

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 17: Śraddhā-Traya-Vibhāga-Yoga

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Understanding Śraddhā Through the Lens of the Guṇas

The 17th Chapter of the Bhagavadgītā is about **the Yoga of Classification of the Three fold faith (Śraddhā-Traya-Vibhāga-Yoga)**.

The vivechan session commenced with the auspicious dīpa-prajwalan, the ceremonial lighting of the lamp and prayers were offered seeking the blessings of Paramātmā and Gurus, thus creating an atmosphere of divine grace and serenity appropriate for understanding Bhagavad Gītā.

**Om Kṛṣṇāya Vāsudevāya Haraye Paramātmāne
Praṇataḥ Kleśa-Nāsāya Govindāya Namō Namaḥ**

**Om Pārthāya Pratibodhitām Bhagavatā Nārāyaṇena Svayam
Vyāsenā Grathitām Purāṇa-Muninā Madhye Mahābhārate
Advaitāmṛta-Varṣiṇīm Bhagavatīm Aṣṭādaśādhyāyinīm
Amba Tvām Anusandadhāmi Bhagavad-Gīte Bhava-Dveṣiṇīm**

**Guru Brahmā Guru Viṣṇuḥ, Guru Devo Maheśvaraḥ
Guruḥ Sākṣāt Paraṁ Brahma, Tasmai Śrī Gurave Namaḥ**

Today we will discuss chapter 17th of Srimad Bhagavad Gītā. This is a very important chapter which vividly describes the word 'faith' or 'sraddha'. The quality of life one leads is determined by the nature of his faith, including the food one prefers to eat.

In level 1, we have read the chapter 12, the " Bhakti-Yoga" and chapter 15, the "Purushottam-Yoga".

In Bhakti-Yoga, Sri Krishna has emphasised the path of bhakti as the highest type of devotion.

HE says it is difficult for the common man to worship the formless swarup of HIM. It is easier to worship Bhagavān with a form. The devotees who worship HIS personal-form and dedicate all their actions along with their mind and intellect to HIM, they easily attain HIM. Such souls swiftly get liberated from the cycle of birth and death.

In chapter 15, Sri Krishna explains the material world graphically, so that Arjun can understand its

nature and develop detachment from it. HE compares the material world to an upside-down *aśhvattā* (sacred fig) tree. On the branches of this mysterious tree, the embodied souls wander up and down, from lifetime after lifetime depending on their gunas.

In level 2, you have read the Chapter 16: "Daivāsura Sampad Vibhāg Yog". In this chapter, HE expounds on the two kinds of human nature, the saintly and the demoniac which are again functions of gunas.

Our karma or actions are guna dependant and Bhagavān loves us as per the nature of our actions. Hence, our nearness to Bhagavān depends on our gunas. The more sattvik we become, the nearer we go to HIM.

In all the above three chapters, Sri Krishna has laid emphasis on our good nature or guna and pure and loving devotion.

In the 13 th sloka of 12th chapter, Sri Krishna says

***adveṣṭā sarva-bhūtānām maitraḥ karuṇa eva cha
nirmamo nirahankāraḥ sama-duḥkha-sukhaḥ kṣhamī 12.13***

Those devotees are very dear to ME who are free from malice toward all living beings, who are friendly, and compassionate. They are free from attachment to possessions and egotism, equipoised in happiness and distress, and ever-forgiving.

In the 1st sloka of 16th chapter, HE further elaborates qualities

***abhayaṁ sattva-sanśuddhir jñāna-yoga-vyavasthitiḥ
dānaṁ damaśh cha yajñaśh cha svādhyāyas tapa ārjavam***

Those endowed with divine nature such as, fearlessness, purity of mind, steadfastness in spiritual knowledge, charity, control of the senses, sacrifice, study of the sacred books, austerity, and straightforwardness are the people endowed with saintly virtues.

In Chapter 17, the same is elaborated further. The devotion comes out of our faith or sraddha. The nature of the sraddha varies from person to person as per their gunas. Guna is a function of nature or Prakṛti which is discussed in detail in this chapter.

