

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 16: Daivāsura-Sampad-Vibhāga-Yoga

1/2 (Ślōka 1-3), Saturday, 19 November 2022

Interpreter: GĪTĀ PRAVĪṆA RUPAL SHUKLA

YouTube Link: <https://youtu.be/erGMzHq7QUU>

## The Path to Divinity

The **16th Chapter** is named **Daivāsura-Sampad-Vibhāga-Yoga**, where Śrī Bhagavān enlightens Arjuna about the **Yoga of Discrimination between the Divine and the Demonaical properties.**

Shri Krishna begins by listing all of the divine qualities such as fearlessness and purity of mind. HE then provides a similar but brief list of demoniac qualities such as pretence and arrogance. HE underscores the point that the Divine qualities are a stepping stone towards self-realization and liberation, that can be cultivated by following the instructions given in the scriptures, and purifying the mind with spiritual practices.

The evening discourse started with the pious opening prayer and lighting of the holy lamp.

By the divine blessings of Śrī Bhagavān and one's own good deeds in the previous births, one is blessed to get this opportunity of learning Gita. In Sankar Bhashya, Śankarācārya mentioned  
**यमे वैष्णवो विवर्तते तेना लभ्या**

It means **every action performed by an individual is chosen by The Supreme.** The message of registering with learn Gita classes is sent to hundreds of people, but only a few chosen ones are able to join and continue till the end.

One has developed a lot of confidence and devotion after completing level one, while enjoying the recitation and feeling peaceful through the unique vibrations produced by chanting of the shlokas. Gita Pariwar has provided a majestic platform to learn the supreme knowledge, so one must pledge to continue learning all the 700 shlokas with complete devotion and dedication.

Śrīmadbhagavadgītā is considered as a rational philosophy as Parameśvara has not directed one towards the do's and don't's of life, but HE has provided various checklists that help us to decide the path that needs to be followed to reach The Divine. One can understand this by the following:

- **6th Chapter** contains the **ways of Meditation.**
- **4th Chapter** talks about the **types of Sacrifice.**

- **12th Chapter** explains the various **Qualities of a devotee** who is close to Śrī Bhagavān.
- **16th Chapter** enlightens about the **26 Divine Qualities and various Demoniatic features**, so that one can increase the goodness in one's personality by giving up the wrong deeds.

## 16.1

### śrībhagavānuvāca abhayaṃ(m) sattvasaṃsuddhiḥ(r), jñānayogavyavasthitiḥ, dānaṃ(n) damaśca yajñaśca, svādhyāyastapa ārjavam 16.1

Śrī Bhagavān said :

Absolute fearlessness, perfect purity of mind, constant fixity in the Yoga of meditation for the sake of self-realization, and even so, charity in its Sāttvika form, control of the senses, worship of God and other deities as well as of one's elders including the performance of Agnihotra (pouring oblations into the sacred fire) and other sacred duties, study and teaching of the Vedas and other sacred books as well as the chanting of God's names and glories, suffering hardships for the discharge of one's sacred obligations and uprightness of mind as well as of the body and senses.

#### Why Śrī Bhagavān narrated the supreme knowledge of Śrīmadbhagavadgītā to Arjuna?

It's mentioned in holy scriptures

गुणाधिकैहि विधिहि माना धर्मा प्रचयं गमिष्यसि

It means **a seeker filled with divine qualities has a tendency to share the knowledge received for the welfare of others.** The Divine refers to Arjuna as 'Gunadhikaihi', the **person who possesses all the divine qualities**; such a divine person can take the responsibility of spreading the supreme knowledge to others for their enlightenment and liberation.

मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव

In 5th shloka of this chapter, **The Divine says, expressing HIS joy that Arjuna is born with all the divine qualities**, so one must idolize him by following his ways to become equipped with divine qualities and try to increase them by staying away from wrong actions.

The **26 divine qualities** explained by Parameśvara are mentioned below:

**1. Abhayaṃ (fearlessness)**- One needs to adopt the quality of Abhayam from a student, who feels confident and protected in the presence of his class teacher. One feels fearless in the influence of powerful people such as Police head, MP, MLA, etc., as they are able to provide protection. But the protection or fearlessness provided by having blind faith in the Supreme is ultimate. One needs to be fearless to walk on the path of righteousness.

