



ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 17: Śraddhā-Traya-Vibhāga-Yoga

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YouTube Link: <https://youtu.be/3Ejwn0KkJPY>

Qualities leading to the Divinity - Path to attain the Sāttvika nature

The evening session began with the traditional lighting of the lamp and obeisance to the Guru.

The **17th Chapter** of Bhagavad-Gītā is the **Śraddhā-Traya-Vibhāga-Yoga** ~ The **Yoga of Classification of the Threefold faith**.

In the previous session, we had discussed the types of food that are dear to the Sattvik, Rajasik and Tamasik persons. Now we will see the three types and modes in which Yajña, Dāna and Tapa are conducted in accordance with the three gunas predominant in each person. In Chapter 14 we have dealt with the Guna Traya Vibhag yoga or the characteristics of Sattva, Rajas and Tamas.

The entire Gita is a conversation between Arjuna and Bhagavān as HE considered Arjuna as a friend.

In 2nd Chapter the delusional Arjuna said:

कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसम्मूढचेताः

।यच्छ्रेयः स्यान्निश्चितं ब्रूहि

तन्मेशिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ 7॥

I am confused about my duty, and am besieged with anxiety and faintheartedness. I am Your disciple, and am surrendered to You. Please instruct me for certain what is best for me.

The very beginning and the foundation of the Gītā is on the word śraddhā or faith. We need to understand the reason for bringing in the concept of śraddhā in 17th chapter.

Bhagavān had said that the three gunas or qualities of satvik, rajasik and tāmasī are present wherever and in whomever and explained the characteristic and practices in detail.

In 14th chapter, HE had taught us detailing on the **Guṇatraya-Vibhāga-Yoga**, wherein it was clearly explained about the inherent characteristics of the 3 gunas and the impact of each one of them, as also the type of persons slotted into the 3 gunas.

The chapter gives an insight into the manner in which the human beings can live in this world surrounded by various combination of these characteristics being entangled in a plethora of gunas. The understanding gives one a direction on how to change oneself by giving up some of the undesirable nature and become a better human being.

In 16th chapter HE said:

दैवी सम्पद्धिमोक्षाय निबन्धायासुरी मता ।

मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ 5॥

The divine qualities lead to liberation, while the demoniac qualities are the cause for a continuing destiny of bondage. Grieve not, O Arjun, as you were born with saintly virtues.

Here HE had spoken about the difference in 'daiva' or nature of demi gods and 'āsuri' or the demoniac characters. In conclusion he also says that the one who follows the 'śāstra' or the scriptures and respects it will be of the 'daivi' guna. As many has 24 qualities of the daivi natured persons were stated and after these the about the qualities of demoniac characters.

Living in this world, it becomes difficult to decipher where we are correct and where we go wrong influenced by the environment. There is so much action happening around us which we face in day-to-day life.

Bhagavān had said to Arjuna to follow whatever is written in the scriptures and perform duty.

In 14th chapter Bhagavān had said:

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ 24॥

Therefore, let the scriptures be your authority in determining what should be done and what should not be done. Understand the scriptural injunctions and teachings, and then perform your actions in this world accordingly.

HE said to Arjuna that his actions should be as per the scriptures and the proof to understand what was to be done ,and what should not have been done were available in the scriptures.

In the same context Bhagavān also had said:

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ 23॥

Those who act under the impulse of desire, discarding the injunctions of the scriptures, attain neither perfection, nor happiness, nor the supreme goal in life.

At this point Arjuna had asked Bhagavān said the advise was to follow the scriptures and do the karma or duty, however what actually is mentioned in the scriptures is not known since many would not have read

the scriptures.

Arjuna asking this question is more relevant for us also to understand.

The ones who do not understand the process or method prescribed in the scriptures, carry on with their duties with full faith śraddhā. Arjuna wanted to understand whether the methods prescribed in the scriptures were slotted in any of the gunas and if so how?