The human beings nature and consequently their actions varies as per their gunas which originates from the prakṛti.

How we conduct our life depends on the combination of the three gunas. Each one's swabhava is different. Our likings and dislikings are different. Our behaviours are different.

Even often we find, the behaviour of two twins are entirely different. One may like hot and spicy food and the other twin may like non spicy food. One may be aggressive in nature whereas the other one may be sober and calm. How does these differences occur? This is because the different permutations and combinations of gunas in them.

Sri Krishna has discussed vividly about the three Gunas.

- How do these gunas evolve within us?
- How can we increase them or decrease them?

These are some of the questions which are to be deliberated upon.

The three gunas are: Sattva, Raja and Tama.

Every human beings behaviour is determined by the proportionate combination of these three gunas. Our interactions with the material world depends on our inert nature which is driven by combination of gunas within us.

If sattvic guna is more within us, then we will be more inclined to do prayer and meditation. Our nature will be more divine.

We all are now learning Gītā which will definitely enhance Daivi Prakṛti or sattvic guna within us. Thus Bhagavān has said with efforts a man can convert his predominant tamasic guna to rajasic and sattvic.

In this chapter we will learn what are the habits which enable us to uplift ourselves by converting our tamasic guna to rajasic and sattvic guna.

As the name of the chapter suggests, **Śhraddhā Traya Vibhāg Yoga**-- 'Sradha' means devotion and 'treya' means three fold.

Whichever deity we worship, it may be Sri Krishna, Sri Rama or even Durga Mata, how intense and pure our devotion is depends on what gunas predominantly we possess.

Last two slokas of chapter 16:

**yaḥ śhāstra-vidhim utsrījya vartate kāma-kārataḥ
na sa siddhim avāpnoti na sukhaṁ na parāṁ gatim 16.23**

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.

**tasmāch chhāstraṁ pramāṇaṁ te kāryākārya-vyavasthitau
jñātvā śhāstra-vidhānoktaṁ karma kartum ihārhasi 16.24**

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.

In this chapter Arjun who represents all of us asks a very genuine question to Sri Krishna. He says what about those who are not very well versed with scriptures and hence do not know the rituals perfectly but do their puja or worship with extreme devotion?

An Example--

Let us take the example of a family, in which puja is done to the family deity meticulously everyday. One day both the parents had to go out on work. Hence they asked their child whether he would be able to perform the puja on their behalf. The child being an obedient kid readily agreed. Next day morning he sat down to perform the puja. He tried to do the rituals as he had observed his parents doing. He put the sindoor and tilak on the deity and then offered fruits, flowers and water. But he also missed out some. He did not do how to do the abhiseka. He did not know the right sequence of offerings. He did not know all the slokas his father used to recite. He missed out many. But his mind was pure and his efforts were earnest. He also loved Bhagavān. Only thing is that he did not know the exact karma-kanda or the right procedures of puja.

Arjun is asking the same thing--

- Will Bhagavān accept such practices as devotion or not?
- Will this be considered as devotion of highest order?

17.1

**arjuna uvāca
ye śāstravidhimutsrījya, yajante śraddhayānvitāḥ,**

teṣām(n) niṣṭhā tu kā kṛṣṇa, sattvamāho rajastamaḥ. 17.1

Arjuna said: Those, endowed with faith, who worship gods and others, disregarding the injunctions of scriptures, where do they stand, Kṛṣṇa, - in Sattva, Rajas or Tamas.

Arjun said: O Krishna, where do they stand who disregard the injunctions of the scriptures, but still worship with faith? Whether their faith is in the mode of goodness, passion, or ignorance?

śhāstra-vidhim utsrija -- disregard scriptural injunctions.

But this scriptural deviations are not on account of disrespect. They are simply due to ignorance. The worshipers do not have adequate knowledge of sastra.

yajante śhraddhayānitāḥ -- But they worship with faith

Will their faith be categorised as sattva, raja or tama? (**sattvam āho rajas tamaḥ**)

However the tama guna in a person can be enhanced to rajo guna and there after can further enhanced to sattva guna with deliberate effort.

In the next sloka Bhagavān gives the answer.

