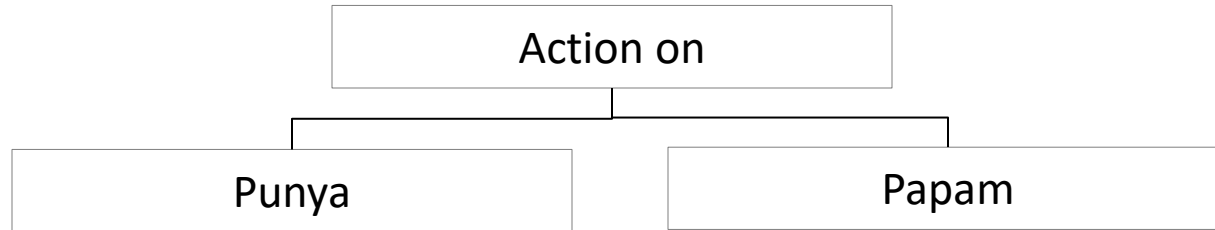


- With Jnana Indriyas we receive stimuli.
- To function in world outside, use body, speech, mind (think austerity based on body, speech, mind).
- Excellent verses.
- Then Lord will say what is Sattwic, Rajasic, Tamasic.
- Tamasa Kalmasham Hanti...
- By Tapas, Papam already there, goes away.
- Tapas removes Papas.

By Yagya	By Tapas
Bring Punya	Take away Papas

Tapa :

- To burn
- To heat... Papa taken off, burn Papam.
- We want Punya to purify the mind.
- When Papa goes away, mind purified.



- Very simple but makes a lot of difference in our life.

Lecture 06

- After Ahara, Yagnya.
- Don't postpone your happiness.

Essential principles :

I) Sattwa Yajna :

- **When something is done for a sheer Joy of doing it that becomes Sattwa.**
- The very noble action gives you fulfillment.
- Not postponing your happiness for the future.
- Sattvam Aho Rajas Tamaha.
- Fulfilled now, not wish for something in the future.
- You do rightly, perfectly, enjoy action, feel fulfilled while acting in Yagnya = Satvika Yagnya, worship.
- I love to worship.
- Know why – I am enjoying, part of me, no reason, action is reason.

II) Rajasic Yajna – worship :

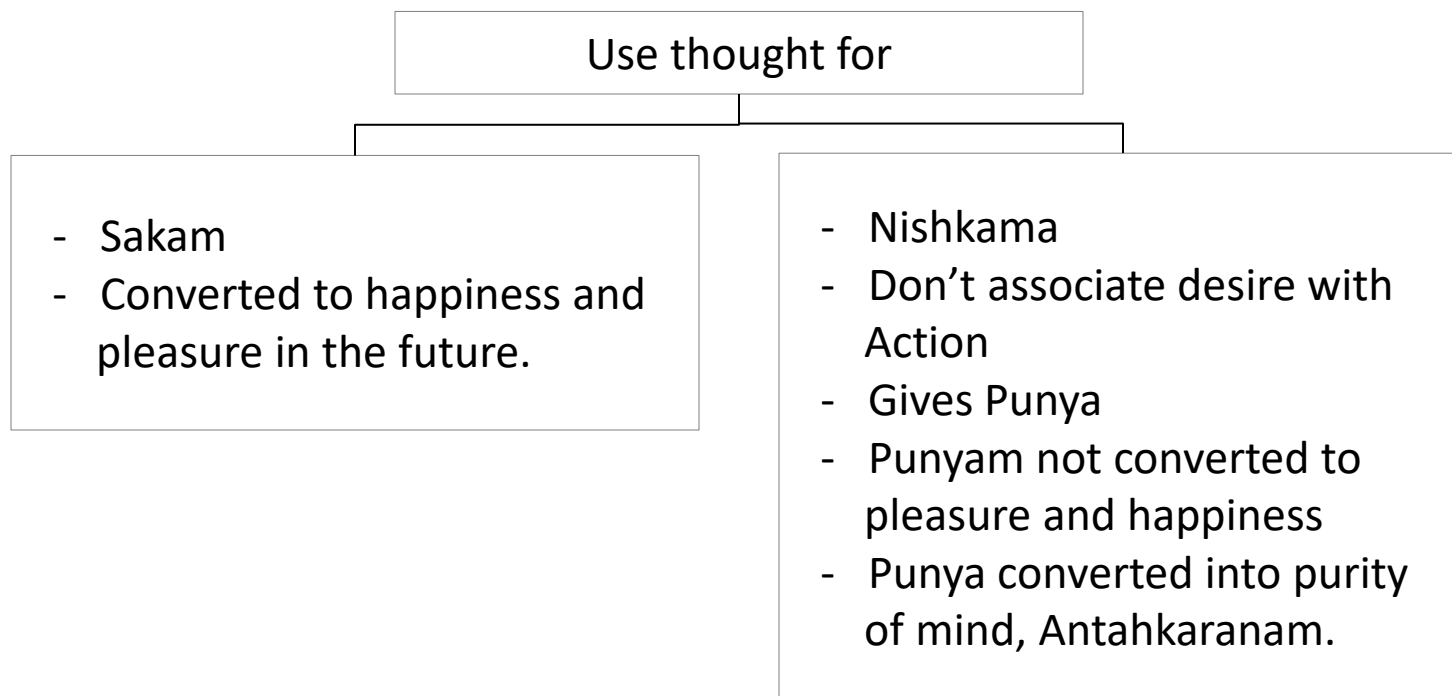
- When you have reason to do it.

Abhisandhaya Tu Phalam :

- Reason = Either for ones own self promotion, Dambah Artham, Ostentatiousness.
- Something for here or future.

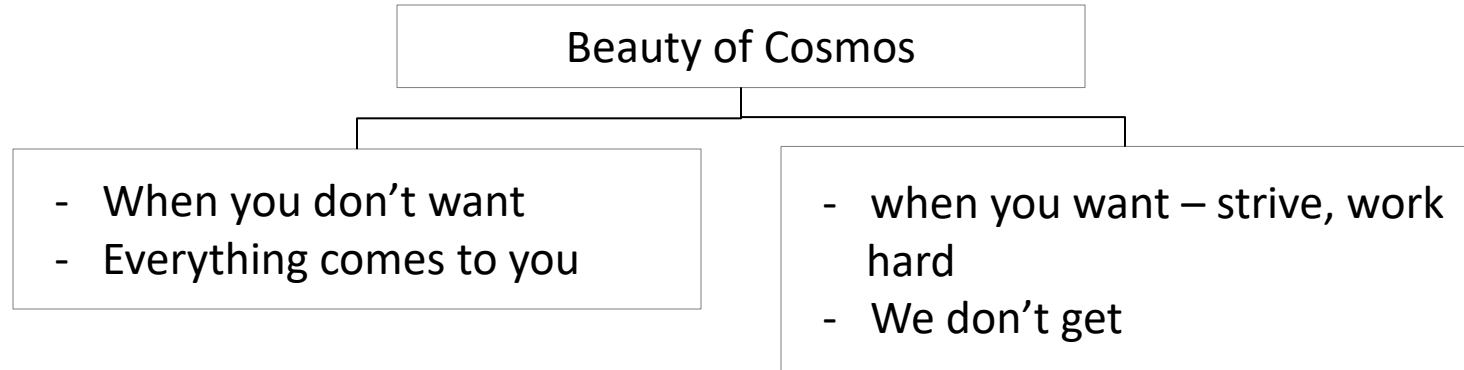
Rajas	Sattwa
<ul style="list-style-type: none"> - Want something - Be happy later - Sakama get result 	<ul style="list-style-type: none"> - Fulfilled by action - Nishkama

- If you want result, will get result, as per power of your thought.



- Sattva Samshuddhi – has greatest benefit.
- Fully benefited because Punya converted into Chitta Shuddhi.
- Purity brings inner evolution, spiritual life, Vedanta Jnanam gives Moksha.

- You didn't want anything, got everything.
- Sakama Karma.
- Rajas : Want something, get something finite.



- Our own small thinking limits what is possible.

III) Tamas – Yajna :

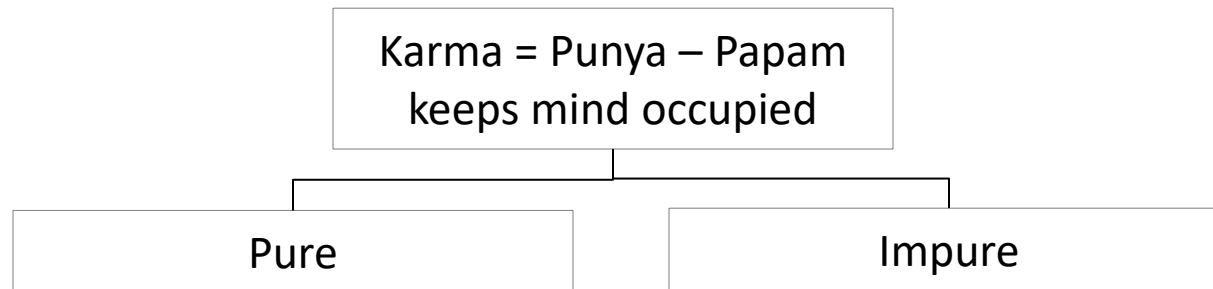
- Action done for name sake.
- Has no actual fulfillment, have no faith.

Verse 13 :

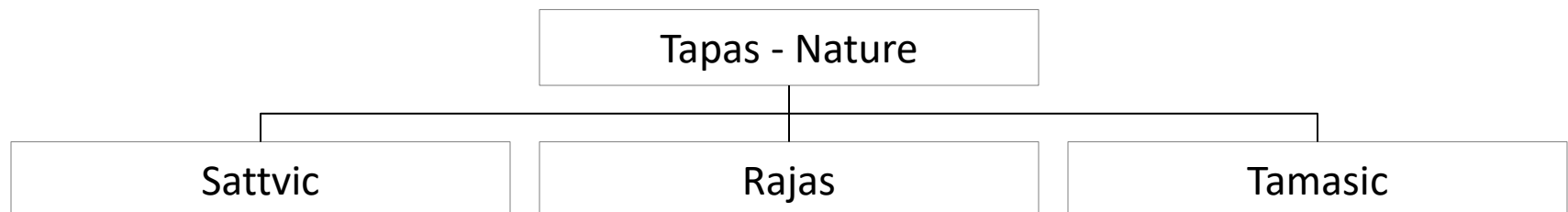
- One does not follow proper procedure, no sharing, no mantras, no sacrificial fee.
- For others to say you are a noble person.
- Tapas is for destruction of Papam and Purification of mind.
- Yajna is for creation of punyam, by disassociation with desire.
- Removal of sin (Papam – result of action, demerit).

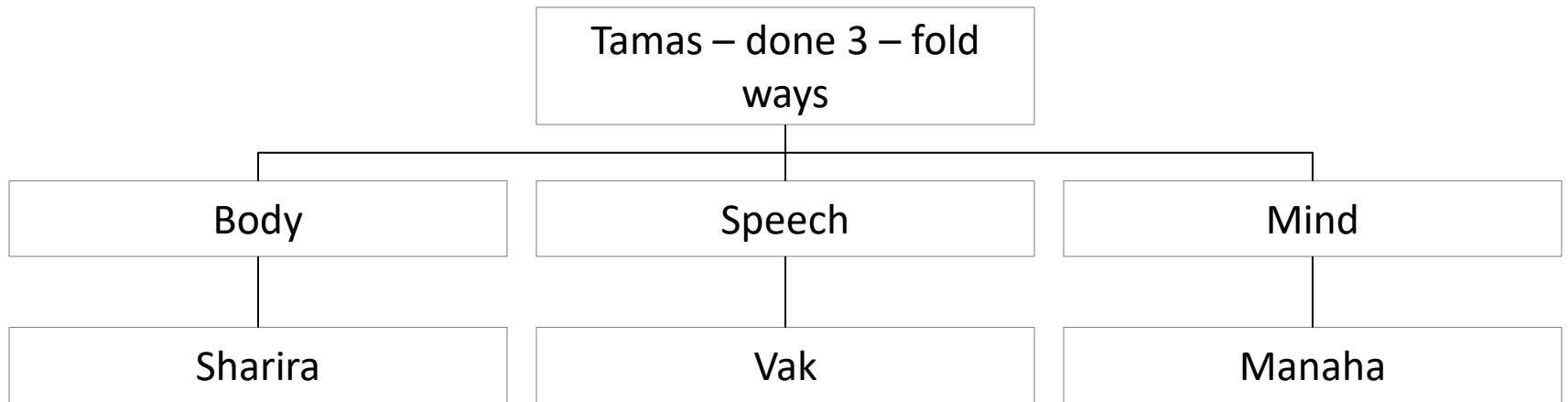
Gurudev :

- **Self insulting action = SIN**
- **Self congratulatory action = Punyam.**
- **Papam – Punyam = Result of actions, subtle in nature, give subtle result, not physical.**
- Subtle result appears in our own mind.
- Punya – Papa not kept somewhere in the cloud... it is in our own Antahkaranam, Sukshma Shariram.
- When we leave, don't carry material body, wealth
- Only punya – papa travel with us.



- Effects visible daily.





Verse 14 : (Shariram – Tapas)

देवद्विजगुरुप्राज्ञ
पूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च
शारीरं तप उच्यते ॥ १७-१४ ॥

dēvadvijaguruprājña
pūjanaṃ śaucamārjavam |
brahmacaryamahimṣā ca
śārīraṃ tapa ucyatē || 17 - 14 ||

Worship of the gods, the twice-born, the teachers and the wise; purity, Straightforwardness, celibacy and non-injury-these are called the ‘austerity of the body’. [Chapter 17 - Verse 14]

a) Deva, Guru, Dvija – Pujanam, worship :

- Shariram = Predominantly done through body.
- Physically express your respect = Puja.

