

### **17.1 Universal Question of Arjuna**

Sree Krishna has described three types of people in the previous chapter:

- (1) Those who study, understand, know the scriptures well and follow them in their lives.
- (2) Those who know the scriptures, understand well what is right and wrong, but do not follow them out of inadvertence or due to a licentious and unrighteous lives.
- (3) Those who have either not had the time or opportunity to study the scriptures, yet with faith do good acts like social service, observe religious vows, fast, do rituals, or celebrate the religious festivals.

Many of us fall into the third category. These we do either by seeing others, following family traditions or social norms, reading some books, asking elders, friends and relations, or merely as we wish and guided by our intellect. For example, some chant the Gita-mähätmya (which describes the glory of the Gita) every day, but never study the actual Gita. Some observe the Santoshi Mä or Vara-Lakshmi-vrata because a friend said her aunt became rich after doing it! Some do not eat certain food types on certain days, fearing the wrath of the gods. Some practice the latest technique of meditation available in the market because it is advertised to cure diabetes.

We would all like to know whether such acts of ours are right and effective. Arjuna, too, asks if actions done with faith, but without conforming to scriptural injunctions are to be considered noble (sättvika), not-so-right (räjasika), or ignoble (tämasika). The question is, “Can such acts be considered right because they are done with faith, or are they wrong because scriptural injunctions are not followed?”

Generally, people may consider them right because they are done with faith. But Sree Krishna says that whether they are good or bad, right or wrong depends on the nature of faith with which they are performed.

### **17.2 Inherent Universal Faith**

Our actions spring from our beliefs which are, in turn, an expression of our inherent nature. Our nature is a result of actions done with beliefs over a long period of time. One or two acts of goodness cannot make us good-natured nor do one or two wrong actions make us criminals. People say, “He is basically a good person, I wonder why he did something like that!”

The true nature, that is values or beliefs, of a person is clearly seen in a crisis and at the time of death when no one can put on a show and there are no defenses.

A person who is basically uncorrupt remains so even when tempted and the corrupt one easily buckles under pressure.

Faith is universal. Everyone has an inherent faith that prompts all our actions. Life would be impossible to live without faith. Every step I take is with the faith that the earth under me will not give in. I sleep with the faith that I will wake up and I eat with the faith that I will not choke. The rationalists have faith in reason, the atheists in their theory of no God, the scientists in the validity of reason, most in the authority of the written word, many in the media, a few in the promises made by politicians, and many in the words of the scriptures and noble souls.

### ***Why is It So?***

*Tell a man there are 300 billion stars in the universe and he'll believe you. Tell him a bench has wet paint on it and he'll want to touch it to be sure!*

### ***Think!***

*The communists may mock at the beliefs of a religious person, but they proudly call themselves Marxists – believers of Karl Marx's theory.*

### **Everyone has faith in something.**

#### **17.3 The Three Faiths**

Our faith can be sāttvika, rājasika, or tāmasika. Actions prompted by sāttvika, rājasika, and tāmasika faith bring sāttvika, rājasika, and tāmasika results, that is happiness and peace, sorrow and tension, ignorance and harm respectively. Since each of us has all the three qualities our faith can be sāttvika, rājasika, and tāmasika in different aspects of life. For instance, I may worship God (sāttvika), but also love a fast life (rājasika), and at times back-bite (tāmasika). This brings us a mixture of joy and sorrow in life. If with complete sāttvika faith we can become sāttvika in all aspects of our life, there will be total integration, peace, and happiness. Our actions, beliefs, and nature are closely interrelated. What can be formed, can be reformed and, therefore, it is possible to change our faith and make it totally sāttvika through our thoughts and actions.

#### **Man is what his faith is (sāttvika, rājasika, or tāmasika).**

The company we keep, what we talk about, eat, whom we worship and idolize, how we worship and work, all reflect whether our nature and faith is sāttvika, rājasika, or tāmasika. The following will help us understand our own nature and faith.

## **17.4 The Tri-colored Ideals (17.4)**

All of us have ideals. We worship those who exemplify our ideals.

**(1) Sāttvika:** One with sāttvika faith worships God, the Creator and the substratum of the universe. Children who idolize Hanumān move around carrying a mace (gadhbā) and wearing an artificial tail shouting, '*Jai Sri Ram*'. A sāttvika person reveres the great, exalted, and the noble and gains inspiration from them. For instance, from his childhood, Shivaji, the great Maratha king, wanted to establish Rāma-rājya after listening to the *Rāmāyana*, the history of Lord Sri Rama. Such people respect good qualities in others, follow the words of the wise, surrender to noble causes, and dedicate their lives to such causes.

