

# **Notes on Bhagavad Gita**

## **Chapter 17**

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Based on Classes  
By  
Swami Paramarthananda

अध्याय – १७ श्रद्धात्रयविभागयोगः ।  
Analysis of faith of devotee

Verse 1	- Arjun's question – ones who worship with faith but violate scriptural injunction, how is their faith classified ? अज्ञः श्रद्धालुः पूजकः । तस्य का श्रद्धा । Answer is in verses 2-6.
Verse 2-3	- Three fold classification of faith according to character of devotee
Verse 4	- Identification of the character श्रद्धा of devotee via type of deity worships.
Verse 5-6	- Identify of the character via method of worship. Motive of worship is not mentioned, but should be assumed.
Verse 7	- Introduction to four more topics आहाराः यज्ञः तपः दानम्
Verses 8-10	- आहाराः - सात्त्विक, राजसीक, तामसीक
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Verses 14-16	- तपः - शारीरम्, वाचिकम्, मानसम्
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Verses 20-22	- दानम् – सात्त्विक, राजसीक, तामसीक
Verses 23-27	- Significance of ॐ तत् सत् ।
Verse 28	- Importance of श्रद्धा ।

### Arjun's worry and question

This chapter starts because of a question from Arjun. In the last chapter Lord Krishan prescribed way of life based on scriptures as guide for action, living, behavior.

शास्त्रं प्रमाणम् । शास्त्रं is guiding manual, it gives instructions on what is to be done, and what is to be avoided; the dos and don'ts, so you get maximum benefit out of machine (human body). You can use it for the highest पुरुषार्थः or for a lower life. The manual is given by the Lord himself for

कार्याकार्यव्यवस्थितौ । the dos and don't विधि-निषेध, धर्म-अधर्म ।

Arjun's worry is that the scriptures are inaccessible to common people, they are written in Samskrit language, not all people know it. Many people want to learn it but they can not because of one or other obstacle. They have faith in God, in prayer, in पूजा । They want to do prayer, पूजा, but they don't know what is right method of doing it. They are scripturally illiterate but have faith

ये श्रद्धयाऽन्विता ।

शास्त्रविधिमुत्सृज्य यजन्ते । they worship violating the steps of worship

तेषां निष्ठा का । निष्ठा=श्रद्धा what kind of devotee they are, how will you classify them ?

सत्त्वम् आहो रजः आहो तमः आहो । will you put classify them as सात्त्विक/राजसिक/तामसिक ?

### Krishna's answer – character is three fold.

Any action governed by scriptures is सात्त्विक । Otherwise it is governed by the external guide or by the character of the person, his own likes/dislikes, his own स्वभावः । The character is not the same in the case of all human beings, it varies from individual to individual. So, Lord Krishna says devotee's character is three fold: सात्त्विक, राजसिक, तामसिक । So,

श्रद्धा त्रिविधा भवति स्वभावजा ।

सात्त्विकी राजसी तामसी च एव ।

तां शृणु । I will tell you step by step.

सत्त्वानुरूपा श्रद्धा भवति सर्वस्य । श्रद्धा of a person depends upon his mind, mind is not the same for all. Parents, gene, life style contribute, but child is born with his own वासना ।

हे भारत । भा=ब्रह्मविद्या, रताः=who revel, who value spiritual knowledge more than anything else.

Don't take this श्रद्धा for granted, it determines his future. As a person thinks, so he behaves, as he behaves so as he becomes. श्रद्धा alone molds a person, so:

अयं पुरुषः । every adult is product of this childhood value, childhood hero, model. That determines the direction of his journey. It determines what type of adult you are going to be.

श्रद्धामयः । मयः=product, पुरुषः=adult human being. This is the product of childhood value श्रद्धा ।

Watch your thought, they become words, words become action, action becomes habit, habit becomes character, character determines future personality. Better take care of this in the beginning.

### Three methods to know character

यः यत् श्रद्धः । whatever he values in early childhood

सः एव सः । सः मनुष्यः he will be in keeping with childhood value. So श्रद्धा is important. श्रद्धा is invisible thing, it is mental state, not physically perceptible. It has to be inferred through some other thing अनुमानम् । It has to be inferred from the type of activity, food, entertainment, how he passes his free time, etc. Lord Krishna use पूजा as an example: पूजा has three factors:

- 1) Object of worship देवता, 2) Mode of worship प्रकारः, and 3) Motive of worship भावना
- This three things determine if the पूजा and श्रद्धा is सात्त्विकी/राजसी/तामसी ।

Method of knowing the character through पूजा			
	सात्त्विक	राजसिक	तामसिक
Object देवता:	Bless devotees with value, character, inner strength दैवीसंपत्	Bless devotees with materialistic well being	Bless with black magic for destroying other people अभिचारकर्माणि
	देवता:	यक्ष, रक्ष, गन्धर्व, कुबेर	भूत प्रेत पिशाच दाकिनी शाकिनी
Method of worship प्रकारः		अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः । दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ कर्षयन्तः शरीरस्थं भूतग्राममचेतसः । मां चैवान्तःशरीरस्थं तान् विद्ध्यासुरनिश्चयान् ॥	
Motive भावना Krishna did not include	For spiritual growth	For material growth	For harming others

### The method of worship of राजसीक/तामसीक people

अशास्त्रविहितं । राजसीक/तामसीक people violate all शास्त्रिक injunctions.

घोरम् । frightening, terrible. घोरम् is तामसीक for

दम्भ अहङ्कारसंयुक्ताः । pomp and show, pride and vanity, publicity seeking to tell I am great

कामरागबलान्विताः । काम - desire for worldly name, fame and money. रागः attachment,

बलम् power.

कर्षयन्तः । tormenting their body, starving body, depriving organs of required nutrients. Both pampering and tormenting the body are bad. The purpose of व्रतम् is mastery of organs, not torture.

भूतग्रामम् । all the organs. भूत=organs, ग्रामम्=group. Each organ needs particular nutrient, body has to be taken care of.