Offer worship of Puja

Deva

- Deities in temple, or in house Shiva, Shaligrama, Devi, Pujas
- Collect flowers, make Mala, Neivedyam

Dvija

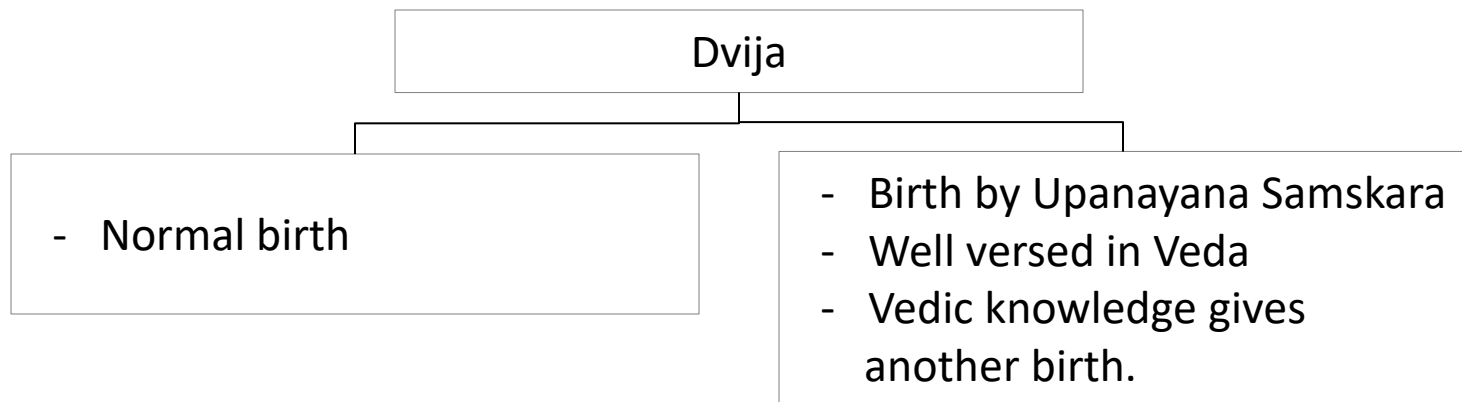
- Twice born
- Birth by Vedic knowledge

Guru

- Teacher of material science
- Starts with mother, father, Acharya

Prajna

- Wise people



- Physically show, express gratitude.
- Prostrate parents, elders, physical worship = Pujanam.
- Pragnya = Wise, learned, knowledgeable, not Guru.
- One who has knowledge is wise, not one whose hair turned white.
- Wise – spiritual, carpenter, painter, lawyer, respect offered to all.

b) Shaucham :

- Shaucham = Shariram cleanliness = Tapah.
- Physical cleanliness, nail, hair, washed clothes, take millet with butter milk after bath.

c) Arjavam :

- Straight forwardness.
- Action in straight line.
- Aligned to Shastriya commandments.
- What is right, you do.

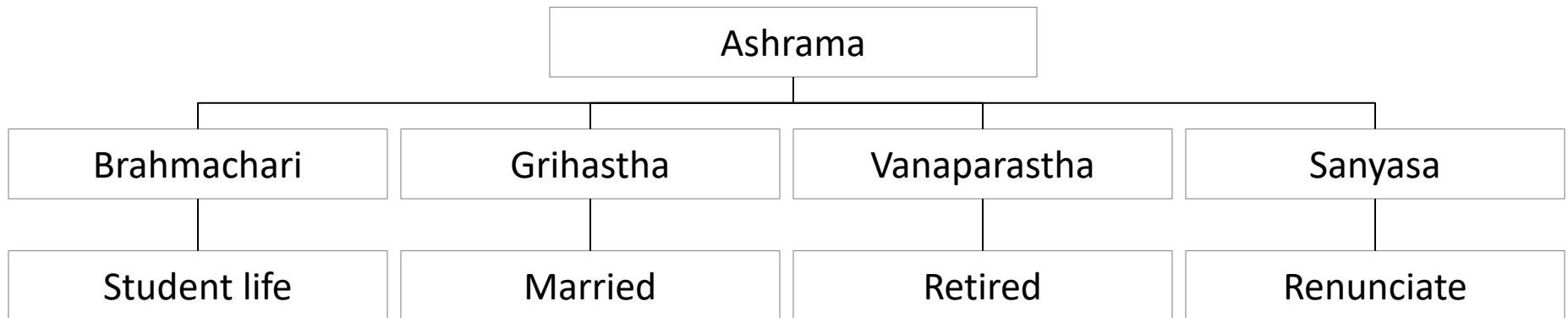
- Duty aligned with Svadharma, Shastric injunctions.

d) Bava Samashuddhi :

- Mental, straight forwardness... later.
 - I. Pujanam
 - II. Shaucham
 - III. Arjavam
 - IV. Brahma Charyam
 - V. Ahimsa

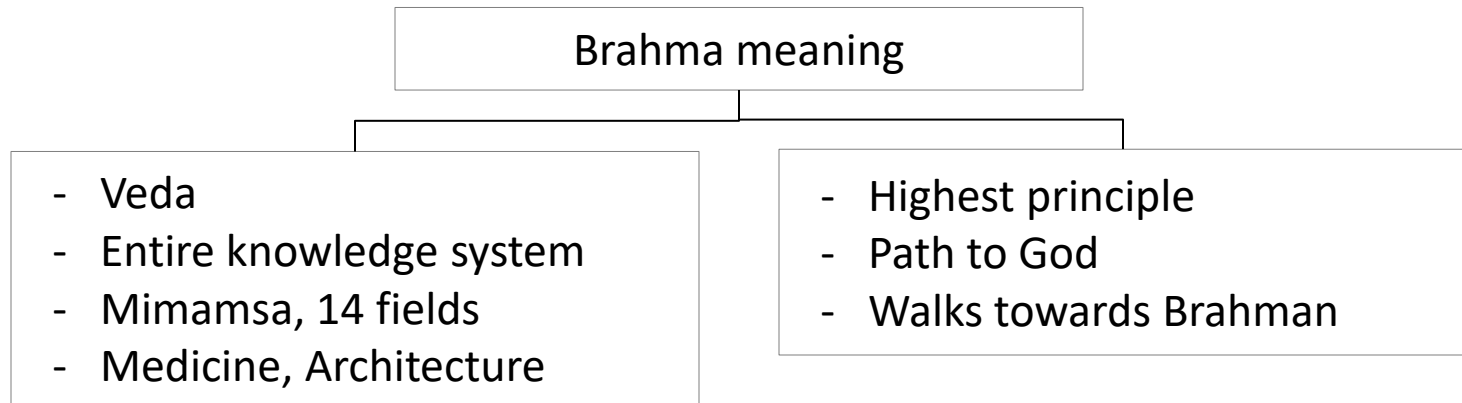
e) Brahmacharyam :

- Celibacy = Sharira Tapas.
- It varies according to Adhikari.



- In Brahmacharya, student life, Vedic learning, knowledge.
- Celibecy in Brahmacharya, Vanaprastha, Sanyasa.

- Grihastha – rightful union, not unrighteous mind wavering here and there.
- Right time, etc = Brahmacharya.
- Celibacy = Amaithunam.
- Brahmani Charati...

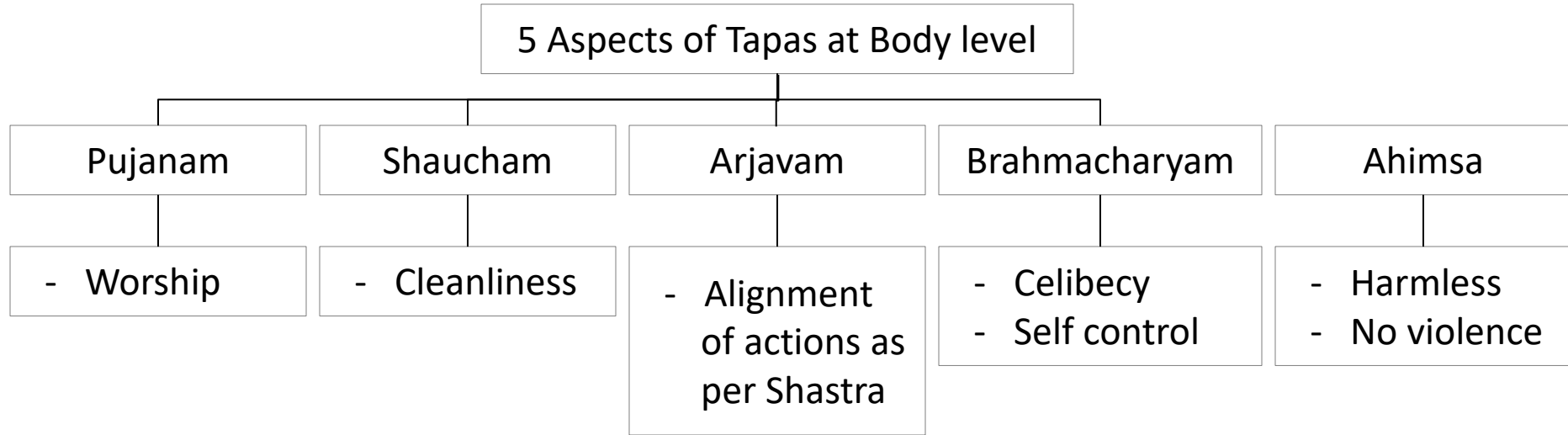


- Bramacharya = Self control.
- Watch Tv too long, listens to radio nonstop, over eat, not Brahmachari, not walking to God.
- Avoiding all indulgences = Brahmacharyam.
- All this at physical level, moderation, regulation.

f) Ahimsa :

- Not harming others
- Not causing physical pain
- Reduce meat.

g) Shariram Tapah Uchyate :



- Predominantly physical, expression at physical level.
- Without minds involvement, nothing can be practiced.
- Wang Mayam Tapaha, speech level.
- Mayam = Prachuryam.

Verse 15 :

अनुद्वेगकरं वाक्यं
सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव
वाङ्मयं तप उच्यते ॥ १७-१५ ॥

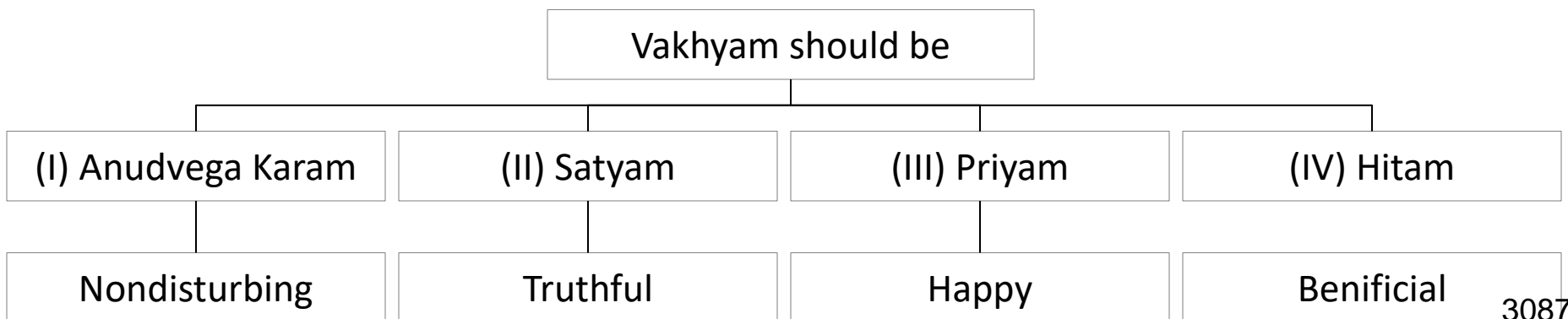
anudvēgakaram vākyaṃ
satyaṃ priyahitaṃ ca yat |
svādhyāyābhyasanaṃ caiva
vāṇmayam tapa ucyatē || 17 - 15 ||

Speech which causes no excitement and is truthful, pleasant and beneficial, and the practice of the study of the Vedas - These constitute the austerity of speech. [Chapter 17 - Verse 15]

- Very interesting Tapas.
- Wang Tapas... if you practice this one Tapas, your talking will become less.

a) Yad Vakyam :

- How speech you utter should be?
- Practice 4 conditions.



Udvega :

- Causes disturbance in somebody's mind.

b) Anudvega :

- Statement should not pierce fellows heart, shouldn't cause pain.
- Think and talk.

c) Satyam :

- Sentence should be truthful, factual, Pramana Moolam.
- Abaditartham – uncontested, not challenged later by new knowledge.
- Abaditam – does not become falsified.

d) Priyam :

- Other person should be happy while listening to you.
- Feeling of wellness of other person.
- Talk should be sweet, pleasant.
- Not cause problem, truthful, pleasant.

e) Hitam :

- Should benefit other person.
- Don't talk loosely... talk carefully.
- Satyam Vada, Priyam Vada, Hitam Vada, Mitham Vada (Moderately said).

f) Svadhyaya Abyasanam :

- 2nd Tapas.
- Daily study of Shastra.
- Adyaya = Chapter
- Svadyaya = My chapter of Veda which one chants, recalls, masters.
- Rare now, Chapter 15 read everyday, Stotram chanting = Wang Maya Tapas.
- 4 things in one and Svadhyaya = Wang Maya Tamas.

Verse 16 :

मनः प्रसादः सौम्यत्वं
मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्
तपो मानसमुच्यते ॥ १७-१६ ॥

manah prasādaḥ saumyatvaṃ
maunamātmavinigrahaḥ |
bhāvasaṃśuddhirityētat
tapō mānasamucyatē || 17 - 16 ||

Serenity of mind, good-heartedness, silence, self control, purity of nature - These together are called the mental austerity. [Chapter 17 - Verse 16]

Tapas in level of Mind :

a) 5 points :

- Manaha Prasada, Soumyatva Mounam, Atma vinigrihaha, Bava Samshuddhi.

b) Manah Prasadha :

- Purity of mind.
- Svachhata.

