

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 16: Daivāsura-Sampad-Vibhāga-Yoga

1/2 (Ślōka 1-1), Saturday, 04 November 2023

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YouTube Link: <https://youtu.be/j6lG8yVi4o0>

Traits that Enable One to Function Out of Goodness

The 16th chapter of Bhagavadgītā is '**Daivāsura-Sampad-Vibhāga - Yoga** describes **the Yoga of Discrimination between the Divine and the Demonaical properties.**'

The session began with the Auspicious Lighting of the lamp, guiding us towards the path of knowledge and away from the path of Ignorance.

It is with the immense blessings of Bhagavān, the blessings of saints and /or our past good karmas, that our lives are illuminated with this opportunity of immersing ourselves in the flow of Bhagavadgītā in this bid to gain knowledge and wisdom. We are fortunate ones to delve into the nectar Gītā.

With the blessings of Bhagavān all have reached the second level. Sadhaks have had a good insight into some grammar and pronunciation in level 1 and learned the 12th Chapter of **Bhakti yoga or the yoga of devotion** and 15th Chapter **Purushottama Yoga - The Yoga of the Supreme Divine Personality.**

Sant Dnyaneshwar Maharaj ji had termed that 15th chapter as the poorna ahuthi or the final offering of Gītā, 16th as its appendix and 18th as the confluence of all yogas. This is a very different and special chapter which has very useful concepts to learn. Bhagavān teaches us in 18th chapter a way one can reach him. Only those that HE chooses can get immersed in gītā . Maybe we are blessed by the past lives or blessed by our elders and the good we might have done in previous births that has brought us to this forum to our journey in chanting, understanding and imbibing Gītā.

Jagadguru Adi Shankaracharya ji said in Bhaja Govindam:

भगवद् गीता किञ्चिदधीता,
गङ्गा जललव कणिकापीता।
सकृदपि येन मुरारि समर्चा,
क्रियते तस्य यमेन न चर्चा ॥२०॥

Those who study Gītā , even a little, drink just a drop of water from the holy Ganga, worship Lord

Krishna with love even once, Yama, the God of death has no control over them.

Even if little portion of Gītā is imbibed, Yamaraj will also not come near it is said, such is the power of Gītā. The Vedas were born from the breath of Bhagavān and is hence the most divine knowledge that one can imbibe. If the words from HIS breath are so powerful imagine the power of the words that has been uttered by HIM. There is no comparison to this scripture anywhere in any other work of such proportions.

The reference is to the confluence of the 5 most sacred modes of worship prescribed be it the Cow, Ganga, Gayathri Mantra, Govind Nama and Gītā, In the several modes of worships for purification of the Soul are worshipping the holy cow, ablutions in the holy river Ganga and immersing oneself to cleanse, Chanting of Gayathri Mantra, Chanting of Govinda Nama, and the reading of Gītā.

This is where Bhagavān says that those who do the loving service of carrying on HIS teachings for the benefit of the others in particular and the mankind in general are always blessed by HIM and dear to HIM.

There is no other scripture or place where we can get to hear the teachings and the suggested ways to reach HIM excepts in Gītā in HIS own words.

Coming to Chapter 16, it deals with the yoga of discrimination in behaviour and characteristic of the Demi gods or the Devatas and the Demonic or the Asuras.

Bhagavan , in this chapter has spoken about the clear and distinct characteristics of the Demi gods and the Demons.

The Demi Gods are considered Good and the Demons as Bad and undesirable.

Even in this world we live in, the humans are of several types of characteristics, good, bad, fair, dark, different languages, different caste, different practices and so on. Logically speaking if we imagine a world with only fair people, whom will we call fair as there will be no scope for differentiation. In a mixed race there exists a comparison of different shades.

E.g.: For an English man we are black or brown skinned, but for an African we are fair in comparison.

In 8 million 400 thousand species, 99 % of them are all Bhogis who indulge in enjoying life. **(Numbers and understanding could be problem here)** If a dog bites it is not considered a sin. It is only the humans that have to undergo and practice the concept of karma.

Among us are several kinds of people be it Satvik, Rajasik or Tamasik. There are no living being which does not have these three gunas or the characteristic in different proportions. None of us are always good or always bad.