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति |

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः || 68||

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः |

भविता न च मे तस्मादन्यः प्रियतरो भुवि || 69||

In 18th Chapter, 68th and 69th verses mention that **the person who reads, learns and teaches Gita is HIS most favourite on the earth.** Such a person will always be blessed and protected by HIM. In the time of fear, one must chant and sing the name of The Supreme to feel calm and

confident. **One will never be afraid if one follows the path of righteousness and speaks the truth rather than boasting lies.**

There are two types of fear:

- **External fear** is from the outside world like thieves, wild animals etc.
- **Internal fear** is when one indulges in wrongdoing or injustice. One start meditating, chanting and listening to hymns of the Divine to feel peaceful. The absence of both is called Abhayam.

One has to be alert and not fearful. Standing in front of a lion instead of running away is considered foolish. Fearlessness is felt when one recognises the presence of Śrī Bhagavān everywhere and in all living beings.

तस्मात्त्वमुत्तिष्ठ यशो लभस्व

जित्वा शत्रून्भुङ्क्व राज्यं समृद्धम् ।

मयैवैते निहताः पूर्वमेव

निमित्तमात्रं भव सव्यसाचिन् ॥ 33॥

In 11th Chapter, 33rd verse, Parameśvara assures Arjuna who was afraid of killing his relatives, saying that if he didn't kill them, they would be killed by someone else. He is just the medium as is every being on the earth. Every living being is here to fulfil the plans designed by HIM in the form of action assigned to each individual.

**2. Sattvasaṁsuddhi (Purity of Mind)**- One needs to have purity of mind to see the 'Sat chit anand' Swaropa of Parameśvara which is the purest form of Brahman. The pure mind is the same as milk collected in a completely clean vessel so that the milk will retain its purity. One must clean the dust off from an expensive mirror to see the clear image formed in it. To achieve purity of mind, one needs to keep all the senses under control through the intellect, so that the senses don't deviate one on to a wrong path.

In Ramcharitmanas, Sri Rama says,

मोहे कपट छल छिद्र न भावा

It means that **HE doesn't like a person who follows the path of lies, cheating and dishonesty**, whereas as a person with good qualities, is loved and respected by one's family and society.

**3. Jñānayogavyavasthiti (Steadfastness in Spiritual knowledge through yoga)**- One needs to be determined to learn and know about The Divine. Initially one joins the online classes of Gita Pariwar with great excitement, but later gets distracted by sleep or laziness. Ultimately missing classes and regular practice. One must have complete devotion and determination to become a jñāna yogi.

**4. Dāna (Charity)**- Donating to charity is a very noble quality as in the 21st century everyone is running and working hard to earn money. They want to fulfil every wish due to which most of the money is lost and at the time of emergency one has to take a loan. In holy scriptures like Sukra Niti, few strategies to manage your money are elaborated.

Some of the plans to segregate one's income are:

- One must keep 10% of one's monthly income for charity.
- One can divide one's monthly income into 5 equal parts of 20% share each for enjoyment, reinvestment, helping family and relatives, charity and emergency.

Not only money but one can also do charity of cleaning the neighbourhood, visiting the sick to show

sympathy, talking to a depressed person to bring happiness in one's life, teach a poor child and many more. One needs to give back in one way or the other to the society that provides so much for one's life.

A beautiful poem was mentioned:

देश हमें देता है सब कुछ, हम भी तो कुछ देना सीखें,  
सूरज हमें रोशनी देता, हवा नया जीवन देती है,  
भूख मिटाने को हम सबकी, धरती पर होती खेती है,  
औरों का भी हित हो जिसमें, हम ऐसा कुछ करना सीखें,  
देश हमें देता है सब कुछ, हम भी तो कुछ देना सीखें।।

As nature is the provider of food, water and air to every living being, one must always try to give something in return to nature. A true incident was mentioned where a lady who joined Gita Pariwar in June 2020, was donating money twice a month to the organisation anonymously on every Ekadashi for a year. On approaching her, she expressed her willingness to donate money as she was unable to volunteer for any other seva in return for the services of Gita Pariwar.