How to keep mind pure?

- Avoid Rajas and Tamas to keep mind pure.

- **Rajas expresses by the pleasure seeking tendency, Vishaya Bhoga, enjoy.**

- Tamas expresses as sorrow.
- Sorrow comes when you are deluded.
- **Shokah – Moha go together.**
- Keep Rajas, Tamas out, then mind pure.
- Vishaya Chintana, Sadness – Tamas – avoid.
- **When Sadness comes, get out of it fast.**
- **Bounce like a Rubber ball, don't, fall like an iron ball.**
- Dirty, sweaty – take bath.
- **Find your techniques to come out of Rajas and Tamas.**
- Chant, Japa, Bring noble thought, clean – Wash away your mind = Manah Prasada.

c) Soumyatvam :

- Inner cheer, inner pleasantness, inwardly have sense of love, compassion, joy.

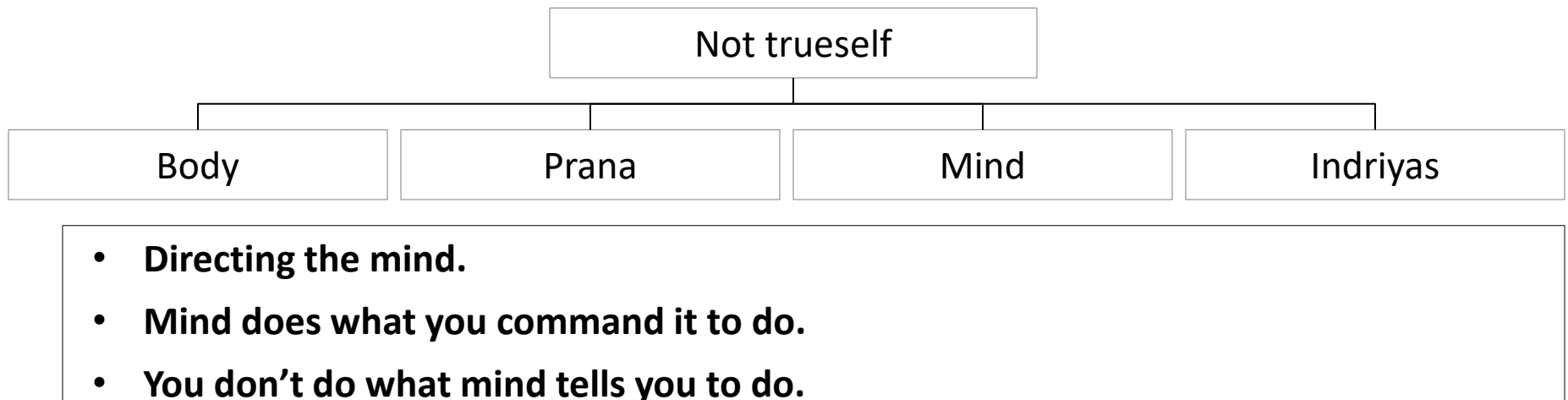
d) Mounam :

- Manasam Tapah... Muni Bavana Mounam.
- **State of reflectiveness is Mounam.**
- Reflective life, not mechanical life, think carefully and doing.
- **Understanding nature of life, impermanence of one own existence.**
- How long I will live like an animal?

- When can I start living life of Shastras... and evolve myself, spiritually, unfold...
- Why born, what am I doing?
- This is Muni Bhava, reflective questions.
- Viveka, Discrimination = Mounam.

e) Atma Vinigrahaha :

- Controlling the self – mind.



Arjuna :

- Guided by Krishna.

I) Manah Pasadaha :

- Purity of mind.

II) Soumyatvam :

- Inner cheer and pleasantness will be there if love is there for everybody.

- Sarva Loka – Hitashi, gives inner cheer.
- Interested in welfare of all.

Selfishness	Soumyatvam
<ul style="list-style-type: none"> - No inner cheer - Cheer goes fast 	<ul style="list-style-type: none"> - All should be fine

III) Mounam :

- Reflective life.

IV) Atma Vinigraha :

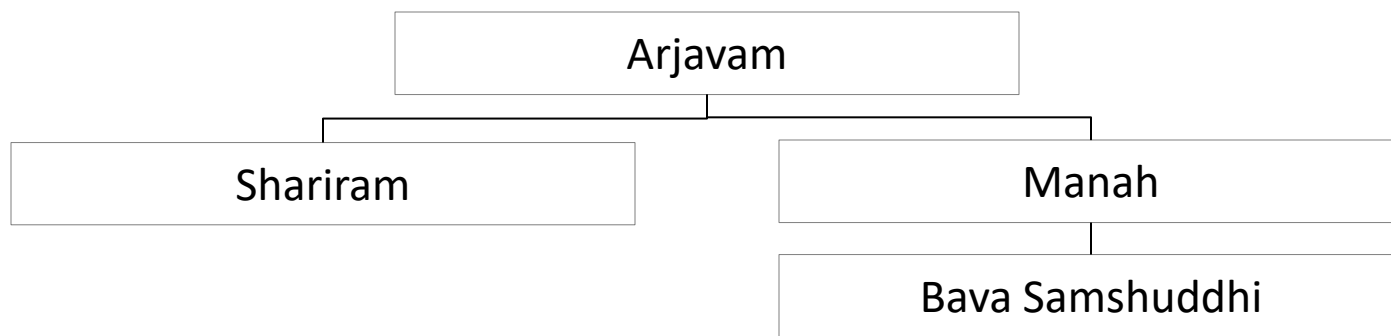
- Directing the mind.
- Mind listens to you.

f) Bava Samshuddhihi :

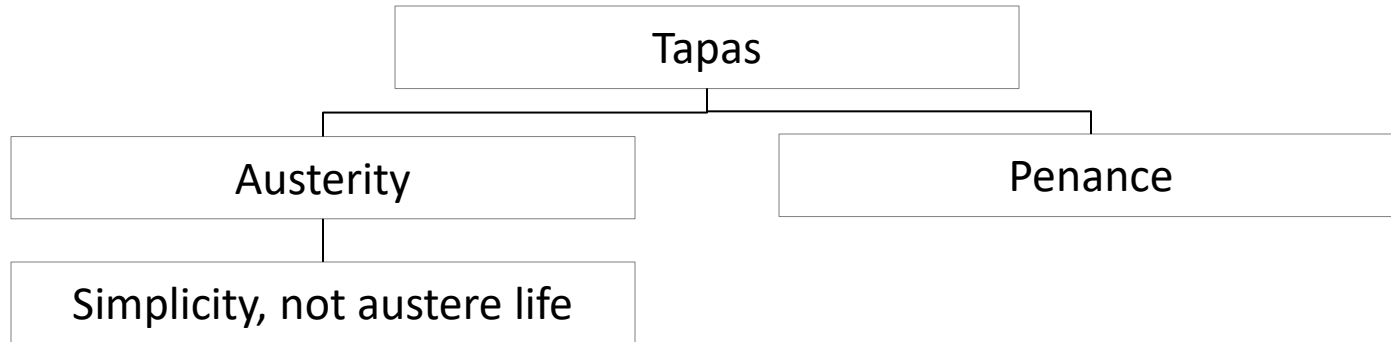
- Purity of intention.

Sam-shuddhi :

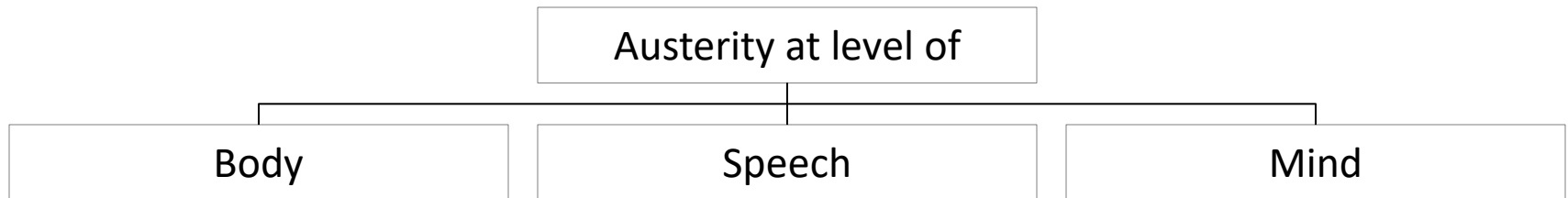
- No wrong intention ever comes, not putting an end.
- 1st : Shuddhi 2nd : Sam-Shuddhi.
- Purity of mind becomes habit.
- No cheating intention, no something in mind and telling outside something.
- No hidden intention – straight forward.



- This is Manasam Tapaha.



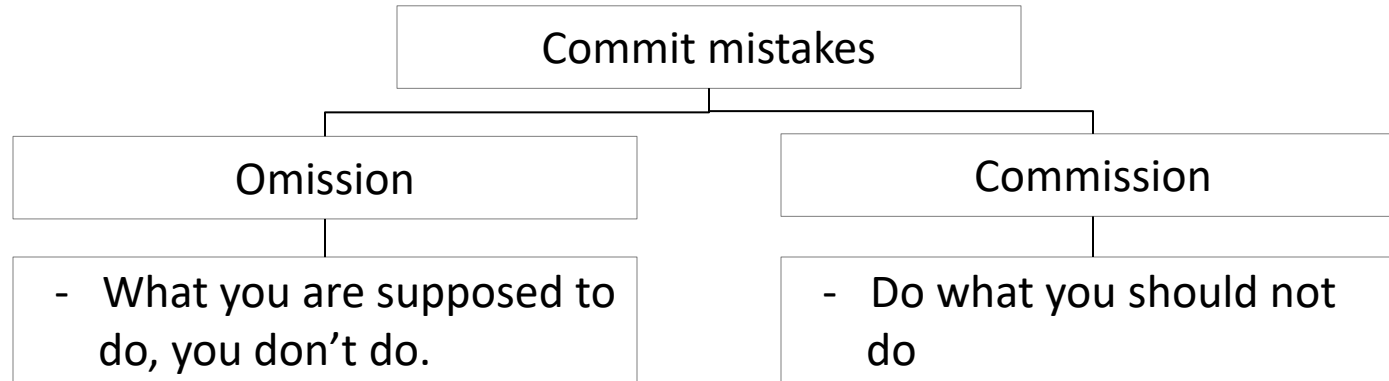
- If this condition of mind is there, it is called Tapas.



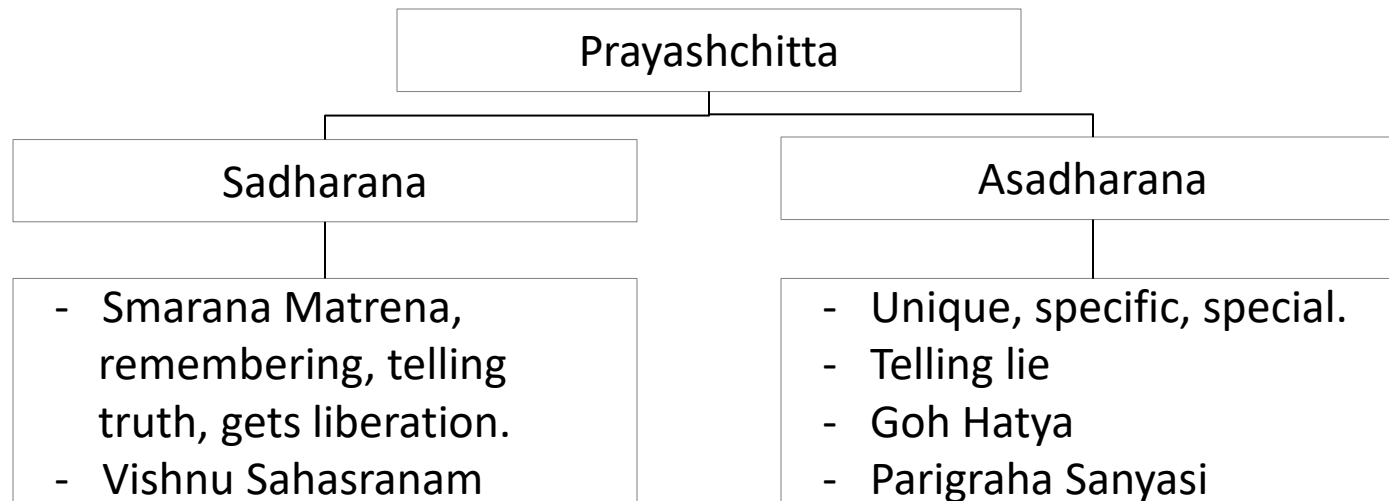
- Removes all inner negativities
- Removes Papam, cleans you
- Cleaning – Tapas at 3 levels.
- Comes back to Sattwa, Rajas, Tamas.
- All these are practical.

Lecture 7

- Tapas at level of 3 instruments through which we take up all actions.
- Penance = Atonement – Prayashchittam.
- Tapaha done as Prayashchitta.
- When you commit sin of omission or commission.



- Shastra enjoined Prayashchittas.. Smrutis deal with it, called Tapas, Vratas, Penances.
- Done in many Janmas.



- Sanyasa mantra chanted... with 3 days Upavasa in Parigraha.
- Kruchra, Chandrayana.. In Mundak Upanishad... Sadharana... meant for destruction of Papam.
- Here not Asadharana or Sadharana.
- Here activities through body, mind, speech should be kept purified.
- Removes Papam and prevents Papam.
- Follow perfectly, to lead good life.

5 Tapas at 3 levels :

I) Body Tapaha :

- Pujanam – Worship of Deva, Guru, Prajnya (Wise person).
- Shaucham – Cleanliness.
- Arjavam – Aligning actions as per injunctions
- Brahmacharyam – Celibacy, self control, moderation walking path to God.
- Ahimsa – nonviolence.
- Guru – Large.

II) Vak Tapas :

- 4 components of speech
- Svadhyaya.
- Anudvega karam – doesn't create irritation, disturbance.

