

OM SHREE SATNAM SAKHI



Gita Jayanti: 28 NOVEMBER 2009

(The anniversary of the day **Lord Krishna** gave his immortal message to Arjuna on the battlefield of Kurukshetra)

“READ EACH AND EVERY WORD I HAVE SAID...CONTEMPLATE ON IT....IMPLEMENT IT...TRULY LIBERATE YOUR SELF FROM THE VISCOUS CYCLE OF BIRTH AND DEATH....COME UNITE WITH THE LORD...”

DAILY 2 CHAPTERS PRESENTED TO YOU FROM THE SHRIMAD BHAGWAD GITA

Chapter Seventeen

The Yoga of the Division of Threefold Faith

Arjuna said:

Those who set aside prescriptions of scriptures, doing sacrifice
With faith, what is their condition: Sattwa, or rajas, or tamas? 1

The Holy Lord said:

Threefold is the embodieds' faith inherent within their nature-
The sattwic, rajasic, and the tamasic. Do you hear of it. 2

Each one's faith is according to his natural disposition.
Yea, the man consists of his faith; in truth, he is what his faith is. 3

The sattwic men worship the gods; rajasic: Yakshas, rakshasas;
The others-the tamasic men-The pretas and hosts of bhutas. 4

Those of extreme austerities-Unscriptural-given to show
And egoity, impelled by the force of lust and attachment, 5

Do torture, senseless as they are, all the organs in the body,
And Me, the body's indweller. Know them as of demonic will. 6

The food also liked by each one is threefold, as is sacrifice,
Austerity, and almsgiving. Hear from Me now their distinction. 7

Food building life, purity, strength, health, joy, cheerfulness, appetite, Savory, agreeable, and substantial-such the sattwic like.	8
Foods that are bitter, sour, salty, excessively hot, pungent, dry, And burning, the rajasic like-Producing pain, grief, and disease.	9
That which is stale, tasteless, stinking, Cooked overnight, refuse, impure, Is the food the tamasic like. this is the truth, O Arjuna.	10
That sacrifice which is offered without desire for reward and According to scriptures' command, intent, as duty, is sattwic.	11
That which is performed, Arjuna, seeking for fruit, and for vain show, Know that to be a sacrifice rajasic in its character.	12
Sacrifice unscriptural and without the offering of food, Without mantras, or gifts or faith, is tamasic in character.	13
Worship of gods, twice-born, teachers, the wise; purity, continence, Straightforwardness, non-injury-are austerity of body.	14
Unvexing speech, agreeable, true, beneficial, practice of Self-study-these are said to form what is austerity of speech.	15
Steady serenity of mind, kindness, silence, self-control, Honesty of motive-all this is called mental austerity.	16
This threefold austerity done with highest faith by those without Desire for fruit, also steadfast is considered to be sattwic.	17
Austerity practiced to gain welcome, honor, worship, and with Ostentation, is rajasic, unstable, and transitory.	18
Austerity with self-torture, done out of a foolish notion, Or for the purpose of harming another, is called tamasic.	19
That gift which is given to one who does no service in return, In a fit place, to one worthy-That gift is held to be sattwic.	20
And what is given with a view to receiving in return, or Looking for the fruit, or again reluctantly, is rajasic.	21

The gift given at the wrong place or time, to unworthy persons,
Without respect or with disdain, that is declared as tamasic. 22

"Om, Tat, Sat;" this has been declared the triple title of Brahman.
By That were created of old Brahmins, Vedas, and Sacrifice. 23

Sacrifice, gifts, austerities according to the scriptures, are
Begun with utterance of "Om," by the expounders of Brahman. 24

Uttering "Tat," without desire for fruits-thus are sacrifice, gift,
And austerity then performed by seekers of liberation. 25

"Sat" is used with the meaning of reality and of goodness;
So also the word "Sat" is used in the sense of auspicious acts. 26

Steadfastness in sacrifice, gift, and austerity is called "Sat:"¹⁴¹
Also action in connection with these is designated "Sat." 27

Whate'er is sacrificed, given, or done, whate'er austerity
Is practiced without faith, is known here or hereafter as "Asat."¹⁴² 28

Om Tat Sat

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the seventeenth discourse entitled: The Yoga of the Division of Threefold Faith.