**(2) Rājasika:** One with rājasika faith worships presiding deities of the elemental forces and Nature. He reveres the rich, famous, glamorous, powerful, and those in high positions. He copies them in his behavior and lifestyle and feels honored to be recognized by such people. He seeks their company and tries to impress them. Such people worship rock stars, sportsmen, politicians, and the achievers in various fields. Some teenagers

do not mind waiting for hours with the single-pointed aim of getting an autograph or a smile from their favorite film star.

**(3) Tāmasika:** One with tāmasika faith worships ghosts, spirits, and negative forces. He admires the criminal, the vulgar, the terrible, the violent, and the cheap. He also justifies and glorifies extreme, fanatical, and contorted ideals. He invokes tāmasika forces, which in turn possess and take over his life. We find some youth mirroring the negative images of their ideals even in their dress, use of foul words, and mannerisms.

## **17.5 Food for Thought**

The food we eat is divided into three parts. The grossest is removed from the body by the excretory system. The subtler part goes to form the skin, bones, blood, and flesh. The subtlest part is the material with which our mind is made (*Chāndogya-upaniṣad* 6.6.2). Hence the food we eat is one of the important factors that makes our thoughts, faith, and nature. Also, what food we like naturally reflects our nature. For instance, a sāttvika person likes sāttvika food and this sāttvika food, in turn, helps to make the mind more sāttvika.

**(1) Sāttvika:** A sāttvika person eats an appropriate quantity of food at regular times and in an unhurried and neat manner. He is careful regarding what he eats and is aware of its effect on the body and the mind. Food is sāttvika

when it is bought with money earned through righteous means (artha- or dhana-Shuddhi), cooked by a person with good thoughts in hygienic surroundings, served lovingly and aesthetically, and eaten with a calm and cheerful mind. The attitude is further enhanced when eating is considered an act of worship by offering the food to the Lord within or partaken of as His gift (prasäda).

The food itself should be juicy and wholesome, nutritious, easily digestible, pleasing to the eye, agreeable to the body, fragrant, well cooked, filling, and fulfilling. Such food increases our life span, makes the mind sharp and alert, increases our memory, purifies the mind, strengthens the body, and gives us a sense of well-being and makes us happy. Some examples are fruits, milk, vegetables, pulses, and ghee (clarified butter).

(2) *Räjasika*: A räjasika person eats irregularly or hurriedly, standing or walking, sometimes over-eating, sometimes under-eating. He eats to please the tongue, uncaring about its effect on his body and mind. Food becomes räjasika when it is cooked by one with a money-motive, served by one who is angry, or is eaten in a bad mood. Räjasika food is too spicy, too sour, too oily, too hot, too dry, burnt, undercooked, or overcooked. Such food causes diseases, agitation in the mind, and weakens the body. Junk food is a classic case of räjasika food.

(3) *Tämasika*: A tämasika person overeats or eats irregularly, in a lethargic manner, untidily, or even while lying down. Food, which is stale, tasteless, without nutrition, foul smelling, in the form of stale leftovers, not pleasing to look at, or which cannot be offered to God, is called tämasika. Such food increases tämasika qualities like laziness, inertia, forgetfulness, criminal tendencies and destroys one's health. Some examples are packed and tinned foods, alcohol, meat, garlic, and onions.

## **17.6 Management Tips from Gita**

There are three important factors which are required for success. They are as follows:

### **17.6.1 The Right Yantra (Medium or Instrument)**

The right materials, machines, instruments, and technology are the right yantras needed to accomplish a task. We should also be well-trained in the use of the resources at our disposal.

#### ***Reflect***

*Use the machine, don't get used by the machine. Take care  
of the machine, don't get attached to it.*

The means are important, but they are not the goal. We should utilize them, but not depend on them. Alternate means are always available. For instance, a teacher should be able to teach even without his notes.

### **17.6.2 The Right Tantra (Methodology)**

The right methodology, system, procedure, and rules are the right tantra to be followed to accomplish the task. We should be well-trained in it for maximum efficiency and output. The system should not be obsolete or complicated and it should have enough motivation and flexibility to suit different situations. The system should not be used to obstruct work as in the case of red tape or bureaucratic delays in Government departments.

