



## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

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

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## From Abhayam to Param Gati: The Divine Checklist of Life through Gītā and Śabarī's Living Bhakti

The 16th Adhyāya of the Śrīmad Bhagavad Gītā is called **Daivāsura Sampad Vibhāga Yoga: the Yog that differentiates between Daivī Sampad (divine virtues) and Āsurī Sampad (demonic tendencies)**. This chapter guides seekers in recognizing and cultivating righteous qualities while overcoming negative traits.

The discourse commenced with the traditional lighting of the divine lamp, a symbol of wisdom and enlightenment. As its gentle flame flickered, heartfelt prayers were offered at the lotus feet of Śrī Bhagavān, filling the atmosphere with profound reverence and spiritual serenity.

**Vasudevasutam Devam, Kamsacāṇūramardanam  
Devakīparamānandam, Krsnam Vande Jagadgurum  
Yogeśam Saccidānandam, Vasudevam Vrajapriyam  
Dharmasamsthāpakam Vīram, Krsnam Vande Jagadgurum**

श्री गुरु चरण कमलेभ्यो

"At the lotus feet of the revered Guru."

By the exceedingly auspicious grace of Bhagavān, such a rare fortune has awakened in all these seekers, that they have come together with the intention of making this human life successful, meaningful, and purposeful; to attain its supreme goal; to elevate both this world (iha-loka) and the next (para-loka). For this very purpose, they are engaged in the study of the Bhagavad Gītā, learning its proper recitation, some even committing it to memory, and others striving to bring its teachings into their lives by listening to its profound explanations and reflections.

It is difficult to determine the exact cause of this blessed opportunity. Perhaps it is the result of meritorious actions (punya-karma) performed in this very lifetime. Or it may be the fruit of virtuous deeds accumulated in previous births. It could also be the blessings earned by the noble actions of their ancestors. Or perhaps, in some lifetime, the compassionate glance (kṛpā-drṣṭi) of a saint or a





योगरतो वा भोगरतो वा  
सङ्गरतो वा सङ्गविहीनः ।  
यस्य ब्रह्मणि रमते चित्तं  
नन्दति नन्दति नन्दत्येव ॥ १९॥

भगवद्गीता किञ्चिदधीता  
गङ्गाजललवकणिका पीता ।  
सकृदपि येन मुरारिसमर्चा  
क्रियते तस्य यमेन न चर्चा ॥ २०॥



पुनरपि जननं पुनरपि मरणं  
पुनरपि जननीजठरे शयनम् ।  
इह संसारे बहुदुस्तारे  
कृपयाऽपारे पाहि मुरारे ॥ २१॥

गेयं गीतानामसहस्रं  
ध्येयं श्रीपतिरूपमजस्रम् ।  
नेयं सज्जनसङ्गे चित्तं  
देयं दीनजनाय च वित्तम् ॥ २७॥

भज गोविन्दं भज गोविन्दं  
गोविन्दं भज मूढमते ।

Though Bhaja Govindam is a long stotra consisting of 33 verses, yet today, by some inner divine inspiration (bhagavat-preraṇā) or Guru's grace (guru-preraṇā), there arose a feeling that the session should begin with these sacred lines.

The reason behind this is deeply significant. When Ādi Śaṅkarācārya himself declares "**Bhagavad Gītā kiñcit adhītā**", that even a little study of the Gītā is enough for the welfare (kalyāṇa) of life, then one must reflect upon the immense glory (mahattva) of this scripture.

Ādi Śaṅkarācārya stands as a great luminary of the entire spiritual and cultural tradition. HE established the very axis (dhuri) of Dharma, around which all sampradayas revolve even today. Apart from HIS teachings, nothing stands independently. And such a great scholar declares that even a

small engagement with the Bhagavad Gītā leads to the ultimate welfare of life.

In the śāstras, five bhava-tāraka (liberating forces that help one cross the ocean of worldly existence) are described. The mention of these further emphasizes how rare and precious such practices are, and how essential it is to recognize and value the opportunity that has been bestowed by the grace of Bhagavān.

### **The Five "Ga" that Liberate and the Division of Human Nature**

The scriptures describe five sacred words beginning with the syllable "ga" that are considered bhava-taraka, meaning they help a person cross the ocean of worldly existence. These are gau (cow), Ganga, Gayatri, Govinda, and Gītā. A special and beautiful insight is that all five are contained within the Bhagavad Gita itself.

In the Gita Mahatmya, it is said:

**सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः । पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥**

Here, the Upanishads are compared to cows, and Bhagavān is the one who milks them, showing the presence of gau. In the tenth chapter, Bhagavān says that among rivers, HE is Ganga:

**झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥10.31 ॥**

Thus, Ganga is HIS divine manifestation. Again, HE declares:

**बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।**

Among all meters, HE is Gayatri. The Gita itself is present as the teaching, and Govinda is Bhagavan, the speaker of the Gita. In this way, all five "ga" are included within the Gita.

In the eighteenth chapter, verses 68-69, Bhagavan gives a clear assurance:

**ya idam paramam guhyam mad-bhakteshv abhidhāsyati  
bhaktim mayi parām kritvā mām evaishyaty asanśhayah**

**na cha tasmān manushyeshu kaśhchin me priya-krittamah  
bhavita na cha me tasmād anyah priyatara bhuvi**

One who studies this Gītā and even brings a little of it into life, attains HIM without doubt. One who shares or spreads this wisdom is most dear to HIM. There has never been, and never will be, anyone more dear than such a person.

The words spoken by Bhagavān contain no error or exaggeration. Therefore, this assurance must be accepted with full faith. The message is simple: study the Gita, share the Gita, and live the Gita. Let its principles nourish and illuminate life.

Now, coming to the sixteenth chapter, which is very important and practical. In the world, people have created many categories such as rich and poor, fair and dark, different castes, languages, and regions.

However, Bhagavān divides all human beings into only two types: those with divine nature and, those with demonic nature. To understand this, one must first understand rajo guna, which means activity. Everyone has rajo guna because all actions are performed through it. However, this rajo guna can move in two directions.

When rajo guna moves towards tamo guna, a person becomes negative, selfish, careless, and impure. Such a person criticizes others, lacks dharmic thinking, and acts only according to personal desire, thinking, "I will do whatever I want." This is called demonic nature.