The behaviour of any individual depends on the time of action and each one of us may behave in a very different manner at different point of time. None can be good mannered all along. The responses and reactions of an individual depends on environmental influence and the work that one undertakes and the immediate surroundings as well as state of mind.

Based on this, a person can be slotted in one of these 3 Gunas in the manner in which one conducts majority of the time in life. A tamasik will be selfish self centered and is full of expectations of what other can do for him. A satvik on the other hand will always think of giving and helping others without any expectations.

The Bhajan below by Sant Kabir Das ji clearly describes on how one should conduct oneself to become good.

Those good men who have a feeling of charity in their hearts, all the obstacles, adversities and adversities of their lives are removed and they attain wealth and success at every step. Friends! We should never ask for anything from HIM. Devotion becomes poor. We should pray to HIM to meet a saint.

संतन के संग लाग रे तेरी अच्छी बनेगी,
अच्छी बनेगी तेरी बिगड़ी बनेगी,
अच्छी बनेगी तेरी तेरी किस्मत जगेगी,
जाग सके तो जाग रे तेरी अच्छी बनेगी।।

ध्रुव जी की बन गई,
प्रहलाद जी की बन गई,
ध्रुव जी की बन गई,
प्रहलाद जी की बन गई,
हरी कीर्तन में लाग रे,
तेरी अच्छी बनेगी।।

कागा से तोहे हंस बनावे,
कागा से तोहे हंस बनावे,
मिट जाए दिल के दाग रे,
तेरी अच्छी बनेगी।।

संतन के संग भक्ति बढ़ेगी,
संतन के संग भक्ति बढ़ेगी,
राम चरण अनुराग रे,
तेरी अच्छी बनेगी।।

मोह रात्रि में बहुत दिन सोया,
मोह रात्रि में बहुत दिन सोया,
जाग सके तो जाग रे,
तेरी अच्छी बनेगी।।

कहत कबीर सुनो भाई साधो,
कहत कबीर सुनो भाई साधो,
होये तेरो बडो भाग रे,
तेरी अच्छी बनेगी।।

संतन के संग लाग रे तेरी अच्छी बनेगी,
अच्छी बनेगी तेरी बिगड़ी बनेगी,
अच्छी बनेगी तेरी तेरी किस्मत जगेगी,
जाग सके तो जाग रे तेरी अच्छी बनेगी।।

The 40-minute Gītā classes does bring one nearer to satvik experience as it takes one closer to the satvik persons who conduct the classes. The time spent will certainly bring a positive change in thinking and influence the mind by adding a positive dimension. It is important to spend time as much as possible in such a satvik atmosphere.

It is not how we look and dress up those matters, it is more important to follow Bhagavān's checklist provided for our benefit. Gītā is THE checklist. HE observes how one follows the 49 points given in 12th

chapter of Bhagavadgītā to follow the path of Bhakti yoga. In 2nd chapter Bhagavān teaches us on being **Sthitaprajña or being engulfed in stable minded consciousness.**

In 13th chapter Bhagavān teaches us how to become a gyani or a knowledgeable person. In 4th chapter we learn about the requirement for following the path of Saṁnyāsa or renunciation.

It is in 16th chapter that we understand the various characteristics attributed to Demi gods and Demons. Bhagavān has given us so much of scientific and rational points to follow. What we believe in is not important, we need to search within ourselves about our own inner characters through introspection and understand ourselves.

Once we understand it helps us to improve ourselves and move towards course correction if any and become a better person as also change for the better.

16.1

śrībhagavān uvāca abhayaṁ(m) sattvasaṁsuddhiḥ(r), jñānayogavyavasthitiḥ, dānaṁ(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.

1. **Abhayaṁ**: Fearless

Bhagavān said be fearless. At the outset the first characteristic to be practiced is mentioned as fearlessness. It may look very simple just to be fearless but to practice at all times is a challenge.

आहार निद्रा भय मैथुनं च सामान्यमेतत् पशुभिर्नराणाम् ।

धर्मो हि तेषामधिको विशेषः धर्मेण हीनाः पशुभिः समानाः ॥

Eating sleep, fear and Copulation. these habits are common between human beings and animals. It is Dharma (Here Dharma Represent Knowledge not different religion / Right conduct) which is additional important quality of human beings, without which he is same as an animal. If we try to understand why Bhagavan says 'abhaya' or being fearless, there are 2 types here. One fear stops us from doing something wrong, another fear stops us from doing anything at all.