Many of us do not follow what is written in the scriptures but we perform our duties with full faith and devotion. Bhagavān had said, in this chapter, how the faith and steadfastness are 2 important factors that one needs to follow.

HE splits the explanation into 3 parts referring to the 3 gunas or qualities in the modes of nature.

In 18th Chapter Bhagavān said:

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ 40॥

No living being on earth or the higher celestial abodes of this material realm is free from the influence of these three modes of nature.

None on this earth or even in the entire universe exhibit only one of these 3 gunas or qualities.

When Bhagavān spoke, every factor inherent in all the 3 gunas are explained in detail. Each one of us have all the 3 gunas but in different measures.

Bhagavān even said the type of food that we take determines the guna that we imbibe in ourselves. How and what we eat should be limited to the need. When we partake food the effect is on the self in determining what qualities one may exhibit.

Alternately, it can also be said that whatever we are partaking, the type of food determines the type of faith one will follow.

There is also scope of correction of self. If one has been taking the rajasik type of food and if realization dawns, there lies an opportunity to alter the food habits to become a satvik. Bhagavān has given all these to lead us to introspect and take the path of becoming a better form imbibing better qualities duly bringing about change in our practices.

17.9

kaṭvamlalavaṇātyuṣṇa, tīkṣṇarūkṣavidāhinaḥ, āhārā rājasasyeṣṭā, duḥkhaśokāmayapradāḥ. 17.9

Foods which are bitter, sour, salty, overhot, pungent, dry and burning, and which cause suffering, grief and sickness, are dear to the Rājasika type of men.

- **kaṭvam-** Sour, Bitter
- **lavana** - Salty
- **ātyuṣṇa-** very hot
- **tīkṣṇa-** Spicy

- **arukshavidaniha**- food that makes the stomach feel like fire.

We have to understand that the word '**ati**' is applicable to all these food characteristics and not just for the hot food.

All of us enjoy tasty food, but here what is to be understood is that the tastiness on account of these factors should not be in greater measures but considerably moderated.

Such are the foods that a person with 'rajasik' qualities will relish.

HE further said here that such type of food if partaken will result in:

- **duḥk**- sorrow
- **śokā**- sadness
- **amaya** - illness

Reason being that such food will change the nature of a person to rajasik and will result in enhanced feelings of desires and from these influences the mind to further desire for acquiring material comforts. Such a person will perform karma or duty in this rajasik state of mind.

With this sort of rajasik quality, one will be so much focused to succeed that in an event success is not reachable it brings in sorrow and makes life miserable. The ultimate resultant is contracting diseases because of the not desirable type of food habits.

All these does not mean that we should not eat these types of foods at all. It can be interpreted as meaning that such type of food be taken in moderation. The movement towards better qualities can be a process one should follow.

Each individual has in him or her all the 3 gunas in different measures and once realization sets in the next step will be to work towards controlling the rajasik desires.

17.10

**yāṭayāmaṃ(ñ) gatarasaṃ(m), pūti paryuṣitaṃ(ñ) ca yat,
ucchiṣṭamapi cāmedhyaṃ(m), bhojanaṃ(n) tāmasapriyam. 17.10**

Food which is ill-cooked or not fully ripe, insipid, putrid, stale and polluted, and which is impure too, is dear to men of a Tāmasika disposition.

In Ayurveda the 24 hours of the day is divided in 8 parts of 3 hours intervals.

yāṭayāmaṃ refers to this interval.

Any food which has been prepared 3 hours earlier is considered stale food. It also means food which is not cooked fully and is still raw.

The food which has

- **Gatarasam**- where the liquid portion has dried down.
- **Pūti**- Food which is smelling strong.

- **Paryushitham**- food which is stale and has been kept overnight.

Swami Govinddev Giri ji Maharaj says that some special and sweet foods like the laddu or pedha these will not get spoilt and is not considered spoilt food if kept for a few days.