Chapter Eighteen

The Yoga of Liberation by Renunciation

Arjuna said:

I desire to know sev'rally, O mighty-armed one, the truth of
Sannyasa, O Hrishikesh, as also of tyaga, Krishna. 1

The Holy Lord said:

Renouncing desire-based actions sages consider sannyasa:
Abandonment of all works' fruits the wise declare to be tyaga. 2

Some say action should be renounced as an evil, while others say
That sacrifice, austerity, and gift should not be relinquished. 3

Hear the conclusion regarding Tyaga, O best of Bharatas.
Tyaga has been declared to be of three kinds, O Tiger of Men. 4

Sacrifice, gift, austerity-Should not be relinquished, but done;
Sacrifice, gift, austerity are purifying to the wise. 5

But even these works, Arjuna, should still be performed, though leaving
Attachment and the fruits; such is my best and certain conviction. 6

But the renunciation of required action is not proper.
Abandonment from delusion is declared to be tamasic. 7

The relinquishment of action from fear of trouble or of pain,
Is rajasic relinquishment, producing not the fruit thereof. 8

When work is done only because it should be done, leaving aside
Attachment and the fruit as well, that relinquishment is sattwic. 9

Relinquishers of sattwic kind, steadfast, with doubts dispelled, hate not
Uncongenial work, nor are they attached to the congenial work. 10

Actions cannot be entirely relinquished by the embodied,
But the relinquishing of fruits of action is relinquishment. 11

The threefold fruit of all action-Uncongenial, congenial, mixed-
Accrues to non-relinquishers, But not to the relinquishers. 12

Learn from Me these five causes for the accomplishment of all works
As are declared in the Sankhya which is the end of all action: 13

The body, agent, the senses, the functions of manifold kind,
The presiding divinity, and that which is also the fifth. 14

Whate'er action a man performs by his body, speech, and the mind-
Whether right or just the reverse-These five alone are its causes. 15

He who through a non-purified understanding looks on his Self,
The Absolute, as the agent-he of distorted mind sees not. 16

He who is free from egoism, with intelligence untainted,
Although he kills all these people, he kills not, neither is he bound. 17

Knowledge, the known, and the knower form the threefold cause of action.
The instrument, purpose, agent are the threefold base of action. 18

Knowledge, action, and agent are declared by Sankhya to be of
Three kinds, from the distinction of gunas: hear them also duly. 19

That by which in all is seen the one Indestructible Substance
Inseparate in the sep'rate-Know that knowledge to be sattwic. 20

But that by which in all are seen many beings of many kinds
As diff'rent from one another, know that knowledge as rajasic. 21

Confined to a single effect as the whole, and without reason
Or basis in truth, trivial-Know that knowledge as tamasic. 22

Action without love or hatred and without desire for the fruit,
And free from any attachment know that action is called sattwic. 23

Action done desiring desires, with self-conceit and much effort,
O Dhananjaya, know as truth: that action is called rajasic. 24

Action that's done through delusion, without heed to the consequence,
Loss, damage, or ability: Know that action as tamasic. 25

An agent free from attachment, humble, endued with courage and
Ardor, and unaffected in success or failure, is sattwic. 26

One passionate, desirous of action's fruits, greedy, malignant,
Impure, easily elated or dejected, is rajasic. 27

Unsteady, vulgar, obstinate, wicked, dishonest, indolent,
Despondent, procrastinating-Such an agent is tamasic. 28

Now hear the triple distinction of intellect and fortitude,
According to the three gunas exhaustively and severally. 29

That intellect which knows the paths of work and renunciation,
Right and wrong acts, fear, fearlessness, bondage and freedom, is sattwic. 30

That intellect of mistaken apprehension of dharma and
Adharma, of right and wrong acts, that intellect is rajasic. 31

That intellect enveloped in darkness, regarding adharma
As dharma, and seeing all things distortedly, is tamasic. 32

Fortitude by which the functions of the mind, prana, and senses
Are regulated, unswerving by means of yoga is sattwic. 33

That by which one regulates the mind to dharma, desire, and wealth,
From attachment to all their fruits, that fortitude is rajasic. 34

That by which the stupid does not give up sleep, fear, despondency,
Grief, and overweening conceit, that fortitude is tamasic. 35

Now hear from Me of the threefold happiness whose enjoyment is
Learned by practice, and by which one attains unto the end of pain. 36

That which is like poison at first, but like amrita at the end;
Born of self-realization's light-that happiness is called sattwic. 37

That arising from the contact of object with sense-at first like
Amrit' but like poison at last-That happiness is rajasic. 38

That which begins and results in self-delusion arising from
Sleep, sloth, and miscomprehension, that is declared as tamasic. 39

There is no entity on earth, or in heaven among the gods,
Found devoid of these three gunas, born of Prakriti, Arjuna. 40

Of Brahmins and Kshatriyas and Vaishyas, as also of Shudras,

The duties are distributed according to guna-nature. 41

Calmness, restraint, austerity purity, patience, uprightness,
Knowledge, discernment, piety-these are the duties of Brahmins. 42

Valor, splendor, courage, and skill, also not fleeing from battle,
Generosity, sovereignty-These are duties of Kshatriyas. 43