One is 'nirbhayatha' (fearlessness) is doing things without fear in a way which pleases. This type of people are considered good.

Another is 'nirankushatha' (autocratic without fear) where one may feel like acting in whichever way it pleases and abhors control. This behaviour is considered bad and borne out of ignorance.

Swamiji Govindji giri maharaj says 'beparavah' (carelessness) is ok but not 'laparavah' (carefree and reckless). A sadhu sitting not caring for food is beparavah.

If a father sits to gamble and does not think of earning and feeding his family and children, it is laparavah. For a sadhu it is positive behaviour, but for the gambling father it is a sin.

In this shloka HE has referred to '**nirbhayatha**' as 'abhaya'(without fear). This can come only when we have full faith and trust in Bhagavān.

मारे साथ श्री रघुनाथ तो किस बात की चिंता
शरण में रख दिया जब माथ तो किस बात की चिंता
शरण में रख दिया जब माथा तो किस बात की चिंता

किया करते हो तुम दिन रात क्यों बिन बात की चिंता
किया करते हो तुम दिन रात क्यों बिन बात की चिंता

किया करते हो तुम दिन रात क्यों बिन बात की चिंता
किया करते हो तुम दिन रात क्यों बिन बात की चिंता

तेरे स्वामी,
तेरे स्वामी को रहती है, तेरे हर बात की चिंता
तेरे स्वामी को रहती है, तेरे हर बात की चिंता

हमारे साथ श्री रघुनाथ तो किस बात की चिंता
हमारे साथ श्री रघुनाथ तो किस बात की चिंता

न खाने की, न पीने की, न मरने की, न जीने की
न खाने की, न पीने की, न मरने की, न जीने की
न खाने की, न पीने की, न मरने की, न जीने की

रहे हर स्वास
रहे हर स्वास में भगवान के प्रिय नाम की चिंता
रहे हर स्वास में भगवान के प्रिय नाम की चिंता

हमारे साथ श्री रघुनाथ तो किस बात की चिंता
हमारे साथ श्री रघुनाथ तो किस बात की चिंता

विभीषण को अभय वर दे किया लंकेश पल भर में
विभीषण को अभय वर दे किया लंकेश पल भर में
विभीषण को अभय वर दे किया लंकेश पल भर में

उन्ही का हा, उन्ही का हा
उन्ही का हा कर रहे गुण गान तो किस बात की चिंता
उन्ही का हा कर रहे गुण गान तो किस बात की चिंता

हमारे साथ श्री रघुनाथ तो किस बात की चिंता
हमारे साथ श्री रघुनाथ तो किस बात की चिंता

हुई भक्त पर किरपा बनाया दास प्रभु अपना
हुई भक्त पर किरपा बनाया दास प्रभु अपना
हुई भक्त पर किरपा बनाया दास प्रभु अपना

उन्ही के हाथ,
उन्ही के हाथ में अब हाथ तो किस बात की चिंता
उन्ही के हाथ में अब हाथ तो किस बात की चिंता

हमारे साथ श्री रघुनाथ तो किस बात की चिंता
हमारे साथ श्री रघुनाथ तो किस बात की चिंता

शरण में रख दिया जब माथ तो किस बात की चिंता
शरण में रख दिया जब माथ तो किस बात की चिंता

किस बात की चिंता, अरे किस बात की चिंता
किस बात की चिंता, किस बात की चिंता

When one meets people who are facing difficulties, one must keep calm and take it in the stride and express and console them that it is HIS will, and everything will be fine.

Some people even when facing a small disruption in life or sometimes even before it occurs, start getting perturbed affecting their mind and body thereby resulting in rude behaviour with voice raised. Such a person does not listen even if others come and try to make him understand that it is nothing to be so disturbed. This is fear of unknown.

A person who does not have faith in HIM will be in such a frame of mind. Once faith in HIM is practiced such a person will keep calm in any situation. A 'beparavah' person will not think of the path but only about the ultimate event.

A 'lparavah' thinks of neither the path and nor the final impact. Some keep feeling a sense of fear about matters which actually may or may not impact. One who is afraid in mind may even keep procrastinating on good tasks to be carried out. Fear makes a person devoid of all energy and clarity in thinking.