- **ucchiṣṭa** – Food in single plate which is partaken by another person by sharing.
- **cāmedhyaṃ**- Food which has become unclean.

Eg : A pup or a cat goes and smells the food and such circumstances the food is considered impure.

Such type of foods stated above are the ones which a tamasik likes to eat.

Eg : Some like potato paratha to be kept overnight feeling that it tastes better next morning. If someone likes such food, it is considered as rajasik or tamasik.

Bhagavān has given these distinctions for us to understand, and one must slot oneself into good and bad. All of us are in a state where the tastes differ in each person at different point of time, and everyone is a composition of all 3 gunas. The only attempt a person can make is to balance the type of food that is partaken by gradually reducing the rajasik or tamasik type of food and increasing the sattvic kind.

जैसा खाओगे अन्न वैसा बनेगा मन

Our body is '**annamaya śarīra**' (Gross material body made of food) as Bhagavān has explained.

All the characteristics of a person are seen as an effect on the body based on the type of food partaken. It is not that sattvic food should be taken only on certain occasions, but attempt should be made to make it as a habit. If one takes sattvik food, the energy in the body, health of the mind improves. The mind also tends towards imbibing knowledge and the aura around the person increases giving good vibes around.

Bhagavān spoke about food habits first as this is one of the important deciding factors of our life in determining the direction in which one traverses in life. In Bhagavadgītā when the word 'āhāra' is used, it is not just the food, it also refers to those means that our eyes see, our ears listen, the touch sense feeling too. It matters that all the 5 senses are working towards looking at good sight, hearing (good matters), having good thoughts, tasting healthy food, smelling fresh air and so on.

Now we are learning Bhagavadgītā, we are seeing the verses, we are hearing the shloka, and we are touching the text, and the tongue is facilitating in chanting this shloka. This practice is one which can lead us to the sattvik mode.

17.11

**aphalākāṅkṣibhīryajño, vidhidṛṣṭo ya ijjate,
yaṣṭavyameveti manaḥ(s), samādhāya sa sātṭvikaḥ. 17.11**

The sacrifice which is offered, as ordained by scriptural injunctions, by men who expect no return and who believe that such sacrifices must be performed, is Sātṭvika in character.

There are 3 types of yajña referred by HIM here.

In entire Bhagavadgītā the concept of yajña and its practices are discussed in depth. In 4th chapter 12 types of yajnas were described by HIM.

In this chapter first Bhagavān talks about sattvic yajna wherein it is about the havan or sacred fire or the daily yajna that one is engaged in.

Eg : The mahayagya of Bhagavadgītā being taught by Geeta pariwar, and by giving seva in this endeavour.

- **aphalākāṅkṣibhir** - Whatever karma one does should be devoid of the desire for the fruits.

Eg : We see that more than 8000 volunteers are engaged in seva in the Geeta pariwar, from morning 6 AM to 2 AM. It is carried out without expectations and without the desire for position, power or recognition. Some volunteers even get calls in the night and are ready for accepting responsibility given to them.

- **yaṣṭavya** - Carried out in the feel of kartavya or duty and not because of expectations.
- **vidhidrṣṭo**- Such actions are carried out as written in the scriptures which can be imparted by a guru and learned persons like Swami Govindji Giri Maharaj, and other learned persons.

Once we listen to such persons and follow what is taught and understand and follow it as prescribed in vedas. Such a yajna is sattvic yajña

Bhagavān has divided the yajña into 4 types:

- **Nithya** - What one has to do every day as a routine chore, like having bath, worship god, perform Sandhyavandana. If these are not carried out it will be termed as prathvaya (A type of sin in not doing). When we keep performing good deeds every day and follows practices it will protect us, however when these are not carried out one may contract sins which brings sorrow and unhappiness.
- **Naimityik**- Which are karma to be carried out occasionally as and when one needs to.
- **Kamya**- These are karmas which will be performed to fulfil one's desires to gain something.
- However, **niṣiddha** Karma should never be carried out. E.g.: Killing of any person or any demonic type of actions or any yajna performed for the purpose of showing off to others.

