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Gita Comes Alive Learning Community  
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\*Scribe-RJ for JA: transcribing Jeffrey's words – errors may occur.

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**Chapter 17 How the Gunas Modify Our Most Essential Actions Shraddha, Yajna, Tapasya,  
Dana**

Teachers of the Vedas honor those Gurus that came before us. Guru Pranams

19:09:24 **JA chants: guru mantra**

Om guru brahma guru Vishnu  
guru devo Maheshvaraha  
guru sakshat para brahma  
tasmai shri guruveh namaha

The guru reveals Brahma, the creator  
The guru reveals Vishnu, the preserver  
The guru reveals Shiva, the destroyer  
The guru reveals the supreme Brahman  
I offer my respects to such a divine guru.

19:14:20 From **Sharon Hinckley**: I love - start your sentenced with Aum :-)  
1 | Page

- 19:14:29 **Scribe RJ for Jeffrey:** Many English speakers begin with 'Um.' Om is not 'Om," it is 'Aum." When you say 'Um," you are mispronouncing "Aum." Bhagavan says that he is the letter, A.
- 19:17:27 **Scribe RJ for Jeffrey:** The Sanskrit language is delicious. It is addictive. It is necessary for us to consult the shastra. The words that we chant are bits of light from Brahman. They are called aksharas which is from nakshatras. The aksharas are traveling down and are called nakshatras and they are illuminating our lives with meaning. Each bit of meaning is shining out through the words. We become enlightened through this. It is the learning and internalizing of these Sanskrit words and mantras. Mantras and shlokas. In the case of poetry, it's called chandas. Shloka within the shastra is the general way to say this.
- 19:20:10 **Scribe RJ for Jeffrey:**  
Many things can be seen from different angles. Many Sanskrit words show a different angle, and they have many layers of meaning. In 5561 BCE, 7583 years ago, in the midst of context that resembles what we are seeing in our planet right now, a global familial conflict, of the possession of all of the wealth and how that wealth will be used with a purpose and what vision as an interconnected place that requires a circulation of wealth for the world's well being like our body circulating and everyone being fed. Instead of a tension, the various organizations in violent disagreement, are they seeing each other as the atma or the nationality, the body, the language, and the customs. These are the themes that the Bhagavad Gita inspires in us. So, whenever our vision becomes duratma, small only pleasing a few, we are asked to become a mahatma, one who sees the bigger picture to make sure every cell in the body is being fed. Is this a so-called pandemic or is it the ultimate disease that the planet is susceptible too as soon as ...
- 19:23:01 **Scribe RJ for Jeffrey: 596 v.1**  
When someone rejects the Vedas but continues to perform yajna with shraddha, the condition of the manas which creates certainty in the correctness of perception and confidence that a path of action will produce the desired result, are they acting in sattva, raja, or tama guna? The definition of shraddha that I constructed to get the meaning across, is a careful linguistic construction to reflect the meaning of shraddha so there is no English equivalent. It is usually translated as faith, but it is not faith at all. It is actually, a state of certainty. That state of certainty is the basis of their actions. Condition of the manas faculty which creates certainty in the correctness of perception and confidence that a specific path of action will produce the desired result." This is a trick question. We are now going to find out that the gunas color and condition like a lens the way we see everything. When we are in a particular guna that is the color, we are seeing through.

19:24:21

[Scribe RJ for Jeffrey: 598 v.2](#)

Because the gunas color define one's intrinsic nature, there are three kinds of shraddha. Now listen to the characteristics of shraddha in the context of sattva, rajas, and tamas. This is a scientific discussion. How does the shraddha in the context of the lens through which it is being observed. How does this connect to the behavioral characteristics of human beings. Certainty is a better word than faith. That shraddha is always in the context of the gunas.