अचेतसः । they don't know the importance of the body which is the first instrument of धर्म । unintelligent people ignore the physical health, so

मां च एव अन्तःशरीरस्थं कर्षयन्तः । they indirectly hurt me. देवो देवालयः प्रोक्तः । ill-treating the body is violation of duty given in the scriptures, insult of the Lord.

तान् आसुरनिश्चयान् विद्धि । they come under राजसीक/तामसीक nature, know them in order to avoid them.

### Four more topics – आहाराः यज्ञः तपः दानम् । they are three-fold त्रिविधा

The greatness of Vedic tradition is even our natural and instinctive activities are elevated to spiritual साधना by appropriate modification. Our most fundamental and instinctive activity is breathing, it is for all living beings, so they are called प्राणिः – प्राणि इति प्राणिन् । If you deliberately practice this instinctive activity in a regulated manner with proper attitude, it becomes a साधना which is called प्राणायामः, transmutation of instinctive activity into spiritual साधना । It is one of the most beneficial activity of health, in the 4<sup>th</sup> chapter it is mentioned as one of the पूजा – यज्ञः । The next natural activity is eating which is converted into a spiritual साधना if done with proper attitude as mentioned in the 15<sup>th</sup> chapter – अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः । प्राणापानस्मायुक्तः पचाम्यन्नं चतुर्विधम् ॥ eating becomes प्राणाग्निहोत्रम् converted as यज्ञः । Bathing is the next instinctive activity. Water as गङ्गा, यमुना is poured while uttering name of the Lord. स्नानं is नित्य पूजा कर्म, it purifies body and mind. आहार यज्ञ is one of the important type of spiritual साधना, categorized into three categories.

### Food – आहाराः । they are three-fold त्रिविधा

आहार यज्ञः

- 1) Source of food – We give importance to who cooks, with what attitude; who serves, with what attitude. When receiving we are receiving physical nourishment and spiritual nourishment depending upon the source. If the source is not proper, we get असत्-परिग्रहः असत् means improper source, परिग्रहः means taking. Avoid eating outside if you can, it pollutes body and mind. If during bathing next day, if you utter the name of the Lord, it will wash असत्-परिग्रहपापम् ।
- 2) Quality of food – categorized into three – सात्त्विक/राजसीक/तामसीक ।  
Natural, regular vegetarian food is सात्त्विक, food offered to Lord is सात्त्विक in quality.
- 3) Quantity of food – this is discussed in the 6<sup>th</sup> chapter. Eat only when you are hungry, food is meant for removing hunger, a little bit of hunger should be there.
- 4) Mode of eating – eating is a form of यज्ञः, a form of पूजा which is done seating, so eat not standing or running. Also, with attitude that it is an offering to the Lord inside. Also, while eating do not indulge in other activities.  
अन्नं ब्रह्म रसो विष्णुः भोक्ता देवो महेश्वरः इति सञ्चिन्त्य भूञ्जानः अन्नदोषैः न लिप्यते ।  
Food is Brahma, the essence in it is Vishnu, and the one who partakes of it is Maheshwara the lord Himself.

### Food – आहाराः । It's effect on the mind.

There will not be spiritual and physical poisoning if a person approaches eating in a prayerful manner. आहारशुद्धौ सत्वशुद्धिः । छा.उ-७-२६-२ if the food is pure, it will make the mind pure and so reflection and understanding become pure.

सत्वशुद्धौ धृवा स्मृतिः । if the mind is pure, the person will be able to receive the self-knowledge and also retain it. The memory becomes strong

स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षः । when the memory becomes strong the person gets steady knowledge, there is liberation from all the knots of heart. There is connection between the food and liberation, food itself does not give liberation, but it is a contributing factor.

आहारशुद्धिः । According to Sri Shankaracharya whatever is gathered in through perception or imagination is food for the mind. Purity of mind depends on the capacity to receive only proper impressions. Such a mind alone can be pure as the capacity to comprehend objects without being influenced by one's own wishes, dislikes, and delusions. A truly philosophical mind will always be at pains to know the objects as it is and not as one may find it through the distorting medium of likes, dislikes and delusions. Mind is like a cloth dyed in craving, hatred, and other evils. Purification of mind is a process like bleaching a stained cloth

### Food – आहाराः । three layers of food.

अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो घातुस्तत्पुरीषं भवति यो मध्यमस्तन्मांसं योऽणिष्ठस्तन्मनः ॥ छा.उ-६-५-१

Here the food is analyzed into three constituent parts consisting of स्थूलभागः (स्थविष्ठः) thick part which caters to taste and will be evacuated as waste (पुरीषम्), मध्यमभागः which is nutritive ingredients assimilated by the body and becomes muscles (मांसम्), and the subtle part सूक्ष्मभागः (अणिष्ठः) which nourishes the mind (मनः) and all seventeen organs of सूक्ष्मशरीरम् । Pure food makes the mind restful, alert, tension free, spiritual friendly. तामसीक/राजसीक food may nourish physical body, but will be working against the subtle body, against spiritual growth. Generally vegetarian food is सात्त्विक, non-vegetarian food, alcohol, etc are highly साजकीक/तामसीक, a spiritual seeker should avoid them.

### सात्त्विक आहाराः वर्धनाः । pure food increase

आयुः । longevity.

सत्त्वम् । मनोबलम् strength of mind against violent reactions

बलम् । physical strength.

आरोग्यम् । health

सुखम् । internal relaxation. Long term physical and mental comfort after eating.

प्रीतिः । comfort and happiness even at the time of eating.

रस्याः । delicious – sweet is सात्त्विक in a limited quantity.

स्निग्धाः । not very dry, has sufficient oil and ghee in there. Ghee is सात्त्विक in moderation.

स्थिराः । nourishing physically in addition to सूक्ष्मशरीरम् ।

हृद्याः । visually pleasing.

सात्त्विकप्रियाः । सात्त्विक people will be naturally attracted to such food.

राजसीक आहाराः । other than sweet all the other tastes in excess are राजसीक, so

अति कटु । bitter

अति अम्ल । sour

अति लवण । salty

अति उष्ण । hot and cold (ice cream)

अति तीक्ष्ण । hot (chilly)

अति रूक्ष । dry (no oil or ghee)

अति विदाहिनः । corroding, burns inner tender organs (too much mustard oil)

दुखप्रदा । gives short term adverse effect (tears in the eyes)

शोकप्रदा । gives long term adverse effect

आमयप्रदा । cause ill health like ulcer, etc.