### **17.6.3 The Right Mantra (Vision)**

This is the vision that motivates and inspires the right attitude to work. Companies spend a lot of money in making inspiring vision statements, on talks by motivators, and workshops on developing the right attitude.

#### ***Motivation***

*A scrawny robber outran a healthy police officer. When asked, the police officer said, "I ran as a duty. He ran to save his life. He was more motivated!"*

The right yantra, right tantra, and right mantra are sure means to success in any field. These are called sāttvika actions in the language of *Gita*.

## **17.7 Prime Activities for All**

The three important activities that we must incorporate in our daily life are:

- (1) ***Yajna***: Utilizing our body-mind-intellect equipment for noble work.
- (2) ***Tapas***: Fine-tuning our body-mind-intellect and conserving and increasing our strength and stamina.
- (3) ***Dhana***: Sharing the results of our successes with others.

A detailed picture of how they differ according to our faith is now given.

## **17.8 Yajna – The Three Worships**

Not only whom we worship, but also how we worship depends on our faith or nature. The three types of worship are as follows:

### **17.8.1 Sāttvika**

To use the best of material or resources available, follow the procedures strictly (vidhi), doing our best without selfish motives for the love of God or as one's duty is sāttvika-Yajna – noble worship. (17.11)<sup>6</sup>

*I can, hence I should!*

*Yudhishthira was generous to a fault. When his wife questioned him about what prompted him to do good, he replied, "O Draupadi! I do not work with a selfish motive. I give and worship because I can and should."*

### **17.8.2 Rājasika**

Herein the best materials are utilized, and the procedures followed, but to achieve selfish goals or to show others. This makes the worship rājasika. It is said that 'a religious act or any good act done with a selfish motive is called business and not praiseworthy worship. Some perform rituals in name only. For instance, since the sacred thread is needed for the wedding ceremony, they conduct the thread ceremony (upanayana) the day before the wedding and remove the sacred thread as soon as the wedding is over! The entire meaning and benefit are lost in such worship.

### **17.8.3 Tāmasika**

Worship done by not using the right material or using inferior material, not following any procedures, and without faith is called tāmasika. For instance, wearing shoes whilst performing the marriage ceremony before the sacred fire, chanting wrong mantras or mispronouncing them, or not offering proper donation to the priests who perform the worship for us. Some people perform Shrāddha (ritual for the departed soul) but do not believe in feeding the brāhmaṇas and instead give a donation to an orphanage. To feed orphans in the name of one's parents is very good, but it cannot be done in lieu of feeding the brāhmaṇas which is part of the Shrāddha ceremony. It is strange that such persons who have no faith and do not follow procedures in religious ceremonies observe all the strict rules needed to procure visas for settling in foreign lands, however elaborate and costly they may be!

## **17.9 Tapas – Austerity**

Austerity is one of the most wonderful means to fine-tune the body and mind to maximize their efficiency. It is amongst the five disciplines (niyamas) recommended for all by the Yoga-Shāstras.

(1) Austerity is to endure the pinpricks of life at the physical and mental level for the sake of a higher cause. For instance, walking barefoot on a pilgrimage to a temple, putting up with discomforts for studying at university, smiling while friends and relatives taunt you about your social service activities.

(2) It also refers to conserving one's physical and mental energies for a higher cause. For example, I skip dinner so that my body feels light, and my mind is available for morning meditation. An indulgent life without any austerity (ta-pa) could bring our

downfall (pa-ta).

- (3) Austerity is also to always perform our duties according to our position and stage in life unconditionally (*svadharma-vartitvam*). An employee, teacher, or student who does not miss a single workday come what may, is practicing tapas.
- (4) A lifestyle of ‘simple living and high thinking’ is a penance. Swami Tapovan Maharaj (revered Guru of Gurudev Swami Chinmayananda), even when young, chose to live in a simple out house so that he could focus on his study and contemplation even though the huge family house with all its comforts was available.
- (5) Single pointedness of senses and mind is the highest penance and is necessary for success in any task we undertake (*aikāgyam paramam tapam*). Just as gold gets purified by heating and shines brighter, austere living purifies and beautifies our life.

### **17.10 Tapas – The Three Types**

Austerities can be physical, verbal, or mental. The intention and method of austerity decides whether it is sāttvika, rājasika, or tāmasika.