One who is fearless will be like a child which is on the lap of a mother with full faith that the mother will not allow to fall down. One should have this kind of faith in Bhagavān and surrender to HIM to be fearless and have confidence that nothing will happen.

Bhagavān has hence taken 'abhaya' as the first characteristic to be practiced.

Sant Tulasidas had said:

होइहि सोइ जो राम रचि राखा। को करि तर्क बढ़ावै साखा ॥
अस कहि लगे जपन हरिनामा। गई सती जहँ प्रभु सुखधामा ॥

Whatever will happen is by HIS grace and hence why worry when HE will look after us.

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तासों बयरु कबहुँ नहीं कीजै। मोरे कहें जानकी दीजै ॥

Ravan was afraid in his mind but not Śrī Rama.

Bhagavān had said:

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

There are those who always think of Me and engage in exclusive devotion to Me. To them, whose minds are always absorbed in Me, I provide what they lack and preserve what they already possess.

Even if one who does not do worship of any kind like puja the rituals of worship, path the chanting of bhajans and shlokas but have a clean mind, for such a person Ganga ji is available at the persons doorstep itself, meaning Bhagavān is always available for the person.

निर्मल मन जन सो मोहि पावा। मोहि कपट छल छिद्र न भावा ॥

भेद लेन पठवा दससीसा। तबहुँ न कछु भय हानि कपीसा ॥

In anyone in life follow the path of untruthfulness, lying to deceive and conspiring how much ever they worship, Bhagavān will never appreciate them. These are said by Śrī Rama HIMSELF.

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥

I am seated in the hearts of all living beings, and from Me come memory, knowledge, as well as forgetfulness. I alone am to be known by all the Vedas, am the author of the Vedant, and the knower of the meaning of the Vedas.

So long the mind is not clean and peaceful HE will not be available for such persons.

As an illustration: When the milkman comes, the practice is to wash the vessel even though it is washed and then go to collect the milk, as the milk will get spoilt with even little dirt in the vessel.

Bhagavān similarly will not be pleased with even a element of dirt in mind.

The unstable mind is such that the thinking changes in moments.

To illustrate in an example: 'smashana vairagya' or the dejection developed while in a cremation ground. A person may go to the graveyard for purpose of someone's cremation. When they watch the burning corpse, the thought crosses the mind about the ultimate destination and a determination develops to make the person think and see life differently. He forms an opinion to lead a peaceful life and going around on pilgrimage.

The environment in the cremation ground is the influencer of the mind. However, once the person leaves the place, all those thoughts are washed away as they do not stick to the mind once the person falls into the real-life situation.

2. Dānam: Donating

To give away should be a natural instinct without any feeling of doing any favours. There are 2 parts; giving and receiving. To give is our duty but to receive should not be hinged on expectation.

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

सूरज हमें रौशनी देता, हवा नया जीवन देती है ।

भूख मिटने को हम सबकी, धरती पर होती खेती है ।

औरों का भी हित हो जिसमें, हम ऐसा कुछ करना सीखें ॥१॥

गरमी की 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, समरसता का भाव जगा दें ।

हम मेहनत के दीप जलाकर, नया उजाला करना सीखें ॥३॥

One can even give time, or knowledge or even a smile to make others happy. One should try this by meeting people with a smile and observe how it makes them happy. When a person is disturbed, it gives solace to meet a peaceful and pleasant person.

People practice Homeopathy, Allopathy, Naturopathy why not practice beyond this is with what is termed as 'sympathy'.

A person who is sad should be consoled saying Bhagavān is with them and we are also with them and they should not worry. This itself will be enough to give them confidence and strength of mind.

3. Damaśca: Control of the 'Indriyas or sensory organs,

Some people cannot sit still, they touch the hair, adjust the clothes, keep talking, flail their hands, twitch the legs, distracted by smells and flavours. All these indicates a unstable and disturbed mind which is not in peace.

Control of indriyas is very important to know what to talk, what to hear, how much to talk, what to eat, how much to eat, where to go, where not to go and so on.

4. Yajñāśca: The practice of yagya

In 14th chapter Bhagavan had said about 12 types of 'yagya'. In overall conceptual meaning, anything carried out with selflessness and in reverence to Bhagavan is yagya.

5. Svādhyāya: To introspect and understand oneself

Sva + adhyaya. To introspect and understand who am I? Search for oneself in Gītā, or the discourses or any other external happenings to understand oneself is 'svadhyaya'.