One can easily take up volunteer work in Gita Pariwar such as trainer, tech assistant and many more after attending short training sessions to do charity.

**5. Dama (controlling the senses)**- A person should have full control over one's mind and senses to create complete devotion towards The Supreme.

There are two faculties of senses in a human body:

- **Jñānendriya (senses of knowledge)** - eyes, ears, nose, tongue and skin.
- **Karmendriya (senses of action)** - hands, legs, stomach, rectum and genitals.

Sense always creates distractions that delude the mind from following the wrong path. One needs to keep checking on the activities one's senses want to do and direct them in the correct direction.

One starts thinking about the events taking place in office, a dress one desires to purchase for a party and many more while sitting to listen to an interpretation session, not even aware that one is missing an important session of understanding the essence of Gita. One desires to watch a movie but needs to control the senses as the project has to be completed before the deadline. With regular practice and unwavering determination, one can easily gain control over the senses.

**6. Yajña (Sacrifice)**- The Havan (offering to the fire) performed during a specific occasion like Navaratri, Diwali, etc., is just a part of the main process of sacrifice.

The sacred activity of sacrifice can be performed in two ways:

- **Vyashti**- performed for the welfare of an individual, e.g.: reading Gita for self-enrichment.
- **Samashti**- performed for the welfare of a large group of people, e.g.: Geeta Pariwar started online Gita classes for welfare of every individual around the globe which is called **Gita Maha Yajña**. Apda Ann Seva was provided by various organisation during Covid-19 crisis, wherein Gita Pariwar also distributed a huge amount of food packets to the needy people. Such an action is known as **Bhojan Maha Yajña**.

The **4th Chapter of Bhagavadgītā explains types of Yajña**, some of them are:

- **Brahma Yajña** - performed through reading of Vedas and sharing the Vedic knowledge with others.
- **Deva Yajña** - Offering all the deities uncooked food items like ghee, cow milk, grains and soma.

- **Bhūta Yajña** - includes food offering to the animals, birds and living beings from spiritual worlds.
- **Pitri Yajña** - Offering of pinda to the ancestors in the family tree.
- **Manushya Yajña** - Helping and feeding the guest (atithi), poor people, hungry people and providing shelter to the homeless.

**7. Svādhyāya (studying the sacred books)**- In the 21st century, people are busy working, so they don't get enough time to study the holy scriptures. While Learning Gita is considered the best, understanding the meanings of slokas can lead one on to the path of spirituality, slowly with regular practice one can dive deeper into the supreme knowledge.

Great saints can explain a single sloka in detail for hours or days together. A true experience was cited where Jay Dayal Goenka Ji, the founder of Gita Press once went to Kolkata for some business. Knowing his immense knowledge of Bhagavadgītā, someone asked him to enlighten everyone with one of his interpretation sessions. He started explaining the first three shlokas of 16th Chapter and that explanation went on for months. Such is the ocean of knowledge explained by Yogeshwar in Gita.

One must make it a habit to learn something new every day from the scriptures which would allow one to know about every element existing around the world created by HIM. If not able to learn new things, one must take out 10 minutes a day to chant the verses of Gita as it has numerous lessons as a take away.

**8. Tapa (austerity)** - Performing any action with **Kartavya Buddhi**, or **to fulfill one's duty selflessly is considered as austerity**. For example, students sitting in a classroom and listening to the teacher for hours together to gather knowledge or a mother cooking food for the family everyday selflessly or even a cricketer playing the best game with complete devotion for his nation can also be considered austerity.

**9. Arjavam (straight-forwardness)** - means sincerity and being transparent. This quality requires one to be open and simple in his dealings with everyone around him. A quote from Sankar Bhashya says '**rijutwam sarwada**', that means **one should be always transparent about one's speech**.

This can be understood by the example of Sabri, who was a great devotee of Sri Rama. She was 16, when her guru, Rishi Matang, blessed her at his death bed and said that The Divine will visit her one day. Unwavering faith in her master was such that not knowing the exact day, she cleansed every path leading to the hut, placed flowers on them and tasted every fruit for selecting the sweetest one for Sri Rama, every day, till HE visited her, when she was 80. Her devotion was the purest and so simple, that Sri Rama endowed her with the narration of the **Navadha Bhakti**, the **nine types of devotion**. She was able to unify with HIM through the ultimate truth revealed to her by The Divine.