When Rajo guna moves towards Sattva guna, a person becomes pure, cultured, and thoughtful. Such a person works for the welfare of all, remains happy, and spreads happiness to others.

An example helps clarify this. A gun can be in the hands of a soldier or a police officer, and the same gun can be in the hands of a terrorist. The gun itself is the same, but when it is with a protector, it gives a feeling of safety, and when it is with the wrong person, it creates fear. The difference lies in how it is used.

Similarly, action is the same, but its direction determines whether it becomes uplifting or harmful. When directed towards sattva, it leads to goodness and harmony. When directed towards tamas, it leads to selfishness and destruction.

### **Bhagavān's Checklist: True Devotion Beyond External Identity**

People often consider themselves devotees or religious simply by applying a tilak, keeping a śikhā, wearing a sacred thread, or doing some kirtan of Bhagavān's name. Based on these external practices, they begin to identify themselves as bhaktas. Society also quickly labels someone as "bhagat ji" just by seeing such outward symbols.

However, Bhagavan's checklist is completely different.

In the twelfth chapter, the qualities of a true devotee are described in great detail. Many characteristics are listed, but nowhere does it say that one who applies tilak, performs ritual worship, sings kirtan, or visits a temple is necessarily a true devotee. Instead, Bhagavān describes the inner qualities:

**अद्वेषा सर्वभूतानां मैत्रः करुण एव च ।**

**निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥**

**सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।**

**मय्यर्पितमनोबुद्धिः यो मद्भक्तः स मे प्रियः ॥**

These are the real signs of a devotee, free from hatred, friendly and compassionate, without possessiveness or ego, balanced in happiness and sorrow, forgiving, content, self-controlled, firm in conviction, and with mind and intellect offered to HIM. Such a devotee is dear to Bhagavān.

Notably, none of the external identifiers, tilak, rituals, or appearances, are mentioned as defining qualities. Yet people often rely on these actions alone to consider themselves devotees.

Bhagavān essentially says: keep such self-certifications aside; HIS criteria are different.

Throughout the Bhagavad Gītā, Bhagavān provides multiple "checklists" for self-assessment. If someone wishes to call themselves a devotee, a spiritual person, a realized being, or one beyond the gunas, then they must examine whether these qualities are truly present within,

- In the second chapter, the qualities of a sthita-prajña are given.
- In the twelfth chapter, the qualities of a bhakta are described.
- In the thirteenth chapter, the qualities of a jñānī are listed.
- In the fourteenth chapter, the traits of one who is gunātīta are explained.
- And in the sixteenth chapter, the qualities of one with demonic tendencies are outlined, along with the divine qualities, 26 attributes that define a divine nature

Bhagavān's instruction is clear: examine yourself. If one wishes to consider oneself as having a divine nature, then one must assess how many of these qualities are actually present within.

There is, however, one important caution. The human mind has a tendency to immediately evaluate others instead of oneself. Upon hearing these qualities, it quickly says, "Yes, that person is like this," or "That person does not have these qualities." In doing so, the entire purpose is lost. All these teachings are meant for self-reflection, not for judging others. Instead of analyzing others, one must look within: "What is my state? Which qualities do I truly possess? Where do I need to improve?" Bhagavān has given the entire Gita as a mirror for self-examination.

With this understanding, one can now begin the study of this chapter with the right attitude.

## 16.1

### **śrībhagavānuvāca abhayaṃ(m) sattvasaṃśuddhiḥ(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.

#### **Abhayam: Fearlessness Rooted in Trust in Bhagavān**

In the opening of this teaching, Bhagavān begins with a profound list of divine qualities: Bhagavān starts with abhayam, fearlessness. Along with it, HE describes purity of the inner being (sattva-saṃśuddhiḥ), steadfastness in knowledge and yoga, charity (dānam), control of the senses (damaḥ), performance of sacred duties (yajña), study of scriptures (svādhyāya), austerity (tapaḥ), and simplicity (ārjavam).

The very first quality mentioned is abhayam. But what does fearlessness truly mean?

Many people misunderstand abhayam to mean living without any restraint, doing whatever one feels like. However, there is a subtle yet critical difference between *svacchanda* (unrestrained) and *svatantra* (self-controlled). One who is *svacchanda* lives without discipline, while one who is *svatantra* is the one who has mastery over oneself.

Similarly, fearlessness is often confused with recklessness or carelessness. For example, there is a difference between being "carefree" and being "careless." A person who is carefree performs actions properly and leaves the results to Paramātmā. But a careless person does not even act properly and simply says, "Whatever happens, will happen." Though these may appear similar outwardly, their inner meaning and results are completely different.

In the same way, *nirbhayatā* (fearlessness) is entirely different from *nirankushatā* (lawlessness). Fearlessness is a quality of *sattva*, while lawlessness arises from *tamas*.

A simple illustration clarifies this. A child was walking while holding the hand of his father. Someone asked the child, "Are you not afraid that a vehicle might hit you?" The child replied, "I am holding my father's hand; my father will not let anything happen." The child was fearless not because of personal strength, but because of trust in the father.

In the same way, true abhayam arises when one holds firmly to Bhagavān, to Prabhu, with unwavering faith. When one has this inner conviction, “Prabhu is taking care”, then fear dissolves naturally.

A beautiful sentiment expresses this:

**“हमारे साथ श्री रघुनाथ फिर किस बात की चिंता  
शरण में रख दिया जब मात फिर किस बात की चिंता”**

When one has surrendered to Prabhu, what remains to worry about? HE takes care of everything.

Similarly, it is often said:

**सीताराम सीताराम सीताराम कहिए  
जाहि विधि राखे राम ताहि विधि रहिए ॥**

Whatever way Prabhu keeps one, one remains content in that.

Kabīr Dās also expresses this fearless state:

**काल पकड़ कर चेला किया, भय के काटे कान।समरथ गुरु सर पर खड़े, काहे का डर मान ॥**

When the powerful Guru stands above, when one is under the protection of the Guru and Bhagavān, then what fear can remain? Even death itself loses its hold.

This kind of fearlessness does not arise from one’s own intellect, resources, contacts, or abilities. One who depends only on personal strength can never truly be fearless. True abhayam arises only when one places complete trust in Guru and Bhagavān.