17.2

śrībhagavānuvāca trividhā bhavati śraddhā, dehinām(m) sā svabhāvajā, sāttvikī rājasī caiva, tāmasī ceti tāṃ(m) śrṇu. 17.2

Śrī Bhagavān said : That untutored innate faith of men is of three kinds- Sāttvika, Rājasika and Tāmasika. Hear of it from Me.

Sri Krishna said every human being is born with innate faith, which can be of three kinds—**sāttvic, rājasic, or tāmasic**.

Everyone is born of a combination of these three gunas based on their innate nature (**svabhāva-jā**) and accordingly their sraddha or faith develops.

Nobody can be without faith, for it is an inseparable aspect of the human personality.

Our nature is a combination of three gunas and accordingly our shraddha is also of three fold.

The word "svabhava-ja" is a compound word which means "born of one's own nature" and can be broken into two words.

Svabhava: which means-- "One's" own nature" or inherent character

Ja: which means-- "born or produced from "

This innate nature or guna comes from our karmas of previous births as an inherent character in the current birth and shapes our shraddha.

As the air carries fragrance from place to place, so does the embodied soul carry the guna, when it leaves an old body and enters a new one (*vāyur gandhān ivāśhayāt*).

There is not a single person in this universe who doesn't believe on something. Those who do not believe in the scriptures are also not devoid of faith. Their faith is reposed elsewhere. It could be on the logical ability of their intellect. or the perceptions of their senses, or the they believe in science or on some great personality.

Therefore sraddha can be broadly classified into three types.

- Svabhava-ja
- Satsanga-ja

- Sashtra-ja

'Svabhava-ja' shraddha comes out of innate nature carried from previous births.

'Satsang-ja' shraddha comes out of the holi company.

It induces the pious thoughts in the mind. That is why listening to Gītā Pravachan helps. Any type of Satsang like Bhagavat katha or Ramayan Parayan leaves a spiritual impact on the mind. Company of spiritual persons induces spirituality.

'Sashtra-ja' is a type of faith that comes out of reading revered scriptures. Reading scriptures definitely broaden our spiritual vision.

Again enrolling in Gītā classes and learning Bhagavad Gītā definitely enhances our intellect and purifies our mind. While enrolling in level 1, we were not too sure what we would get out of it. But you all must have noticed as you proceed, you gain more and more knowledge. By the time you finish level 4, lot more will be added to your spiritual knowledge bank. Your concentration will improve. Your ability to face difficulties will enhance. You will gain immense knowledge by knowing Bhagavān's different kinds teachings.

We have seen some people work out of passion for their work or devotion for their duty while others do their duties only to earn an income. They do not have real love for their work.

Example--

Some doctors treat the patient keeping in mind to give their best treatment so that the patient get cure early. They do it with a seva- bhava while on the other hand we find in some of corporate hospitals the treatment is done only as a business and to earn profit. The doctors there lack seva- bhava.

Same is the case with the sellers of goods. Some sell products taking into consideration the buyer's welfare whereas some others sell cheap and nondurable products just to make quick money.

Why this difference in attitude:

These types of attitudes comes due to our Svabha-ja or inert nature. When raja and tama gunas are predominant, people give more weightage to personal gains and care less for others.

And people with predominant sattva guna, do their karmas keeping other's interest in view. They do not bother about their personal benefits. They do not aspire for the results from their karmas.

Thus Sri Krishna explains this in great detail and expects us to examine, whatever work we are doing whether that is increasing our sattvic, rajasic or tamasic shraddha. Accordingly it will help us to lead a selfless life while helping others.

As our karma, so will be our sraddha. and vice versa. If our karma is more sattvic, our sraddha will also be sattvic. And as as our sraddha become sattvic, gradually our karma also become more and more sattvic.

The essence of the teaching:

We can control our sraddha. Although it is guided by our svabhava but still one can reverse it with correct actions. It is not mandatory that if one is born with more rajasic guna, will continue to have only rajasic shraddha. One can change his sraddha to sattvic by doing more of sattvic karma. We have to make efforts and do more and more good karmas. If we do enough of sattvic karma it may so happen that in our next birth we are born with sattvic svabha-ja. Hence we should concentrate on doing good karmas in the current birth.