19:27:49

[Scribe RJ for Jeffrey: 598 v. 3](#)

According to the previous life, who they associate with, how they live, every person assumes the qualities of a specific combo of the gunas, which in turn determines how they behave. The shraddha of every being also reflects the guna in which they are living. Whatever you like, you become like. This is why we don't want inappropriate words like faith in this convo, it is scientific. Words like determination are better. It is not just like 3 gunas. There are multiple combos of the gunas. Think of tamas at the bottom of the pile is blue. Tamas-tamas. Red is rajas. Yellow is sattva. As we go up from tamas-tamas. Tamas-rajas. Tamas-sattva. Rajas. Rajas-Tamas. Rajas-Rajas. Rajas-Sattva. Sattva. Sattva-Tamas. Sattva-Rajas. Sattva-Sattva. This is like a light spectrum. Dark blue is at the bottom, then mixed with red. Then with yellow. Then mix the next red with dark blue in a particular way and combo. This is science. We are being shown how to observe the gunas coloring everything. Something is colored by s

19:31:47

[Scribe RJ for Jeffrey:](#)

Each of us is being bombarded by planets. By influences in our environment. By toxins in our food that may be sattva, rajasic, or tamasic. By substances that are these gunas. We are not being taught faith ?? This is a science. It has nothing to do with blind faith. Or putting your faith in something. It has everything to do with the science of understanding what you are in association with. What are the characteristics of the actions. Not good or bad. Good is God with two 'o's. Badling comes from the idea that someone born with both genitals - is a badling.

Everyone has their own meaning for the word God. It is tamasic to say good or bad when you mean "the gunas." If you use an English word but don't get the precise image, you are illiterate and that is the truth. In Sanskrit, no one uses the imprecise word from what they mean. Don't use the English for these Sanskrit words. It is not enough.

19:37:09

[Scribe RJ for Jeffrey: 599 v.4](#)

Those who are sattvic dedicate themselves to the devas. Rajasic become like the Yakshas, servants of Kuvera, deva of wealth. Those who are rakshas only pursue power and their nature is to dominate exploit and consume. Tamasic seek empowerment by offering themselves to the pretas, bhutas, and ganas, ghosts. Suicide is an example that suddenly you say I am done. You have just burned your house down. Now you are homeless and aumless. You are those tamasic entities who are disembodied, dislocated living in a temporary disembodiment. It is also possible to be in this body and be in tamas. Sattva people associate with

the devas. Abrahamic people hated this and burned people at the stake for this. They destroyed the sites where there were people interactive to the devas. They said if anyone talks to anyone other than the person at the top. They will kill you. No one can tell you what the devas, pretas, bhutas, and rakshas are. Kuvera the Deva of the accumulation of wealth and assets. It is a deva thing, a

19:42:59 [Scribe RJ for Jeffrey](#): Do not think that the gunas are morality. Then thinking that you know morality from Abrahamic religions. It has nothing to do with morality. Words like morality and goodness are an attempt to make similar distinctions with words that are not precise. There is good or bad. Evil and something else so that double is not the triple of the gunas. There is a gradient in the gunas. This is missing in our society. It looks polarized yes or no, black or white, this or that civilization. Because it is not scientific. The vedic society is more scientific because it sees the gradient working at the cause of those in Svargaloka where the purposefulness of nature is being acted on purpose by entities. By the time it gets here it just looks like cause and effect. Just like every invention around us. Painting on a wall. Stove in a kitchen. They should come with the names otherwise it looks like it just exists without the people who made them. The all-pervasive world view of rajas, sattva, and tamas within prakriti in inert matter...

19:48:18 [Scribe RJ for Jeffrey](#): We are not religionist. We are Vedic scientists. We are interested in shraddha. Your certainty could be the various gradients of rajas, sattva, tamas. You could nitpick and find some combo where the gunas are doing something.