A beautiful incident illustrates this truth. At the time of Sītā Svayaṁvara, when the bow was broken, Paraśurāma arrived and became extremely angry. The entire assembly trembled with fear. King Janaka was anxious, many people fled, and everyone was disturbed. Yet Śrī Rāma and Lakṣmaṇa stood smiling, without even a trace of fear.

Paraśurāma repeatedly threatened them, displaying his axe. Lakṣmaṇa even responded playfully, as if to say, “Is HE trying to frighten us with this?” Finally, Paraśurāma became puzzled and asked, “Why are you not afraid? Do you know who I AM? I have destroyed kṣatriyas twenty-one times.”

Then Śrī Rāma gave a profound reply:

**विप्र प्रसादात् धरणी धरोहम्।विप्र प्रसादात् कमला वरोहम्।विप्र प्रसादात् अजिता जितोहम्।विप्र प्रसादात् मम् राम नामम् ॥**

By the grace of the Guru, they were fearless. Because of the Guru’s protection, there was no fear, even of Paraśurāma.

In a more contemporary reflection, it has been said that a truly good person is one because of whom no one feels fear, and who is not afraid of anyone. Such a person neither creates fear in others nor lives in fear.

This idea is also captured in a simple expression:

**भय काहू को देत नहीं, नहि भय मानत आन।कहु नानक सुनि रे मना, ग्यानी ताहि बखानि ॥**

Such a person neither gives fear nor receives fear.

It must be clearly understood: nirankushatā (lawlessness) is born of tamas, while nirbhayatā (fearlessness) is a quality of sattva. Among the 26 divine qualities described, Bhagavān places abhayam at the very beginning, as the foundation.

However, in ordinary life, people often experience unnecessary fears. Even when everything is outwardly fine, wealth, family, and comfort, there remains an unexplained anxiety: “Something might go wrong.” This unseen fear, this fear of the unknown, arises due to a lack of trust in Bhagavān.

Where there is firm faith in Bhagavān, such fear cannot remain.

Therefore, it is essential to have an iṣṭa (chosen form of Bhagavān) and a Guru in life. Many people question the need for a Guru or a specific form of devotion, saying that they worship everything. But without a focused relationship, true fearlessness cannot arise.

Kabīr Dās did not speak casually when he said that even death has been made a disciple. Such courage arises only when one stands under the shelter of a powerful Guru and Bhagavān. When that support is present, fear disappears, even the fear of death.

Since Bhagavān is the supreme support, it is necessary to build a living relationship with HIM.

However, often people approach Bhagavān only with a list of demands. They go to worship hurriedly, perform rituals quickly, and then present a series of requests: “Give this, do that, take care of this, arrange that.” After offering prayers, they leave, having only asked.

In such a case, Bhagavān may not respond deeply, because the relationship is reduced to constant asking.

A simple analogy explains this. A child asking occasionally from the parent feels natural and even loving. But if the child comes every day only to demand money, it becomes unpleasant. The issue is not asking; it is the constant demanding attitude.

Similarly, asking Bhagavān occasionally is natural. But if one approaches HIM daily only with demands, then the relationship remains superficial.

Instead, one should build a bond of love and remembrance. A beautiful prayer expresses this:

**“हे नाथ, हे मेरे नाथ, मैं आपको भूलूँ नहीं।”**

Let this remembrance arise again and again, “O Prabhu, may I never forget YOU.”

Such a person, who maintains a living connection with Bhagavān, becomes free from fear. True abhayam is born from relationship, trust, and surrender—not from demands.

Thus, the journey begins with abhayam, fearlessness rooted in unwavering faith in Bhagavān, Paramātmā, and Guru.

**ॐ जय जगदीश हरे...**

**जो ध्यावे फल पावे, दुःख विनसे मन का, स्वामी दुःख विनसे मन का ।**

**सुख सम्पत्ति घर आवे, कष्ट मिटे तन का ॥**

**तन मन धन सब है तेरा, स्वामी सब कुछ है तेरा ।**

**तेरा तुझको अर्पण, क्या लागे मेरा ॥**

**ॐ जय जगदीश हरे...**

At that moment, the intensity rises, as if there is a strong hope that Bhagavān must especially hear this line. The underlying attitude is clear: may comfort, prosperity, and freedom from suffering come into life. But when one has to offer it to Prabhu, that offering is sometimes expressed even more

softly. This contrast reveals something very subtle, the attachment (rāga) within the heart is still centered around personal comfort and gain. That is why the lines expressing desire are louder, and the lines expressing surrender are quieter.

Because of this attachment, fear naturally arises. Where there is dependence on outcomes, there will always be fear, fear of loss, fear of failure, fear of the unknown.

If one truly desires abhayam, fearlessness, then there must be a shift in inner attitude. The transformation lies in this understanding: **if things happen according to one's own wishes, it is good; but if they do not happen according to one's wishes, then it is even better, because then they are happening according to the will of Bhagavān.** This is called parama-viśvāsa, supreme trust. When such trust arises, fear disappears. There is no anxiety about what will happen, because everything is seen as governed by Paramātmā's wisdom and compassion.

Thus, true fearlessness does not come from controlling situations, but from surrendering to Bhagavān's will. When the heart shifts from demand to trust, from attachment to surrender, then abhayam naturally manifests.

### **Sattva-Saṁśuddhi: The Purity of Inner Being**

Bhagavān speaks of **sattva-saṁśuddhi**, the purity of the inner being, as an essential divine quality. To understand this, a simple yet profound example is given from daily life.

In a household, when milk is to be collected in the morning, even if the vessel was thoroughly cleaned the previous night, it is still wiped once again with a cloth before taking the milk. There is a careful awareness that even a tiny particle of impurity might have settled overnight. If even a small speck of dirt enters, the milk can spoil, no matter how pure the vessel or how good the milk itself is.

This reflects a deep principle. No matter how pure the container and how excellent the milk, even the slightest impurity can disturb the entire substance. Therefore, before receiving the milk, the vessel is once again cleansed and prepared with attention.

In the same way, life must be handled with such care. The purity of one's inner being must be maintained with constant alertness. Even a small trace of impurity, whether in thought, intention, or conduct, can disturb the inner harmony.