#### **17.10.1 Sāttvika**

Practising the following three with faith and without a selfish motive is sāttvika-tapas.

(1) **Physical:** To worship God and offer reverential service to learned and good people, one’s own Guru and teachers, Realized Masters and saints out of love and gratitude is sāttvika physical austerity. This invokes their blessings on us, which is life-transforming. In sāttvika-tapas one undertakes vows or practices self-denial for self-control and to purify one’s mind through methods like fasting. Keeping oneself and surroundings clean and beautiful, being straightforward, self-controlled, and non-violent in all our actions is also sāttvika-tapas.

**Verbal:** “A sāttvika person thinks and talks. He does not talk where his words are not valued.” His words are pleasing, gentle, kind, truthful, well-meaning, and appropriate. ‘Pleasant words please all. So why be miserly in pleasing all through our words.’

Tolstoy once told a beggar, ‘Brother, I am sorry, I have nothing to give today.’ The beggar was very pleased to be called brother and went away satisfied. Draupadi, was filled with grief and anger at the heinous murder of her five young children by Ashvatthämä. Yet when she spoke words of forgiveness, they were considered ‘righteous, just, compassionate, un-offending, dignified, poised and great,’<sup>16</sup> for to speak so, under such circumstances, is indeed great. When a person is in a sāttvika mood, he speaks about concepts, noble thoughts, elevating experiences, the

goodness of others or on subtle or spiritual subjects. He questions and discusses to arrive at the truth of a matter (samväda and väda).

To study, read, and chant the scriptures and prayers or to repeat the name of God is also verbal austerity. This purifies our speech and mind.

(2) **Mental:** A sättvika person has a pleasant and smiling countenance,

entertains tender and kind thoughts, always wishes good for others, has pure intentions, is reflective, self-controlled, calm and poised, and has a deep and contemplative personality. We naturally feel calm and cheerful in the presence of such people and any interaction with them makes us feel good and touches us deeply.

### *Reflect*

*Your inner purity is reflected in the smiles of the people around you.*

#### **17.10.2 Räjasika**

Austerities practiced for earning respect from others, being honored, getting titles, fame, power, and material comforts is räjasika. For instance, some serve the great for getting a good name in society. Some even do crazy things like bury themselves underground for long durations so that they may get their name in the *Guinness Book of World Records!*

The räjasika person talks too much or in haste. His words are often angry, aggressive, manipulative, flattering, or meant to impress. One in a räjasika mood talks about events, enjoyments, one's own praise, or criticism of others. He argues about issues to prove himself right or to prove others wrong (viväda or vithändä-väda). His countenance is grumpy or angry and personality aggressive and forceful while the mind is restless, agitated, complaining, and demanding.

#### **17.10.3 Tämasika**

Torturing one's body in the name of austerity like sleeping on a bed of nails or standing in the sun for months on end is called tämasika. Such acts only harm us and bring no purity or beauty to life. Some undergo hardships through severe penance without following any scriptural instructions, only with the aim of harming or destroying others. Ancient examples of Ravana and Hiranyakashipu and modern examples of training in terrorist camps are instances of such austerities.

A tämasika person speaks without thinking. His words may be harsh, irresponsible, mean, cruel, taunting, or sarcastic. He may even use abusive language or curse. One in a tämasika mood backbites, gossips, and insults others.

The tämasika countenance is dull, cruel, or crooked and the mind lethargic, evil,

or dishonest. Such people either drag down others or create fear and terror wherever they go.

The pain of a parent whose child disobeys, insults, and harms himself and others is well understood. We are an integral part of the all-compassionate Lord. He is our mother, father, supporter, and life-giver. Tāmasika-tapas harms us and others and pains the Lord seated in the hearts of all.

### **17.11 Dhana – Giving for Good**

We have been receiving from others – family, relatives, society, and God – from the day we were born. To be grateful for all that we have received and give back or share with others what we have is our duty.

#### **Reflect**

*Charity is a duty. It must be done.*

*'One who eats without feeding others eats sin.'*

A third of what we earn should be used for sustenance, pleasure and comfort, one third to be invested in generating more wealth, and a third for good work benefiting others. Many religions recommend a certain percentage of one's income to be given away in charity.