600 v.5 Those opposed to tapasya that is ghora, violent and ghastly. The ahamkara binds them to hypocrisy and selfishness. There is only one principle to them, that is ahamkara. Ahamkara is not called false ego. That is totally wrong. Ego is Latin for this sense of being an I. False ego means false "I-ness." Ahamkara is I am matter. The exact opposite of aham brahmasmi. Do not call ahamkara false ego. It is really the misidentification with matter. It is when prakriti covers our true self. We see that matter orbiting us. Self comes from "sylph." A sylph is a fairy in the forest. Spiritual also doesn't mean much. It just means to breathe. English does not have many useful words. You have to cure yourself of these erroneous translations. The translations have been rajasic and tamasic. India...

19:52:48 [Scribe RJ for Jeffrey](#): **601 v. 6**  
Without thoughtfulness or sensitivity, they abuse their bodies and disturb the balance of its elements. By doing this they hurt me Paramatma. This is the bottom of the pond tamas. Not on accident. Not just selfish. This means everything that they do is asuric. This is an asura.

602 v. 7  
Food desired by humans is also of three kinds so is their practice of yajna, tapasya, and dana. Now listen as I explain the distinctions. Shraddha the level of

certainty that a person has achieved after different lifetimes. Tapasya---kriya yoga aha. Yoga Sutras of Patanjali. Pada 2 verse 1. Tapasya. Svadhyaya, isvara pranidhan kriya yoga aha. There are 3 activities of yoga. Because the devas are making everything that we need. When we use that we are supposed to say that I dedicate this into the sattvic intention that you meant it to be. When we use nature, we are supposed to dedicate our use of it back to those who made it. That is called a yajna. It is not just thanks. It's a dedication of how we are going to use it. Ya

- 19:55:00 **Scribe RJ for Jeffrey:** In your belly there is agni. The sunshine that is made in the earth is called Savitri and it enters into the Earth, and it is also within us. Our fire will burn within us. Everything is fed by fire. So, something will exist. Our belly is growling. Must eat. Must eat. How do we eat in the correct way. What is the ritual that we engage in to get that food. It took a fire to make all that food. All those things that lived had a fire within them to some degree. We have a fire in our belly that will burn us unless we give it something to burn. When we give it to the fire it becomes a fuel. It is a connected loop but unless we have someone tell us we don't see it. Abrahamic religions tried to destroy this. It is ignorant.
- 19:58:00 **From Sandi - VASA:** DANAM is not Charity
- 19:58:36 **Scribe RJ for Jeffrey:** It's not just angles dancing around. It is a department in the material world that is always functioning. We are in a reciprocal relationship with them. Yajna is the moment where you or anyone takes from nature accepts and is about to receive the benefit of it, stops and makes a vow and is saying they will benefit that and keeps themselves in the loop. They are not just consumers. You will not see or hear people saying this fully so you can understand it. Worship is not the appropriate word. It is science. It is that this food was made by an intelligence. When you become a consumer, you better understand the loop. Or you are in the loop without understanding. Then you only end up taking. Corporations are all about taking. Getting wealthy is all about taking. Or unless you don't see the people in rajas guna focusing on your own pleasure. People who have worked their way up and understand what it feels like to be at the bottom. Then they use their rajas from the past life to fight out of their tamas. They have
- 19:58:47 **Scribe RJ for Jeffrey:** They have enough sattva to remember what it means to suffer at the bottom. That loop is called dana. Yajna is acting correctly in a ritual which makes you successful in nature and that reciprocates. Dana is when you circulate that so that the ultimate benefit goes to the whole body and not just you. Tapasya are the things that you do to practice that improves your ability.
- 19:59:43 **VASA:** From the glossary ----“hOMework”  
**Shraddha:** The insight or degree of inner sight that is the result of previous lifetimes of experience. This creates a sense of certainty in our perception. Thus, shraddha is the trust, confidence, belief, or intention that a person invests or gives to a particular state of reality. Shraddha is trust in what one is seeing within.

The three gunas act as a filter, coloring shraddha and causing the person to see what is visible in their own heart according to their stage of awakening and evolution. The degree of enlightenment governing shraddha depends upon the guna of the perceiver and the extent of their listening to the Vedic shastras. In this way, the experience of shraddha creates a sense of certainty which is either blatantly wrong (tamasic), tinged with self-motivated desires (rajasic), or enlightened direct perception (sattvic). Shraddha is not 'faith', as that implies belief without reason or blind faith.