Thus, one must reflect: what is the state of one's inner sattva? Is there continuity in purity, or are there subtle impurities entering unnoticed? Is life truly radiant, pure, and luminous? Does it shine with clarity and integrity?

The teaching is to live with such awareness that even the smallest impurity is not allowed to remain. Just as the vessel is carefully wiped before receiving milk, the inner being must be continuously refined and purified, so that it remains worthy of holding the highest truth.

### **Jñāna-Yoga-Vyavasthiti: Steadfastness in Knowledge, Beyond Momentary Vairāgya**

Bhagavān speaks of **jñāna-yoga-vyavasthiti**, firm establishment and steadiness in knowledge. To understand this, a commonly heard expression comes to mind: śmaśāna-vairāgya (detachment that arises in the cremation ground).

At times, when a relative or acquaintance passes away, people go to the cremation ground (śmaśāna-gḥāṭa) to offer their final respects. They remain there for one or two hours while the last rites are performed and the pyre burns. During that time, remarkably elevated thoughts arise. Conversations become deeply philosophical, almost like a profound satsanga.

One person reflects, “What is the use of accumulating so many material possessions? Even if someone gathered many luxuries, ultimately one departs leaving everything behind, carried only on a simple wooden bier.” Another says, “I have been working day and night to expand business, but in the end, everyone comes here. What is the point of so much struggle?” A third resolves, “After leaving this place, I will take a vow to dedicate more time to bhajana and spiritual practice. What is there in this life anyway? Yesterday someone was sitting and talking, and today they are gone, who knows about one’s own life?”

For that one or two hours, such deep reflections arise that it seems as though everyone present will walk out as a renunciate. The intensity of detachment feels very real. However, the distinctive feature of śmaśāna-vairāgya is that it does not last.

The moment people leave the cremation ground and sit in their vehicles, the shift begins. A call is made home: “Everything is done here. We are leaving now. Once they reach, they will bathe and then have tea.” Suddenly, the thought of tea returns, and the earlier detachment disappears. The vairāgya remains at the cremation ground itself. This is called **śmaśāna-vairāgya**, detachment that arises temporarily but does not remain steady.

This phenomenon is not limited to such situations. It happens repeatedly in daily life as well. While listening to a discourse, many times a person feels deeply inspired: “Yes, this is absolutely right. From tomorrow, I will live like this. From now on, I will follow this path. I will perform more sādhana, speak truth, study the Gītā regularly.” There is enthusiasm, appreciation, even applause, “What a beautiful teaching!” But often, it remains there itself. It does not enter deeply within. It reaches the ears, perhaps moves from one ear to the other, but does not settle in the heart. Resolutions arise, “I will do this from tomorrow, I will not speak falsehood, I will increase worship”, yet they do not sustain.

Bhagavān does not say that knowledge is absent. It is not that people do not know what is right. There is hardly any noble teaching that has not already been heard. But the problem is not the absence of knowledge, it is the lack of steadiness.

***Knowledge comes, but it does not stay. It arises and then fades away.***

When knowledge becomes firm, when it remains steady and transforms into lived reality, then it becomes jñāna-yoga-vyavasthiti, a stable, established state of wisdom. Thus, Bhagavān emphasizes not merely acquiring knowledge, but becoming firmly rooted in it, so that it does not remain momentary like śmaśāna-vairāgya, but becomes a constant guiding force in life.

### **Dānam: The Spirit of Giving as a Divine Duty**

Dāna (charity) is a divine quality, an expression of compassion and generosity. In the seventeenth chapter, Bhagavān explains the true meaning of dāna:

**दातव्यमिति यद्दानं दीयतेऽनुपकारिणे।**

**देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम्॥**

That which is given with the understanding “this must be given,” without expectation of return, at the proper place, time, and to a worthy recipient, that is called sāttvika dāna.

The essential attitude is: “Giving is HIS duty.” It is not an obligation, not a favor, not an act of superiority. One is not doing any kindness to another. Whatever one gives is only because Bhagavān has already given more. It has been given so that it may be shared.

The very structure of the human body reflects this truth. Two types of hands are given, one that can

receive, and one that can give. The question arises: which one should be predominant? If one has more, whether wealth, time, knowledge, talent, or ability, then the natural role should be that of giving, not taking.

Yet, often the tendency is reversed. Even those who have enough continue to look for what can be obtained for free. Wherever there is an offer, a discount, or something free, the mind is drawn toward it. This reflects a deep habit of taking rather than giving.

The higher understanding is: nothing is needed for free. Even if something is offered, there is no need to take unnecessarily. Bhagavān has placed one in the category of giving, why fall into the category of constant taking?

Dāna is not limited to wealth alone, though giving wealth is certainly important. Traditional teachings even suggest that a portion, around ten percent, of one's honest earnings should be given in charity. This is not merely optional; it is considered a duty. Beyond that, whatever more is given becomes an act of higher generosity.

But dāna is much broader than financial giving. There can be:

- **Jñāna-dāna (giving of knowledge):** One who has learned should share with others. Teaching without expectation is a noble offering.
- **Samaya-dāna (giving of time):** Out of twenty-four hours, some time should be dedicated to serving others.
- **Prasannatā-dāna (giving of joy):** A simple smile can uplift another person. Even someone burdened with sorrow may feel lighter when met with genuine warmth.
- **Śuddhatā-dāna (giving of cleanliness):** Keeping surroundings clean, even picking up what one has not personally dirtied, is an offering to society.
- **Sahanubhūti or sympathy (empathy):** Sometimes, simply listening to someone's pain without advice, offering a shoulder to lean on, is a great act of giving.

Even a small gesture like a smile can be powerful. When one smiles at another, it often brings a smile in return. It costs nothing, yet it has value.

A beautiful sentiment expresses this spirit:

किसी की मुस्कुराहटों पे हो निसार  
किसी का दर्द मिल सके तो ले उधार  
किसी के वास्ते हो तेरे दिल में प्यार  
जीना इसी का नाम है॥

Life finds meaning in living for others, in sharing joy, and in easing someone's pain.

Nature itself teaches giving. The sun gives light, the air gives life, the earth provides food. Inspired by this, one should learn to act for the welfare of others.