- Factual – Satyam
- Pleasant – Priyam
- Beneficial – Hitam
- Challenging to practice.
- Svadhyaya – daily recitation – not self study... here wang Mayam – chanting, Stotram, Gita, Suktams – Purusha, Narayana.

III) Manasa Tapas :

- Purity of mind, pleasantness of your mind.
- Reflective nature of your life.
- Control of senses and mind.
- Nobility of intentions.

Monthly Sadhana :

- Tapas should be our Sadhana.
- Noble, gentle will be our life.
- 3 types of Tapas w.r.t. instrument of action.
- Now Sattwic / Rajasic / Tamasic Tapas.

Verse 17 : Sattvikam Tapas

श्रद्धया परया तप्तं
तपस्तत्त्रिविधं नरैः ।
अफलाकाङ्क्षिभिर्युक्तैः
सात्त्विकं परिचक्षते ॥ १७-१७ ॥

śraddhayā parayā taptam
tapastat trividham naraiḥ |
aphalākāṅkṣibhiryuktaiḥ
sāttvikam paricakṣatē || 17 - 17 ||

This threefold austerity practised by steadfast men with the utmost faith, desiring no fruit, they call Sattvika. [Chapter 17 - Verse 17]

General Principle :

Sattvika	Rajasic	Tamasic
<ul style="list-style-type: none">- Selfless- Not wanting anything	<ul style="list-style-type: none">- Selfish	<ul style="list-style-type: none">- Meaningless, foolish

Tapas

Sharira

Wang Maya

Manaha

a) Sraddhaya Paraya :

- Through supreme care, attention, faith, value.

b) Trividam Tapaya Taptam :

- When austerity is practiced in 3 ways.

c) Aphala Kankshibihi :

- Selfless, without any Kanksha – wish for the fruit.
- Doing this, I will not get something from this world.
- **I do it because that is how I should be.**

d) Yuktaihi :

- Samahitaihi – focus.
- Sraddhaya : - Take it with great value for these practices.
- With value and focus will put it into action, attentiveness.
- **Alert, Vigilant, life itself is Sadhana.**
- **Sadhana** : - You live life this way.. that itself is spiritual Sadhana.

e) Sattvikam Parichakshate :

- This has been beautifully determined by those who know Shastra.

f) Those who practice the Shastra, guided by Shastra, know Rahasya of Shastra called sishta, they have determined this to be Sattvika Tapaha.

- Tapas practiced with great sense of value, without wanting any fruit out of it, they practice with focus.
- Then it becomes Sattvika Tapas

Rajasica :

- Selfish

Verse 18 : Rajasic - Tapas

सत्कारमानपूजार्थं
तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं
राजसं चलमध्रुवम् ॥ १७-१८ ॥

satkāramānapūjārthaṃ
tapō dambhēna caiva yat |
kriyatē tadiha prōktaṃ
rājasaṃ calamadhruvam || 17 - 18 ||

The austerity which is Practised with the Object of gaining good reception, honour and worship and with hypocrisy is here said to be Rajasika, unstable and transitory. [Chapter 17 - Verse 18]

a) Yat Tapaha :

- That Tapas what you take up.

b) Satkara, Mahah, Puja Artha :

- Austerity, for the purpose, with certain inner expectation.
- Seeing you doing, expecting respect from others.
- Manah – I am Tapasvi, put big Rudraksha Mala, to show off.
- Long Jada, beard not required.
- Give up what is rejected by the wise.
- Here done for Satkara (Respect), Manah – honour, (someone gives Poorna Kumbah, Puja (put Garland, Chandan, wash feet).
- If mind does autsterity for this purpose, then it is Rajasika.

- It may not be for gaining fruits here but for greater future embodiments in future.

c) Dambhena Kriyate :

- For show off, ones greatness.
- That is called here Rajasam Tapas.
- Considered by foolish people here.
- It has relevance only in external physical realm.
- It has no actual spiritual benefit.
- It may give some fruits here because others think you are Tapasvi.
- Actually, no transformation happens by this Tapas.
- Why?

d) Its result is – Chalam, Adruvam :

- Tapas Chalam = Shaky, because you are doing for Satkara, Manah, Puja.
- If no one around, you will not do any Tapas!

f) Therefore, because it is Chalam, Adruvam :

- Uncertain.
- It will not result in removing the sins.
- You are adding more sins to your repository.

Tamasic Tapah :

- Very foolish.

Verse 19 : Tamasic Tapas

मूढग्राहेणात्मनो यत्
पीडया क्रियते तपः ।
परस्योत्सादनार्थं वा
तत्तामसमुदाहृतम् ॥ १७-१९ ॥

mūḍhagrāhēṇa"tmanō yat
pīḍayā kriyatē tapaḥ ।
parasyōtsādanārthaṃ vā
tattāmasamudāhṛtam || 17 - 19 ||

That austerity which is Practised with self-torture, out of some foolish notion for the purpose of destroying another is declared to be Tamasika. [Chapter 17 - Verse 19]

a) Tad Tamasam Udahrutam :

- This is described as Tamasic Tapas.

b) Moodah Grahena :

- Moodatha = Foolishness
- Delusion.
- Holding on to some delusion.
- You have delusory idea that this is going to give me something beneficial.
- Not evidenced, validated by any Pramana, wisdom.

• **Based on wrong notion, you take some kind of action as Tapas.**

- You think that Tapas is going to give that result.

• In delusion, you formulate own Tapas and own kind of result, this is called delusion.

- Action in delusion, result postulated is delusional, called Moodah graha.
- In Tapas, there is some difficulty in practicing.

c) Atmanaha Pedayah Kriyate :

- Atma = Your body, mind, senses.
- Giving pain to yourself.

Gita :

कर्षयन्तः शरीरस्थं
भूतग्राममचेतसः ।
मां चैवान्तःशरीरस्थं
तान्विद्ध्यासुरनिश्चयान् ॥१७-६॥

karṣayantaḥ śarīrasthaṁ
bhūtagrāmamacētaṣaḥ |
māṁ caivāntaḥśarīrasthaṁ
tān viddhyāsuraniścayān || 17 - 6 ||

Senselessly torturing all the elements in the body and me also, who dwells within the body you may know these to be of demoniacal resolves. [Chapter 17 - Verse 6]

- Trouble me in the body.
- Excessive pain not warranted or prescribed by Shastra, you take up.

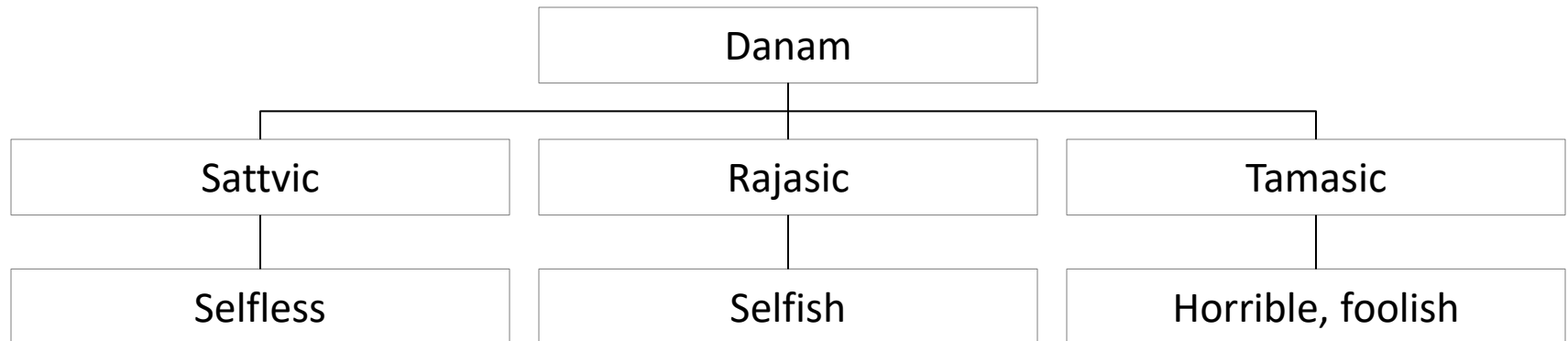
d) Parasya Utsadanartham :

- In order to cause problem to others.

- First delusional, torturous to oneself, for torturing others.
- Abhichara, black magic, you practice not eating.

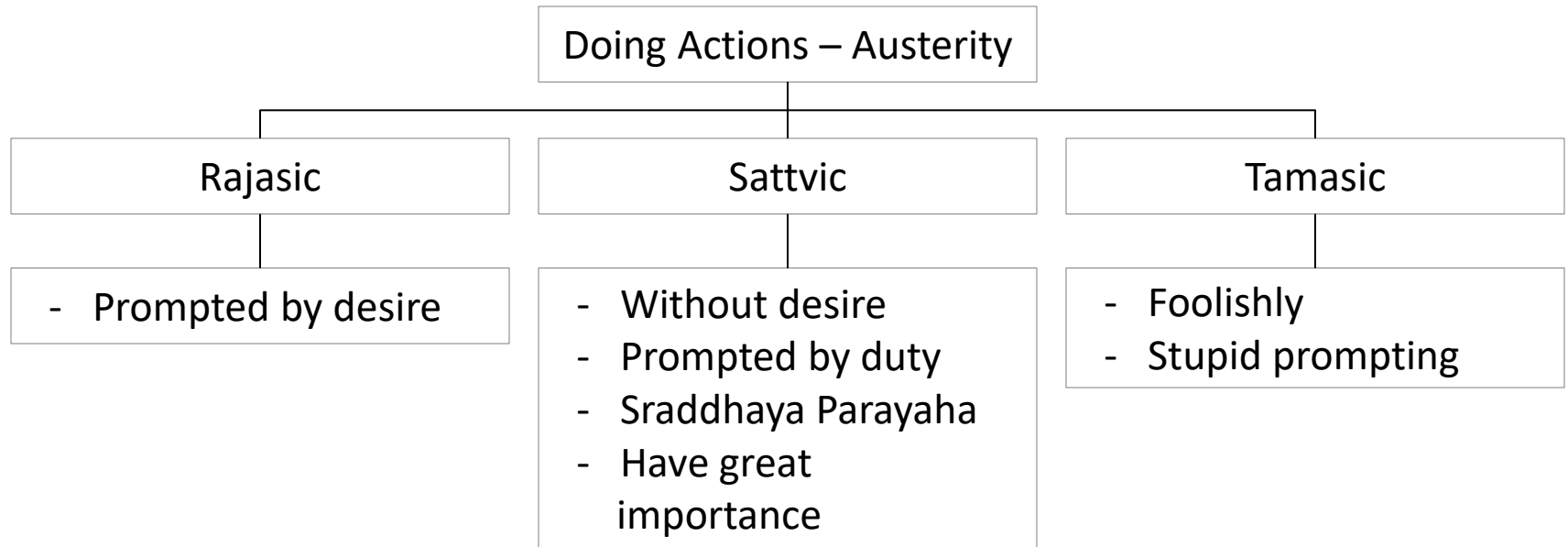
Story :

- Gurudev went to Uttarkashi.
- One will stand in one leg in winter, in rain cold, morning to night, mounam.
- Zamindar kicked out of his home, leaving his home.
- Next life, he will be the boss, other person tenant, will kick him out.
- No one told him to do this Tapas, delusional, devoided yourself, Tapas and result.
- This is Tamasic Tapas.
- Sattva / Rajas / Tamas – Tapas, Ahara, Yajna over.
- Next Danam.



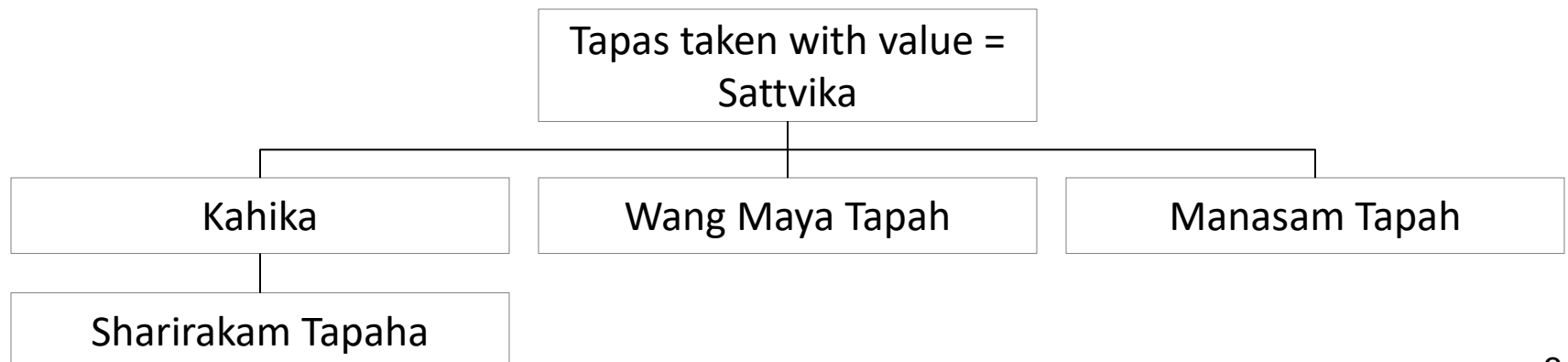
Lecture 8

- Ahara, Yagya Tapaha – Sattva / Rajas / Tamas.



Penance / Tapas :

- For attention of one's Papas, ending of sins.



- Without any fruit in mind will get this or that, doing with love as duty.
- Effortless Tapas.

Rajasika Tapaha :

- Satkara, Manah, Puja.
- To gain respect, honour, worship from others.
- Performed with show off of ones religiosity, great seeker.
- Full of effort.

Tamasika Tapas :

- Foolish, holds to foolish.
- Ideha peedaya, tortures oneself.
- Parasya utsadarartham, to torture others.
- To trouble others, foolishly, this is the intent.
- Ahara, Yajna, Tapah, over.
- Now Dana – Sattva / Rajas / Tamas.