In 16th Chapter Bhagavān had said:

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ 4॥

O Parth, the qualities of those who possess a demoniac nature are hypocrisy, arrogance, conceit, anger, harshness, and ignorance.

- **Prayashchit** - Some carry out yajña as a means of asking forgiveness for mistakes done and sins committed.
- **upasana** - Learning of Vedas and Upanishads is covered here.

However, the most important ones to practice are **kamya, nishidha and naimityik**. One should surrender to Bhagavān by following the right path.

17.12

**abhisandhāya tu phalaṃ(n), dambhārthamapi caiva yat,
ijyate bhārataśreṣṭha, taṃ(m) yajñaṃ(m) viddhi rājasam. 17.12**

That sacrifice however, which is offered for the sake of mere show or even with an eye to its fruit,

know it to be Rājasika, Arjuna.

Kabir das ji said:

- **Dambhārthamapi** – In vedas it is mentioned ‘dharmadwajithvan dambhithvam’ meaning one who holds the flag of dharma but the mind is full of hypocrisy and pride. Such persons are engaged in showing off about their puja, and worshipping carried out by them by inviting people to give an impression of how pious and good they are.
- **abhisandhāya tu phalaṃ** - When one performs some duty and is attached to the fruits of the action, and mind is focussed on what can be achieved and what can be gained.
- It is important to think of what is to be offered rather than what one can get in return to the actions undertaken.
- Fortunately for us, Bhagavan has given us mind and intellect, energy, the karmendriyas and this body. One should be grateful for what we have rather than think like a rajasik on what can be gained.

माला तो कर में फिरे, जीभी फिरे मुख्य माहीं ।

मनवा तो चहुँ दिसि फिरै, यह तो सुमिरन नहीं ॥

Some keep performing ‘japa’(muttering and chanting God’s name) for years together and the counting beads would have become shiny and polished due to constant touching of beads, but mind is unclean. This is not a desirable nature.

However, thinking positively **Swami Govinddev Giri ji Maharaj says, it is better to do something than do nothing. It is better to do such a japa even without focusing the mind, but the chanting by the tongue constantly may bring the mind under control at some point of time.**

However, the intention should not be to boast about how much japa one has done and post it on social media to show off. This is nothing but hypocrisy and this will only take the person into the depths of sins. This is the type of yajña of a rajasik quality person.

17.13

**vidhihīnamasṛṣṭānnaṃ(m), mantrahīnamadakṣiṇam,
śraddhāviraḥitaṃ(m) yajñaṃ(n), tāmasaṃ(m) paricakṣate. 17.13**

A sacrifice, which is not in conformity with scriptural injunctions, in which no food is offered, and no sacrificial fees are paid, which is without sacred chant of hymns and devoid of faith, is said to be Tāmasika.

Vidhihīn - One who does not follow the scriptures, and just want to perform in some manner to show the people around and give an impression on how pious they are and how diligently they are carrying out all these actions.

asṛṣṭānnaṃ - after any yajña, a brahman is offered food. However, if one person does not like to give such offerings and is asking the brahman to finish the puja by shortening the chanting of shlokas and rituals due to paucity of time,

adakṣiṇam - one may not want to offer the dakṣiṇa or the fees to the brahman by bringing up bargaining factor.

Eg : A sadhak had written that the trainer has been teaching with so much patience and so much effort what can be offered in return to Geeta pariwar. There are so many opportunities to become a sevi in Geeta pariwar and no one is asked to offer anything, but those who have time and are interested can join the seva and understand in what manner one can be associated for seva.

śraddhāvīrahitaṃ - Without any interest and concentration. One who wants to be detached in mind from the actual yajña but wants to perform it as a social commitment. Such yajña is called as a tamasik yajna.