- 20:01:49 **Scribe RJ for Jeffrey:** In your combination of the gunas with your shraddha will start you from there. The more sattvic you are the more you will think that something is wrong here. I have to get more info. That is what the Vedic shastra says. The Vedic conclusion is that the dharma of human beings is to become sattvic. If not, then entropy drags us to tamas. It's just the gunas in the world. Too much extraction. Isolation of wealth with no sattva or circulation. That is how it is now. There is no concept of circulation and necessary vitamins for people who need them. We just don't hear about the nutrients that people have to stay healthy. Pharmaceutical companies are becoming wealthy. People are being taking advantage of. On top of people not knowing what to do. Then you charge people for the medicine. Sattvic, tamasic, or rajasic. This is how you see the gunas. I am not for becoming tamasic. For me or anyone else. I am against it. We all have to be rajasic to be ourselves to be dynamic and active in the world. You can go down or you can go up and become more caring for everyone for their benefit. When you don't care you do not care. Just when you want it how you want it. You will be in the bottom of the pond. That never ends. You are the atma.
- 20:02:46 **Scribe RJ for Jeffrey:** The society is crashing. This is why we are not given dynamics. This is being done in a sattvic way or tamasic way or rajasic way. Now you have your own terms versus the anti this or the pro this. We are aware of the gunas now.
- 20:05:55 **Scribe RJ for Jeffrey: 603 v. 8**  
Foods which promote longevity power and strength increase immunity; give happiness and true satisfaction this is sattvic. 604 v.9 Foods that are too bitter, sour, salty. are rajasic. They cause misery. This is McDonald's food. 605-606 v.10-v11. There is dehi dehi dehi. If you do yajna. Then gimme gimme gimme. Then the whole thing is tamasic. Then that is the assumption of the Abrahamic religions. They missed the whole point. The gunas apply to yajna just as they apply to food.
- 20:06:15 **Scribe RJ for Jeffrey:** We are supposed to offer ourselves to the divine beings. Not say this is what I want from you. #demographics not dynamics
- 20:07:14 **Sandi:** We never hear the Hindu community talk about the gunas. What is the resistance?

- 20:07:59 **Kate:** One small clarification. The color spectrum has really helped me a lot. Thank you for that. Tamas is blue. Is Rajas red or yellow?
- 20:09:04 **Kavindra:** Which one is more like light? Sattva, right? Blue is tamas. All of this is science. And no one yet has had the microphone to cover it up.
- 20:10:02 **Manjunath:** Even we in India we had to learn all of this in English. It is difficult to remember yajna and dana. Is tapasya what makes the loop better?
- 20:13:09 **From Sandi - VASA:** who are you offering your gratitude to? or rather in which guna is your gratitude --
- 20:15:16 **Scribe RJ for Jeffrey:**  
**Kavindra answers:** What resembles tapasya generates heat. It is like sweat. When you generate heat and refocus it. You are practicing something to get it just right that doing something directly remolds you makes you sweat. And remolds you in the correct practice. Tapasya is the things that you do that makes you sweat to mold your image into what you are doing. Without practice this will not mold you. Unless you dedicate some hours of your day to it. Yajna is the secret of the reciprocal link between us. The level of Svargaloka the blueprint dimension where everything in its blueprint stage is being put into cause and effect. it is the purposefulness of our life that is that department of nature that is supplying, we go there, and we are on that end of the reciprocal process of the yajna. The fire is from the deva realm. The fire is called agni. The helpers of agni; is when the fire accepts our offering, and that smoke is called hutam which gave us the word God. That smoke is carried by Agni's assistants. Angirasa
- 20:15:26 **Scribe RJ for Jeffrey:** The assistants of agni. Where the fire of our belly is correlated with our body out here. We make the link of danam. Danam is the correct circulation of the appropriate elements in the social body. Those who have received the benefits of getting to be the controller who are now in control of the resources are in a dangerous moment. They keep it all for themselves and go to tamas and get pulled down into tamas. or they realize that the purpose of the resources it to circulate it. We have confused this with the left or the right. The Dharmocracy you do both. You generate the resources of well-being then you circulate that it is called danam. That is not charity. You don't call the blood going to the toes "charity". It is the result of your tapasya. Which resulted in you to do a yajna to say thank you. I am grateful and I show gratitude. For doing what made you proud for giving it.
- 20:18:57 **Scribe RJ for Jeffrey:**  
 606 v11. Gunas apply to food. A yajna in line with vedic principles with no desire for material outcome manas entirely focused on the process of sacred offering is sattvic. 607 v.12 yajna that is performed only for a self-motivational material result and as an ostentatious public display to achieve prestige and admiration is rajasic in nature.