Verse 20 : Sattvika Danam

दातव्यमिति यद्दानं
दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च
तद्दानं सात्त्विकं स्मृतम् ॥ १७-२० ॥

dātavyamiti yaddānaṃ
dīyatē'nupakāriṇē |
dēśē kālē ca pātrē ca
taddānaṃ sātत्वikaṃ smṛtam ||17 - 20 ||

That gift which is given knowing it to be a duty, in a fit time and place, to a worthy person, from whom we expect nothing in return, is held to be Sattvika. [Chapter 17 - Verse 20]

a) Datavyam :

- It ought to be given.
- Bhagavan has blessed me, I have to share with others.
- Capacity to give not only with rich, but also with others.
- Wealth of noble = well of entire town.
- Readily available for so many.
- I have received so much from the society, I ought to give.
- I love giving.

Arjuna asks Krishna :

- Karna is great giver – why?

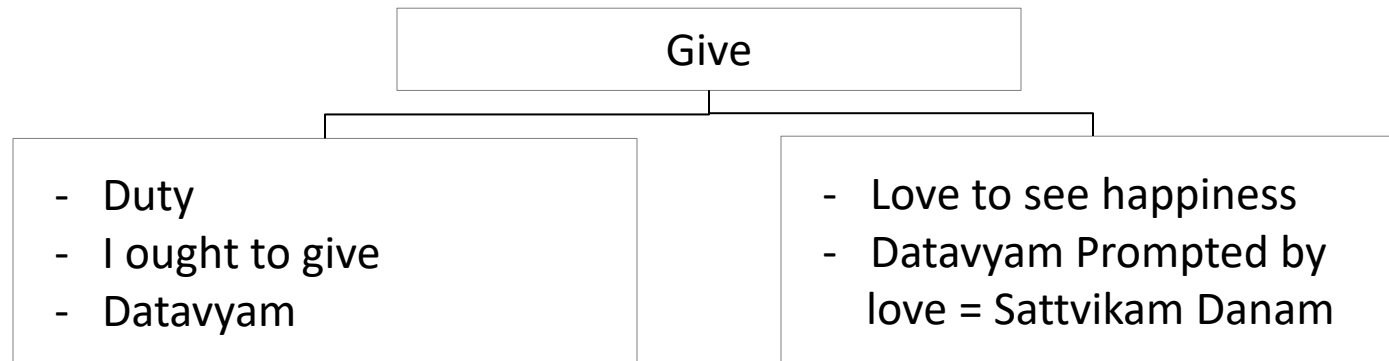
- Yudhishtira my brother also gives.
- As Bramanas they go to both.

Yudhishtira :

- We need sandal wood for Yajna.
- Wet Sandalwood brought by assistants for fire sacrifice.

Karna :

- Goes inside, took axe broke door, windows...
- This is the difference.
- Yudhishtira gives because he feels it is Dharma, duty to give.
- Karna – give because he loves to give.



b) Dhiyate Anupa Karine :

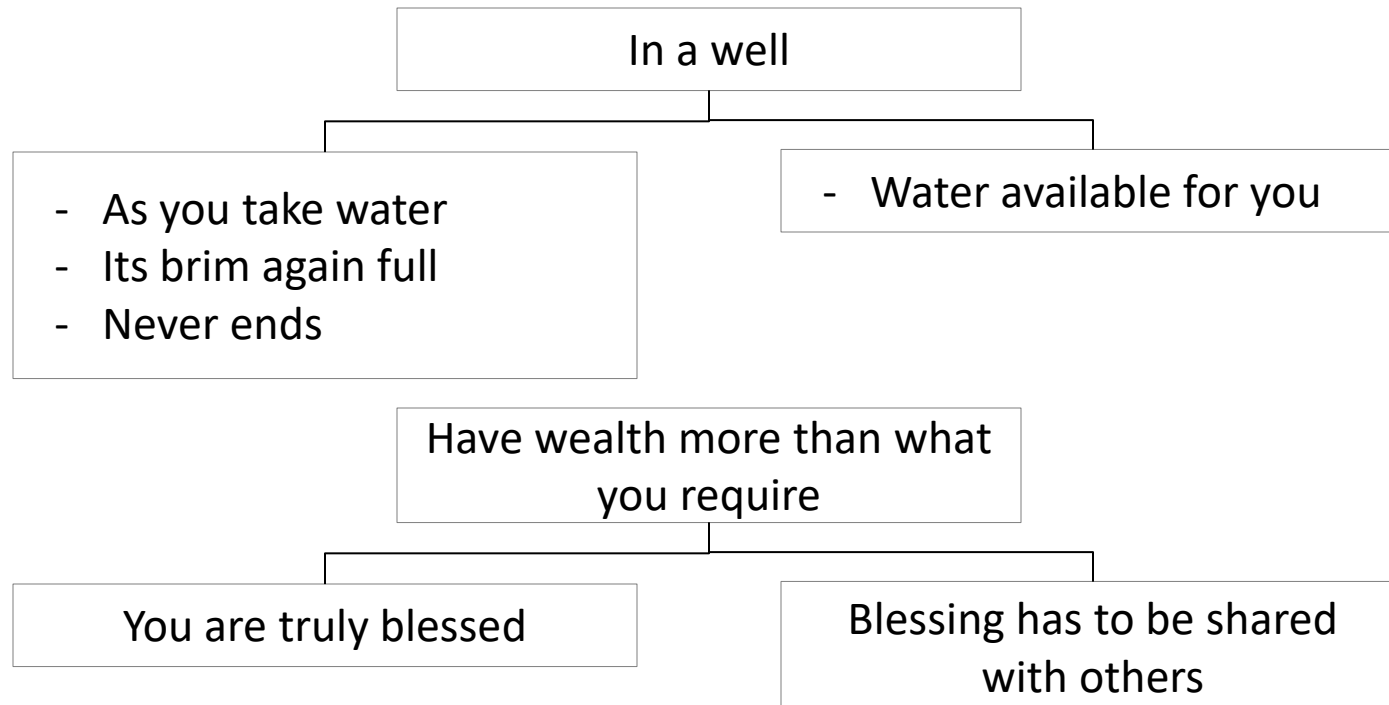
- Giving Upakara – who returns farour, without expectations.
- Gave because person was in need.

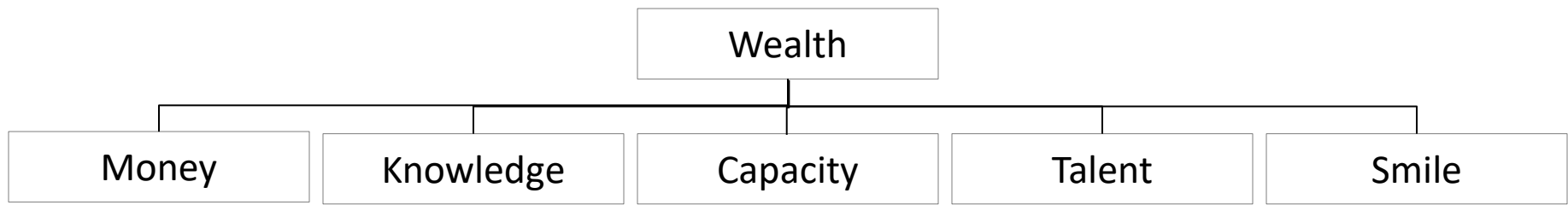
c) Not expecting anything in return.

- Given to somebody who can't give because I love to give.
- Happiness of another person gives me joy.

d) Desha, Kale, Patre Cha :

- At right place, time, given to deserving person.
- Place : Give to a person, person not embarrassed to accept.
- Kala : Giving at a time when needed, required, even if atomic in nature, for you it is larger than the whole world.
- Wealth of wise person is like a well filled up with water.





e) Datavyam :

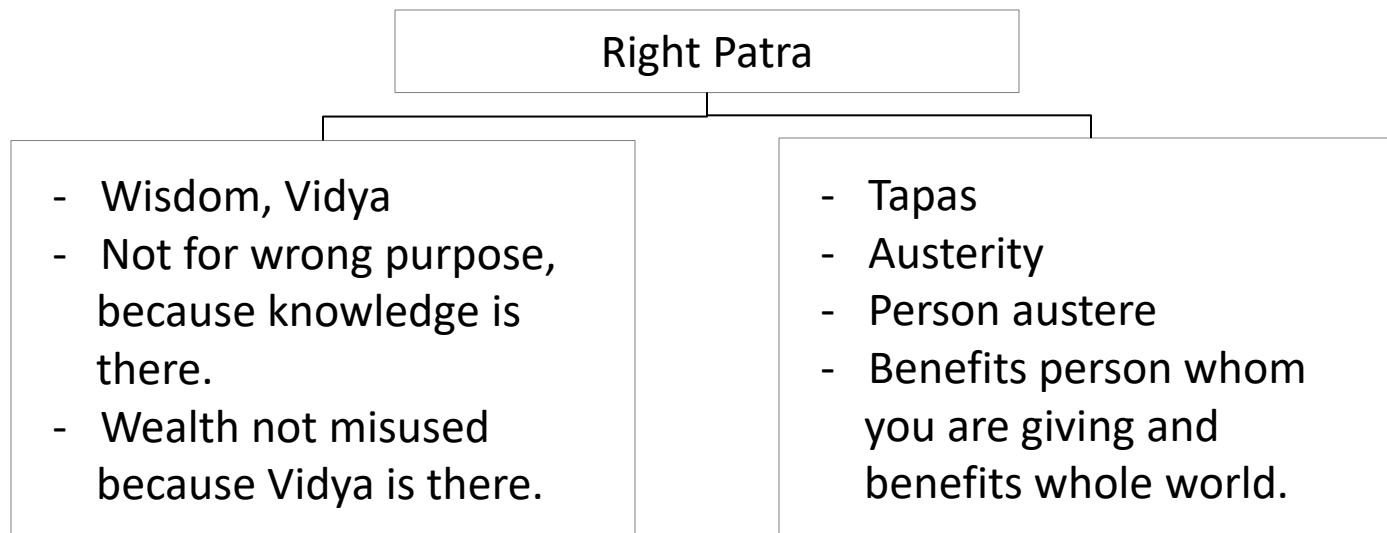
- Ought to be given.

f) Anupakarine :

- No way in which you can get it back.
- Small or big, doesn't matter.
- Not loan here, but Danam, Charity.

g) Deshe, Kale, Cha Patrecha :

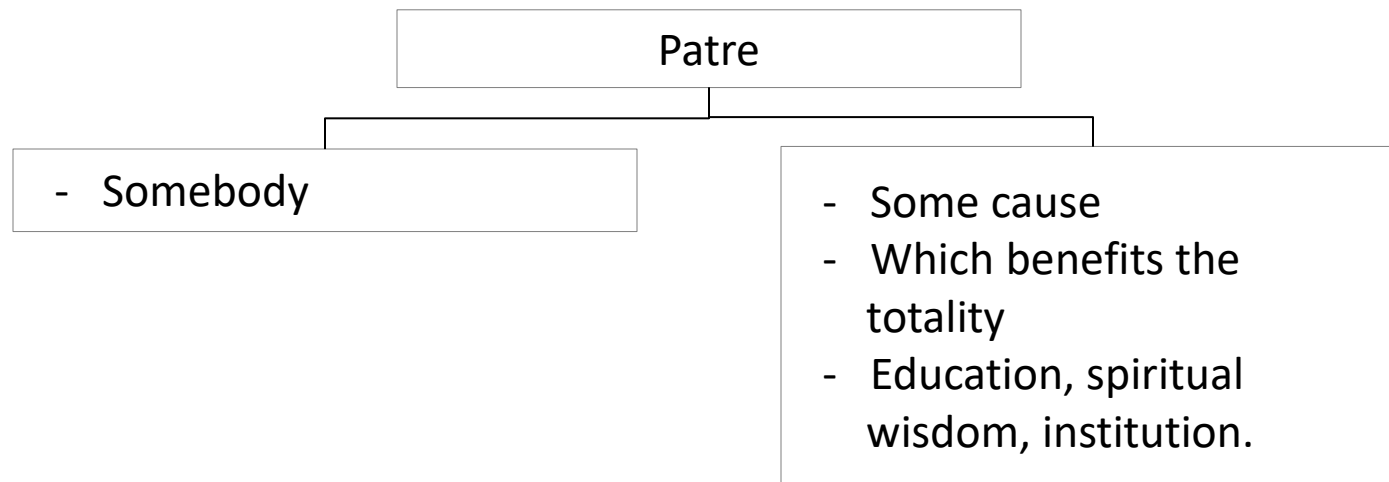
- At right place, at right time.
- Uchita Deshe – in the right place.
- Chita Kale – in the right time
- Patre : for the right person (Saptami in the place of Chaturthhi).
- Who is right person?
- Anupakarine – who is not in a position to give you back.
- Know person, cause is noble.
- Giving to ignoble causes is not Sattvika Danam.



- This is Sattvika Dana.

h) Patre Vidya Tapo Yuddaya :

- One is endowed with Vidya and Tapas.
- Patre = Chaturthi instead of Saptami.
= Fit, receptacle Patra, Pujita Patra.
- Patru, Chaturthi – 4th case.
- Like Dhatru, upholder.
- Patru = Protector.
- Giving to somebody who is not going to keep for himself.
- Who takes responsibility for the world also.



- This is Sattvika Dana.
- To protectors of Dharma.

Conclusion :

I) Ought to give – not duty, love to give.

- Datavyam iti Danam.

II) Diyate Anupakarine :

- Without expectation of your return benefit.

III) Given at right time, place, for deserving or one who is upholding cause of Dharma.

- What is Rajasic?