At least little time in each day should be devoted to this by setting aside some time to listen to Gītā, read and understand GitaGītāgītā and such other divine activities.

To illustrate: Recently there was the 'karva chauth vrat'. It is important to know whether it was done in pleasantness or in chagrin. Elders are fasting, and are keen to drive out children to find out whether the moon has come out. Being in hunger and tolerating the same and with calm disposition in a pleasant mind is important.

Even difficulties should be faced with calmness and smiling.

6.Arjavam : Simplicity and transparency

A person's life is natural and transparent and should look as they are.

To illustrate: We have a Mata Shabari as the best example for simplicity. Her early years of life is little less known. Her name was originally different and not shabari. She came from the clan of shabar and hence called as shabari. She was born in Bhil caste and hence called as bhilvini also. Her original name is shamana.

She was the daughter of the clan leader of Bhil and living in a comfortable home in a small village. She missed her lamb and was searching in her big home, in the village and everywhere possible. It was noon and she hadn't ate anything, she started crying, since she couldn't find her 'munna'. It was evening and everyone she asked just brushed her off without an answer. At last she came to know that her lamb was taken away as was from other homes and collected in a place to prepare food in her marriage which was to take place in some days.

She gets upset that they were killing these animals for food and for her wedding. She thinks on how to get her lamb back, goes and releases them not wanting so many lambs to be killed. She decides that she will not allow so many innocent animals to be killed.

Being a 12 year old she understands that no one will listen to her. She decides that she should go far away from the village and away from her impending marriage so that no one should trace her and she can save them.

As she crosses the village borders, she ran in different directions to escape, crosses mountains and forests and keeps going for 3 days. After constantly running she gets exhausted and fell unconscious in the forest. By HIS grace she had fallen near the Matanga muni's (Saint Matanga) ashrama.

He had built the ashrama in the dense jungle with the idea that except students no one else should come to the ashram. When the saint comes out in the evening, he saw the girl fallen unconscious. He is surprised wherefrom she came from in this dense jungle as there were no villages nearby.

He brings her to consciousness and asked who she is ? and how she reached that remote place. In her life she was meeting a saint for the first time, though she had heard about him. She bows to him in reverence. She is not able to tell the name of her village or where it is. She narrates why she has moved away from her village. This makes the saint very much surprised and admiring at her love for the animals and her sacrifice for the sake of their lives.

Since she was not able to explain where she came from, Matanga muni takes her into the ashram and she starts living there working and helping in all the daily chores.

However, some students were not pleased that a bhil girl was staying in the ashram where the sons of Rishis and other students were studying. Listening to the adverse comments on the saint by the students on account of her presence she leaves the ashram with the intention that no harm should come for the saint's reputation and goes away.

Matanga muni is not able to find out where she suddenly disappeared or the reason for the same but try as much, unable to find her. He gives up thinking that it is God's will and resigns to his daily routine.

However shabari, she still wants to serve the saint and stays near the ashram in hiding. Every day she cleans the path where he walks. Matanga muni is also surprised that the path is kept clean everyday and the pebbles are cleared and the path is swept.

The rishi sons were collecting dry twigs every day searching far in the forest. She observes that and starts collecting the dry twigs for them and keep them near ashram so that the disciples need not walk too far to collect them.

The saint is a bit surprised that the disciples are coming back so fast with so much of dried twigs.

He decides to hide and watch who is doing all this work clandestinely and away from his sight. In the darkness of the night he observes that someone is cleaning the path with a broom. He and the disciples go near the person and realises it is shamana the girl who was staying with them in the ashram some years back. The disciples are also ashamed that because of their small talks and comments she had left the ashram. Matanga muni and the disciples request her to come back and stay in the ashram.

After the completion of the schooling of the disciples the saint decides to migrate to the Himalayas for penance. He also blesses that she can continue to stay in the ashrama as it is protected by his powers from wild animals. He also blesses that Bhagavān HIMSELF will come to her and bless her.

Shamana continues to stay alone in the ashrama.

Since does not know knowing which path Bhagavān Ramji will be taking to come to the ashram, she starts cleaning all the path around the ashram, gets fruits every day to offer him, prepares resting place for Ramji and keeps waiting everyday with the expectation of seeing Bhagavān with full faith in the blessings of the Matanga saint.