By explaining in detail, Bhagavān wants us to introspect our own work and minimise our tamasic work as much as possible and do rajasic karmas with selflessness. It is in our hands.

17.3

sattvānurūpā sarvasya, śraddhā bhavati bhārata, śraddhāmayo'yaṁ(m) puruṣo, yo yacchraddhaḥ(s) sa eva saḥ. 17.3

The faith of all men conforms to their mental disposition, Arjuna. Faith constitutes a man; whatever the nature of his faith, he is verily that.

In this sloka Bhagavān explains how the shraddha is happening.

The faith of all humans conforms to the nature of their mind (**sattvānurūpā**).

The way our faith is, we become like that.

Whatever is our nature, it starts amplifying.

For example:

When a person with sattvic nature does puja, he prays for the welfare of others also. He wishes good for the entire society. When a rajasic person does puja he prays for fulfillment of his own desires and welfare of his family only.

Tamasic person prays for harm to others.

17.4

yajante sātṭvikā devān, yakṣarakṣāṁsi rājasāḥ, pretānbhūtagaṇāṁścānye, yajante tāmasā janāḥ. 17.4

Men of Sātṭvika disposition worship gods; those of Rājasika temperament worship demigods and demons; while others, who are men of Tāmasika disposition, worship the spirits of dead and ghosts.

Here Sri Krishna says how the three different types of people worship Bhagavān.

Those in the mode of goodness worship the celestial deities; those in the mode of passion worship the *yakṣhas* and *rākṣhasas*; those in the mode of ignorance worship ghosts and spirits.

The three gunas reflect in our worship. Whatever is in our mind, whatever is the feeling inside, the same is precipitated in the worship.

The sattvic people always worship deities by performing Yajnas and pray for the welfare of the society. They recite slokas wishing for peace all around. They sanctify the environment with their holy chant.

Rajasic people have endless desires. They are attached to wealth and worldly possessions. They pray for success in their career. Then they ask for bungalows and cars. One desire leads to another. Praying for worldly properties is their characteristics.

Deities grant their wishes depending upon merits. If their wishes are not fulfilled by the deities, they worship *yakṣhas* and *rākṣhasas*.

Kubera is the adhipati or God of wealth. Many people worship *Kubera*.

Tamasic people never have good desires in their mind. They always have chaotic mind. They have impure thoughts and impure desires in their mind. They even pray for causing harm to others. They perform many types of forbidden pujas like Black magic or kala-jadu in order to cause harm to others. Thus, Bhagavān has described different types of worships.

When we analyse our own nature, we find that we all are balanced people mostly oriented towards sattvic karmas. To keep up the Sattvic mindset, we should spend atleast 10 to 15 minutes everyday in front of Bhagavān. Chanting of slokas or reading scriptures like Gītā or Bhagavatam should be made a

daily practice. The ritualistic practices at our houses also enhance our sattvic tendencies.

Our Guruji Sri Govinda Giri Maharaj once mentioned his father used to do Bhagavad katha and worship the family deities everyday at home. They had idols of the deities in their puja room. He was so attracted by the idols of the deities that he had their pictures in his room and worshiped them regularly since he was a small boy.

Thus habits made during the childhood never die.

17.5

aśāstravihitam(ñ) ghoram(n), tapyante ye tapo janāḥ, dambhāhaṅkārasamyuktāḥ(kh), kāmarāgabalanvitāḥ. 17.5

Men who practice severe penance of an arbitrary type, not sanctioned by scriptures, and who are full of hypocrisy and egotism are obsessed with desire, attachment and pride of power;

Having described the three categories of faith, Śrī Krishna explains, the three types of actions Dana, Tapa and Yajna which influences our gunas.

Dana can be made by giving away wealth and possessions or karma also.

To give an example of Dana in the form of karma is, Our farmers struggle on the fields irrespective of heat, rain and cold and toil hard and do their karma to supply us with food.

Without food we can not survive. Food is essential for our existence. Hence it is a great Dana made by the farmers community to the society.