Verse 21 :

यत्तु प्रत्युपकारार्थं
फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं
तद्दानं राजसं स्मृतम् ॥ १७-२१ ॥

yattu prattyupakārārtham
phalamuddiśya vā punaḥ |
dīyatē ca parikliṣṭam
taddānam rājasam smṛtam || 17 - 21 ||

And the gift which is given with a view to receiving in return or looking for fruit again, or reluctantly, is held to be Rajasika. [Chapter 17 - Verse 21]

a) Yat Danam Tu :

- Opposite of Sattvikam.

b) Patyupakarartham Phala Uttishya :

- You give Danam not with attitude of Dhiyate Anupakarine.
- Here expecting receiving more back in terms of benefit.
- Give it, you required it, gave you sufficiently, please keep, gave you without you asking...

- **This world, each one requires the other person.**

- When you give, don't think you are giving to the person...

- **Give to Bhagawan present in the other person.**

- To the Lord you give.

- **When you give to the individual, then all concepts of expectations will come.**

- I want to be helped back.
- Pratupa Karartham Phalam Uttishya.
- Uttishyam... keeping that in mind that you should be helped back.
- Va = You want it back later... next birth, I will get back.

- **What you give, you will get back.**

- Va – indicates future embodiment, will get Punya, meritorious life in the future.
- Va = Future thinking.



- Polluting thoughts in the mind.

b) Punaha :

- More so.

c) Dhiyate Cha Pariklishtam :

- You give it, then feel why you gave so much.
- Shouldn't have.

- **You gave because person put you in such a position, where you had to give.**

- Later on have Pashchatapa.
- How he cornered me to give... I gave... and had to smile and give.
- **Pariklishtam = Later have suffering.**

Gurudev :

- He who feels impoverished by his giving, has not done charity by his mere physical act of giving away.
- When one gives and one regrets later.
- Regret by giving to wrong cause is a different matter.
- That will help you to correct next time.
- This is a different kind of regret.
- I have given, I should not have given.
- By some foolish thought I gave.

• **Its given and you have a sense of why did I give.**

- This Dana is Rajasic.

Sattvic	Rajasic
<ul style="list-style-type: none"> - Selfless giving - Joyful giving - Anupakarina (Without expecting) 	<ul style="list-style-type: none"> - Selfish giving - Regretful giving - Pariklishtam (Expecting)

- Tu – gives distinction in this verse.

d) Datavya Mera :

- Giving it, because I love giving it.

e) Pariklishtam here :

- Later on – regret, sad.
- Deshe, Kale, Patre is fine in Rajasic also.
- No objection.
- Good time, good place, good cause, all same for both Sattvic and Rajasic.
- What differs?
- “TU” – expectation.
- What is same in Sattva and Rajas?
- If Desha, kala, Patra not correct it will not be Sattvic or Rajasic.
- It will be Tamasic.
- Wanting to get back is there in Rajas, it is not there in Sattva.

Datavyam :

- What to give
 - I love to give
- } Sattva

Rajas :

- There is sadness after giving.
- Tu, Punaha – Rich words.

Tamas :

- Foolish, Horrible.
- Has sense of foolishness and / or sense of wickedness, causes pain and suffering.

Verse 22 : Tamasika Danam

देशकाले यद्दानम्
अपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं
तत्तामसमुदाहृतम् ॥ १७-२२ ॥

adēśakālē yaddānam
apātrēbhyaśca dīyatē |
asatkṛtamavajñātaṃ
tattāmasamudāhṛtam || 17 - 22 ||

The gift that is given at a wrong place and time, to unworthy persons, without respect or with insult, is declared to be Tamasika. [Chapter 17 - Verse 22]

a) Adesha Akale Apatreabyash Cha Yat Danam Dhiyate :

Sattva / Rajas	Tamas	Rajas
- Perfect Desha, Kala, Patra	- Desha, Kala, Patra, gone wrong	- Intention, inner heart gone wrong

b) Adesha :

- Not right place, wrong place to give.
- When everybody around, person with friends gives charity.

c) Akala :

- Normally, Give to a person when he needs.

- Here you give not because other person needs.
- You are giving but need, difficulty, problem is gone.
- Person does not want.

d) A Patre :

- You should not support those causes.
- Saying no is right.
- Don't give to hypocrite, imposter, not give to cruel person who takes livelihood of others.
- Don't give to person who deals in stealing, gambling, adultery.
- That Danam is Tamasic Dana.

e) Asatkrutam Avajnaatam :

- Given with disrespect.
- Words uttered makes other person low.
- Other person gives you opportunity, Bhagawan has blessed you with capacity to give.
- You are giving to Bhagavan.
- Other person does not feel lesser than you.
- You must thank the person for accepting, that becomes Satvikam.
- Avajnaatam = Insult.
- Even this you can't manage, I have to give.

Reminds you :

- I helped you...

Story :

- 19th century, queen Victoria felicitation lunch for African.
- Finger bowl was drunk by African.
- Queen Victoria also drunk fingerbowl.
- All 500 took and drank.
- This is also charity, large and vast.



- Answer to Arjunas question.
- Clues for Sraddha, take up Sattvika, Sadhana, drop Rajas, Tamas.
- How to give 100% perfection to Sattvika – Yajna, Dana, Tapaha.
- Make perfect absolutely perfect.
- How perfection possible in action?
- Sky is limit for improvement – goes on and on...
- 100% perfection is possible.

Lecture 9

Sattva / Rajas / Tamas

```
graph TD; A[Sattva / Rajas / Tamas] --> B[Ahara]; A --> C[Yagnya]; A --> D[Tapaha]; A --> E[Danam];
```

Ahara

Yagnya

Tapaha

Danam

Arjunas Question :

- How do you classify a person who does not know the Shastra, not gone through elaborate understanding but follows elders, wise people's advise.
- If they know Shastra, attitude will be sattvic, in line with Shastra...
- They have Sraddha on wise people.
- Sraddha = Inner belief system.
- Belief system in deities, Yaksha – Rakshasha, Preta – Buta – Ghana, look forward their guidance and support.
- Whom do we go to for guidance?
- Human beings also Devata...
- You can base on Ahara, Yajna, Tapah, Danam, not that you know Shastra.



- Sva – Svatva – in us, we have sense of mine.
- When you transfer = Dana, not loan.
- Right Desha, Kala, patra.
- Desha – in Punya Desha, noble holy place.
- Kala – Noble time, auspicious time, dana during Grahana.
- Patra = Right event.

Rajasika :

- It is yours but expect return favour.
- Have a sense : If he had come alone not in front of others...
- Pariklishtam – after giving regret.

Tamasic :

- Give with insult and disrespect discourteous.

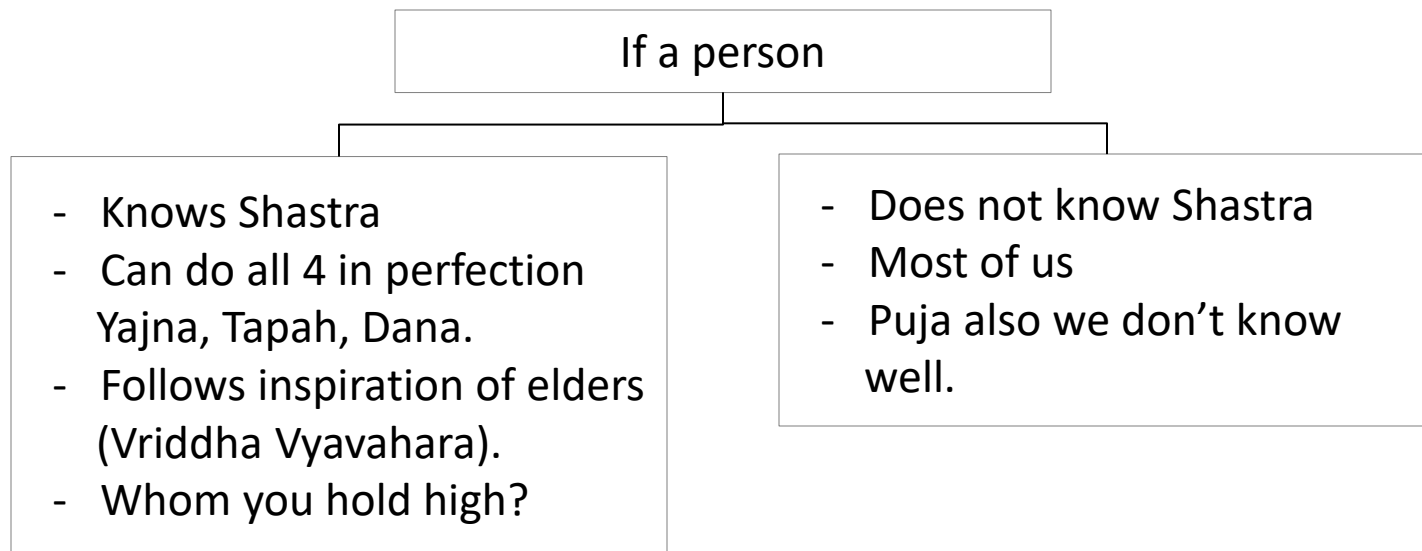
Taittiriya Upanishad :

श्रद्धया देयम् । अश्रद्धयाऽदेयम् । श्रिया देयम् ।
ह्रिया देयम् । भिया देयम् । संविदा देयम् ॥ ५ ॥

śraddhayā deyam | aśraddhayā'deyam | śriyā deyam |
hriyā deyam | bhiyā deyam | saṁvidā deyam || 5 ||

Gifts should be given with faith; they should never be given without faith; they should be given in plenty, with modesty and with sympathy. Let there be also agreement in opinion (Or friendly feelings) when gifts are offered. [1 - 11 - 5]

- Give with faith, that it is a good thing, it will be useful.
- Don't give without faith.
- Give wealth, give more, give without arrogance, with courtesy, not hurting with care, express kindness.
- Brahmacharya over, going to Grihastha...
- Answer of Arjuna over.
- Seeker should take to sattvika Ahara, Tapas, Dana, Yajna.



- With Sraddha I am doing but may not be fully perfect.
- Do with best intention, action done may not be perfect.
- Best of my capacity, may not be perfect.
- Unknowingly errors slip in.
- Ahara : Result comes immediately, Sattvika – health good, in this life.
- Yajna – Dana – Tapah – Produces Punya, subtle merit produced.
- Action causes result.
- Sattvika – Punya, converts to Purity, used for spiritual unfoldment mind.
- Rajasika – Pujna converted into some result, for future happiness.
- Tamasic – get Papa..

- How can I know action is perfect?
- I can't be sure that it is done to perfection.
- We want to be Sattvika, we want worship, Dana, Austerity, Ahara to be Satvika.
- Someone who knows Shastra well, Adept, expert, Vedavitu, knower of Veda, can alone claim perfection.
- Gives Punya later, Chitta Shuddhi.
- Perfect Chitta Shuddhi if action is perfect.
- How to guarantee perfection in the action?
- This question Bhagavan tries to address.
- There is no limit to perfection, sky is the limit.

Bhagavan :

- Can one have perfection in action – Yajna, Dana, Tapas?
- This perfectly applies to one who does not know Shastra.
- They only see what elders are doing.
- How perfection comes.

Verse 23 :

ॐ तत्सदिति निर्देशः
ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च
यज्ञाश्च विहिताः पुरा ॥ १७-२३ ॥

ōṃ tatsaditi nirdēśah
brahmaṇastrividhaḥ smṛtaḥ |
brāhmaṇāstēna vēdāśca
yajñāśca vihitāḥ purā || 17 - 23 ||

‘Om tat sat’ this has been declared to be the triple designation of Brahman. By that were created formerly, the Brahmanas, Vedas and Yagnas (Sacrifices). [Chapter 17 - Verse 23]

a) Om, Tat, Sat, Iti Nirdesha :

- Nirdesha – instruction, name.
- Om Tat Sat is singular, one word.
- Nirdishyate Anena... by which something is called, indicated.
- Name of Brahman.

b) Brahmanaha :

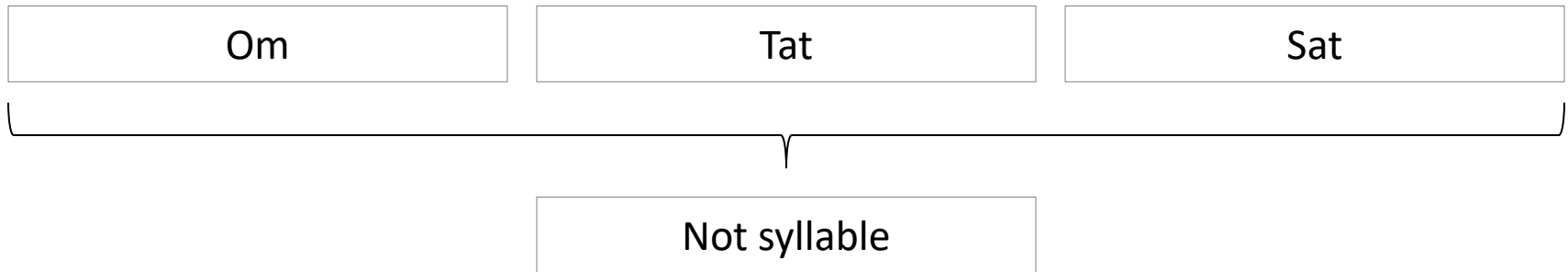
- Of God, highest reality, Ishvara.

c) Om Tat Sat :

- Lord indicated by this name.

d) Trividaha :

- 3 Aspected Lord
- 3 Avayava = 3 parts
- Om has A, U, M, 3 syllables but one word, one name.
- 3 syllabled name.



- **Om Tat Sat = 3 worded one name.**

Om	Om Tat Sat
- 3 syllable one name, word	- 3 worded one name of Lord

e) Smrutaha :

- That is how we remember it.
- Tradition brings Lord as Om Tat Sat.
- Lord Krishna studied under Maharishi Sandeepany.

- This is what I recall, having studied.
- Tradition takes to us.

f) Brahmanaha, Tena Nirdeshena :

- By that name.