These foods make a highly active, they can work for a long time, but they cannot set time for जप/पूजा, so spiritually disadvantageous.

### तामसीक आहाराः ।

यातयामम् । under cooked, uncooked food. Contact with अग्निः is important as it removes bacteria and spiritual toxins

गतरसम् । over cooked, all nourishments have been evaporated, nutrition less

पूति । दुर्गन्धयुक्तम् foul smelling because of keeping for a long time

पर्युषितम् । kept overnight, so decayed. The food is cooked for offering to deity also, so should be cooked fresh. Convert home into a temple.

उच्छिष्टम् । left over

अमेध्यम् । food that is not offered to the Lord – impure. मेधः=यज्ञः food offered to the Lord is प्रसादम् । अमेध्यम् – unsacred, not fit for offering.

तामसप्रियम् । such food is liked by तामसीक people. If such habit grows, then spirituality goes away from that family. God, religion will disappear, and materialism will be there.

If you want to change your character, you have to change your food habit along with many other factors also.

### यज्ञः । they are three-fold त्रिविधा

#### सात्त्विकयज्ञः

We are involved with many many activities; physical, mental, verbal. A spiritual seeker should do certain activities for spiritual growth also in addition to the activities for physical growth.

You have to allocate part of the day for the spiritual growth पञ्चमहायज्ञाः निष्कामकर्माणि । these activities will not give you money, status, fame, material benefits. Early morning time is सात्त्विक is fit for देवयज्ञः । As sun rises the body becomes more and more राजसीक and at sun set the तमस् takes over, the body cycle is सत्त्व→रजस्→तमस् ।

विधिदृष्टः यज्ञः । prescribed by the scriptures for inner growth; मन्त्र पूजा temple visit, etc.

अफलाकाङ्क्षिभिः । there is no material benefit, but there is spiritual benefit only. This is done by people who do not expect material benefit. They are called निष्काम/सात्त्विक/नित्य/ नैमित्तिक कर्माणि । It is possible the world will make fun of them, but they don't feel bad, they know the value of spiritual health.

यष्टव्यम् एव इति मतः । they do what they have to do, because they know it has to be done under all circumstances

मनः समाधाय । with unshakable thought, with concentration, with full application of himself into the work.

Any पूजा जप ध्यानम् practiced with total commitment for inner growth, the कर्मयोगः of the

3<sup>rd</sup> chapter is सात्त्विकयज्ञः

राजसीकयज्ञः । all selfish activities are Rajasic yajna

अभिसन्धाय । फलम् external gross tangible benefits; name, fame, money, etc. अभिसन्धाय

उद्दिश्य aiming, meditating that all the time, if not for money, at least for name and fame.

दम्भार्थम् । name and fame

यत् इज्यते । what is done for that is

राजसम् विद्धि । know that to be rajasic, selfish activity. In Rajasic I concentrate on what I get, in Sattvic I concentrate on what I give. Material success is where I have taken more and given less, in spiritual success, I have taken less and given more.

तामसीकयज्ञः । everything is negative in these activities.

विधिहिन्म् । all scriptural injunctions are violated according to our convenience.

असृष्टान्नम् । सृष्टम्=दत्तम्, असृष्टम्=न दत्तम् । अन्नम्=दानम् । all यज्ञा are opportunity to share my possessions voluntarily. In Tamasic यज्ञ person does not share or shares minimum. A person who can afford to share and shares minimum thinks that he is smart.

मन्त्रहीनम् । without chanting mantras properly स्वरतः वर्णतः वा वियुक्तम् ।

अदक्षिणम् । उक्तदक्षिणारहितम् without giving as prescribed, nothing should be taken free. दक्षिणा is important for the priest, it should be voluntarily given so that Brahman is not impelled to ask. There should not be any rules, Vedic society had minimum rules. I should know I am part of society, I should voluntarily give.

श्रद्धाविरहितम् । without faith. The rituals prescribed are for benefit of performer, not the receiver, श्रद्धा is for the benefit of the performer, not for the fore fathers who may already be liberated. Lord does not need our offerings, but it is done for our चित्तशुद्धिः ।

तामसम् परिचक्षते । such actions are तामसम्, they should be avoided. Also, राजसिक actions should be gradually decreased and सात्त्विक actions should be gradually increased. This is called कर्मयोगः । There is an example of tree for कर्मयोगी who tolerates the sun and gives shade, fruits, etc. I should have such a life where society prays for my survival, society considers my existence to be useful.

सत्पुरुषाः वृक्षाः इव = कर्मयोगः=सात्त्विकयज्ञाः ।

तपः । austerity: from two angles; 1) organs as instruments, 2) based on nature.

तपस् has general meaning of discipline, especially religious, and has specific meaning of Self denial to establish mastery over sense organs; once in a while I say “no” to sense organs to find whether I am master or the sense organs are master. Sense organs become addicted and demand the sense objects. If the objects are denied, they protest in the form of mind turbulence. To find out whether I am a master of sense organs I voluntarily deny them of objects, this is called तपस् । I will go through discomfort to establish my will power, my धृतिः which will give me inner strength, so तपस् is spiritual साधना, तपस् as शरीरपीडनम् voluntarily giving discomfort to body. All our vows are different forms of तपस् only. Any साधना you voluntarily practice is तपस्, regularly attending classes is तपस्, पारायणम् is तपस्, getting up early regularly is तपस् । तपस् is divided into:

1) Organ based classification, organ as instrument: physical, verbal, mental.



