

Name: \_\_\_\_\_

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# Bhagavad Gita chapter-16

1. What is known as daivī prakṛti, transcendental by nature? BG 16.1-3

according to Vedic rites, activities in the mode of goodness are considered auspicious for progress on the path of liberation, and such activities are known as daivī prakṛti, transcendental by nature.

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2. Why those who are acting in the modes of passion and ignorance, on the other hand, there is no possibility of liberation? BG 16.1-3

Either they will have to remain in this material world as human beings, or they will descend among the species of animals or even lower life forms.

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3. What is the word abhijātasya means? BG 16.1-3

The word abhijātasya in reference to one born of transcendental qualities or godly tendencies is very significant.

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4. What is Garbhādhāna-saṁskāra known as? BG 16.1-3

To beget a child in a godly atmosphere is known in the Vedic scriptures as Garbhādhāna-saṁskāra.

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5. If the parents want a child in the godly qualities what they should do? BG 16.1-3

they should follow the ten principles recommended for the social life of the human being.

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6. What is The social institution known as varṇāśrama-dharma? BG 16.1-3

the institution dividing society into four divisions of social life and four occupational divisions or castes - is not meant to divide human society according to birth. Such divisions are in terms of educational qualifications.

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7. Who is is considered to be the head or the spiritual master of all the social statuses and orders? BG 16.1-3

In the varṇāśrama institution the sannyāsī, or the person in the renounced order of life, is considered to be the head or the spiritual master of all the social statuses and orders.

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8. Who is considered to be the spiritual master of the brāhmaṇas also? BG 16.1-3

A brāhmaṇa is considered to be the spiritual master of the three other sections of a society, namely, the kṣatriyas, the vaiśyas and the śūdras, but a sannyāsī, who is on the top of the institution, is considered to be the spiritual master of the brāhmaṇas also.

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9. How a sannyāsī should be? BG 16.1-3

the first qualification should be fearlessness. Because a sannyāsī has to be alone without any support or guarantee of support, he has simply to depend on the mercy of the Supreme Personality of Godhead. If one thinks, "After I leave my connections, who will protect me?" he should not accept the renounced order of life.

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**10. What is called abhayam? BG 16.1-3**

one should think. “Even if I live in the darkest regions of a forest I shall be accompanied by Kṛṣṇa, and He will give me all protection.” That conviction is called abhayam, fearlessness. This state of mind is necessary for a person in the renounced order of life.

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**11. Who is The ideal sannyāsī ? BG 16.1-3**

The ideal sannyāsī was Lord Caitanya Himself, and we can learn from His life that He was very strict in regards to women. Although He is considered to be the most liberal incarnation of Godhead, accepting the most fallen conditioned souls, He strictly followed the rules and regulations of the sannyāsa order of life in connection with association with women.

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**12. What is jñāna-yoga-vyavasthiti? BG 16.1-3**

being engaged in the cultivation of knowledge. Sannyāsī life is meant for distributing knowledge to the householders and others who have forgotten their real life of spiritual advancement.

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**13. What is the duty of a sannyāsī? BG 16.1-3**

sannyāsī goes from door to door, not exactly for the purpose of begging, but to see the householders and awaken them to Kṛṣṇa consciousness. This is the duty of a sannyāsī.

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**14. How Charity is meant for the householders? BG 16.1-3**

The householders should earn a livelihood by an honorable means and spend fifty percent of their income to propagate Kṛṣṇa consciousness all over the world. Thus a householder should give in charity to institutional societies that are engaged in that way. Charity should be given to the right receiver.

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**15. What is dama (self-control) is concerned for?16.1-3**

it is not only meant for other orders of religious society, but is especially meant for the householder. Although he has a wife, a householder should not use his senses for sex life unnecessarily.

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**16. Why Sacrifice is another item to be performed by the householders? BG 16.1-3**

because sacrifices require a large amount of money. Those in other orders of life, namely brahmacarya, vānaprastha and sannyāsa, have no money; they live by begging. So performance of different types of sacrifice is meant for the householders.

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**17. Why agnihota sacrifices are very expensive? BG 16.1-3**

House holders should perform agni-hotra sacrifices as enjoined in the Vedic literature, but such sacrifices at the present moment are very expensive, and it is not possible for any householder to perform them.

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**18. What is The best sacrifice recommended in this age? BG 16.1-3**

is called saṅkīrtana-yajña. This saṅkīrtana-yajña, the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, is the best and most inexpensive sacrifice; everyone can adopt it and derive benefit.