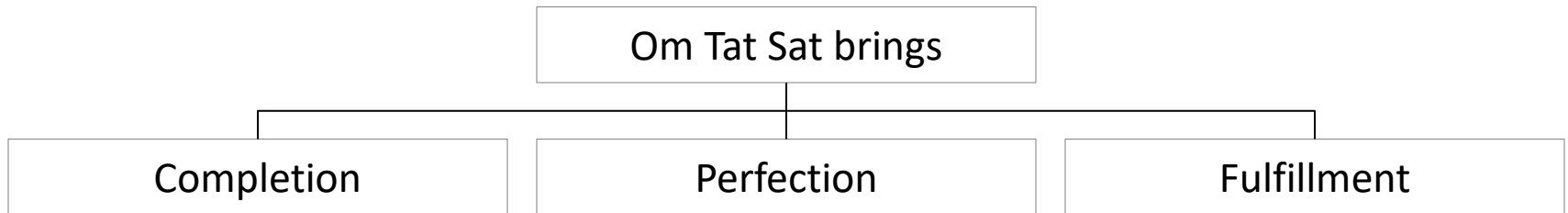
g) Pura :

- At the beginning of creation, ancient.

h) Brahmanaha Yajna Vihitaha :

- Brahmana = Human beings those who perform Yajnas, Tapas, Dana.
- At the beginning of creation, Prajapati created Vihitaha, ordained all these.
- Created human being, through the power of the Lord.
- **Vedaha** : Vedas were revealed.
- Human took assistance of Veda.
- **Creator Used** : “Om Tat Sat”
- By invoking power of the Lord, creation came.
- Human use Vedas, instruments, perform, Yajna, Dana, Tapas.
- Creator himself used this power of the Lords name to manifest entire creation constituted of humanbeings, Vedas, Yajnas created with “Om Tat Sat”, Lords name.
- If creator used Om Tat Sat to create human beings, Vedas, created Yajnas, Tapas, Dana you want to give.

- What should be power of Om Tat Sat.
- Yajna created in perfection using Om Tat Sat.
- You too use Om – Tat – Sat in your Yajna to bring perfection in your Dana, Tapaha.



- Japa, Puja... end with Om Tat Sat Brahmarpanam Astu.
- Pledge – wrote extempore.. Ends with Om Tat Sat...
- Rememberance of the Lord, brings fulfillment to actions.

• **Actions can't bring fulfillment by itself.**

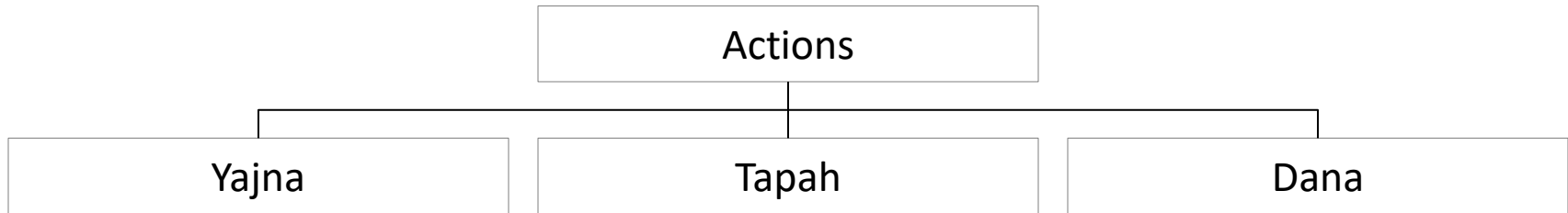
- Remember the Lord and bring fulfillment.
- Lord takes care of fulfillment, don't worry, don't doubt.
- That Lord brings fulfillment.
- Any name of Lord is fine.
- Here Srikrishna brings for you – this name – Om Tat Sat.
- Bhagavans recommendation how he should be called.
- So that every action reaches it fulfillment.

- Bhagawan used this name for creation and to reach fulfillment Veda, Yajna, Dana, Tapaha.
 - Use this in all spiritual activities, complete with Om Tat Sat and reap the full result.
 - Even if there is some imperfection unknowingly.
 - Knowingly you make mistake, you correct.
 - Unknown mistake, can't correct.
 - Bhagawan will do it for you.
 - Every chapter concluded with Om Tat Sat...
- **Complete all activities with the remembrance of the Lord.**
- Name of Lord = Om Tat Sat
 - What is glory of Om, Tat, Sat?
 - All 3 together.. Value, power, glory infinite.

Lecture 10

Verse 23 :

- Somebody takes up with Sraddha, but not studied Shastra (Laziness, ignorance).
- Sraddha = Faith in the noble Vriddha Vyavahara – Takes up spiritual activity... actions done by elders.
- Jnana, Tapo Vriddha, elders based on knowledge, Tapas, good qualities, age.



Why not Ahara?

- Food manifests as health here and now.
- No one can guarantee perfection in action.
- Many factors responsible for action – mind, speech, body.
- Yajna – ritual worship – Milk, Homa Kunda, Neivedyam.
- How to bring perfection there?
- By remembrance of Lord.

Srimad Bhagavadam :

**yasya smrtya ca namoktya
tapo-yajna-kriyadisu
nunam sampurnatam eti
sadyo vande tam acyutam**

I offer my obeisances unto Him, the infallible, because simply by either remembering Him or vibrating His holy name one can attain the perfection of all penances, sacrifices or fruitive activities, and this process can be universally followed." It is enjoined.

- Ended at the end of Puja.
- Tapa, Yagnya worship we do, whatever is not perfect, becomes perfect by salutations to the Lord.
- What is the name of the Lord?
- Om Tat Sat.
- Establishes Mahima glory of Om Tat Sat.

Om	Tat	Sat
Verse 24	Verse 25	Verse 26, 27 (2 Verses)

Verse 24 : “OM”

तस्मादोमित्युदाहृत्य
यज्ञदानतपःक्रियाः ।
प्रवर्तन्ते विधानोक्ताः
सततं ब्रह्मवादिनाम् ॥ १७-२४ ॥

tasmādōmityudāhṛtya
yajñadānatapaḥkriyāḥ |
pravartantē vidhānōktāḥ
satataṁ brahmavādinām || 17 - 24 ||

Therefore, with the utterance of ‘Om’ are begun the acts of sacrifice, gifts and austerity as enjoined in the Scriptures, always by the students of Brahman. [Chapter 17 - Verse 24]

a) Tasmat :

- Because, therefore.

Reason :

- Veda glorifies Om.

Taittiriya Upanishad :

ओमिति ब्रह्म । ओमितीदं सर्वम् ॥ १ ॥

omiti brahma | omīdāṁ sarvam || 1 ||

The sacred sound Om is Brahman. All this is the syllable Om. [1 - 8 - 1]

ओमित्येतदनुकृतिर्ह स्म वा अप्यो श्रावयेत्याश्रावयन्ति ।
ओमिति सामानि गायन्ति । ॐ शोमिति शस्त्राणि
शंसन्ति । ओमित्यध्वर्युः प्रतिगरं प्रतिगृणाति ।
ओमिति ब्रह्मा प्रसौति । ओमित्यग्निहोत्रमनुजानाति ।
ओमिति ब्राह्मणः प्रवक्ष्यन्नाह ब्रह्मोपाप्नवानीति ।
ब्रह्मैवोपाप्नोति ॥ २ ॥

omityetadanukṛtirha sma vā apyo śrāvayetyāśrāvayanti |
omiti sāmāni gāyanti | om̐ śomiti śastrāṇi śaṃsanti |
omityadhvaryuḥ pratigaram̐ pratigr̥ṇāti |
omiti brahmā prasauti | omityagnihotramanujānāti |
omiti brāhmaṇaḥ pravakṣyannāha brahmopāpnavānīti |
brahmaivopāpnoti || 2 ||

It is widely known that Om is uttered to indicate consent. The Priest officiating at the sacrifice encourages his assistants with the words 'O Sravaya'. With the chanting of Om they start their singing of the Sama Verses; and with "Om Som" they recite the sastras; Adhvaryu Answers with the syllable, 'Om'. With 'Om' the chief priest, Brahma Expresses his assent. One permits the offering of Oblation to the fire with 'Om'. 'May I obtain the Brahman; with this determination, the brahmana says 'Om' before he begins to recite the Veda; and he does obtain the Brahman. [1 - 8 - 2]

Mandukya Upanishad :

हरिः ओम् ।

ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं
भूतं भवद्भविष्यदिति सर्वमोङ्कार एव ।
यच्चान्यत्त्रिकालातीतं तदप्योङ्कार एव ॥ १ ॥

hariḥ om |

omityetadakṣaramidaṃ sarvaṃ tasyopavyākhyānaṃ
bhūtaṃ bhavadbhaviṣyaditi sarvamonkāra eva |
yaccānyattrikālātītaṃ tadapyonkāra eva || 1 ||

Harih Aum. Aum, the word, is all this. A clear explanation of it is (The Following): All that is past, present and future, verily, is Aum. That which is beyond the three periods of time is also, indeed, Aum. [Mantra 1]

Katho Upanishad :

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति । यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्योमित्येतत् ॥ १५ ॥	Sarve veda yat padam amananti tapamsi sarvani ca yad vadanti, Yad icchanto brahma-caryam caranti tat te padam sangraheṇa bravimya-om-ity-etad ॥ 15 ॥
---	---

Yama said : The goal (word) which all the Veda-s declare of (praise), which all penances proclaim, and wishing for which they lead the life of Brahmacarin, that goal (word) I will briefly tell thee. It is Om.”
[I – II – 15]

- Ohm told well in Shastra.
- Om = Brahman.
- Combined together becomes one name of Lord.

b) Om Iti Udahrutya :

- Chanting Om.

c) Vidha Noktan Brahma Vidinaha Yajna Vadinaha, Tapa Dana Kriyaha Satatam Pravartante :

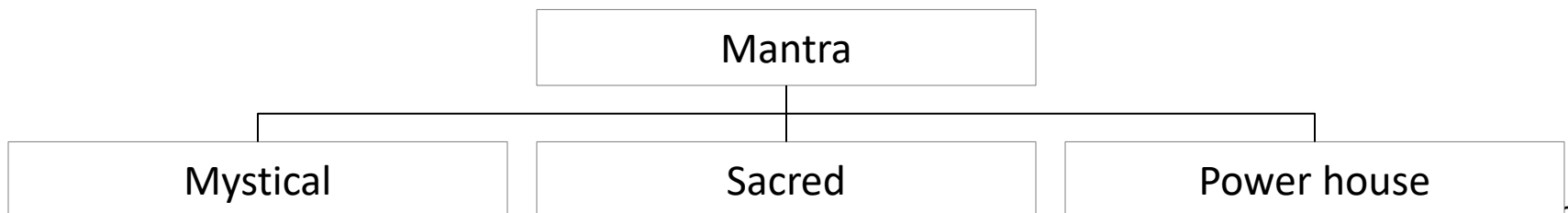
- How do they start Yajna, Dana, Tapah?
- Based on Shastra injunctions – Vidha Noktan.
- When one starts... chant om.
- Follow tradition...

- Yajna – Worship.
- Dana – Charity
- Tapaha – Austerity
- Start class with “OM”
- Even before I knew “OM”, I started with Om.
- Om = Brahman.

d) All noble activities begun, Pravartante.

e) Brahma Vadinam :

- Knowers of Vedas...
- Knowing glory of Veda.. Start action with om, bring to perfect completion by chanting.
- “Om” brings auspiciousness.
- Om has power...
- Mahatmayam – glory of Om...
- Kai Mudika Nyaya.. Bit has glory... totality – not possible to describe.
- Enormous power of Om Tat Sat, it becomes Mantra.



Yasmat :

- Because Vedas have spoken about glory of Om.
 - I. Om Iti Brahma...
 - II. Om Tat Sat – used to bring completion.
- Therefore Om used by great people to perform Yajna – Dana – Tapah – Kriya.
- What about Tat?

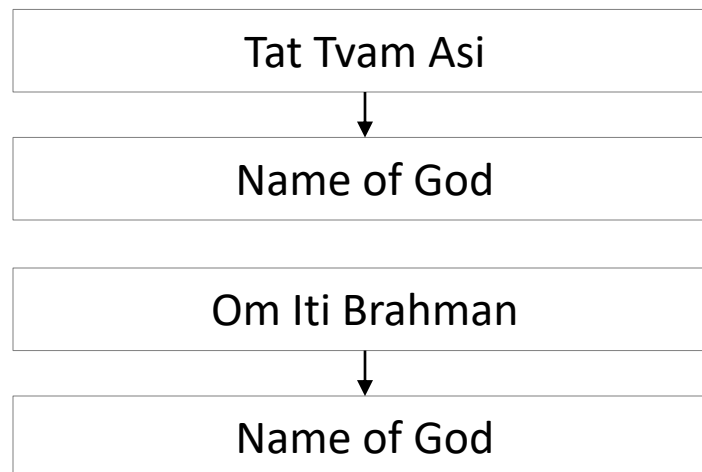
Verse 25 : “Tat”

तदित्यनभिसन्धाय
फलं यज्ञतपःक्रियाः ।
दानक्रियाश्च विविधाः
क्रियन्ते मोक्षकाङ्क्षिभिः ॥ १७-२५ ॥

tadityanabhisandhāya
phalaṃ yajñatapaḥkriyāḥ ।
dānakriyāśca vividhāḥ
kriyantē mōkṣakāṅkṣibhiḥ ॥ 17 - 25 ॥

Uttering ‘Tat’ without aiming at the fruits are the acts of sacrifice and Austerity and the various acts of gift performed by the seekers of liberation. [Chapter 17 - Verse 25]

- Tasmāt flows everywhere.