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 ॥१॥

पथिकों को तपती दुपहर में, पेड़ सदा देते हैं छाया।  
सुमन सुगंध सदा देते हैं, हम सबको फूलों की माला।  
त्यागी तरुओं के जीवन से, हम परहित कुछ करना सीखें ॥२॥

जो अनपढ़ हैं उन्हें पढ़ाएँ, जो चुप हैं उनको वाणी दें।  
पिछड़ गए जो उन्हें बढ़ाएँ, प्यासी धरती को पानी दें।  
हम मेहनत के दीप जलाकर, नया उजाला करना सीखें ॥३॥

देश हमें देता है सब कुछ, हम भी तो कुछ देना सीखें ॥

The guiding principle becomes: let no day pass without being of some use to someone. If an entire day goes by without benefiting anyone, it is a wasted day. Human life finds its worth in being useful.

A beautiful line captures this essence:

**“किसी के काम जो आए, उसे इंसान कहते हैं।  
पराया दर्द अपनाए, उसे इंसान कहते हैं।”**

To understand and share the pain of others is the mark of a true human being.

Thus, whatever has been received, talent, intelligence, strength, wealth, position, or influence, should be used in the service of others. If it is not used for this purpose, then what is its value?

All this is not an act of favor toward anyone. It is one's duty. Giving is not charity in the sense of obligation, it is the natural expression of a life aligned with Bhagavān's will.

### **Damaḥ: Mastery Over the Senses as a Discipline of Awareness**

Bhagavān includes damaḥ, control over the senses, as an essential divine quality. This refers to the discipline of the indriyas, the ability to regulate what one sees, hears, speaks, touches, and engages with.

In ordinary life, the senses tend to function restlessly and without awareness. A person may be sitting quietly, yet the legs keep shaking, hands keep fidgeting, or something nearby is being idly picked at. The eyes behave like scanners, constantly observing and comparing: “How good are these curtains? How expensive is this air conditioner? What model is this phone? Where was this table purchased? How attractive is this setup?” The mind, through the senses, keeps wandering outward, evaluating and desiring.

This scattered engagement of the senses leads to distraction and agitation. Therefore, damaḥ means bringing conscious regulation into life. It means asking: What should be seen and what should be avoided? What should be heard and what should not? What should be spoken, and what should be restrained? What should be touched, consumed, or experienced, what should be left aside?

It is a continuous awareness in action, deciding with clarity and discrimination (viveka) how the senses are used. It is not suppression, but mindful direction. When such discipline arises, the senses no longer control the person; rather, the person governs the senses. This inner order brings stability, purity, and strength to life. Thus, damaḥ is the thoughtful and conscious regulation of all sensory engagements, ensuring that they align with higher values and lead toward inner refinement rather than outward distraction.

### **Yajña: From Ritual Fire to Selfless Action and Nāma-Japa**

Bhagavān speaks of yajña not merely in the limited sense of ritual fire offerings (agnihotra), though that too is one valid form. The meaning of yajña is far broader and deeper. In the fourth chapter of the Bhagavad Gītā, Bhagavān describes many kinds of yajñas, twelve types are explained, showing that yajña is a principle of life, not just a ritual.

Further, Bhagavān declares:

**यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥10.25॥**

Among all yajñas, HE is japa-yajña, the offering of repetition of the divine name.

This brings an important question for reflection: what is the daily discipline of nāma-japa? Is there a fixed resolve, whether 1000 names, 5000 names, or 10,000 names daily? In places like Ṛṣikeśa, there are many who perform one lakh (100,000) repetitions of the divine name every day, spending eight to ten hours in this practice. There are seekers who maintain such discipline with dedication and counting, performing one to one-and-a-half lakh nāma-japa daily with steadiness.

This is japa-yajña, a sacred offering through remembrance of Bhagavān's name.

However, yajña is not limited to japa alone. Its essence lies in samaṣṭi-bhāva, a collective, selfless attitude. Yajña means performing one's duties with the attitude that what is being done is not merely for personal benefit, but for the welfare of all.

Whatever action is performed, if it is done with a sense of duty and with the intention that it benefits others, it becomes yajña.

This is why, in many places, one sees the expression:

**“श्रीमद्भागवत कथा ज्ञान यज्ञ”**

There may be no physical fire ritual taking place, yet it is called a jñāna-yajña because through the sharing of knowledge, many people are benefited. The collective upliftment makes it a yajña.

Thus, the true meaning of yajña is this: any action performed selflessly, with a sense of duty, and for the welfare of others, is yajña. In this way, yajña becomes a way of living, where every action is offered, every effort is purified by intention, and every karma contributes to the well-being of the whole.

### **Svādhyāya: The Inquiry into the Self**

Bhagavān includes svādhyāya as an essential discipline, but its meaning goes far deeper than what is commonly assumed. Often, svādhyāya is taken to mean simply reading or studying texts. While that is certainly one aspect, it is not the complete meaning.

The word svādhyāya is formed from two parts: sva (self) and adhyāya (study or inquiry). Thus, its true meaning is the study of the self, the inquiry into “Who am I?”

This is the essence of adhyātma, the inward journey. The fundamental question is: “Who am I?” If I

am not merely the body, then what is my true nature? To explore this, to investigate this truth, is svādhyāya.

For this purpose, one may listen to discourses, study the Bhagavad Gītā, reflect on teachings, watch spiritual content, listen to saints and realized beings, read various scriptures, or engage with audio teachings. All such efforts become svādhyāya when they are directed toward understanding the true self.

The key is the intention: does this study lead toward the discovery of one's real identity?

Not everything that is labeled as "spiritual" qualifies as svādhyāya. Teachings that focus only on material gains, such as performing a certain act to receive a specific worldly benefit, do not lead to self-inquiry. They may have their own place, but they do not fulfill the purpose of svādhyāya.

True svādhyāya is that which turns the mind inward, guiding it toward the realization of the self, beyond the body and external identities. It is a continuous process of reflection, inquiry, and understanding, ultimately leading toward knowledge of the true nature of being.

### **Tapah: Cheerful Endurance in Living Dharma**

Tapah is often misunderstood as going to the Himalayas and performing severe austerities. That is one form, but Bhagavān's teaching points to something far more practical and relevant to daily life. Tapah means to willingly and cheerfully endure difficulties for the sake of dharma, for living one's values and disciplines with steadiness and joy.