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**19. What is called svadhyaya? 16.1-3**

Then svādhyāya, Vedic study, is meant for brahmacarya, or student life. Brahmacārīs should have no connection with women; they should live a life of celibacy and engage the mind in the study of Vedic literature for cultivation of spiritual knowledge. This is called svādhyāya.

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**20. What is Tapas, or austerity? BG 16.1-3**

Tapas, or austerity, is especially meant for the retired life. One should not remain a householder throughout his whole life

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**21. What are the four divisions of life? BG 16.1-3**

brahmacarya, gr̥hastha, vānaprastha and sannyāsa.

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**22. If one lives for a hundred years how he should spend his life? BG 16.1-3**

So after gr̥hastha, householder life, one should retire. If one lives for a hundred years, he should spend twenty-five years in student life, twenty-five in householder life, twenty-five in retired life and twenty-five in the renounced order of life. These are the regulations of the Vedic religious discipline.

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**23. A man retired from household life must practice what ? BG 16.1-3**

A man retired from household life must practice austerities of the body, mind and tongue. That is tapasya. The entire varṇāśrama-dharma society is meant for tapasya. Without tapasya, or austerity, no human being can get liberation.

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**24. Which method is not approved by the Vedas? BG 16.1-3**

If there are restrictions, rules and regulations, people will not become attracted. Therefore those who want followers in the name of religion, just to have a show only, don't restrict the lives of their students, nor their own lives. But that method is not approved by the Vedas.

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**25. When one may kill an animal? BG 16.1-3**

People are now addicted to eating animals, in spite of having an ample supply of grains, fruits and milk. There is no necessity for animal killing. This injunction is for everyone. When there is no alternative, one may kill an animal, but it should be offered in sacrifice.

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**26. What is called ahimsā? BG 16.1-3**

Real ahimsā means not checking anyone's progressive life. The animals are also making progress in their evolutionary life by transmigrating from one category of animal life to another. If a particular animal is killed, then his progress is checked. If an animal is staying in a particular body for so many days or so many years and is untimely killed, then he has to come back again in that form of life to complete the remaining days in order to be promoted to another species of life. So their progress should not be checked simply to satisfy one's palate. This is called ahimsā.

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**27. What is the process for understanding the Vedas? BG 16.1-3**

Satyam. This word means that one should not distort the truth for some personal interest. In Vedic literature there are some difficult passages, but the meaning or the purpose should be learned from a bona fide spiritual master. That is the process for understanding the Vedas.

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**28. What is Śruti means? ?BG 16.1-3**

Śruti means that one should hear from the authority. One should not construe some interpretation for his personal interest. There are so many commentaries on Bhagavad-gītā that misinterpret the original text. The real import of the word should be presented, and that should be learned from a bona fide spiritual master.

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**29. What is Akrodha means? BG 16.1-3**

Akrodha means to check anger. Even if there is provocation one should be tolerant, for once one becomes angry his whole body becomes polluted. Anger is a product of the mode of passion and lust, so one who is transcendently situated should check himself from anger.

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**30. What is Apaiśunam means? Bg 16.1-3**

Apaiśunam means that one should not find fault with others or correct them unnecessarily. Of course to call a thief a thief is not faultfinding, but to call an honest person a thief is very much offensive for one who is making advancement in spiritual life.

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**31. What is Hrī means? BG 16.1-3**

Hrī means that one should be very modest and must not perform some act which is abominable.

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**32. What is Acāpalam, determination, means? BG 16.1-3**

Acāpalam, determination, means that one should not be agitated or frustrated in some attempt. There may be failure in some attempt, but one should not be sorry for that; he should make progress with patience and determination.

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**33. Why The word tejas used here is meant for the kṣatriyas? Bg 16.1-3**

The kṣatriyas should always be very strong to be able to give protection to the weak. They should not pose themselves as nonviolent. If violence is required, they must exhibit it. But a person who is able to curb down his enemy may under certain conditions show forgiveness. He may excuse minor offenses.

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**34. What is Śaucam means? BG 16.1-3**

Śaucam means cleanliness, not only in mind and body but in one's dealings also. It is especially meant for the mercantile people, who should not deal in the black market.

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**35. Nāti-mānitā, not expecting honor, applies to whom? BG 16.1-3**

Nāti-mānitā, not expecting honor, applies to the śūdras, the worker class, which are considered, according to Vedic injunctions, to be the lowest of the four classes. They should not be puffed up with unnecessary prestige or honor and should remain in their own status. It is the duty of the śūdras to offer respect to the higher class for the upkeep of the social order.