## 16.2

### **ahiṃsā satyamakrodhaḥ(s), tyāgaḥ(ś) śāntirapaiśunam, dayā bhūteṣvaloluptvaṃ(m), mārdaṃ(m) hrīr acāpalam 16.2**

Non-violence in thought, word and deed, truthfulness and geniality of speech, absence of anger even on provocation, disclaiming doership in respect of actions, quietude or composure of mind, abstaining from slander, compassion towards all creatures, absence of attachment to the objects of senses even during their contact to the objects of senses, mildness, a sense of shame in transgressing the scriptures or social conventions, and abstaining from frivolous pursuits;

**10. Ahiṃsā (non-violence)**-Non-violence should be practiced by:

- **Manasa** - not even thinking bad in mind.
- **Vācā** - speech, not using hurtful words.
- **Kārmaṇa** - action should not harm others.

While having an argument with a friend, one may think of slapping that friend but stops due to the teachings of Gita, this thought is not free from violence. Making others unhappy by one's speech and actions is also violent.

सर्वस्य चाहं हृदि सन्निविष्टो  
मत्तः स्मृतिर्ज्ञानमपोहनं च ।  
वेदैश्च सर्वैरहमेव वेद्यो  
वेदान्तकृद्वेदविदेव चाहम् ॥ 15॥

कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।  
मां चैवान्तःशरीरस्थं तान्विद्भ्यासुरनिश्चयान् ॥ 6॥

In 15th verse of Chapter 15th and 6th verse of Chapter 17, Yogeshwar has expressed HIS presence in the heart of every living being, so hurting others is the same as hurting The Divine Father and should be avoided. HE has gifted humans with precious life and many wonderful creations, so one must not show disrespect by using wrong actions, thoughts and words for HIM.

**11. Satyam (truthfulness)** -This is the backbone of all the divine qualities because if one lies, fear comes in, followed by anger and violence. It is written in holy scriptures,

अप्रिय अनृत वर्जितं यथा भुवर्तः वचनं

That means, **one must speak the truth as it is, avoiding unlovable words and a lie.**

In Manu Smriti its mentioned-

सत्यं ब्रूयात्, प्रियं ब्रूयात्, न ब्रूयात् सत्यं अप्रियं

It states that **one should speak lovable and truth but not speak unlovable truth and lovable lie.**

Two types of truth can be spoken:

- **Satya** means the truth, such as, yes, I saw monkeys.
- **Hrtam** means the exact truth, such as, yes, I saw four monkeys.

Everyone living in a society with a family should follow the social norms properly by being grateful and helpful to others. One must avoid back-biting and criticizing others as it will make others unhappy and miserable. Remaining silent rather than hurting others' feelings is the best way of being truthful.

If one wears a dress that looks awkward on that person, then others mock, that is hurtful. One should always take care that one's words don't pain others and destroy the happiness and joy one experiences in doing the activities one loves.

**12. Akrodhaḥ (absence of anger)** - Akrodha is the feeling of anger but controlling it due to its adverse effects, while Kshama is the feeling of forgiveness where one doesn't even get angry. When one's desires or possessions or pride are hurt, it invokes anger which can deviate oneself from the path of righteousness. One must always remember that everything is created by The Supreme and look for HIS presence in every living being, so as to control one's anger.

**13. Tyāgaḥ (renunciation)** - If one sacrifices one's own tea for the pleasure of other who is really in need of a cup of tea at that time, that gesture would make both of them happy. One should acquire

the quality of giving away one's own worldly objects to make others content which indeed provides satisfaction and joy in one's mind like buying a dress for the loving sister who desired to have that particular one, makes her happy and the one who gifted it too. The same should also be followed while doing any action and not thinking about its fruits.

One must limit one's resources so that one doesn't need to be stressed on the requirements and desire to have more of it. This helps to lead a peaceful, satisfied and happy life. In place of having numerous dresses, one will feel relaxed to have fewer clothing, as one doesn't need to decide and select from a large collection.