The essence of tapah lies in this: whatever disciplines (niyama) have been accepted, whether guided by Guru or resolved within, those are to be followed with a positive and willing attitude. The key is prasannatā (cheerfulness). Without inner joy, endurance becomes burden; with joy, it becomes tapah.

A simple example is seen in traditional observances like fasting. Many observe a fast such as on Karvā Cauth. Throughout the day, there is eagerness and anticipation, again and again asking whether the moon has risen. There is hunger, yet there is also joy in the observance. If that joy is present, it becomes tapah. If there is only irritation and complaint, it loses its spirit.

Similarly, fasting on Ekādaśī, or following a personal discipline, such as not eating before bathing and performing worship, can be a beautiful practice. But life situations may arise: travel delays, unavoidable circumstances. In such cases, if one eats, there is no fault. Yet if one is able to maintain the discipline with balance and awareness, it becomes tapah.

At the same time, there must be wisdom. If there are health conditions, such as diabetes, one should not practice austerity in a way that harms the body. Dharma is never meant to be practiced without understanding.

The deeper meaning of tapah is seen in small, everyday situations:

- If something one desires, like a cup of tea, is not available, one accepts it without complaint.
- If others are acknowledged and one is overlooked, one bears it gracefully.
- If respect is given to others and not received personally, one remains composed.

To endure such situations without agitation, and with inner balance, is tapah.

There is no need to go to the Himalayas for this. Daily life itself provides countless opportunities. Whenever something unfavorable (pratikūla) happens, and it is accepted with calmness and

cheerfulness, that is tapaḥ.

In modern thinking, however, there is often resistance: “How long should this be tolerated?” The question itself reflects a shift away from endurance. Instead, the teaching invites a different perspective, developing the strength to endure with understanding.

Tapaḥ is not suppression or suffering for its own sake. It is the cultivation of inner strength, patience, and joyful acceptance while walking the path of dharma. It refines the personality and brings stability. Thus, tapaḥ is the art of living with discipline, resilience, and cheerfulness, transforming life’s challenges into opportunities for inner growth.

### **The Transformative Power of Simplicity (Ārjavam): The Divine Story of Śabarī and the Ninefold Devotion**

Human beings often assume that spirituality lies in external practices, but Bhagavān repeatedly emphasizes inner transformation. Among the divine qualities described, ārjavam, simplicity, straightforwardness, and inner alignment, is of profound importance. It means that a person lives as they truly are: what they think, they speak; what they speak, they act. There is no duplicity, no pretence. To illustrate this rare and powerful virtue, the life of Śabarī stands as one of the most luminous examples in the spiritual tradition.

Śabarī, known from the Rāmācharitamānasa, was not originally called by that name. Her given name was Śramaṇā. She belonged to the Śabara (tribal) community, and hence came to be known as Śabarī. As a young girl of about seven or eight years, she once found a small lamb and developed deep affection for it. She nurtured it, fed it, played with it, and even slept beside it. Over several years, this bond became extremely intimate.

One day, when she was around twelve or thirteen years old, she woke up to find the lamb missing. Distressed and confused, she searched everywhere, in her small dwelling, around the tribal boundary, and asked everyone she could, but no one gave her an answer. The entire day passed in sorrow without food or rest. Finally, in the evening, a friend revealed the truth: her marriage was to take place soon, and as per tribal custom, lambs had been gathered from each household to prepare a feast for the wedding guests. Her beloved lamb would be slaughtered for that purpose.

This revelation shattered her. The innocent child could not bear the thought that her beloved companion would be killed for her marriage. She resolved firmly that she would not allow this to happen. Realizing that no one would heed her plea, she made a bold decision, she would leave. If she were not present, the marriage would not take place, and thus the lambs would be spared.

Without informing anyone, she quietly left her home, crossing the tribal boundary for the first time in her life. She wandered aimlessly through forests, crossing rivers and hills, without any sense of direction, driven only by compassion. For three days and nights, she walked without food or water, until she collapsed unconscious deep within a dense forest.

By divine grace, this forest housed the āśrama of the sage Mataṅga Muni. The sage found the unconscious girl, lifted her with compassion, sprinkled water from his kamaṇḍalu, and gently revived her. Upon regaining consciousness, she narrated her entire story. The sage was deeply moved by the extraordinary compassion and sacrifice of such a young child. He offered to take her back to her family, but she had no knowledge of her location anymore.

Recognizing her purity, Mataṅga Muni allowed her to stay in the āśrama. Though she had never been exposed to spiritual teachings before, merely by the touch and presence of such a great sage,

devotion awakened within her heart. She began serving the āśrama with utmost sincerity, cleaning, cooking, and assisting in every possible way.

However, the other disciples were uncomfortable with her presence, considering her background. Overhearing their concerns, Śramaṇā quietly left the āśrama so that no criticism would fall upon her Guru. Yet, her devotion did not diminish. She began living on trees nearby, sustaining herself on fruits and roots.

Every night, she would come silently and clean the path that Mataṅga Muni used, removing thorns and stones so that his feet would not be hurt. For 101 days, she continued this unnoticed service until the path became completely smooth. Later, she began collecting firewood from distant places and leaving it near the āśrama so that the disciples would not have to wander far.

After three years of such selfless service, Mataṅga Muni discovered her. Deeply moved, he brought her back and accepted her wholeheartedly. When his final time approached, he blessed her with a divine boon: that Bhagavān Śrī Rāma, in HIS human incarnation, would personally come to grant her darśana.

From that day onward, Śabarī lived with one unwavering faith: “Guru has said, Rāma will come.” Every single day, she cleaned the path, gathered fruits, arranged water, and prepared a seat, waiting for Bhagavān. Days turned into months, months into years, and years into decades. She did not doubt even once.

From a young girl of sixteen, she became an old woman of eighty-six, spending seventy years in patient, unwavering faith.

Finally, the divine moment arrived.