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**36. When the highest platform of transcendental realization is possible? BG 16.1-3**

All these twenty-six qualifications mentioned are transcendental qualities. They should be cultivated according to the different statuses of social and occupational order. The purport is that even though material conditions are miserable, if these qualities are developed by practice, by all classes of men, then gradually it is possible to rise to the highest platform of transcendental realization.

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**37. How the royal road to hell is ? BG 16.4**

the royal road to hell is described. The demoniac want to make a show of religion and advancement in spiritual science, although they do not follow the principles. They are always arrogant or proud in possessing some type of education or so much wealth. They desire to be worshiped by others, and demand respectability, although they do not command respect.

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**38. Who manifest all these inauspicious qualities? BG 16.4**

Over trifles they become very angry and speak harshly, not gently. They do not know what should be done and what should not be done. They do everything whimsically, according to their own desire, and they do not recognize any authority. These demoniac qualities are taken on by them from the beginning of their bodies in the wombs of their mothers, and as they grow they manifest all these inauspicious qualities.

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**39. Why Lord says that Arjuna was not of the quality of the demons? BG 16.5**

Lord Kṛṣṇa encouraged Arjuna by telling him that he was not born with demoniac qualities. His involvement in the fight was not demoniac, because he was considering the pros and cons. He was considering whether respectable persons such as Bhīṣma and Droṇa should be killed or not, so he was not acting under the influence of anger, false prestige or harshness.

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**40. How anyone who performs the regulative principles of the different orders of life is transcendently situated? BG 16.5**

For a kṣatriya, a military man, shooting arrows at the enemy is considered transcendental, and refraining from such a duty is demoniac. Therefore there was no cause for Arjuna to lament. Anyone who performs the regulative principles of the different orders of life is transcendently situated.

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**41. Which mentality is called divine? BG 16.6**

Those who are born with divine qualities follow a regulated life; that is to say they abide by the injunctions in scriptures and by the authorities. One should perform duties in the light of authoritative scripture. This mentality is called divine.

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**42. What is called demoniac or asuric? BG 16.6**

One who does not follow the regulative principles as they are laid down in the scriptures and who acts according to his whims is called demoniac or asuric.

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**43. Who are known as the most advanced civilized peoples? BG 16.7**

In every civilized human society there is some set of scriptural rules and regulations which is followed from the beginning. Especially among the Āryans, those who adopt the Vedic civilization and who are known as the most advanced civilized peoples,

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**44. What is external and internal cleanliness? Bg 16.7**

One should always be careful to keep his body clean by bathing, brushing teeth, shaving, changing clothes, etc. As far as internal cleanliness is concerned, one should always remember the holy names of God and chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The demons neither like nor follow all these rules for external and internal cleanliness.

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**45. What is proper social behavior according to the Manu-saṁhitā? BG 16.7**

Actually, a woman should be given protection at every stage of life. She should be given protection by the father in her younger days, by the husband in her youth, and by the grownup sons in her old age. This is proper social behavior according to the Manu-saṁhitā.

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**46. Why the social condition of the demoniac people is very miserable? BG 16.7**

The demons, therefore, do not accept any instruction which is good for society, and because they do not follow the experience of great sages and the rules and regulations laid down by the sages, the social condition of the demoniac people is very miserable.

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**47. What demonic conclude about the world? BG 16.8**

The demonic conclude that the world is phantasmagoria

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**48. Why Demonic people do not think that the world was created by God for a certain purpose? BG 16.8**

There is no cause and effect, no controller, no purpose: everything is unreal. They say that this cosmic manifestation arises due to chance material actions and reactions. They do not think that the world was created by God for a certain purpose.

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**49. Why Lord states here that demonic people are less intelligent? BG 16.9**

who have no concept of God, think that they are advancing. But according to Bhagavad-gītā, they are unintelligent and devoid of all sense. They try to enjoy this material world to the utmost limit and therefore always engage in inventing something for sense gratification.

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**50. What is the result of materialistic inventions? BG 16.9**

materialistic inventions are considered to be advancement of human civilization, but the result is that people grow more and more violent and more and more cruel, cruel to animals and cruel to other human beings. They have no idea how to behave toward one another.

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**51. What are not meant for the peace and prosperity of the world? BG 16.9**

the invention of nuclear weapons, of which the whole world is today very proud. At any moment war may take place, and these atomic weapons may create havoc. Such things are created solely for the destruction of the world, and this is indicated here. Due to godlessness, such weapons are invented in human society; they are not meant for the peace and prosperity of the world.