608 v. 13 yajna that is contrary to the vedic shastra where sanctified food is not offered without the mantras, without offering to the one doing the yajna, and performed without shraddha is considered tamasic.

609 v. 14. rituals to the devas, brahmins, gurus, cleanliness; behaving in respectable manner...these are known as tapasya. I we weave these words together then we have a world view where the gunas are running everything in the context of the elements we are all here learning at different levels of education more or less working with the devas or without the devas.

20:21:09

[Scribe RJ for Jeffrey](#): **610 v. 15**

Speaking words that are satya, always true that is gentle and refined as if all beings are priya dear friends, and regularly reciting vedic vidya. these are vanmaya tapasya gradual perfection of one's self through speech. In order to spice this up I made it a little rajasic and pushed harder than normal. That rajas, was in the service of sattva. We can't stop these behaviors because they are apart of the process. AS long as the sweet speech, aligning with the shastra and the respectful relationship with you...that spice did not become tamasic. It went to the service of sattva. I may have done the whole thing in sattva, but I took a chance.

20:26:14

[Scribe RJ for Jeffrey](#):

611 v. 16 Using thinking, feeling, willing and memory faculties of manas in a gentle and calm manner; atma vinigraha exercising self-restraint...these are spoken of as tapasya. We are going to cooperate with the devas. Tapasya so that we are practicing to always become who we could be.

612 v. 17 When a person practices tapasya with speech, body, and manas in a steady state of shraddha, without attachment to the phala, they are said to be acting in sattva guna.

613 v. 18 When a person does this tapasya to be honored and respected by others, with an ulterior motive and directed toward achieving selfish material objectives are said to be in raja guna.

614 v. 19 When this tapasya is based on understanding of the atma abusively and with the goal of causing harm to oneself or others. this is tamas.

615 v. 20 Dana which gives grants or bestows beneficial energies by circulating or distributing them throughout the social body, with no ulterior motive, at the right time and place is said to be in sattva.

616 v. 21 Dana which gives grants or bestows but is offered with misgivings or with no motive or receiving a benefit in return--that is raja guna. Where is this understanding in our society? 617. v. 22. Look at the world that we are in in the light of these three versus. You can see who is being rajasic, sattvic, or tamasic. Dana which gives, grants, or bestows unhelpful gifts given through the wrong kala or time and place to the wrong person is tama.

20:28:36

[Scribe RJ for Jeffrey](#): **618 v. 23 - 619 v.24**

Now you have a word for the basic of Vedic civilization the word is *brahmavadins*. I see you as an atma who has chosen to be here, and I say this to you with this

8 | Page



pranam. I am reminding myself and you to be sattvic and hold this sattvic viewpoint. Aum is the emanation of brahman from the *Iso Upanishad*, the first verse. Everything that exists emanated from Brahman. And that emanation is complete and perfect. And even though those emanations exist, Brahman is not diminished in anyway. 620. v. 25