करणदृष्ट्या त्रिविधं तपः ।

2) Nature bases: गुणदृष्ट्या त्रिविधं तपः । सात्त्विक/राजसीक/तामसिक

**तपः । austerity with organs.**

शारीरम् तपः । physical, bodily

पूजनम् । all kinds of rituals come under physical तपस् । Rituals are important to remove तमस् laziness. Rituals are most beneficial method of reviving relationship with the Lord. We are born of, sustained by and ultimately go to the Lord. We are universally related with Lord. It is eternal in all births, and it is universal. All other relations are temporary. We are over obsessed with incidental relationship and we are forgetting the fundamental relationship with the lord. We are to find method by which we invoke the fundamental relationship. Any relationship is expressed with physical action – smile, shake hand, or by saying “honey” or by giving a valentine card. We think rituals are not important because we don’t learn the meaning. Anything is meaningless if I don’t learn the meaning. The deficiency is not in the मन्त्राः it is in me. If you take all the varieties of offerings we make, they all represent my acknowledgement to what I have received. Even this body is also not mine,

अन्नरसेनैव भूत्वा अन्नरसेनैव वृद्धिं प्राप्य अन्नरूपपृथिव्यां यद्विलीयते तदन्नमयः कोशः स्थूलशरीरम् । त.बोध  
I acknowledge this by doing नमस्कारः, giving thanks. Thus rituals revive my relationship which I want to remind myself and acknowledge, thus पूजा is the first कायिकतपस् । Also, पूजा helps family members to join together, it is wonderful social unification method. Worship of:

देवः । god in any form. God is really formless, all pervading, you cannot offer to all pervading.  
so वेदा have developed idols. We worship the Lord represented by the idol.

द्विजः । the people who know and follow the scriptures. द्विज represents शास्त्रम् । द्विजः means twice born, first before study of शास्त्रम्, second after study of शास्त्रम् – spiritual way of living, so I don’t develop ego.

गुरुः । all गुरु, music, mathematic, including ब्रह्मविद्यागुरुः

प्राज्ञः । ज्ञानी who has got ब्रह्मविद्या ।

शौचम् । physical cleanliness – taking regular bath, make sure body is clean, nails are cut, hairs are cut, cloths, and the place I live are clean. Lord Krishna even teaches basic disciplines, but in practice we are zero.

आर्जवम् । making sure that all the physical actions are in alignment with my thought, and words.  
The most important alignment is punctuality. If for some unavoidable circumstances, you are late, inform the other party. Spirituality is doing small things in a great way.

ब्रह्मचर्यम् । chastity in case of गृहस्थाश्रम, celibacy for other आश्रमाः ।

अहिंसा । in this case physical non-violence. Even books and other things should be handled gently.

वाङ्मयम् तपः । austerity of speech.

Lord Krishna has chosen only the organ of speech out of ten organs, why ? Both written and spoken words are possible because of organ of speech. What would the world look like if human beings did not have organ of speech ? All the schools, colleges, radio and TV programs will be gone, all phones will be gone, all the development will disappear. For human being both the intellect and speech are very important, मोक्ष itself is possible because of श्रवणम् to begin with which needs organ of speech.

### Quality of words:

Once I understand power of speech, I must understand power of words that come out of mouth. They can speak like smoke capable of destroying the family, society or the world. At the same time properly spoken words can give mortality and peace of mind. Before letting out the words I should make sure they have quality. World can cause great destruction, a sensitive person insulted through words may commit suicide. I have to be a responsible speaker. I have to not allow loose words, they have to go through my intellect and get a stamp of approval.

### Quantity of words - must be limited.

If I have to produce quality of words, the quantity must be limited. How to reduce the quantity? I will talk to only those people who are interested in listening me. Once I apply This law, I find out that nobody is interested in listening to us. The only occasion the other person is interested in listening is when you have juicy gossip about someone.

### Four parameters for quality of words:

अनुद्वेगकरम् । the words are capable of hurting other people, they can do हिंसा to others. Verbal हिंसा is deeper than the physical हिंसा । Physical scar can go away, but the scar with words left in the heart can never go away. हिंसा is पापम् which will bring me down spiritually. Sometimes we have to use strong words, but they have to be used as last resort after exhausting all non-violent methods. Words should be non hurting.

सत्यम् । truthfulness is defined as alignment of the speech with the thought – mind. Harmony of thought and speech is सत्यम् । The thinker I and the speaker I must be in harmony. Divided we become weak, united we become strong. A divided family, country, person will perish soon. Anything united will be strong, even in Vedanta द्वैतम् makes me suffer संसारम् अद्वैतम् is आनन्दः । It is true at the level of my personality also. If all my organs are united, I will be fit for मोक्षः । If I have multiple personality syndrome, if I know something and say something else, I am weakening myself at all levels. Every untruth brings me down spiritually, every truth supports spiritually. There is a special prayer ॐ वाङ् मे मनसि प्रतिष्ठिता । मनो मे वाचि प्रतिष्ठितम् । आविराविर्म एधि । वेदस्य म आणीस्थः । श्रुतं मे मा प्रहासीः अनेनाधीतेनाहोरात्रान्सन्दधामि । Om, Let My Speech be Established in My Mind, Let My Mind be Established in My Speech, Let the Knowledge of the Self-Manifest Atman Grow in Me, Let My Mind and Speech be the Support to Experience the Knowledge of the Vedas, Let what is Heard by Me (from the Vedas) be Not a mere Appearance ... but what is Gained by Studying Day and Night be Retained. How do we practice truthfulness? Make a list of untruths, then divide them into avoidable and unavoidable untruths. You attack avoidable untruths, the list will go down. Do प्रायश्चित्तम् for unavoidable untruths.

प्रियम् । speech is transformation of information from one to another. Body language is non verbal communication, body language – eye contact, facial expressions, tone of speech, pleasant manners should be such that the receiver should feel comfortable. Both verbal and non-verbal communication should be pleasant. Unfavorable content can also be communicated pleasantly. Other person should feel like talking to me.

हितम् । उत्तम् communication is where both the speaker and the listener benefit. मध्यम् communication is where speaker bothers about his benefit. In अधम् communication neither speaker not the listener benefit – gossip, rumors, etc that cause havoc in the

society. When I speak if it benefits listener also, such a speech is हितम् । When सत्यम् and हितम् is unpleasant what I am to do ? First learn to speak about palatable truth, then unpalatable truth. Pad unpalatable truth with palatable truth. Two praises, one criticism, two praises. Don't dwell upon unpalatable truth, dwell upon virtues then it is possible to communicate unpalatable truth also. This is possible, as शास्त्रम् never teaches things that are impossible. Initially it will take time, in due course of time a person can do it quickly. Like driving a car, riding a bicycle, one can do it effortlessly by sheer practice.