Tapa is nothing but worshiping Bhagavān in different ways. Sattvic person do Tapa without aspiring for any personal gains or results there from whereas Rajasic people mostly do tapa for fulfillment of their desire. In the process they end up hurting themselves.

Some people perform severe austerities that are not prescribed by the scriptures. They do it motivated by hypocrisy and egotism and impelled by desire and attachment.

Some people keep complete fast without even sipping a drop of water, Nirjala fast. It is good if your body permits and you have the stamina for it. But if you are old, weak and your body does not permit then one should not do such fasting.

Some other people kneel down and walk on their knees to the Sanctum Sanctorum thereby injuring their own body. They do it with an expectation that the severe the tapa is the sooner Bhagavān grants their wishes. Another reason also they take pride in such austerity which is nothing but hypocrisy. Bhagavān never likes such austerities.

Tapa should always be done with a happy and positive mind.

17.6

karśayantaḥ(ś) śarīrastham(m), bhūtagrāmamacetasah, mām(ñ) caivāntaḥ(ś) śarīrastham(n), tānviddhyāsuraniścayān. 17.6

And who emaciate the elements constituting their body as well as Me, the Supreme Spirit, dwelling in their heart- know those senseless people to have a demoniac disposition.

Sri Krishna further elaborates why one should not practice such severe austerities.

While undertaking such severe practices, one forgets that he is not only hurting himself but hurting

Paramātmā as well, as HE reside inside everyone.

In the 15th sloka of the 15th Adhyay, HE has said, " I am seated in the hearts of all living beings (*sarvasya chāham hṛidi sanniviṣṭo*).

Sri Krishna calls these practices as demonical resolves (*āsura-niśchayān*).

17.7

āhārastvapi sarvasya, trividho bhavati priyaḥ, yajñastapastathā dānaṃ(n), teṣāṃ(m) bhedaṃ(m) śṛṇu. 17.7

Food also, which is agreeable to different men according to their innate disposition is of three kinds. and likewise sacrifice, penance and charity too are of three kinds each; hear their distinction as follows.

We have seen earlier how our faith influences our thought processes.

Here, Sri Krishna discusses what will influence our faith.

Different categories of food, types of worships, sacrifice, charity also influence our faith.

The food that people prefer is according to their dispositions. Sattvic person likes sattvic food. Rajasic persons prefer rajasic food and Tamasic person likes to eat tamasic food.

Hence, if we want to progress from tamasic to rajasic to sattvic, we should also change our food habits accordingly.

The same is also true for sacrifice, austerity and charity.

In the next three slokas Sri Krishna tells us what types of food one should eat and what one should avoid.

This is very useful advice for all of us. Bhagavad Gītā not only teaches us how to do bhakti or yoga, it also teaches us many practical aspects following which we can improve quality of our life and thus can make spiritual progress.

17.8

āyuh(s) sattvabalārogya, sukhaprītivivardhanāḥ, rasyāḥ(s) snigdhaḥ(s) sthirā hṛdyā, āhārāḥ(s) sāttvikapriyāḥ. 17.8

Foods which promote longevity, intelligence, vigor, health, happiness and cheerfulness, and which are juicy, succulent, substantial and naturally agreeable, are liked by men of Sāttvika nature.

If one's nature is predominantly sattvic, then he will love the food that enhances the longevity and increase virtue, strength, health, happiness, and satisfaction.

Such type of food provides proper health condition. In our Ayurveda sastra, such food and there benefits are described.

Ayurveda is the only sastra where a definition of health has been provided. Definition of health as per Ayurveda is having a balanced mind and strong body. Sattvic food helps us in developing pure mind and healthy body.

Ayurveda is a medical science which cures any disease by eliminating the root causes and by analysing symptoms. It teaches how to remain healthy and disease free throughout such that one does not fall sick and rush to the doctor at the eleventh hour.

The food one eats should be pure. Pure food includes purity from all aspects.

- It should be made from pure ingredients.

- Should be cooked in clean and pure environment
- the person cooking also should have a pure mind.