20:31:46 **Scribe RJ for Jeffrey:** Thus, by uttering may it be so, without desiring the phala from any act of yajna, tapasya, or dana, those only seeking Brahman perform all their actions with the sole desire of achieving moksha from prakriti by entering the realm of Brahman.  
621 v. 26 The word sat means that which endures all change or transformation and is always true under any circumstance. It also describes the person who is sadhu. Thus, the word sat is spoken while performing any action that is intended to be sat.  
May it be that aum, tat all of that, sat, may that which is immortal and always true prevail, may it prevail for me and everything that I do and everything that I touch. Each one has volition.  
When we see someone embodying that om, tat, sat.  
We also say the gamaya verse; asato ma sadgamaya...that which is temporary and in these gunas; asat oma, please lead me to that which is always true from that which is fluctuating and partially true, lead me to a stance that is always true and possible. jyotir ga ma...ma, from the darkness of prakriti

20:34:30 **Scribe RJ for Jeffrey:**  
Here it's just a melee of tamasic things that we now recognize as the bottom of the pond for humans. In rajas we do extract our humanness. We become so self-centered. We become selfish and harmful towards those around us. At the high end of rajas, we serve everyone and not exploit them. Our world is the rajas are using their power to exploit and we are all paying the price. That is the ultimate disease. At rajas, now we are living for sat, and we understand that at a certain point, we will be done here. That is called moksha. No one says you must do this now. All of that is insanity forced upon the world from the Abrahamic religions. One life-time thinking is the plague. As soon as you back down from that. You ask everyone what guna or you in? Just trying to decide who to be careful of a truth-teller.

20:36:13 **Scribe RJ for Jeffrey:** The Vedas is a poetic put into a truth form. And the mantras are the light of brahman. They are super vitamins. People's diets are kept horrible so they can be exploited. When it could be healed. We need to replace covid with veda vid. We don't need to join something; we need to be something. In a soft but insistent voice. The healing of the world is through a lifestyle that is sattvic. The science is wrong. So tapasya swad ha ishvara pranidhana kriya yoga ha OM TAT SAT. In this way let it be so. Finally.

20:37:47 **From Sandi - VASA:** Satyam eva Jayate

20:38:21 **Scribe RJ for Jeffrey:**

9 | Page

621 v.26-622.v21

when one is sthiti steady balanced, and constant in the sattvic performance of yajna, tapasya, and dana, those sacred activities are called sat, and all related actions are also considered to be sat. Satyam eva Jayate IN the long run that which is always true will always prevail. this science is being given to us so we can fly our own airplane. So, if you become the sadhu, then you will also, a sadhu is one who cuts through the ropes. Shiva is called pashu Pati. of all the animals. Of those living like animals. Sadhu is the ax of the Vedic vidya.

- 20:40:34 **Scribe RJ for Jeffrey:** With that they cut the ropes that are binding people to become an animal instead of becoming an atma that they are. In Ch. 18 we are going to get a review. In this amazing field manual of being a yogi. Not joining but being. All I did was remind you. I cut away the darkness. And shined this light as it is designed to be shined. If you make a vow to never forget. The rest is up to you. Not up to me. You have to decide to be it. I decided at age 23 that this is what I was going to do with my life. End of story. Done. You may decide to keep it in your life. There is no one particular path in your life. When you know this. You will police you. This knowledge cuts away everything that is not useful.
- 20:42:34 **Scribe RJ for Jeffrey:** We do not force anything one anyone. We then will stand for the posture. Then we will cut away the bonds. All of us who have had a guru have gone to an acarya have gone to them and surrendered completely until you see something that contradicts something that is telling me something that is going to tell me. You can't give me tamasic orders. Someone who does this is not being a sadhu. Then you are practicing going to Bhagavan. If you say to them, they will say that I am the ultimate. Remember the word you heard it earlier priti purvakam. Bhagavan said they become dear to me. You will feel tat. Aum tat sat. That which is always true.
- 20:45:01 **Scribe RJ for Jeffrey:** When Arjuna and his cousins were all young. Drona Acarya was their martial arts master, their uncle. He took them to an old-growth forest with trees 100 ft tall. They climbed up to the top with a target at the top with an image of a bird on the board. It was facing on an angle downwards. Drona said to the students what do you see. They would say I see the forest, the birds, the sky, the clouds. They would shoot to see how close they could get. When Arjuna's turn came, his guru said what do you see Arjuna. Arjuna drew his bow back, and he said I only see the eye of the bird. Drona turned around and said that this is my best student. This is my best student. I only see the eye of the bird. The bow of arrows. Those arrows not used for bhagavan not for selfish ness bring us to sattva. The cure to all problems in human life is an absence of sattva.
- 20:46:08 **Scribe RJ for Jeffrey:** All of those things that should be in the diet of people, all of these sattva things. If we give people poisons without jobs with dignity and don't build a society of danam and circulation of wealth, you can now frame that and see that. Just as Arjuna only saw the eye of the bird. It brings things to focus. It puts the gunas in the center and says om tat sat. If someone says something is