स्वाध्यायाभ्यासनम् । scriptural study. स्वाध्यायः=शास्त्रम्, अभ्यासनम्=पारायणम् ।

**मानसं तपः । mental calmness**

Physical being grossest is the easier discipline. वाचिकम् is more difficult belonging to subtle body. मानसम् is still more difficult being an internal instrument अन्तरेन्द्रियम् । वाक् is बाह्येन्द्रियम् । मनःप्रसादः । मनःशान्तिः free from stress and strain, reduction of the mind to extreme purity. Stress comes because of worry about the future, thinking about past causes regret.

परभ्रमसि किं मुधा क्वचन चित्त विश्राम्यतां स्वयं भवति यद्यथा भवति तत्तथा नान्यथा ।

अतीतमननुस्मरन्नपि च भाव्यसंकल्पयन्नतर्कितसमागमाननुभवामि भोगानहम् ॥ भ.ह.श-६३

Why dost thou, my mind, wander about in vain? Rest (thyself) somewhere. Whatever happens in a particular way, happens so by itself, and not otherwise. So not thinking over the past, nor resolving about the future, I realize enjoyments that come without engaging my thoughts.

Planning for future is deliberate action, it is great. Wondering mind is not doing deliberate action. Worry is reaction, by worrying your future is not going to change, on the contrary your efficiency in present is affected. Worry causes deficiency, planning causes efficiency. Don't brood over the past, learn from the past, it adds to your present efficiency. Brooding over past reduces my efficiency. Face the present which alone is available, this relaxed condition of mind is मनःप्रसादः । practice कर्मयोगः – समत्वं योगः उच्यते to reach this.

सौम्यत्वम् । gentleness of thought. Thoughts alone get crystallized into words, world into action.

Rude worlds and rude actions originated in mind alone. Gentle thought has to generate gentle worlds and gentle actions. Thought is the seed, word is the plant, and action is the tree. Take care of the seed, the tress is taken care of by itself.

मौनम् । Silence is the mind control as regards activities of speech alone. Primarily मौनम् is at वाक् level, to practice that verbal silence mental control is required by which one is able to silence the वाक् । Another meaning is freedom from unwanted thought, noisy mind, unwanted thought becomes noise of mind. मौनम् is freedom from unhealthy thoughts like jealousy, hatred, etc. Learn to remain silent daily at least for few minutes. Learn to be free from deliberate thought, just be aware of thought. If there are unhealthy thoughts, don't need to feel bad, just observe as साक्षीभावः । It is not thoughtlessness, just be witness.

आत्मविनिग्रहः । आत्म=mind, विनिग्रहः=directing the mind primarily in healthy field. It is management or mastery of the mind so the mind is my instrument instead of I becoming an instrument of the mind. Directing thought – healthy are encouraged, unhealthy are discouraged. दैवी are encouraged, आसुरी are discouraged. This is non cooperation movement with regards to unhealthy thoughts.

भावसंशुद्धिः । भावः=motive, संशुद्धिः=purity, freedom from hidden motive. Not having a hidden

agenda.

**तपः based on गुणाः**

**सात्त्विकम् तपः । practiced by mature people.**

परया श्रद्धया तप्तम् । practiced not for the sake of others, by pressure from scriptures, गुरुः, स्वामी but out of value and regard.

अफलाकाङ्क्षिभिः । फलम्=reward, काङ्क्ष=expecting person. Practiced without expectation of any result – योगस्थः कुरु कर्माणि । शास्त्रम् as long as you follow something as means, your love is never true, it fake, borrowed love. If you follow तपस् for name, fame, some gain, you don't have value for them. Lord Krishan says you should follow them, but you should not treat them as means for any other end. It means you should value them so much that they become an end in themselves. धर्म should not become means for profit, name-fame, you should value so much that धर्म becomes an end in itself. When your mind is mature, you will know the value of धर्म । For mature person धर्म makes person a human being, you grow from प्राकृतपुरुषः to संस्कृतपुरुषः । धर्म is not a means for अर्थ/काम but is an end itself. Practiced by अफलाकाङ्क्षिभिः the mature people, they enjoy very practice itself. That means I am सात्त्विक person.

युक्तैः । by integrated, they don't externally follow, intellectually they have value for that. It is practiced out of conviction, not because of external factors.

सात्त्विकं परिचक्षते । you should not follow dharma even for मोक्षः but follow धर्म for the value of धर्म ।

**राजसं तपः । practiced by immature people.**

You have reduced सत्यं as means, emotionally immature person practice this virtues.

यत् क्रियते । तपस् is done as means not an end.

सत्कारार्थम् । practiced for praise, glorification स्तुतिः प्रशंसा ।

मानार्थम् । honor, to get front seat, VIP treatment

पूजार्थम् । worship, पादपूजा, पूण्यार्थम् ।

दम्भ । he wants reorganization from society, publicity from society becomes very important, pomp and show.

तपः राजसम् । practiced thus will produce worldly results, which comes with two disadvantages:

अध्वम् । sometimes recognition comes, sometimes does not come.

चलम् । even if you get benefit, it is fleeting, it is perishable, subject to end.

**तामसं तपः । tapas is used for inferior end.**

This kind of tapas is practiced for inferior end just as a person using sandalwood as fuel.

मूढग्राहेण यत् तपः क्रियते । तपस् practiced with false inferior resolve like revenge etc., whole

महाभारतम् is full of tit for tat. Such low resolve is negative. ग्राहः=resolve, vowel,

मूढः=delusion.

आत्मनः पीडया । Invariable such तपस् will involve torturing body etc. Body is a sacred gift from the Lord, we cannot ignore the body. आत्मनः=शरीरस्य । the motive is also negative, for the destruction of the other people, competition, envy, back magic, etc.