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**52. How the demoniac mentality is described here? BG 16.10**

The demons have no satiation for their lust. They will go on increasing and increasing their insatiable desires for material enjoyment. Although they are always full of anxieties on account of accepting nonpermanent things, they still continue to engage in such activities out of illusion.

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**53. What is the demonic ultimate goal of life? BG 16.11-12**

The demoniac accept that the enjoyment of the senses is the ultimate goal of life

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**54. What is demonic activities in this world? BG 16.11-12**

They do not believe in life after death, and they do not believe that one takes on different types of bodies according to one's karma, or activities in this world.

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**55. What Demonic person do for sense gratification? BG 16.11-12**

The demoniac person, who has no faith in God or the Supersoul within himself, performs all kinds of sinful activities simply for sense gratification.

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**56. What observing the activities of the individual soul? BG 16.11-12**

He does not know that there is a witness sitting within his heart. The Supersoul is observing the activities of the individual soul.

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**57. What is stated in the Upaniṣads about two birds? BG 16.11-12**

it is stated in the Upaniṣads, there are two birds sitting in one tree; one is acting and enjoying or suffering the fruits of the branches, and the other is witnessing. But one who is demoniac has no knowledge of Vedic scripture, nor has he any faith; therefore he feels free to do anything for sense enjoyment, regardless of the consequences.

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**58. What demonic person thinks about money? BG 16.13-15**

The demoniac person thinks: "So much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future, more and more.

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**59. What is demonic person think about money? BG 16.13-15**

He is my enemy, and I have killed him, and my other enemies will also be killed.

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**60. What is demonic person thinks about himself? BG 16.13-15**

I am the lord of everything. I am the enjoyer. I am perfect, powerful and happy. I am the richest man, surrounded by aristocratic relatives.

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**61. Who are deluded by ignorance? BG 16.13-15**

There is none so powerful and happy as I am. I shall perform sacrifices, I shall give some charity, and thus I shall rejoice.” In this way, such persons are deluded by ignorance.

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**62. What demonic person do to his desire to acquire money? BG 16.16**

The demoniac man knows no limit to his desire to acquire money. That is unlimited. He thinks only of how much assessment he has just now and schemes to engage that stock of wealth further and further. For that reason, he does not hesitate to act in any sinful way and so deals in the black market for illegal gratification.

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**63. What demonic person believe in? BG 16.16**

He is enamored by the possessions he has already, such as land, family, house and bank balance, and he is always planning to improve them. He believes in his own strength

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**64. What demonic person does not know? BG 16.16**

he does not know that whatever he is gaining is due to his past good deeds. He is given an opportunity to accumulate such things, but he has no conception of past causes. He simply thinks that all his mass of wealth is due to his own endeavor.

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**65. Why demonic person think that things are accidental and due to the strength of one's personal ability? BG 16.16**

A demoniac person believes in the strength of his personal work, not in the law of karma. According to the law of karma, a man takes his birth in a high family, or becomes rich, or very well educated, or very beautiful because of good work in the past. The demoniac think that all these things are accidental and due to the strength of one's personal ability.

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**66. Who is enemy to demonic person? Bg 16.16**

Anyone who comes into competition with such a demoniac man is his enemy. There are many demoniac people, and each is enemy to the others. This enmity becomes more and more deep - between persons, then between families, then between societies, and at last between nations. Therefore there is constant strife, war and enmity all over the world.

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**67. What are the demoniac's preachings? Bg 16.16**

a demoniac preacher tells his followers: “Why are you seeking God elsewhere? You are all yourselves God! Whatever you like, you can do. Don't believe in God. Throw away God. God is dead.” These are the demoniac's preachings.

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**68. Why demonic person does not believe in performing yajñas? 16.16**

As far as promotion to the higher planetary system is concerned, he does not believe in performing yajñas, or sacrifices. Demons think that they will manufacture their own process of yajña and prepare some machine by which they will be able to reach any higher planet.

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**69. Who is The best example of such a demoniac man? BG 16.16**

The best example of such a demoniac man was Rāvaṇa. He offered a program to the people by which he would prepare a staircase so that anyone could reach the heavenly planets without performing sacrifices, such as are prescribed in the Vedas.

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**70. What the present age such demoniac men are striving to reach? BG 16.16**

Similarly, in the present age such demoniac men are striving to reach the higher planetary systems by mechanical arrangements. These are examples of bewilderment. The result is that, without their knowledge, they are gliding toward hell.