Many times we find mothers while cooking food chant mantras or sing prayers. That ensures purity of their mind. No disruptive or negative thoughts can enter their mind as they are uttering the name of Bhagavān. Hence food cooked in this manner retains the purity. Lots of love goes into this cooking as the food is being cooked for their loved ones. Even while serving this food, the mothers ensures that they serve extra so that the stomach of their beloved ones are completely full.

Home cooked food ensures all these qualities. And on the other hand street food lack all these purity. Hygiene and quality of the ingredients are mostly compromised in outside food.

Hence all of you should refrain from eating street food. It may be ok to have street food once in awhile but definitely not regularly.

Next the food we eat should provide us strength or bala. We should eat more of protein rich food like lentils, milk preferably cow milk and milk product.

The food that is served on our plate should give us happiness and satisfaction (**sukha-prīti-vivardhanāḥ**). The very sight of such food should generate happiness within and should be appetising. We should feel as if we are having Bhagavān's Prasad.

Normally the Indian thalis are always full with variety of dishes. The food served should be such that we feel like eating it.

Such type of sattvic foods are juicy, succulent, nourishing, and naturally tasteful.

Thus to summarise sattvic food should be--

rasyāḥ -- juicy like fruits

snigdhaḥ -- succulent which strengthen our body from inside like pulses.

sthīrā -- nourishing like milk etc. which stay inside our body and gives us energy.

hṛidyā -- naturally agreeable organic in nature like honey and jaggery and not sugar.

Thus sattvic people like such type of food and also if one eats such food, he will become more and more sattvic in nature. Thus it is fungible both ways.

Make a promise to yourselves that you should eat as much as sattvic food as possible and reduce intake of non-sattvic food.

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.

Here Sri Krishna tells us about the rajasic food.

Food that are extremely salty, spicy, hot, pungent, bitter and dry are considered as rajasic food. Such types of food are liked by rajasic persons.

Such foods produce pain, grief, and disease. They are unhealthy and cause dissatisfaction and aggressiveness in the mind.

17.10

yātayāmaṃ(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 this sloka Sri Krishna describes the food which are liked by tamasic people. Food that are overcooked, stale, putrid, polluted, and impure are dear to tamasic persons. These people in the mode of ignorance are fond of eating leftover food (**uchchhiṣṭam**). As per our sastras one should not eat from another person's plate. Even kids after they turn eight should not eat from mother's plate. This is prescribed from the hygiene point of view.

Bhagavān has made us aware of what is good and what is bad for our health and mind. HE has given us all the knowledge on a platter. HE has left the rest to us. It is our choice how we conduct our life.

We should introspect whether our habits are good or not and rectify accordingly.

Towards the end of 18th adhyay, Bhagavān said in sloka 63--
**iti te jñānam ākhyātām guhyād guhyataram mayā
vimṛśhyaitad aśheṣheṇa yathecchasi tathā kuru**

Thus, I have explained to you this knowledge that is more secret than all secrets. Ponder over it deeply, and then do as you wish.

Similarly here also after making us aware, HE leaves the choice to us. We must change our food habits to make it more sattvic.

Questions and Answers

Shriyaji

Q: We should not eat from the same plate. Then should we not share our food in the school with our friends.

A: Yes sharing is a good habit and you must share food with your friends. But this sharing can be done in the beginning itself. Once you start eating do not share any more. The reason is hygiene. Keeping hygiene in view, we wash our hands before eating and use sanitizer. Hence whatever sharing has to be done let it be done before any one starts eating.

Mokshitji

Q: Why should not we eat street food. They serve in paper plates and hence it is clean. Is it tamasic that is why we should avoid it?

A: Yes they are not pure and clean. Ingredients used may not be of good quality. There is no love involved in it unlike in the food which your mother cooks for you. These food are normally hot and spicy. So from all angles they are tamasic in nature.

Q: Is it necessary to have sattvic food?

A: Yes one should consume sattvic food. The more sattvic food you consume, the more sattvic your nature becomes. Food habits are the habits which must be changed first. Then your mind becomes stable and unwavering. Concentration power goes up. So you perform better in class. Your attitude and manners become more refined if you start consuming sattvic food.



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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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