परस्य उत्सादनार्थम् । for others destruction. तत् तामसम् उदाहृतम् । that is tamasic tapas.

## दानम् । charity

Among all spiritual साधनाः scripture considers three साधनाः as significant.

तम् एतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसा अनाशकेन । ब्रु.उ-४.४.२२

That this self the seekers of Brahman through regular reading of the Vedas through sacrifice through charity not leading to death through austerity wish to realize.

Lord Krishna also borrows this from Upanishad and mentions यज्ञः दानम् and तपः in the 18<sup>th</sup> chapter.

दानम् has several faced.

(१) दानम् is very very powerful medicine to remove several unhealthy traits in our personality which are obstacles to spiritual growth. These obstacles are born out of ignorance. We feel That we are insecure by ourselves, sense of insecurity is in-born in every person. A child Clings on to the mother, sense of insecurity is instinctive problem. So to seek security we Turn to external world. My conclusion is I am insecure and outside world has to give me Security. This is मोहः – both ideals are wrong that

1) I am insecure by myself

2) I will get security from the external world. This is greater delusion, no object outside is secure by itself. This is unhealthy treat called मोहः which further builds unhealthy trait called लोभः greed, I keep on accumulating for security. I never take to part with anything, even an empty match box, all empty disposables. This clinging of mind is कार्पण्यम् miserliness. I now start worrying about the security of my possessions. All of these are based on delusion, I am insecure and I use external person for security, so I hold onto.

Vedant says as long as you hold on, your insecurity will increase. Learn to part with things and see for yourself. Thus दानम् is the first powerful spiritual discipline to break this fourfold strait – मोहः लोभः कार्पण्यम्, भयम् । this I get only by dropping the hold. If the child wants to be independent, the child has to drop the mother's hand. The child will fall down, will get up, and get strength and security by itself. First start to give away unwanted things and gradually start to share other things also.

२) In दानम् alone I am in harmony with nature. Everything functions in the form of give and take, everything is a cyclic process, CO<sub>2</sub> and O<sub>2</sub> in the nature are maintained because of cyclic process of giving and taking. Nothing in the nature keeps anything for itself, it receives and right away gives. River receives water and gives to ocean, ocean to cloud, cloud to mountain, mountain to river. This is possible because of give and take. I am part of creation, so what I receive I should give, only then I will maintain cyclic process, otherwise there is stagnation. Anything that is stagnant is unhealthy. Even food is input from the nature, if I don't spend that energy, I will be obese and put on extra weight on the waist. You have to give out in proportion to what you take in. In the same way my possessions, money, Knowledge if flow rather than stay with me, then I am in harmony and then I have physical and mental health also.

३) दानम् as social benefit. Only if rich people voluntarily share their wealth, the gap between the rich and poor reduces, otherwise all forms of crime increases. Voluntarily sharing is joy.

दानम् is rehearsal for ultimate संन्यासः ।

संन्यासः is not physical action of giving up your family and going somewhere else. It is a mental state in which I relinquish ideal of ownership with respect to everything I use. There is only one owner of everything that is the Lord. If I don't own anything there is no question of loosing anything, no fear of loss. संसारः is nothing but fear of losing things. संन्यासी alone can totally get out of forms of fear, he does not own anything to lose, so no fear. He does not claim his body as his own. It is a gift from the Lord for proper use and attain moksha and give it back to the Lord. Start with parting with small amount, later I can hope to relinquish the ownership of family. Only a संन्यासी can be totally fearless, he cannot lose anything because he does not own anything.

भोगे रोगभयं कुले च्युतिभयं वित्ते नृपालाद्भयं माने दैन्यभयं बले रिपुभयं रूपे जराया भयं ।

शास्त्रे वादिभयं गुणे खलभयं काये कृतान्ताद्भयं सर्व वस्तु भयान्वितं भुवि नृणां वैराग्यमेवाभयम् ॥ भ.ह - ३१

In enjoyment, there is the fear of disease; in social position, the fear of falling-off; in wealth, the fear of (hostile) kings; in honor, the fear of humiliation; in power, the fear of enemies; in beauty, the fear of old age; in scriptural erudition, the fear of opponents; in virtue, the fear of traducers; in body, the fear of death. All the things of this world pertaining to man are attended with fear; renunciation alone stands for fearlessness. Whatever you possess is a source of fear, possession of वैराग्यम् alone gives fearlessness. Start with small दानम् ।

सात्त्विकदानम् । निष्कामदानम् is done as an end, not as a means. It is joy in itself.

दातव्यम् इति यत् दानं दीयते । दानम् given with the understanding of its importance, its spiritual importance, its importance as social harmony.

अनुपकारिणे । give to a non-reciprocating person, given even to one who may not express

gratitude, may not reciprocate दानम्, may not express gratitude, he may not be useful to me in future, दानम् is not used as a means for future result. For mature person दानम् is an end in itself, it gives joy to him now not in future, the very practice gives him आनन्दः ।

देशे काले च पात्रे च । gift given at the right place, at the right time and to the right and deserving person.

यत् दानं दीयते तत् सात्त्विकम् स्मृतम् । that दानम् is सात्त्विकम्

If we do not know the credential of the person, there is nothing wrong in not giving. You need to go and find appropriate institution which is doing useful, appropriate social work.

If I don't have anything to give, I can give time, service, knowledge दानम् or give at least a smile as दानम् ।

राजसं दानम् । सकामदानम् person is not mature to see दानम् as an end in itself.

He uses दानम् as a means, so naturally he expects something in return.

प्रत्युपकारार्थम् । for expectation of a favor in return

फलम् उद्दिश्य । expects पुण्यम् । your पुण्यम् bank balance is increasing even though externally you are losing. In the next जन्म you will get return from the World Bank (पुण्य bank)

परिक्लिष्टं दीयते तत् दानम् राजसं स्मृतम् । given with reluctance, there is internal plank because he does not know its value, that is साजसं दानम् सकामदानम् ।

अदान दानेन भवेत् दरिद्रः दारिद्र्य दोशेन करोति पापम् पापात् अवश्यं नरकं नयति पुनर्दरिद्रं पुनरेवपापी । one becomes poor by giving, poverty leads to corruption which lead to नरकम् । It takes tremendous self restrain to avoid corruption in poverty. Start giving even though it is राजसीक ।



### तामसीकदानम् ।

अदेशकाले । at wrong place, wrong time

अपात्रे । to wrong person

असत् कृतम् अवज्ञातम् । gift given not respecting that person. Don't look down upon them, look upon them as नारायण । don't do अवज्ञा insulting. Receiver always feels bad, make receiver comfortable.