**14. Sānti (peacefulness)** - One must not get agitated by external factors like clothing, money, possession, etc., because all these material objects do not last forever and distract one from the spiritual path.

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।  
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ 12॥

In 12th verse of 12th Chapter, Yogeshwar says that **the renunciation of one's fruits is better than meditation because this provides peace and satisfaction of mind.**

**15. Apaisunam (absence of fault finding)** - One must try to find good qualities in others rather than finding faults and criticising them. If the criticism is done to correct a person, it is acceptable but hurting other's feelings or sentiments by mocking them is not taken as a quality of divinity.

**16. Dayā bhūteṣva (compassion towards every living being)** - One must be empathetic towards the miseries of others and try to help them to overcome their sorrows. According to a great saint, one must be like purified butter, which melts when kept in the Sun, one should be moved with compassion to see someone in trouble and offer help if one can.

**17. Aloluptvaṃ (absence of greed)** - Small kids like to have a colourful bottle just like their friends, even they desire for the same dress their friends wear for a party. But one must learn from young age itself through values inculcated by elders not to get greedy when watching others in possession of a beautiful purse carried by a neighbour or having multiple objects of luxury like expensive fragrances, costly sarees displayed at sale on YouTube, etc.

People have wardrobes filled with loads of clothing items long for more without having concern about the needy who only have shreds to cover themselves. Although people possess a variety of footwear, they keep buying new ones unaware that there are some who move about in bare feet. One must try to follow the good qualities possessed by others rather than longing for materialistic items. Being satisfied and limiting one's needs is important to have peace in life. The habit of donating an old item while buying a new one should be developed in every human being.

**18. Mārdavaṃ (gentleness)** - One never feels animosity even towards those who have hurt them by their wrong actions. Thus, by following the path of spirituality one develops gentleness and a pleasant attitude towards every individual.

**19. Hrīr (modesty)** - One feels ashamed and afraid while performing any wrong actions thinking that society will not approve of such behaviour. This awakens the moral values one has followed since childhood, thus keeping away from wrong deeds.

**20. Acāpalam (absence of fickleness)** - One must always be determined and focused in the work

that one is engaged in, rather than getting distracted by various external factors like shaking hands and legs. One needs to have control over one's movement and thoughts.

### 16.3

## **tejaḥ kṣamā dhṛtiḥ(ś) śaucam, adroho nātimānitā, bhavanti saṃpadaṃ(n) daivīm, abhijātasya bhārata 16.3**

Sublimity, forgiveness, fortitude, external purity, bearing enmity to none and absence of self-esteem, these are, O Arjuna, the marks of him, who is born with divine endowments.

**21. Tejaḥ (vigor)** - Saintly people are respected and admired by all because of their high principles and ideologies. They have an attractive aura that comes from the food they take which produces sharpness and positivity around them, that attracts people to them.

It's said that whatever one eats, the food takes the form of liquid and dissolves into the blood and travel into the muscles, bones and various parts of the body. Thus, the healthy food keeps the saints healthy and positive, so everyone wants to listen to them or serve them frequently. One should avoid eating fast food (junk food) and have Sattvik food at home to attain good aura and divine qualities.

**22. Kṣamā (forgiveness)** - One must understand the importance of tolerating the mistakes of others and not feeling bad about it. As a person hurts others unknown to the fact that they both belong to the same Supreme God, one should excuse the other and not be angry with anyone.

**23. Dhṛtiḥ (fortitude)** - One must have patience and determination to complete the task till the end of it, such as memorizing the 700 shlokas may take one year but the sadhak has to be committed to do so with patience.

**24. Saucam (cleanliness)** - One should possess pure thoughts and follow cleanliness. After coming from the office and school, one must take a bath or wash one's hands and feet before having food. Cleansing of the outside and inside of the body is required. For having a clean mind, one should not have bad feelings for others and not find fault in others' actions.

**25. Adroho (absence of hatred)**- One must not have the feeling of hatred as it gives rise to anger and violence. This leads one on the wrong path.

**26. Nāti-mānitā (absence of ego)**- One must not have the feeling of superiority as one should be grateful to The Divine for all the blessings one has received throughout one's life.

Thus, Paramātmā concluded explaining the 26 divine qualities by addressing Arjuna as Bharata (as he belonged to the family of King Bharat).