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**71. Why moha-jāla is very significant? BG 16.16**

the Sanskrit word moha-jāla is very significant. Jāla means “net”; like fish caught in a net, they have no way to come out.

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**72. Who think themselves all in all? Bg 16.17**

Demonic person Thinking themselves all in all, not caring for any authority or scripture, the demoniac sometimes perform so-called religious or sacrificial rites. And since they do not believe in authority, they are very impudent. This is due to illusion caused by accumulating some wealth and false prestige.

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**73. Who will take up the role of preacher? Bg 16.17**

Sometimes such demons take up the role of preacher, mislead the people, and become known as religious reformers or as incarnations of God. They make a show of performing sacrifices, or they worship the demigods, or manufacture their own God.

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**74. Why common men worship demon dressed as preacher? BG 16.17**

Common men advertise them as God and worship them, and by the foolish they are considered advanced in the principles of religion, or in the principles of spiritual knowledge. They take the dress of the renounced order of life and engage in all nonsense in that dress.

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**75. Why demon do not care for restriction? BG 16.17**

Actually there are so many restrictions for one who has renounced this world. The demons, however, do not care for such restrictions. They think that whatever path one can create is one’s own path; there is no such thing as a standard path one has to follow.

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**76. What is the meaning of avidhi-pūrvakam? BG 16.17**

The word avidhi-pūrvakam, meaning a disregard for the rules and regulations, is especially stressed here. These things are always due to ignorance and illusion.

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**77. Why demonic person does not like to believe in the scriptures? Bg 16.18**

A demoniac person, being always against God’s supremacy, does not like to believe in the scriptures. He is envious of both the scriptures and the existence of the Supreme Personality of Godhead.

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**78. Why demonic person commits violence on other bodies and on his own? Bg 16.18**

He does not know that the present life is a preparation for the next life. Not knowing this, he is actually envious of his own self, as well as of others. He commits violence on other bodies and on his own. He does not care for the supreme control of the Personality of Godhead

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**79. Why demonic person puts forward false arguments against the existence of God? BG 16.18**

He does not care for the supreme control of the Personality of Godhead, because he has no knowledge. Being envious of the scriptures and the Supreme Personality of Godhead, he puts forward false arguments against the existence of God and denies the scriptural authority.

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**80. Why demonic person think no one can stop him? Bg 16.18**

He thinks himself independent and powerful in every action. He thinks that since no one can equal him in strength, power or wealth, he can act in any way and no one can stop him.

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**81. Why demonic person makes plans to cut his enemy down by his own power? Bg 16.18**

If he has an enemy who might check the advancement of his sensual activities, he makes plans to cut him down by his own power.

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**82. What is the prerogative of the supreme will? BG 16.19**

it is clearly indicated that the placing of a particular individual soul in a particular body is the prerogative of the supreme will.

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**83. The next birth of demonic is depending on who`s decision? BG 16.19**

The demoniac person may not agree to accept the supremacy of the Lord, and it is a fact that he may act according to his own whims, but his next birth will depend upon the decision of the Supreme Personality of Godhead and not on himself.

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**84. Who are considered to belong to the demoniac species of life? BG 16.19**

The many kinds of hunters in the jungle are considered to belong to the demoniac species of life.

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**85. Who will not have chance of receiving the mercy of God at any stage of later life? BG 16.20**

It is known that God is all-merciful, but here we find that God is never merciful to the demoniac. It is clearly stated that the demoniac people, life after life, are put into the wombs of similar demons, and, not achieving the mercy of the Supreme Lord, they go down and down, so that at last they achieve bodies like those of cats, dogs and hogs. It is clearly stated that such demons have practically no chance of receiving the mercy of God at any stage of later life.

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**86.** Why It may be then argued in this connection that God should not be advertised as all-merciful if He is not merciful to such demons? BG 16.20

In answer to this question, in the Vedānta-sūtra we find that the Supreme Lord has no hatred for anyone. The placing of the asuras, the demons, in the lowest status of life is simply another feature of His mercy. Sometimes the asuras are killed by the Supreme Lord, but this killing is also good for them, for in Vedic literature we find that anyone who is killed by the Supreme Lord becomes liberated.

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**87.** How the demoniac life is described herein? Bg 16.21

One tries to satisfy his lust, and when he cannot, anger and greed arise. A sane man who does not want to glide down to the species of demoniac life must try to give up these three enemies, are lust, anger and greed

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**88.** How one existence becomes pure? BG 16.22

One should be very careful of these three enemies to human life: lust, anger and greed. The more a person is freed from lust, anger and greed, the more his existence becomes pure.