Charity is to give money, material, knowledge, or time to the needy, to extend a helping hand to those who are less privileged than us, to distribute our excess wealth to those in need or to share what we have with others. 'Charity is a means of mitigating the wrong committed by commission or omission in earning wealth.' It is a distribution system that benefits all, especially the needy.

The following are the spiritual benefits that accrue to the donor:

- (1) It is a means to remove our habit of collecting and hoarding.
- (2) It removes attachments, my-ness, and pride in possessions.

### ***The Great Renunciation***

*Whilst travelling in a boat, a logician with a sorrowful heart told Sree Caitanya Mahāprabhu (a 16th century Vaishnava saint and social reformer from Eastern India) that the book on logic that Sree Caitanya had written by far excelled his own book and that none would read his book. The great saint immediately dropped the only handwritten manuscript of his book into the river. He had no attachment to his work nor pride that it must be considered the best!*

It is the ego that possesses. The 'I' notion creates 'my-ness'. To surrender the ego is the highest giving. In fact, that is the only thing that we can give. All else already belongs only to God.

## **Reflect**

*Everything belongs to God. He alone is the true giver. We are all only receivers.*  
King Bali gave away his kingdom to Lord Vämana. To fulfil his promise, he finally gave away his ego and became immortal.

### **17.12 Dhana – The Three Types**

The attitude in giving reflects our faith and nature and is of the following three types:

#### **17.12.1 Sättvika**

A sättvika person gives out of compassion and care, a desire to share, a need to help, a sense of duty, or is motivated by the sheer joy of giving. Sättvika charity is given with faith in the cause that is supported, with modesty and generosity and without expectation of any return, promptly and when needed. It is given to the right people at the right time, for noble causes, and with humility.

#### **Kanyä-dhana in Hindu Tradition**

*For householders the highest giving is the giving away of their daughter (Kanyä-dhana) in marriage. From the day the daughter is born, the parents know that she will be given away and belong to someone else after marriage. They still give their best to her – love, education, culture, gifts – without expecting anything in return. Traditionally, they would not even eat in the daughter's house after marriage, the thought being: "I do not take back anything from her. It is one place where I only give."*

In sättvika-dhana the receiver is given due respect while giving and feels privileged to be given a chance to serve and help others.

#### **Dhana-veera Karna**

*Karna was famous as a generous giver (Dhana-veera). Since his right hand was occupied, Karna once gave charity with his left hand (considered inauspicious). When questioned about the appropriateness of using the left hand, he said, "What if I change my mind by the time, I free my right hand. It is better to give with the left hand than not give at all!"*

#### **Can I Help you?**

*A tall man helped a little child who could not reach the high shelf in a departmental store. The child said, "Thank you! Can I help you get something from down here?"*

"We must do for others and give to others even if it be just a little. Many get confused when, where, and whom to give. Should I give a beggar? Should I give in an orphanage? Should I give in cash or kind? Does a person deserve to be given?"

*Nature gives to all. While receiving do I ever question, 'Do I deserve to get it?' When giving, why question, 'Does he deserve to get?'*

Food, clothing, water, and medicines to sustain life should be given to the needy without exception. In the Islamic tradition, it is said that Hassan and Hussain died of thirst during the Karbala war. Muslims, therefore, during Muharram festival give water and juices to one and all. Help during crises like earthquakes and other natural disasters should be given without questioning. Knowledge, wealth, and work are to be given to the qualified and deserving. We must support on a regular basis persons, causes, or organizations who are doing good work.

Sāttvika charity gives fulfilment to the giver and benefits the receiver, purifies the mind, reduces our sense of possessiveness towards objects, reduces our habit of hoarding, and increases compassion and sensitivity towards others.

#### **17.12.2 Rājasika**

Rājasika charity is to give after being asked or when forced to give. Some give with a selfish motive, expecting future returns and the goodwill of others. (For instance, tipping servants and the postman during the festivals Divali and Holi.) Some only make promises or generously offer lip service. ('I fully support your cause in spirit. You have my good wishes with you.') Some give to gain publicity, power, or position. ('I will give if I am made the president of the association.') Others give what is extra, useless, or after being reminded many times. Some give little but talk of it endlessly. A rājasika person gives reluctantly or regrets afterwards, feels pained while giving, keeps count of all that is given, does not give up attachment and the sense of my-ness even after giving, gives out of compulsion, or is miserly in giving. He, therefore, does not gain the true joy and fulfilment of giving and sharing.