As described in the Rāmācharitamānasa:

ताहि देइ गति राम उदारा। सबरी के आश्रम पगु धारा ॥  
सबरी देखि राम गृहँ आए। मुनि के बचन समुझि जियँ भाए ॥३॥  
सरसिज लोचन बाहु बिसाला। जटा मुकुट सिर उर बनमाला ॥  
स्याम गौर सुंदर दोउ भाई। सबरी परी चरन लपटाई ॥४॥

When Bhagavān Rāma arrived, Śabarī’s first thought was not even joy, it was the realization: “Guru’s words have come true.” Overwhelmed with devotion, she fell at HIS feet, tears washing them, unable to speak.

प्रेम मगन मुख बचन न आवा। पुनि पुनि पद सरोज सिर नावा ॥  
सादर जल लै चरन पखारे। पुनि सुंदर आसन बैठारे ॥५॥

She offered fruits to HIM, tasting each one first to ensure sweetness, a gesture of pure love. Lakṣmaṇa hesitated, but Bhagavān stopped him, accepting each fruit joyfully.

कंद मूल फल सुरस अति दिए राम कहँ आनि।  
प्रेम सहित प्रभु खाए बारंबार बखानि ॥३४॥

Bhagavān praised those fruits repeatedly, valuing the devotion behind them over any royal offering.

In Chapter 9, Bhagavān has mentioned:

***patraṁ puṣpaṁ phalaṁ toyam yo me bhaktyā prayachchhati  
tadahaṁ bhaktyupahṛitam aśhnāmi prayatātmanaḥ***

If one offers to HIM with devotion a leaf, a flower, a fruit, or even water, HE will delightfully partake of that item offered with love by HIS devotee in pure consciousness.

पानि जोरि आगें भइ ठाढ़ी। प्रभुहि बिलोकि प्रीति अति बाढ़ी ॥  
केहि बिधि अस्तुति करौं तुम्हारी। अधम जाति मैं जड़मति भारी ॥1 ॥

With folded hands, she stood before HIM. Beholding Prabhu, her love overflowed intensely. In deep humility, she wondered how she could possibly praise HIM. She expressed that she belonged to a lowly background and possessed a dull intellect, feeling utterly unqualified to offer any worthy glorification.

अधम ते अधम अधम अति नारी। तिन्ह महुँ मैं मतिमंद अघारी ॥  
कह रघुपति सुनु भामिनि बाता। मानउँ एक भगति कर नाता ॥2 ॥

Considering herself even lower than the lowest, and as a woman of limited understanding, she spoke with complete self-effacement. In response, Raghupati (Bhagavān Śrī Rāma) compassionately addressed her, saying: “O noble lady, listen carefully, HE recognizes only one relationship, and that is the relationship of bhakti.”

जाति पाँति कुल धर्म बड़ाई। धन बल परिजन गुन चतुराई ॥  
भगति हीन नर सोहइ कैसा। बिनु जल बारिद देखिअ जैसा ॥3 ॥

Bhagavān further declared that considerations such as caste, lineage, social status, religious prestige, wealth, strength, family, virtues, or cleverness hold no value in HIS eyes without devotion. A person devoid of bhakti appears as empty and lifeless as a cloud without water.

Then Śabarī humbly asked how she could praise HIM, considering herself unworthy.

***śhiṣhyaste 'ham śhādhi mām tvām prapannam.***

When Arjuna humbly requested Bhagavān to take him as his disciple, that is when Bhagavān narrated the Bhagavad Gita.

Bhagavān gave one of the most profound teachings, the Navadhā Bhakti (Ninefold Devotion), without even asking:

नवधा भगति कहउँ तोहि पाहीं। सावधान सुनु धरु मन माहीं ॥  
प्रथम भगति संतन्ह कर संगी। दूसरि रति मम कथा प्रसंगी ॥4 ॥

Bhagavān compassionately instructs Śabarī, saying that HE will now explain the Navadhā Bhakti, the ninefold devotion. HE asks her to listen attentively and hold these teachings firmly within her heart.

The first form of devotion is satsaṅga, association with saints. The second is developing deep love for hearing HIS divine narrations (kathā-prasaṅga).

गुर पद पंकज सेवा तीसरि भगति अमान।  
चौथि भगति मम गुन गन करइ कपट तजि गान ॥35 ॥

The third devotion is humble service at the lotus feet of the Guru, free from ego (amāna). The fourth is singing and glorifying HIS divine qualities with complete sincerity, abandoning all deceit.

मंत्र जाप मम दृढ़ बिस्वासा। पंचम भजन सो बेद प्रकासा ॥  
छठ दम सील बिरति बहु करमा। निरत निरंतर सज्जन धरमा ॥1 ॥

The fifth devotion is the repetition of HIS name (mantra-japa) with firm and unwavering faith. The sixth is dama (control of the senses), śīla (noble conduct), virati (detachment from excessive worldly actions), and constant engagement in righteous living alongside the virtuous.

सातवँ सम मोहि मय जग देखा। मोतें संत अधिक करि लेखा ॥  
आठवँ जथालाभ संतोषा। सपनेहुँ नहिं देखइ परदोषा ॥2 ॥

The seventh devotion is perceiving the entire universe as pervaded by HIM, seeing Paramātmā everywhere, and even honoring saints as greater than HIMSELF. The eighth is contentment, remaining satisfied with whatever comes naturally (yathā-lābha), and never perceiving faults in others, not even in dreams.

नवम सरल सब सन छलहीना। मम भरोस हियँ हरष न दीना ॥  
नव महुँ एकउ जिन्ह कें होई। नारि पुरुष सचराचर कोई ॥३ ॥

The ninth devotion is simplicity (ārjavam): being free from deceit with all, and holding unwavering trust in Bhagavān within the heart, remaining steady beyond excessive joy or sorrow.

Bhagavān concludes with a profound assurance: Even if one of these nine forms of bhakti is present in any being, whether man or woman, or any living or non-living entity (cara-acara), that being becomes exceedingly dear to HIM.

Bhagavān declared that even one of these makes a person dear, but Śabarī possessed all nine.

Ultimately, Śabarī attained the highest state:  
सोइ अतिसय प्रिय भामिनि मोरें। सकल प्रकार भगति दृढ़ तोरें ॥  
जोगि बृंद दुरलभ गति जोई। तो कहूँ आजु सुलभ भइ सोई ॥४ ॥

Bhagavān addresses Śabarī with deep affection, declaring that she is exceedingly dear to HIM because all forms of bhakti are firmly established within her. HE further reveals a profound truth: that supreme state (gati), which even great yogis find extremely difficult to attain, has now become easily accessible to her.