The 12 year girl who started this selfless journey in life ages and becomes old. Even at 80 years of age she still keeps waiting for Ramji and continues to bring fruits every day and cleans and prepares the space for him. Finally Ramji came and it is said that he changed his route to meet her. The ashram was situated near Raipur in Chattisgarh.

ताहि देइ गति राम उदारा। सबरी केँ आश्रम पगु धारा॥

सबरी देखि राम गृहँ आए। मुनि के बचन समुझि जियँ भाए॥

Seeing Ramji coming towards the ashram she is joyous that her gurujis words became true.

सरसिज लोचन बाहु बिसाला।

जटा मुकुट सिर उर बनमाला॥

स्याम गौर सुन्दर दोउ भाई।

सबरी परी चरन लपटाई॥

From far itself she realised that it was Ramji coming towards ashram. Her simplicity was the key to her faith and trust and expected Ramji and no one else will come to her. Immediately she goes and falls at Ramji's feet. Her decades of penance waiting for Bhagavān had come to an end. All that she had in mind was to speak to him but all words seemed lost in her mind and unable to speak in that state of mind of awe, happiness, looking at the magnificent Ramji.

प्रेम मगन मुख बचन न आवा।

पुनि पुनि पद सरोज सिर नावा॥

सादर जल लै चरन पखारे।

पुनि सुन्दर आसन बैठारे ॥

Ramji is also consumed with affection for sabari and overwhelmed at her devotion. Lakshman ji is surprised that Ramji who had not allowed anyone to touch his feet, now was silent at shabari's falling at Ramji's feet. Shabari made Ramji to sit in the seat she has prepared, and she brings fruits for him.

कन्द मूल फल सुरस अति दिए राम कहूँ आनि।

प्रेम सहित प्रभु खाए बारम्बार बखानि ॥

Shabari offers berry fruit, takes a bite and gives it to Ramji. Lakshmanji was angered by her act of offering bhel which was tasted by her. Ramji ignored Lakshmanji's act of stopping her and accepted the fruit bitten by shabari and ate them one by one. Ramji enjoys the fruits and offers to Lakshman also. It is said the fruit which Lakshmanji threw away grew as Sanjeevini tree.

Lakshmanji is surprised that for 14 years he has been taking care of Ramji, bringing him fruits and not even once he was praised by Ramji, but here shabari was giving him after tasting the fruit and still he was full of praises for her.

It is said that when Ramji returned to Ayodhya, a feast was arranged for Ramji with all tasty dishes from different parts of the world. Ramji however had said that all these various dishes were not as tasty as the fruit given by shabari. Such was his affection towards his devotee.

पानि जोरि आगें भइ ठाढ़ी। प्रभुहि बिलोकि प्रीति अति बाढ़ी ॥

Shabari stood with hands folded in front of Ramji.

केहि बिधि अस्तुति करौं तुम्हारी।

अधम जाति मैं जड़मति भारी ॥

अधम ते अधम अधम अति नारी।

तिन्ह महाँ मैं मतिमंद अघारी ॥

She couldn't get any words to speak, and she expresses that she is not a literate and didn't learn anything even though in ashram and she didn't know how to speak. She feels she is a dumb person and dim witted who did not know how to speak or pray him in his language of sanskrit.

जाति पाँति कुल धर्म बड़ाई।

धन बल परिजन गुन चतुराई ॥

कह रघुपति सुनु भामिनि बाता।

मानउँ एक भगति कर नाता ॥

Ramji responds to sabari and expresses that he does not believe in these caste distinctions and upper and lower strata in caste and what matters to him was only devotion.

Any master will not impart knowledge until the disciple asks and accepts as teacher whatever be the importance of the information.

Even in Gītā, until Arjuna asks and states he has accepted Bhagavān as guru in chapter 2 HE did not commence to impart him knowledge.

Here shabari never asked anything, but Ramji made an exception.

Once Valmiki maharshi met Bhagavān and asked for guidance, but HE does not respond. Valmikiji keeps asking and goes behind Bhagavān repeatedly requesting upon which Bhagavān gives him little bit of advice only.

Bhagavan gives 9 types of bhakti knowledge to shabari.

1. प्रथम भगति संतन्ह कर संग।

The first step to devotion (Bhakti) is to keep company of the saints (Satsang).