- Tat = Supreme Lord

a) Tat Iti :

- Because it is name of Brahman, invoking that, saying that... chanting that, bringing Tat to my mind.

b) Phalam Anabhi Sandhaya :

- Without considering the fruit.
- Om Tat Sat used in Sattwic actions, not Rajasic or Tamasic actions.
- Decide to do Sattvik, then use Om Tat Sat.
- Without considering mind to what result I can gain.
- Why are they performing those actions?
- For their purity of mind.
- Antahkarana Shudhyartham.
- What are they performing?

c) Yajna, Tapah, Dana Kriya :

- Worship, Austerity, Charity to create.
- Ahara not to create Punya.
- Ahara for Body – Mind.
- Yajna, Dana, Tapah gives Punya, Purity of mind, if you don't seek any result.
- If you seek result, it will give result and waste itself away.
- Sadhakas, Mumukshus want purity of mind, not worldly pleasures here or hereafter.

d) Vividaha :

- They perform many activities, Kriya.

e) Moksha Kankshibihi Kriyante :

- All the while, their intent is Moksha.

f) Tad Iti :

- Chanting, invoking tat.

Example :

- If Good happens.. Look up... century in cricket...
- Here Yajna, Dana, Tapah.... Mumukshus don't seek any other result, Phalam Anabhi Sandaya.
- Tat brings about goodness in their actions.
- One component "Tat" brings such fulfillment, what about Om Tat Sat.
- Kim Mutha... if one has such result, what about all 3.
- Don't say only "Tat".

Verse 26 : Sat

सद्भावे साधुभावे च
सदित्येतत्प्रयुज्यते ।
प्रशस्ते कर्मणि तथा
सच्छब्दः पार्थ युज्यते ॥१७-२६॥

sadbhāvē sādhubhāvē ca
sadityētat prayujyatē |
praśastē karmaṇi tathā
sacchabdaḥ pārtha yujyatē || 17 - 26 ||

The word 'Sat' is used in the sense of reality and of goodness; and also, O Partha, the word 'Sat' is used in the sense of an auspicious act. [Chapter 17 - Verse 26]

Verse 24, 26 :

- Noble people, Mumukshus, invoke Om, Tat and start activities.
- Sat = Noble invoke supreme existence.

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

- Supreme lord = Sat.

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
 सत्यं ज्ञानमनन्तं ब्रह्म ।
 यो वेद निहितं गुहायां परमे व्योमन् ।
 सोऽश्नुते सर्वान् कामान्सह ।
 ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmavidāpnoti param | tadeṣā'bhuktā |
 satyaṃ jñānamanantaṃ brahma |
 yo veda nihitaṃ guhāyāṃ parame vyoman |
 so'shnute sarvān kāmānsaha |
 brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

a) Sad Bhave :

- Sat = Existence.
- Root = As Asti...
- Sat... to indicate existence.
- Yajna, Dana, Tapah... to bring existence of fruit... is existing... it has power to bring fruits into existence.

b) Sadhu Bhave :

- Association with Good, Sat Sangha.

c) Sat Purusha = Good person

Exists... therefore brings food

Makes action good

d) Prashaste Karmane Tatha :

- Auspicious actions.
- **Yajno Pavitha Vivaha :**
 - Sat Karma
 - Noble
- **Sat :**
 - Makes your actions auspicious.
 - Has power in common usage.

Sat Bhava	Sadhu Bhava	Prashaste
<ul style="list-style-type: none">- Existence- Is existing	<ul style="list-style-type: none">- Goodness- Sat Sanga- Sat Purusha	<ul style="list-style-type: none">- Brings existence of fruit.- Auspicious actions

- Sat means fruits will come.
- Sat makes your actions good, perfect, auspicious.
- Done best, Lacunae – how to fill it... chant Om Tat Sat.

Verse 27 :

यज्ञे तपसि दाने च
स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं
सदित्येवाभिधीयते ॥ १७-२७ ॥

yajñē tapasi dānē ca
sthitiḥ saditi cōcyatē |
karma caiva tadarthīyaṃ
sadityēvābhidhīyatē || 17 - 27 ||

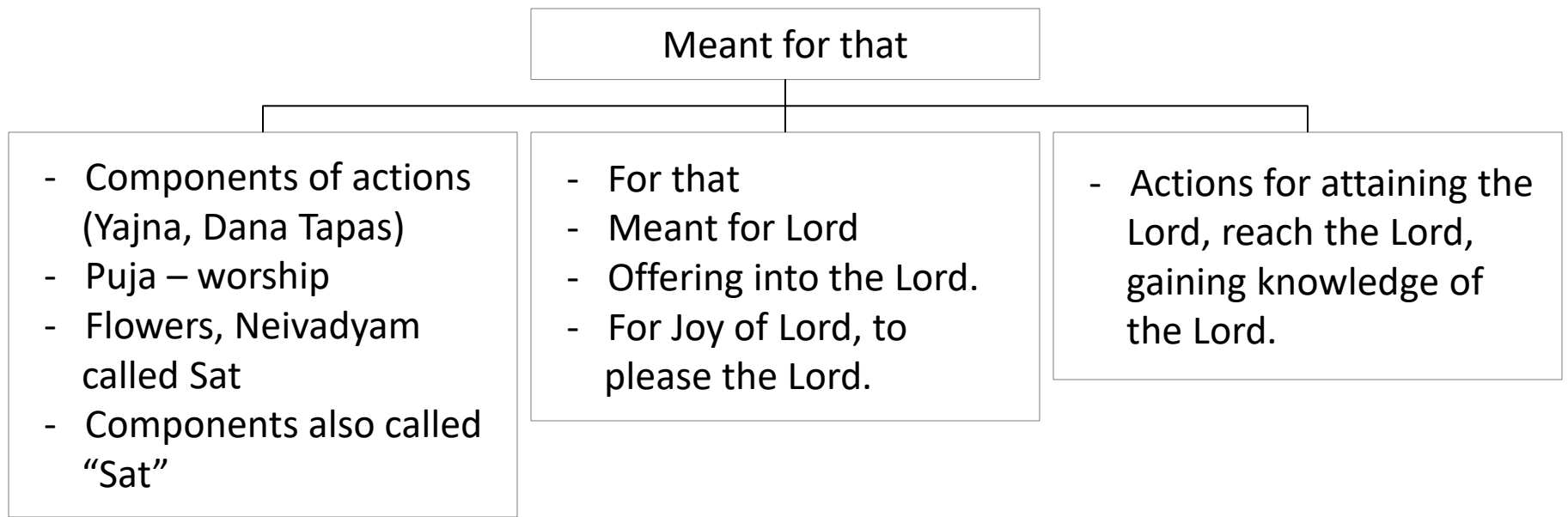
Steadfastness in Sacrifice, austerity and gift is also called 'Sat' and also, action in connection with these (For the Sake of the Supreme) is called 'Sat'. [Chapter 17 - Verse 27]

a) Yajne, Tapasi, Dane Sa Sthithi Saditi Cha Uchyate :

- In the context of Yajna, Dana, Tapas...
- Sthithi – Avas Nishta is there.
- Steadfastness itself called Sat.
- Nishta in 3 things.
- Sat closely related to Yajna, Dana, Tapah.
- Firm abidance in 3 = Sat.

b) Karmacha Tadarthiyam Saditiyam Abhidhiyate :

- Sat = Actions meant for Lord.



c) Karma Cha Tad Artheyam Tad Sad Iti Eva Abhidiyate :

- Sat – means Yajna, Dana, Tapa.
- Sat means all components of Yajna, Dana, Tapah.
- Sat is joy of offering into the Lord.
- Sat refers to actions to gain the Lord.
- So, Arjuna, Sat is glorious.
- If Sat has such glory, what to speak of “Om Tat Sat”...
- Infinite + infinite + infinite... Bhagawan + Bhagawan + Bhagawan.. Uh.. Uh... Uh...
- Bhagawan has answered question of Arjuna and also actions taken up withi Sraddha which are Sattvika Dana, Yajna, Tapah... gives total fulfillment.
- Ahara – you have to be careful, you can see.. Satvika Ahara...

अहं वैश्वानरो भूत्वा
प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः
पचाम्यन्नं चतुर्विधम् ॥१५-१४॥

aham vaiśvānarō bhūtvā
prāṇināṃ dēham āśritaḥ |
prāṇāpānasamāyuktaḥ
pacāmyannaṃ caturvidhaṃ || 15 - 14 ||

Having become (the fire) Vaisvanara, I abide in the body of beings and associated with prana and Apana, digest the fourfold food. [Chapter 15 - Verse 14]

- Remember the Lord.
- Constantly remember Svarupa.

Purva Pakshi :

- Let me not have Sraddha.
- Let me get everything by chanting Om Tat Sat.
- No cheating.
- You should have Sraddha and then take up Yajna, Dana Tapah and then completion by Om Tat Sat.
- Not without Sraddah.
- Without Sraddah, chanting om Tat Sat and expecting the world of objects is foolish.
- Clarified in last verse.

Verse 28 :

अश्रद्धया हुतं दत्तं
तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ
न च तत्प्रेत्य नो इह ॥ १७-२८ ॥

aśraddhayā hutam dattam
tapastaptam kṛtam ca yat |
asadityucyatē pārtha
na ca tat prētya nō iha || 17 - 28 ||

Whatever is Sacrificed, given or performed and Whatever austerity is Practised without faith, it is called 'Asat', O Partha, it is not for here or hereafter (After Death). [Chapter 17 - Verse 28]

a) Asraddhaya Hutam Dattam Tapastaptam :

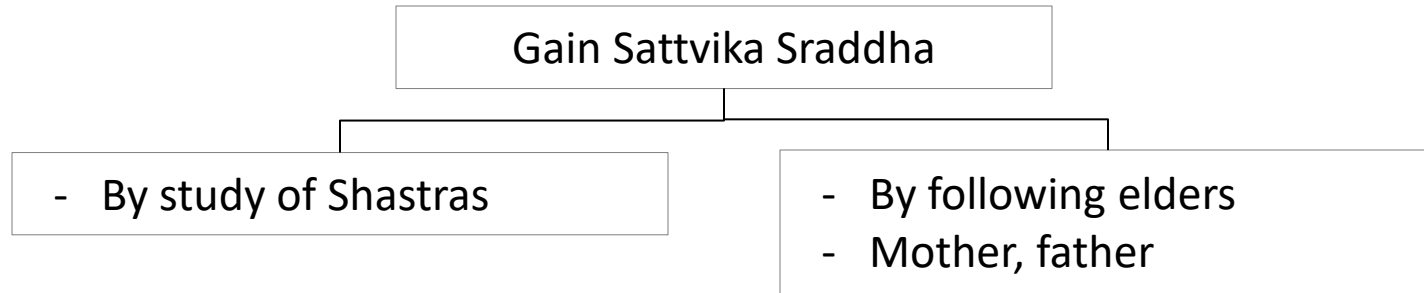
Asraddhaya Hutam	<input type="checkbox"/>	Yajna
Asraddhaya Dattam	<input type="checkbox"/>	Charity
Asraddhaya Tapastaptam	<input type="checkbox"/>	Austerity

- In Havanam, you offer Ahuti, oblation, Svaha, Idam Na Mama.
- Offer not with Sraddha.. To show off.
- Before look at elders, with Sraddha.
- If you have not studied Shastra, but following others you are doing, Sraddha is there.

- In Yajna, Dana, Tapah, follow Sattvic.
- Then chant om tat sat.
- If Sraddha lacking, Yajna, Dana, Tapah – No use.

b) Krutam Cha Yatu :

- Puja, Japa, Dhyana, without faith.



c) Without faith, if you do as showoff, namesake, Asat Iti Uchyate

- It is worthless, meaningless.

d) Na Cha Tat Pretya No Iha :

- Because it will not give any result.
- Simply chant Om Tat Sat, it is worthless.
- Then Om Tat Sat has no purpose to serve, no Punyam.
- With sraddha, take up Yajna, Dana, Tapah, and chanting om Tat Sat, it becomes full.
- Without heart, no feeling, only ego booster, then action is worthless, no Punyam...
- No result to make it full.

Seed	Here No seed at all
<ul style="list-style-type: none"> - Water it - Make it tree - Action = Zero Result = Zero - Om Tat Sat makes result full – after Sattvik Yajna, Tapas, Danam. 	<ul style="list-style-type: none"> - Water → Om Tat Sat - Action worthless, ignoble in auspicious, Asat purposeless.

e) It is Asat :

- Worthless, om tat sat has no obligation.
- It does not give any result.

f) Na cha Tat Pretya :

- After you give up body, you go, no result is there to come with you.

g) No Iha :

- No result here.
- You may perform for name and fame.
- Noble, wise, knowledge will not glorify this action, done without Sraddha.
- Om Tat Sat has no use here, hereafter, worthless.

- It has no obligation to give any result.
- Such a person has no faith also.
- When no Sraddha, belief system, everything goes to waste.
- Reverence, love, respect for noble actions is a must for them to give the result.
- In this way Bhagawan concludes the 17th chapter, simple, with great philosophical concent.
- Sraddha Traya Vibhaga.
- Sattvika, Rajasica, Tamasica faith decides what is Yajna, Dana, Tapah, Ahara.
- Sattvika faith – Deva
- Rajasica + Tamasica faith – Asura
- With Sattvic Sraddha, unite with the Lord.
- Suppose you perform Sattvika thoughts only but suddenly Rajasic thought comes, say Om Tat Sat, it will get transformed.. Says Shankara.

Concluding Verse :

ॐ तत्सत् । इति श्रीमद्भगवद्गीतासु
उपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे
श्रद्धात्रयविभागयोगो नाम
सप्तदशोऽध्यायः ॥

om tat sat | iti śrīmadbhagavadgītāsu
upaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjunasaṁvāde
śraddhātrayavibhāgayogo nāma
saptadaśo'dhyāyaḥ ॥

Thus, in the Upanishad of the glorious Bhagavad-gita, in the science of the eternal, in the scripture of Yoga, in the dialogue between Sri Krishna and Arjuna, the seventeenth discourse ends entitled : YOGA OF THREEFOLD FAITH.