यत् दानं दीयते तत् तामसं उदाहृतम् । that is तामसीकदानम् । This type of दानम् is the lowest form, it is better than no दानम् । Gradually move to राजसीक to सात्त्विकदानम् ।

		सात्त्विक For spiritual growth	राजसिक For material growth	तामसिक For harming others
Food आहाराः		Increases longevity, mental and physical strength, happiness during and after eating, juicy, oily, delicious, and stays in the stomach for long time.	Too much bitter, sour, salty, hot, cold, spicy, dry, burning tender organs, gives adverse effect during and after eating, causes ill health	Uncooked/undercooked, overcooked, foul smelling, decayed, left over, impure not fit to offer to the Lord.
Worship यज्ञः		अफलाकाङ्क्षिभिः विधिदृष्टः यष्टव्यं मनः समाधाय निष्कामकर्माणि कर्मयोगः work as worship (gradually increase them)	अभिसन्धाय फलं दम्भार्थम्  सकामकर्माणि Selfish activity (gradually decrease them)	विधिहीनं असृष्टान्नं मन्त्रहीनं अदक्षिणं श्रद्धाविरहितम् निषिद्धकर्माणि Harmful activity (Avoid them)
Austerity तपः				
शारीरम्	वाङ्मयम्	मानसम्		
पूजनम् (देवद्विज गुरुप्राज्ञ) शौचम् आर्जवम् ब्रह्मचर्यं अहिंसा	वाक्यम् अनुद्वेगकरम् सत्यम् प्रियहितम् स्वाध्यायाभ्यासनम्	मनःप्रसादः सौम्यत्वं मौनम् आत्मविनिग्रहः	अफलाकाङ्क्षिभिः युक्तैः श्रद्धया परया तप्तम् Practiced by mature people as end  सत्कारमानपूजार्थम् दम्भेन क्रियते चलम् अध्रुवम् फलम्  Practiced by immature people as means to an end	मूढग्राहेण आत्मनः पीडया परस्य उत्सादनार्थम् क्रियते  Practiced for inferior end
Charity दानम्		दातव्यम् इति अनुपारीने देशे काले च पात्रे च दीयते दानम् is an end	पत्युकारार्थं फलमुद्दिश्य परिक्लिष्टं दानम् is means	अदेशकाले-अपात्रेभ्यः असत् कृतम् अवज्ञातम् Inferior दानम् better than no दानम्

## ॐ तत् सत् महिमा । significance

Now Lord Krishna is dealing with the significance of the famous mantra ॐ तत् सत् which is associated with all religious activities, particularly at the conclusion ॐ तत् सत् is used. It is used at the end of every chapter of Bhagavad Gita also.

Five important points regarding this मन्त्र are:

(१) ॐ तत् सत् is a powerful मन्त्र made up of three names of God; namely ॐ, तत् and सत् । The meaning of ॐ is protector which is derived from the root अक् (अवति रक्षति पालयति) । ॐ=रक्षणकर्ता पालनकर्ता of everything especially devotees.

The meaning of तत् is that Lord who is behind all the instruments of knowledge who is सर्वप्रमाण अगोचरः, incomprehensible, unobjectifiable, not available for six प्रमाणम् – अप्रमेयः । The meaning of सत् is the eternal principle, one who ever exists in the form of every existence itself. सत्=eternal existence, exists always.

ॐ तत् सत् = eternal, incomprehensible protector of the universe.

ब्रह्मणः त्रिविधः निर्देशः । three names of ब्रह्मन् the Lord.

२) This powerful मन्त्र has been used by the creator ब्रह्माजी when he took the job of creation, his most important job.

३) Because ब्रह्माजी uttered this मन्त्र, it has become convention itself by the spiritual seekers to chant this मन्त्र during their spiritual साधना । This is like saying “Hello” has become convention at the beginning of each telephone conversation because the inventor of the telephone used this word as the first utterance on the phone. Similarly ॐ तत् सत् became meaningful and conventional feature either at the beginning or at the end of साधना ।

४) Since this is very powerful मन्त्र, by its utterance one can convert all the साजसीक and तामसीक activities into सात्त्विक and spiritual कर्म । If activity is सात्त्विक, this मन्त्र will make it more सात्त्विक ।

५) Incidental point – with the help of this मन्त्र ब्रह्माजी has created wonderful, powerful, orderly, rhythmic, glorious, vast rule abiding universe. Lord Krishan says even in this wonderful creation there are three creations by ब्रह्माजी which are very wonderful; they are:

ब्राह्मणाः यज्ञाः वेदाः । Why do we say they are significant ?

यज्ञाः । पञ्चमहायज्ञाः a constructive, healthy, and intelligent way of life. Yagna alone can sustain The creation. If यज्ञा way of life is absent, the supreme knowledge and power will cause human destruction. Now we have enough weapons to destroy the world several times. Yagna is very important.

वेदाः । Vedas are important because from the Vedas alone we learn Yagna way of life, the harmonious way of life. Vedas are important to understand what is wisdom. Vedas sustain Yagna, Yagna sustains the universe.

ब्राह्मणाः । Any human being irrespective of the case who practices and promotes vedic teaching, both by percept and practice. Whoever promotes Veda is ब्राह्मणः । The word ब्राह्मण is derived from ब्रह्म=वेदाः । ब्रह्म वेदं जानाति इति ब्राह्मणः one who learns and one who shares vedic way of life is ब्राह्मणः ।

ब्राह्मण sustains वेदाः, वेदाः sustain यज्ञाः, यज्ञाः sustain the universe.