17.14

devadvijaguruprājña, pūjanaṃ(m) śaucamārjavam, brahmacaryamahimsā ca, śārīraṃ(n) tapa ucyate. 17.14

Worship of gods, the Brāhamaṇs, one's guru, elders and great soul, purity, straightforwardness, continence and non-violence -these are called penance of the body.

Tapa or penance is also of 3 types and is explained in this shloka.

Bhagavadgītā has so much depth that 'tapa' is described as one which can be.

- **śārīrakī** - Performing by physical body.
- **vācika** - with the help of verballity
- **mānasika** - with the spiritual mind.
- **devadvijaguruprājña** - The demigods, the *Indra, agni, varuna* and etc as described in the vedas,
- **dvija** - The brahmans born in the womb of a woman, once the upanayana is performed he is supposed to be disconnected from the mother which is established through the umbilical cord during birth.

Here one must understand that the word Brahman is referred on account of the varna in actuality, but the one who knows the param tattva of the Supreme Soul is also called as a brahman. Such liberated Souls know the Supreme Soul and will have reached the stage of deliverance from the nature itself with their mind in full control of self.

- **Guru** - person who can teach.
- **prājña** - meaning the learned person, also a person who has knowledge and can be belonging to any varna or any gender.
- **pūjanaṃ** - All those 4 should be respected and one should have faith in such persons. They have the elements of the god within them and one should worship them for the good vibes and absorb some of the knowledge.
- **Śaucam** - Cleanliness of the body and the mind
- **ārjavam** - Simplicity of our mind. a clear conscience and one who talks the walk. Such a person is termed so.
- **Brahmacarya** - A person who is immersed in the Brahman and the supreme Soul.

Generally speaking, a Brahman is recognised as a person who is in the process of becoming an ascetic.

E.g.: If someone is pursuing the academic courses and before completion courses people start addressing as Acharya, or Engineer, Doctor but which is not yet earned till the course completion. Likewise calling someone brahmacharya should be for one who has attained the understanding of the Supreme Soul.

- **ahimsā** - Someone who does not hurt anyone either by physically harming or even by speaking in a hurtful manner by making someone feeling bad.

In Bhagvadgītā when we start understanding, we can realise how even smallest of actions can affect and help us mend ourselves to become better.

17.15

**anudvegakaraṃ(m) vākyaṃ(m), satyaṃ(m) priyahitaṃ(ñ) ca yat,
svādhyāyābhyasanaṃ(ñ) caiva, vāñmayaṃ(n) tapa ucyate. 17.15**

Words which cause no annoyance to others and are truthful, agreeable and beneficial, as well as the study of Vedas and other Śāstras and the practice of the chanting of Divine Name— this is known as penance of speech.

- **Anudvega karaṃ vākyaṃ** - Words spoken which will hurt the person to whom it is addressed.
- **satyaṃ priyahitaṃ** - speak the truth such that it does not make someone feel bad or hurt. It also does not mean one should not speak truth.

E.g.: A king was desirous of listening to his palmist. There were 2 astrologers one was of outspoken nature and the other knew how to speak and how much to speak.

The first one as soon as he reads the palm of king feels perturbed. On the King repeatedly asking him to give his views, the palmist tells the king that he will have to witness the death of all his kith and kin and including children. King was upset so he got him imprisoned.

Next day the second palmist comes and as he reads the King's palm, he expresses joy and says that the lines on the palm indicate the King to be very fortunate. He will not only enjoy the company of the children but also of the grandchildren and that the King will live for a very long number of years. King feels very happy to hear such positive words.

This is to illustrate that a single truth can be presented in 2 ways, one insensitively and the other positively.

- **Svādhyāyā** -To assimilate any grantha or book, śāstra by chanting repeatedly.

When one learns the 12th chapter shloka number 1, in the Level 1:

एवं सततयुक्ता ये भक्तास्त्वं प्युपासते |
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ 1॥

Between those who are steadfastly devoted to Your personal form and those who worship the formless

Brahman, whom do You consider to be more perfect in Yog?