true and you say, may it be so. May all be fed, be safe, be balance. Then you reply -- aum tat sat. May it be so.

20:47:54 **Scribe RJ for Jeffrey:** May everyone find sat. satyam eva jayate. 623 v. 28 Therefore, O Arjuna any yajna whose hutam sacred offering is placed into the fire without sattvic shraddha and any tapasya that is undertaken and practised without sattvic shraddha are known as asat and are without satya future truth and beneficial outcome, in this life. or the next. Mrityu ma aum ritam gamaya chant. om shanti shanti shanti. Hari Aum.

20:49:46 **Scribe RJ for Jeffrey:** The three gunas act as a filter, coloring shraddha coloring the person to see what is visible of their own heart according to their stage of evolution. The degree of enlightenment depends on the guna of the perceiver. This is either tamasic, rajasic, or sattvic.

20:50:19 **Scribe RJ for Jeffrey:** You can choose to be wherever you are. It is your due diligence. Start to see the gunas.

#### Q&A

20:51:36 **Aparna:** I learned about the gunas this summer. Now I see that I have things in my space that needed to be de-tamas-ified. I fixed it.

20:53:28 **Bev:** I think one of the biggest changes is when I took my eating back in to me instead of trying to fit into other people's eating. I already am deeply connected to everything of nature. I want to be apart of the healing of this planet. I buy food from a farmer's market. I hold deep gratitude for the food. Understanding that it makes me and adds to every cell and that I am part of everything that goes into it. All of the work I was doing made me put on weight and the first year I lost 35 pounds by deeply connected with my food. I am present. This defines everything else.

20:55:07 **Glen:** I do my yoga practice in the morning. I do skin brushing. I brush the 7 deadly sins. My legs for laziness. My butt and groin for lust. Stomach for gluttony. Chest for pride. Head for wrath. My back for envy. My arms for greed. Then I think about the 7 virtues. Then I am more aligned with virtuous behavior. You are activating all of the virtues while also seeing the sins that can be activated. Are there any audio books in sanskrit that you can recommend listening to while you sleep.

20:55:13 **Aparna Nambiar:** garis sanskrit --- <https://www.youtube.com/c/GaieaSanskrit>

20:58:17 **Scribe RJ for Jeffrey:** Kavindra: The most perfected reciter of Sanskrit that we have seen. Be in touch with Sandi so she can connect you. If you find persons who sing kirtans and bhajans. Sometimes the singing is helping the memorization. Mantras and bhajans are very useful. The next stage of this process. Your brushing is cute. It's a great metaphor. The same is that the sadhu is one who removes. Hari, a name for Bhagavan, that being who is in our heart.

Hridaya, Hari means the one who removes all things that should not be there. Sin is not really an appropriate word when talking about Sanskrit things, The word sin is invented from the word "is," because if you *is* you are a sinner just because you are. Sin is a made-up word to suggest that we only live one life and because we are here is that we are evil. The appropriate words are pap and punya. pap gives you negative result. and punya is positive.