कहि कथा सकल बिलोकि हरि मुख हृदय पद पंकज धरे।  
तजि जोग पावक देह परि पद लीन भइ जहँ नहिं फिरे ॥

After hearing these divine teachings and beholding the sacred face of Bhagavān, Śabarī absorbed HIS lotus feet within her heart. Through the inner fire of yoga (yoga-pāvaka), she relinquished her physical body and merged into HIS supreme state, the divine status, from which there is no return.

नर बिबिध कर्म अधर्म बहु मत सोकप्रद सब त्यागहू।  
बिस्वास करि कह दास तुलसी राम पद अनुरागहू ॥

The teaching concludes with a universal message: human beings should renounce the countless actions, both righteous and unrighteous, that lead only to sorrow and confusion. With firm faith (viśvāsa), one should cultivate deep love (anurāga) for the lotus feet of Bhagavān Śrī Rāma.

Through the fire of yogic absorption, she merged into Bhagavān, attaining that supreme state from which there is no return.

This entire journey demonstrates one truth: Not scholarship, not ritual, not status, but simplicity, Guru-bhakti, and unwavering faith in Bhagavān lead to the highest realization.

Remembering Śabarī, one is reminded to cultivate ārjavam, a life of inner honesty, devotion, and trust in Paramātmā.

In the next session, we will delve deeper into the upcoming verses of the Bhagavad Gītā, exploring their profound wisdom.

The session concluded with **Harinām Sankīrtan**, followed by an engaging Question and Answer

segment, where thought-provoking queries were addressed with practical insights and deep spiritual wisdom.

### **QUESTION AND ANSWER**

**Sanjay ji**

**Q: One question that arose was this: earlier it was mentioned that there are essentially three, Śaṅkara Bhagavān, Viṣṇu Bhagavān, and one Devī. So which Devī is being referred to? Is it Pārvatī Jī or Lakṣmī Jī?**

**Ans:** All forms of the Divine Feminine (Devī) are understood as manifestations of the one Ādi-Śakti, the primordial cosmic energy. Therefore, all Devīs should be seen in that unified light. Whichever forms are established as expressions of Ādi-Śakti, those that are not described as having a conventional birth—are to be understood as eternal, beginningless manifestations of that same supreme power. Whether one refers to Pārvatī, Lakṣmī, Sarasvatī, or any other Devī, all are expressions of that one Ādi-Śakti.

**Q: Another question was regarding the Sanskrit-learning resource that was mentioned earlier. What was that website or platform?**

**Ans:** The platform referred to is Samskrita Bharati.

**Chayya ji**

**Q: My 13-year-old girl has normal MRI results but struggles with studies, is hyperactive, and somewhat stubborn. What can be done?**

**A:** Encourage her to listen to and chant Bhagavad Gītā ślokas regularly, even passively through audio. This can help improve focus and mental activity. There is no need to force writing, oral repetition is sufficient. Use small rewards to build interest and consistency. Over time, this practice can bring positive changes in behavior and concentration.

**Darshan ji**

**Q: Is it necessary to have all five deities (Pañcāyatana Devatā) in the home temple? What if only one or two (like Lakṣmī Mātā) are present? Also, can someone who consumes non-vegetarian (tāmasic) food still keep and worship these five deities?**

**Ans:** The concept of Pañcāyatana Pūjā is described in the śāstras and systematized by Ādi Śaṅkarācārya. It involves worship of five principal deities—generally Śiva, Viṣṇu, Devī, Sūrya, and Gaṇeśa, as manifestations of the one Paramātmā.

However, it is not compulsory that every household must have all five. If one worships even a single form, such as Lakṣmī Mātā or any chosen Iṣṭa-devatā, that is perfectly acceptable. Bhakti depends on sincerity, not on the number of mūrtis.

Regarding materials, using brass (dhātu) mūrtis is absolutely fine.

As for those who consume tāmasic food (like non-vegetarian food), there is no prohibition on them beginning worship. No one is disqualified from doing a good act because of current habits. In fact, engaging in pūjā and devotion often gradually refines one's lifestyle and saṁskāras.

A simple principle applies: No one can stop a person who does good from also doing wrong, but more importantly, no one should stop a person who may be doing wrong from starting something good.

So yes, they can keep and worship the deities. Bhakti itself becomes the path for inner transformation.

**Sanjana ji**

**Q: I got an internship through my course at a top law firm in India, but it requires me to go to Delhi for a month. My family is not allowing me due to safety concerns. This opportunity is very rare and I worked very hard for it, so I will feel guilty if I miss it. There is a very small chance (1-2%) of getting it in Mumbai instead. I have tried a lot to convince**

**my family, but they are not agreeing. What should I do?**

**Ans:** Two things are important here. First, make sincere efforts to understand and address your family's concerns, especially about safety. Try to find a middle path, practical solutions that can reassure them. You can also take help from respected elders in the family to explain your side. Second, you can also try the Mumbai option, even if the chances are small.

However, if after all efforts your family still does not agree, then it is important to accept their decision with a calm and positive mind. In life, not every opportunity must go according to personal preference, and missing one opportunity does not define success or failure.

As seen in the example of Śrī Rāma, He followed His elders' words without resistance, even when it meant giving up a great opportunity (the kingdom). This teaches that respecting family and maintaining harmony is also a form of dharma.

You should definitely put in your effort (puruṣārtha), but if the result does not go your way, then accept it as Prabhu's will, trusting that what He arranges is ultimately for the best.

Bhagavad Gītā also teaches:

**“यथालाभसन्तुष्टः”**

one should remain content with what comes.

So, try your best, but if it still doesn't work out, do not feel guilty or defeated. Stay peaceful and move forward with faith.

**The discourse concluded with a prārthanā (prayer) at the padakamala (lotus feet) of Śrī Hari, followed by the recitation of the Hanumān Chalisa.**



We are sure you enjoyed reading the Vivechan write-up. Please invest three minutes of your time to provide us your feedback. Use the link below:

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**Thank you-For reading the summary**

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.

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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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