Some just keep chanting HIS name even without understanding the essence of it.

Swami Govinddev Giri ji Maharaj says even the chanting has a very positive effect on the mind and it is also a type of tapa which brings a lot of peace and calmness to the mind.

- **vāñmayaṃ tapa** - This is the effect of one's speech and termed as penance of speech.

17.16

**manaḥ(ph) prasādaḥ(s) saumyatvaṃ(m), maunamātmavinigrahaḥ,
bhāvasaṃśuddhirityetat, tapo mānasamucyate. 17.16**

Cheerfulness of mind, placidity, habit of contemplation on God, control of mind and perfect purity of inner feelings—all this is called austerity of the mind.

How to carry out a '**manasa tapa**' - chanting in the mind. Firstly, Bhagavān says the mind should be calm and pure with pleasant feeling.

Bhagavān is the best example for this kind of tapa. Even in a war situation, Bhagavān was calm with a pleasant smile adorning HIS face all along. Even when Arjuna the most capable warrior whose charioteer was Bhagavān himself Arjuna was in a state of dejection which Sanjay describes as:

सञ्जय उवाच |
एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तप |
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ १॥

Sanjay said: Having thus spoken, Gudakesh, that chastiser of enemies, addressed Hrishikesh: "Govind, I shall not fight," and became silent.

Such words coming from a warrior like arjuna does not deter Bhagavān in his calm disposition and was smiling and calm and speaking in a very pleasant manner.

All of us may be calm and peaceful all the time, but more important is to be calm and pleasant even in difficult situations.

- **Mauna-** Quite in mind, It is not just about not speaking but if the mind is full of thoughts about many matters that is not considered as being quite
- **ātmavinigrahaḥ-** Mind control. One should control the mind from unwanted thoughts.
- **bhāvasaṃśuddhi-** If one thinks like Satvik, the mind is cleansed. If one gets rajasik and tamasik thoughts, one should attempt to control the thoughts to slowly tread towards the path of cleansing one's mind.

E.g.: Some students cannot read even for a little time as the mind is wandering. Some students are good at concentrating and studying with a clear mind. This is called as the manasa tapa.

17.17

**śraddhayā parayā taptam(n), tapastattrividham(n) naraiḥ,
aphalākāṅkṣibhiryuktaiḥ(s), sātṭvikam(m) paricakṣate. 17.17**

This threefold penance performed with supreme faith by Yogīs expecting no return is called Sātṭvika.

- **śārīrakī-** Performing by physical body
- **vācika-** with the help of verballity
- **mānasika-** with the spiritual mind.

If these ways of tapa is practiced with complete concentration by freeing oneself from fruitive results and completely engrossed with full shraddha, it is termed as the sattvik tapa.

17.18

**satkāramānapūjārtham(n), tapo dambhena caiva yat,
kriyate tadiha proktam(m), rājasam(ñ) calamadhruvam. 17.18**

The austerity which is performed for the sake of renown, honor or adoration, as well as for any other selfish gain, either in all sincerity or by way of ostentation, and yields an uncertain and momentary fruit, has been spoken of here as Rājasika.

Bhagavān spoke about rajasik tattva. If one performs puja and worship only for the purpose of getting a name and fame and praises, all such actions are directed at showing off and getting recognition and is considered as hypocrisy. This is the rajasik tapa.

17.19

**mūḍhagrāheṇātmano yat, pīḍayā kriyate tapaḥ,
parasyotsādanārtham(m) vā, tattāmasamudāhṛtam. 17.19**

Penance which is resorted to out of foolish obstinacy and is accompanied with self-mortification or is intended to harm others, such penance has been declared as Tāmasika.

- **mūḍhagrāhe-** A person who is ignorant, performs tapa by inflicting suffering to his own body and mind and with the purpose of intended bad effects on others, this is called as tamasik tapa.