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**89.** When success is guaranteed for human? BG 16.22

Human can follow the rules and regulations enjoined in the Vedic literature. By following the regulative principles of human life, one gradually raises himself to the platform of spiritual realization. If one is so fortunate, by such practice, to rise to the platform of Kṛṣṇa consciousness, then success is guaranteed for him.

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**90.** How one can be elevated to the highest position of self-realization? BG 16.22

In the Vedic literature, the ways of action and reaction are prescribed to enable one to come to the stage of purification. The whole method is based on giving up lust, greed and anger. By cultivating knowledge of this process, one can be elevated to the highest position of self-realization

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**91.** What is called the caste system and the spiritual order system? BG 16.22

according to the Vedic system, there are instituted the four orders of life and the four statuses of life, called the caste system and the spiritual order system.

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**92.** When a person can have liberation without a doubt? BG 16.22

There are different rules and regulations for different castes or divisions of society, and if a person is able to follow them, he will be automatically raised to the highest platform of spiritual realization. Then he can have liberation without a doubt.

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**93.** Who will never will be perfect in his life? BG 16.23

the śāstra-vidhi, or the direction of the śāstra, is given to the different castes and orders of human society. Everyone is expected to follow these rules and regulations. If one does not follow them and acts whimsically according to his lust, greed and desire, then he never will be perfect in his life.

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**94.** How one should gradually raise himself to the platform of Kṛṣṇa consciousness and devotional service? BG 16.23

But even if he follows the rules and regulations and moral principles and ultimately does not come to the stage of understanding the Supreme Lord, then all his knowledge becomes spoiled. And even if he accepts the existence of God, if he does not engage himself in the service of the Lord his attempts are spoiled. Therefore one should gradually raise himself to the platform of Kṛṣṇa consciousness and devotional service

**95.** Why The word kāma-kāraṭaḥ is very significant? BG 16.23

A person who knowingly violates the rules acts in lust. He knows that this is forbidden, but still he acts. This is called acting whimsically. He knows that this should be done, but still he does not do it; therefore he is called whimsical. Such persons are destined to be condemned by the Supreme Lord

**96.** Who cannot attain the real stage of happiness? BG 16.23

The human life is especially meant for purifying one's existence, and one who does not follow the rules and regulations cannot purify himself, nor can he attain the real stage of happiness.

**97.** Which conditioned life disqualify one from putting forth rules and regulations? BG 16.24

imperfect senses, the propensity for cheating, certainty of committing mistakes, and certainty of being illusioned. These four principal defects in conditioned life disqualify one from putting forth rules and regulations.

**98.** How many parties of spiritual understanding in India? BG 16.24

In India there are many parties of spiritual understanding, generally classified as two: the impersonalist and the personalist.

**99.** Why one who understands the purport of the śāstras is considered fortunate? BG 16.24

the impersonalist and the personalist. Both of them, however, lead their lives according to the principles of the Vedas. Without following the principles of the scriptures, one cannot elevate himself to the perfectional stage. One who actually, therefore, understands the purport of the śāstras is considered fortunate.

**100.** What is the greatest offense of human life? BG 16.24

In human society, aversion to the principles of understanding the Supreme Personality of Godhead is the cause of all falldowns. That is the greatest offense of human life.

**101.** Who is always giving us trouble in the shape of the threefold miseries? BG 16.24

māyā, the material energy of the Supreme Personality of Godhead, is always giving us trouble in the shape of the threefold miseries.

**102. What are the cause of demoniac life? BG 16.24**

One has to raise himself at least to the mode of goodness before the path to understanding the Supreme Lord can be opened. Without raising oneself to the standard of the mode of goodness, one remains in ignorance and passion, which are the cause of demoniac life.

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**103. Who disobey the instructions of the spiritual master? BG 16.24**

Those in the modes of passion and ignorance deride the scriptures, deride the holy man, and deride the proper understanding of the Supreme Personality of Godhead. They disobey the instructions of the spiritual master, and they do not care for the regulations of the scriptures.

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**104. What will lead to the demoniac status of life? BG 16.24**

In spite of hearing the glories of devotional service, they are not attracted. Thus they manufacture their own way of elevation. These are some of the defects of human society which lead to the demoniac status of life.

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**105. When one's life becomes successful? BG 16.24**

If, however, one is able to be guided by a proper and bona fide spiritual master, who can lead one to the path of elevation, to the higher stage, then one's life becomes successful.

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