- 20:58:43 [Scribe RJ for Jeffrey](#): Otherwise, that personal grooming is to imagine that Bhagavan is present.
- 20:59:01 [Scribe RJ for Jeffrey](#): Glenn: My 3-year-old daughter calls me papa. What can I use to make me more in alignment.
- 20:59:55 [Scribe RJ for Jeffrey](#): Kavindra: The term is Pitri. That word gets morphed. Papa and the papacy all of those things are words that were in the OG form, meant. Pap is different from Pitri.
- 21:00:49 [Scribe RJ for Jeffrey](#): Sandi: Next week is the final episode. We are going to go to season 3 to a new level. We have listened to your feedback, and he has a new revealing depth of the Gita.
- 21:02:11 [Scribe RJ for Jeffrey](#): Kavindra: We are all here to correct the language of my beloved. The word bless means to sprinkle with blood. That is not the best word for the sattvic convo. It is a habitual reflex with English. We are looking for English words that will help us. The sentiment is correct. But the word blessed is ghastly. You will gradually weed these words out of our vocab.
- 21:02:52 [Scribe RJ for Jeffrey](#): It doesn't seem like alien when you bring it in the right hybrid way. If you do that then gradually each realization will have a Sanskrit word to go with them. Then you won't force people to use words.
- 21:04:15 [Scribe RJ for Jeffrey](#): Gradually your Sanskrit words will become a substitute. To be in the now is to be trapped in time. We are still within time. The now we think is the clock time. The now you are pointing to is really Brahman not prakriti. We don't want to be in the now that is also prakriti. We want to be Brahman realized we then say aham brahmasmi. In English if you say I am brahman and then you get oneness fever. then you mix it and say there is no difference between Brahman and atmas.
- 21:05:38 [Scribe RJ for Jeffrey](#): Are you trying to say that we are the whole thing. And not individuals. Isn't that disempowering your individuality. Be here now. From the 60's snuck in. Being Brahman is reinstituting your nature of not being from prakriti here. We are brahman in nature. But I am not the totality. We will remain distinctive individuals there too. If we don't do that then how can we have a relationship with Brahman. This is why he says to Arjuna that you are my best friend. It is not all one.

- 21:06:19 **Scribe RJ for Jeffrey:**  
Oh, Bhagavan ji. Your clarity, humor, and affection and caring to come and visit us. Those many thousands of years ago. It feels like you are in my heart and with me. That feeling doesn't go away. That is samadhi. Then we are together all of the time.
- 21:06:41 **Jeffrey chants:**  
Hari Namaya Namaha. Krishna Yadavaya Namaha. Yadavaya. Madhavaya. Kesavaya Namaha. Gopala govinda ram sri madhusudana, giridhari Gopinatha Madhana mohan
- 21:08:37 **Scribe RJ for Jeffrey:**  
Madhusudana: madhu is honey su means 1,000 times greater. Dhana means to give. That being who gives in their company a flavor that is 1000s of times sweeter than the sweetest honey. Please remember that at the later stages of this process. You become a poet. You are madly in love again in an ocean of nectarian delicious emotions and being and seeing. In the mode of sattva in the company of bhagavan. The most radical thing you can do is to proclaim your individuality to claim a friendship or mad love affair with Bhagavan.
- 21:09:51 **Jeffrey chants:** Aum namo Bhagavate Vasudevaya.  
Sung with your mouth with your tongue from your heart. with your pronunciation. I don't think that Bhagavan cares if you have an accent. Bhakti is sloppy and doesn't care it's about getting what you feel. The precision of Sanskrit is so that we don't forget over time. The last stage of yoga is beyond friendship to madly in love. Jaya Shri Krishna. Jaya Bhagavan.
- 20:48:47 **HOMEWORK:** Sandi: Go to the membership area "gita on the go" use the Search function to view "shraddha"  
i. **Shraddha occurs 25 times in the Gita.** Each time it appears we give a further understanding of it. Go through and see the 25 places and how shraddha is used – or use the index in the back of the book.  
ii. Also read the glossary front to back.