The penance, which is done in aghori manner, for harming others, to kill an enemy, to harm another is Tamasi Tapa. People crawl on their knees to reach the shrine of Vaishnava Devi. During this journey, their knees hurt, and they bleed. If such people give us prasada, we do not want to take it. A penance by inflicting pain on your body is Tamasi. There is no sacred meaning in it. This is done for wish fulfillment.

Thus, God has mentioned nine types of penance including physical, mental, verbal and sattvic, rajas and tamas. Further, God has presented the idea of charity. We will consider it in the next session.

Question & Answer Session:

Divakar ji

Question: In the nineteenth verse of this chapter, you have said that one who puts the body to work for harming others is Tamasi Tapa. But what is their penance if they undergo physical hardships for the benefit of others?

Answer: Must work for the benefit of others. But it is wrong to cause harm to the body in vain, whether for others or for oneself. Because our body does not belong to us, it is the abode of God.

Question: When reciting Hanuman Chalisa, there is a chaupai in it - Shankar Suvan Kesari Nandan, Tej Pratap Maha Jag Vandan. But in other places Shankara Swayam is Kesari Nandan. Which should be considered correct?

Answer: The Hanuman Chalisa published by Geeta Parivar has been verified by Swamiji. It says Shankar Suvan Kesari Nandan and it is correct.

Ritaji

Question: You are so young, yet you give discourses and have memorised the entire Gītā. Why is that I am unable to memorise the chapters of Gītā?

Answer: Pay full attention while reciting. Chapters in the voice of Suvarna Kakiji should be recited daily. Even if one sloka is recited every day, one chapter will surely be recited.

Pran Krishna ji

Question: What is the meaning of 'Arjavam' in the fourteenth verse of this chapter?

Answer: 'Arjavam' means simplicity of mind.

Shiv Shankar Ji

Question: Which shloka should be recited before food?

Answer: The twenty-fourth verse of the fourth chapter should be said:

**brahmārpaṇaṃ brahma havirbrahmāgnau brahmaṇā hutam |
brahmaiva tena gantavyaṃ brahmakarmasamādhinā ||4.24||**

In Yajna, in which the first offering is Brahman and the material to be sacrificed is also Brahman, and the act of offering the sacrifice in the form of Brahman fire by the creator of Brahman form is also Brahman, the fruit that can be obtained is also Brahman.

Say this verse of Annapurna Stotra:

**annapūrṇe sadāpūrṇe śaṅkaraprāṇavallabhe |
jñānavairāgyasiddhyartham bhikṣāṃ dehi ca pārvati || 11||**

Oh! Parvati! Annapurna! always full, the dear consort of Sankara, grant us alms for the sake of securing knowledge and detachment.

The Vedic mantra should be chanted:

om sahanāvavatu sahanaṃ bhunaktū sahavīryama karavāvahai

Om, Together may we two Move (in our Studies, the Teacher and the Student), Together may we two Relish (our Studies, the Teacher and the Student), Together may we perform (our Studies) with Vigour (with deep Concentration), May what has been Studied by us be filled with the Brilliance (of Understanding, leading to Knowledge); May it Not give rise to Hostility (due to lack of Understanding),

Om Peace, Peace, Peace.

Question: Try to chant daily, but while chanting, mind wanders here and there. What to do to concentrate?

Answer: You should focus on the breath and focus on chanting that mantra again and again. Even if you are not writing the chant, you should think that you are writing it.

Manoranjanji

Question: Describe the diet mentioned in the ninth verse of this chapter.

Answer: Do not eat very bitter, very sour, very salty, very hot, very pungent, dry food. Because these substances produce sorrow, worry and disease.

The session concluded with prayer and Hanuman Chalisa after the question & answer session.



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You have enjoyed this vivechan writeup! In spite of intense editing and proofreading, errors of grammar, as also of omission and commission may have crept in. We appreciate your forbearance.

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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