The next session will be about the demoniac qualities as well as some more qualities present in human beings.

The discourse concluded with HARI NAAM SANKIRTANAM.

### **Questions and answers session:**

**1. Question by Atul Ji: Why does one feel bad when others don't show gratitude and remember the charity?**

Ans: One should not have expectations while doing charity as it leads to sorrow. In the 12th chapter



The Divine says to give up all expectations to become a true devotee. One should not expect anything in return for the charity done for others.

It's quoted that one doesn't have any right on others duty. One needs to perform the duties assigned and be happy rather than expecting fruits.

**2. Question by Narendra Ji: How to follow non-violence when others want to harm us?**

**Ans:** One needs to practice tolerance because others agitate a person who gets agitated easily. One needs to focus on positive thoughts that will help one to have a positive attitude towards any worse situation.

**3. Question by Deepak Ji: How can one follow the divine qualities in 2nd verse and use it in 21st century for one's survival, as people don't take positive people seriously?**

**Ans:** One who doesn't have anger in one's nature should not try it and one who gets angry easily should try to keep calm because anger never leads to better outcomes. One needs to be strict but have control over one's actions so that it doesn't harm oneself and others. As The Divine has mentioned that anger leads to destruction of intellect and one cannot think straight.

**4. Question by Alias Ji: Please explain the two ways of charity one should follow?**

**Ans:** The two ways of charity are:

**Shukra Niti :** that speaks to keep 20% of the monthly income for charity.

**Brahspati Niti :** that mentions using 10% of monthly income in charity.

Both the charities need to be for people other than family, friends and relatives.

**5. Question by Zoom User: How can one control one's action if one is unable to control one's anger?**

**Ans:** If one is unable to control one's anger, then one will not be able to control one's actions. One needs to keep reminding oneself to keep a check on one's behaviour, so that one should not go beyond one's natural way. Silence is more appropriate and let others think that they won the argument. Losing the argument is better than losing oneself.

**6. Question by Pooja Ji: Is it necessary to have same 'Isht Deva' in one family? Can one have one 'Isht Dev' and pray to other deities on a particular day?**

**Ans:** If one switches deities according to particular days and events then it is called Devopasana which is quite different from Isht upasana. Devopasana is generally done to get one's desires fulfilled and for the welfare of one's family. Isht Upasana is done for the welfare for one's own liberation. So, one must choose from the different forms of Vishnu, Shiv and Durga as Isht Dev. It's better to have the same Isht Dev for a family but it depends person to person.

**7. Question by Palwinder Ji: Is it appropriate to lie in order to get one's work approved in the corporate world?**

**Ans:** A lie remains a lie but according to its intensity the effects are different. For example, samosa tastes salty and rosogulla tastes sweet whatever may be the intension of the person who eats them. As Yudishthir had to pass the doors of hell for a petty lie although his intensions were positive.

**8. Question by Atul Ji: How to control one's anger?**

**Ans:** A person gets angry when one wants to have control of everything and according to one's desired way. Although no one works accordingly but one gets burned under the influence of anger. One can use hard words for others and display anger but never allow anger to get above oneself.

**9. Question by Manish Ji: Should one offer prayers to other deities too on their particular days and special occasions?**

Ans: Yes, one must pray to every deity. For example, a bride marries a bridegroom but she performs her duties towards her husband as well as her in-laws because they are all her husband's family. The same way all the deities are connected to The Supreme Being, so one should pray to other deities too.

**10. Question by Sundar Ji: What are the mardawam, hrir and chapalam?**

**Ans:** Mardawam is softness, Hrir is the shame of doing wrong actions and achapalam is having focused mind.

**11. Question by Jaya Ji: Where to place the Isht Dev in the temple?**

**Ans:** Isht Dev should be placed in the centre but if it's difficult then it can be placed somewhere else too.

**12. Question by Manish Ji: Is it correct to ask other materialistic objects from God other than devotion?**

**Ans:** One can ask for other objects of necessity from God but it should not be done regularly. For example, if a neighbour comes daily to ask favour then one gets irritated.



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**Jai Shri Krishna!**

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**|| OM ŚRĪKṚṢṆĀRPAṆAMASTU ||**