Agriculture, husbandry, trade, are the duties of the Vaishyas,
And Shudras' duty is service-arising from innate nature. 44

Devoted to his own duty, man attains highest perfection.
How by his duty he attains perfection, that now hear from Me. 45

From Whom all beings do come forth, by Whom all this is pervaded,
Worshipping Him with his duty, a man attains to perfection. 46

One's own dharma, though imperfect, is better than another's though
Done to perfection. The duty of one's own nature brings no ill. 47

The duty to which one is born should not be relinquished, although
Faulty, for as the fire by smoke so defect envelops all deeds. 48

He whose mind is ever detached, with subdued heart, without desires,
Attains by renunciation to perfect freedom from action. 49

Arjuna, learn from Me in brief how, having reached such perfection,
He attains Brahman, that supreme consummation of all knowledge. 50

Endued with a pure intellect; Subduing body and senses,
Relinquishing the sense-objects; Leaving attraction and hatred. 51

Dwelling in a secluded place; With body, speech, and mind controlled;
Abstemious, e'er engaged in meditation; dispassionate; 52

Forsaking ego, power, pride, lust, wrath, possessiveness; freed from
The notion of "mine;" and tranquil-He's fit for union with Brahman. 53

One with Brahman, tranquil-minded, neither grieving nor desiring;
The same to all, he thus attains supreme devotion unto Me. 54

Devoted, he knows Me in truth, what and Who I am; then having

Known Me in My reality, he forthwith enters into Me. 55

Though doing all actions always, always taking refuge in Me,
By My grace he attains to the eternal, immutable State. 56

Resigning mentally all deeds to Me, as to the highest goal,
Resorting to buddhi-yoga, thus ever fix your mind on Me. 57

With mind fixed on Me, you shall by my grace surmount all obstacles;
But if from self-conceit you will not hear Me, then you shall perish. 58

If, filled with pride and self-conceit, you wrongly think: "I will not fight,"
In vain shall be this your resolve, for your nature will compel you. 59

Fettered by your karma born of your nature, what you, deluded,
Desire not to do, you shall have to do-though in spite of yourself. 60

O Arjuna, the Lord dwells in the hearts of all beings, causing
Them by His Maya to revolve as if mounted on a machine. 61

O Bharata, with all your heart take refuge in Him; and you shall
Surely attain unto supreme peace and the eternal abode. 62

Thus has wisdom, more secret than all other secrets, been declared
To you by Me; now reflect on it fully, then do as you please. 63

Now hear again My supreme word, most secret of all, because you
Are dearly beloved of Me; Therefore I shall speak for your good. 64

Fill your mind with Me, devoted, sacrifice and bow down to Me.
You shall reach Me, for truly I promise you-you are dear to Me. 65

Relinquishing all dharmas, you should take refuge in Me alone;
Then I shall fully liberate you from all sins; wherefore grieve not. 66

Never speak this to one without austerities or devotion,
Or one who renders not service, or to one who cavils at Me. 67

He who with supreme devotion to Me teaches this most supreme
Secret unto My devotees shall doubtless come to Me alone. 68

Nor among men is there any who does dearer service to Me,

Nor shall there be another on the earth dearer to Me than he. 69

And he who studies this sacred dialogue of ours, shall worship
Me by knowledge's sacrifice; This is My certain conviction. 70

And even that man who hears this, full of faith and free from scoffing,
He, liberated, shall attain the happy worlds of the righteous. 71

Has this been heard, O Pritha's son, by you with a one-pointed mind?
Moreover, has the delusion of your ignorance been destroyed? 72

Arjuna said:
Yea, destroyed is my delusion, and I have gained my memory
Through Your grace, and my doubts are gone. I am firm; I will do Your word. 73

Sanjaya said:
Thus have I heard this wonderful dialogue of Vasudeva and the high-souled son of Pritha,
causing my hair to stand on end. 74

By grace of Vyasa have I heard this supreme, most secret yoga,
Direct from Krishna, Yoga's Lord, himself the one declaring it. 75

I recall again and again this wondrous, holy dialogue
Between Krishna and Arjuna and rejoice again and again. 76

As I recall and recall that most wonderful form of Hari,
Great is my wonder, O King, and I rejoice again and again. 77

Where'er is Krishna, Yoga's Lord, where'er is Arjuna, there are
Splendor, victory, wealth, and right order: such is my conviction. 78

Om Tat Sat

**Thus in the Upanishads of the glorious Bhagavad Gita, the science of the
Eternal, the scripture of Yoga, the dialogue between Sri Krishna and
Arjuna, ends the eighteenth discourse entitled: The Yoga of Liberation by
Renunciation.**

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