2. दुसरि रति मम कथा प्रसंगा॥

The second step is to enjoy listening to legends/discourses pertaining to the Lord.

3. गुरु पद पंकज सेवा तीसरि भगति अमान।

Selfless service to the Guru's lotus feet without any pride is the third step.

4. चौथि भगति मम गुन गन करइ कपट तजि गान॥

The fourth step is to earnestly sing praises of the Lord's virtues with a heart clear of guile, deceit or hypocrisy.

5. मंत्र जाप मम दृढ बिस्वासा। पंचम भजन सो बेद प्रकासा॥

Chanting My Name with steadfast faith is the fifth step as the Vedas reveal.

6. छठ दम सील बिरति बहु करमा। निरत निरंतर सज्जन धरमा॥

The sixth, is to practice self-control, good character, detachment from manifold activities and always follow the duties as good religious person.

7. सातवँ सम मोहि मय जग देखा। मोतें संत अधिक करि लेखा॥

The seventh step is to perceive the world as God Himself and regard the saints higher than the Lord.

8. आठवँ जथालाभ संतोषा। सपनेहुं नहि देखइ परदोषा॥

The eighth, is a state (which one arrives at when one travels the first seven steps) where there is no desire left, but the gift of perfect peace and contentment with whatever one has. (In this state) one does not see fault in others, even in a dream.

9. नवम सरल सब सन छलहीना। मम भरोस हिय हरष न दीना॥

In this state, one has full faith in the Lord, and becomes (child-like) simple with no hypocrisy or deceit. The devotee has strong faith in the Lord with neither exaltation or depression in any life circumstance (but becomes equanimous).

नव महुं एकउ जिन्ह के होई। नारि पुरूष सचराचर कोई॥

सोइ अतिसय प्रिय भामिनी मोरें। सकल प्रकार भगति दृढ़ तोरें॥

Śrī Ram adds that Shabri's Bhakti is perfectly complete. Yet if anyone were to have taken even one step towards devotion, out of all nine, he/she would be very dear to the HIM.

Question and Answers:

Shivangiji

Question: Purushotham is above Purush and prakruthi

Answer: Prakruthi is not static in form, it goes keep changing form over ages, whereas purush is the soul which never changes form

Sheetalji:

Question: It was said that if the mind is clean and and we respect others still some people are not good to us

Answer: Be assured it is past life goodness you were able to chant Gītā, meet the sadhu and santh. Once Nishad raja said very harsh words for mother of Śrī Ram and Lakshmana for sending them to forest. Lakshmana stops him and says the mothers should not be faulted for this. Someone may think we are their enemy, but we can control ourselves and not fault others. We should not think ill of others and whatever they do to us. Sometimes we also think that we are good, and we are right, and others should understand. But we have no control on others, and we should only think of ourselves and how we are to others. Remote is given by Bhagavān for us and not to switch others. We should only respond in our good way and accept others as they are. People are different and it is better to think that others are different, their problems are different, we are different. Ignore others if they hurt us.

Kirtiji

Question: How to control the mind and come out of all the distractions. Previous in 15th chapter it was said, ahanata, mamata and vasana should not be there. But it always come in our mind.

Answer: We all come with our karma of the past lives. We may have been born in any form. Bade bhag manush tan pava.. But Bhagavan has given the human life so that we can cleanse ourselves from the past karma. It takes lot of effort and lot of tries to succeed. As much as we do good karma we can cleanse our mind slowly and steadily.

Because of the ego, attachments and desires we are getting born each time and all of us have to some extent, but we should accept that we are encircled by these and correct ourselves to the extent possible.

Girijaji

Question: When we do good others but something bad happens. Should we not respond?

Answer: Why should we expect that we do good to others they should also be good to us. If we do good it

is in our hands, but we cannot control others and make them be good to us. This is a wrong expectation, and it is not possible with anyone as everyone is individually free even if it is between parents and children.

Omprakashji

Question: We say Jai Śrī Krishna. One of my friends said Jai Śrī Krishn. Which is right?

Answer: Whatever we say Jai Śrī Krishna or Jai Śrī Krishn comparing is wrong. It is just the grammar to add the 'a' into the end. It is just the anuswara used. Jai Śrī krishn is a pure form but it is not wrong to say Krishna also. It is a practice based on language and usage.



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

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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