Scientific knowledge minus धर्म (यज्ञः) means selfishness; one country will be selfish and will be interested only in their survival, they won't bother about the humanity, humanity can not do anything except giving protest statements. We will become utterly helpless, this is the result of knowledge and power with यज्ञः, therefore this creation including ब्रह्मणाः यज्ञाः वेदाः emerged from ब्रह्माजी after uttering ॐ तत् सत्, therefore, the मन्त्र is significant. This is the essence of the following portion:

ॐ तत् सत् इति निर्देशः ब्रह्मणः । निर्देशः=ब्रह्मणः नाम, there are three fold names of ईश्वरः ।

तेन । chanting these three names

विहिताः । these three wonderful creations have been made by ब्रह्माजी, they are:

यज्ञाः । wise way of life, constructive way of life, scriptures which teach wise way of life.

ब्राह्मणाः । the preservers and the promoters of the वेदाः, Guna ब्राह्मणाः

पुराः । long before, therefore ॐ तत् सत् is a sacred मन्त्र ।

Since ब्रह्माजी initiated the tradition of uttering ॐ तत् सत्, this has been practice of

ॐ

ब्रह्मवादिनाम् । spiritual seekers, followers of vedic tradition.

सततं ॐ इति उदाहृत्य । they utter the मन्त्र fully or partially by uttering ॐ always

प्रवर्तन्ते । they proceed to practice

विधानोक्ताः । what is prescribed in the scriptures for spiritual growth like

यज्ञदानतपः क्रियाः । all types of पञ्चमहायज्ञाः, all types of दानम्, all types of austerities spiritual seekers perform by uttering ॐ तत् सत् ।

तत्

मोक्षकाङ्क्षिभिः क्रियन्ते । some spiritual seekers use तत् only of all or any one of the three names, in this verse तत् is selected by Lord Krishna, uttering which they perform

यज्ञदानतपः क्रियाः । for धर्म/मोक्ष is primary goal, they are सात्त्विक people, spiritual seekers, for them अर्थ/काम is required and incidental by product. Money is subservient to inner purity and spiritual growth. They consider धर्म/मोक्ष as superior to अर्थ/काम, so तत् इति अनभिसन्धाय फलम् । here फलम्=अर्थ/काम, अभिसन्धाय=obsessed with. They are not obsessed with material growth. They perform the यज्ञदानतपः uttering तत् ।

सत्

Some perform यज्ञदानतपः क्रियाः and other activities using सत् ।

Lord Krishna gives five meanings for सत् here

(१) साधुभावे सत् इति प्रयुज्यते । in the meaning of nobility, goodness, good conduct, good behavior, so noble people are called सत्पुरुषाः or संत - संत तुकारामः, संत नामदेवः । संत=धार्मिकपुरुषाः, धार्मिकत्वम् ।

२) सद्भावे च सत् इति प्रयुज्यते । सद्भावः=existence, eternal existence, pure existence तत् एव सोम्य इदम् । छा.उ । pure existence,

३) प्रशस्ते कर्मणि सत् शब्दः प्रयुज्यते । in any other noble actions (marriage etc) other than साधुभाव and सद्भाव also सत् is used.

४) स्थितिः यज्ञे तपसि दाने च सत् इति उच्यते । स्थितिः=निष्ठा - perseverance or commitment or will

power with regard to practice of these three disciplines यज्ञः तपः दानम् ।  
५) कर्म च एव तदर्थीयम् । any other secondary activity which will promote यज्ञः तपः दानम् is also called सत् । If I do business, earn lots of money and use the money for यज्ञः तपः दानम् then the business activity also becomes सत् । If I arrange chairs, remove them for one of the above activities, that activity also becomes सत् । Even the grossest supportive कर्म for यज्ञदानतपस् is सत् कर्म इति अभिधीयते । also called सत् कर्म ।

The significant of ॐ तत् सत् is to convert any activity into सात्त्विक कर्म । Also, if I inadvertently committed mistake in uttering मन्त्र or omitted a procedure, ॐ तत् सत् is used for purification, what ever लोपः happened we ask the Lord to make it complete by chanting ॐ तत् सत् । The Lord will make appropriate corrections.

Let there be श्रद्धा – the main topic of this chapter.

अश्रद्धया हुतम् । any oblation made without श्रद्धा ।

अश्रद्धया दत्तम् । any charity without sincerity

अश्रद्धया तपः तप्तम् । any austerity practiced without devotion and faith.

अश्रद्धया यत् च कृतम् । any worldly activity if you do without sincerity, pure heart into it, all such activities Krishna calls

असत् इति उच्यते । false even if the activities are noble activities.

तत् नो इह । you won't get benefit from such activities in this life

न प्रेत्य । nor hereafter.

Let there be श्रद्धा ।

Train yourself to like any job you have got, if you cannot get a job you like.

How to develop दैवीसंपत्/सात्त्विक mind and grow out of unhealthy virtues:

Five method:

- 1) प्रार्थना । Pray is one of the efficacious methods of acquiring virtues. We ask O' Lord give me healthy virtues. ॐ भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्ये माक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवाँ सस्तूभिः व्यशेम देवहितं यदायुः ॥

In prayer I can ask for virtues and भगवान् may give. भगवान् is embodiment of virtues and by association unknowingly my mind also assumes that thought.

- 2) सत्सङ्गः । association with virtuous people. By law of association, I develop virtue of person I move with - सत्सङ्गत्वे निःसङ्गत्वम् । I need money for survival and comfort, but not for happiness. This I know by observing life style of people. I see happy people without possession, and also see unhappy people with lots of possessions.

- 3) संकल्पः । I decide to develop a positive virtue. I pick up a positive virtue which I am lacking. I auto suggest a virtue I want to develop, cultivate.

- 4) प्रतिपक्षभावना । I deliberately neutralize any cynical negative thought by corresponding positive thought. I practice praise instead of criticism, love instead of hatred, selflessness instead of selfishness.

5) विवेकः । Emotional education. Follow healthy emotion and try to avoid unhealthy one.  
Because I am interested in emotional health, I should have knowledge of the cause, the nature,  
and consequence of the emotion.

With the help of these five methods, I can become सात्त्विक and make vedanta work for me.