#### **17.12.3 Tāmasika**

Tāmasika charity is to give to undeserving or ignoble causes such as terrorist activities. A tāmasika person may give things which are useless and unusable by the receiver, like winter clothes to children in the tropics. This giving may even harm the receiver like distributing cigarettes and drinks to street children. He disrespects, insults, scorns, makes fun of, or looks down upon the receiver. He ignores all etiquette in giving. Such giving is not born from compassion or sensitivity, nor does it foster these qualities. It is not even called a meritorious act (Punya).

### **17.13 The Ultimate Fulfiller**

Human efforts are finite and our mind flawed. However much we may try to perfect our yantra, tantra, and mantra (ref. section 17.6) we fall short of

perfection, sometimes quite a bit. We try to follow procedures and set our vision high and attitude right but we do not succeed all the time. How do we fill in the blanks? With whose help can we make all we do full and complete? God is infinite, compassionate, and perfect. Remembering Him and seeking His grace before we start our worship, austerity, or charity or any other actions and offering them to Him on completion gives fulfilment. His blessings remove obstacles and add grace and beauty to all actions. The power of His name gives immense strength and endless enthusiasm and inspires us all the way.

All names of God are great. The name recommended by Sree Krishna which is well known in the Vedas is ‘*Om-tat-sat*’. This could be chanted as a single name or separately as ‘Om’, ‘Tat’, and ‘Sat’. The name of the Lord should be chanted by all, for all good actions, be they secular or religious, or for spiritual or material gain. A student takes His name before writing his exams, the priest when he starts and completes a ceremony, the businessman when he completes a deal, a mountaineer before he starts his expedition, or a seeker when he sits to meditate.

‘Om’ is the universal name of God. ‘Tat’ refers to God in the famous statement occurring in the *Chāndogya-upaniṣad* (Chapter 6): *Tat tvam asi* – Thou art That (the supreme Truth). ‘Sat’ is the Truth that gives existence to all. God (Sat) is that goodness (saadhutaa) that makes actions good (sath-karma) and people good (sajjana). God (Sat) is that abidance (sthiti) in which all good people are established and for which all people strive.

#### **17.14 Faithless and Fruitless**

Sree Krishna reasserts that all actions be they worship, austerity, or charity done with sāttvika faith and with the remembrance of God are sure to be a success and give total fulfilment. Those done with rājasika faith may give some results but not fulfilment, whereas those done with tāmasika faith are fruitless and give no joy here or hereafter. We must, therefore, cultivate sāttvika faith.

#### ***The Power of Faith***

*Lakshmi, a young girl, took milk each day across the shallow river for the learned pundit who used to give religious discourses. Once the river was in spate and she could not walk across. She remembered the pundit saying that stones inscribed with the name of Lord Rāma could float on the water. Why couldn't she then not float chanting the Lord's name?! With complete faith, she chanted Rāma, Rāma ... and walked over the water. The learned pundit was surprised to see Lakshmi and did not believe that she had walked on water. He was wonderstruck when he saw her return chanting, "Rāma, Rāma..." He, too, tentatively put his foot into the water to see what happens. He was dragged into the river and called out to her for help. She said,*

"Call out, 'Lakshmi Rāma, Lakshmi Rāma'." He did so and was saved. He was saved through the strength of her well-established and sāttvika faith.

### *Chapter 17 Shraddhā-traya-vibhāga-yoga Summary:*

The chapter starts with Arjuna's question whether actions done with faith (though good but not backed by scriptural authority) give sāttvika, rājasika, or tāmasika results. Sri Krishna affirms that everyone has an inherent faith which expresses as their nature and that faith can be sāttvika, rājasika, or tāmasika. This faith reflects in everything we do – what we eat, whom we worship, with what we worship (yantra), how we worship (tantra), with what attitude we worship (mantra), perform austerities, or give charity. Sri Krishna describes each vividly and urges us to do everything with sāttvika faith with the remembrance and blessings of God for total success and fulfilment. The chapter ends by saying that what is done with rājasika faith does not give inner satisfaction whereas that which is done with tāmasika faith is fruitless and incapable of giving joy here or hereafter.

*Om Tat Sat.*

Reference: "The Holy Gita", By Swami Chinmayananda

REFERENCE: "THE HOLY GITA", BY SWAMI CHINMAYANADA

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