

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 16: Daivāsura-Sampad-Vibhāga-Yoga

1/2 (Ślōka 1-3), Sunday, 05 November 2023

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YouTube Link: <https://youtu.be/N-Yjf2PmRxw>

Know Thyself through the Checklist

The **16th Chapter** of Bhagavad-Gītā is about the **Daivāsura-Sampad-Vibhāga Yoga**: 'Yoga of Discrimination between the Divine and the Demoniactal Person'.

This is an important chapter for us the seekers, during the journey of learning and imbibing the Bhagavadgītā; for, it allows us an access to the checklist to know whether we are on the correct path on our journey towards HIM. We begin this session with the traditional lamp lighting, helping us remove the darkness of ignorance and be the guide towards enlightenment. May Yogeśvara bless us; we also seek blessings from our Gurus, by invoking this beautiful prayer,

सदा शिव समारमभां शङ्कराचार्य मध्यमाम्॥

अस्मदाचार्य पर्यन्तां वन्दे गुरु परम्पराम्॥

Salutation to the lineage starting with Bhagavān Sadāśiva , with Adi śaṅkarācārya in the middle and continuing up to my immediate teacher.

Paramātmā is the All Knowing One, nothing is hidden from HIM. Generally, it is universal knowledge that one should try to become a good person. One should try to attain good qualities and avoid or get rid of the bad ones. In the Gītā one frequently hears about the Daivī and the Asuric tendencies. We associate the term Daivī with Divine, thereby good and the Asuric with Evil; However, Bhagavān elaborated on these terms and what were the qualities associated with them in this chapter, for the benefit of the *sadhakas*.

We had previously, looked into the qualities of a devotee that a dear to Parameśvara (chapter 12); Dhyāna in chapter 6 and Yajña in chapter 4; In this chapter, we look into the 26 qualities, that when cultivated lead us to attaining the qualities of a devotee as well as the 6 Asuric tendencies that open the doors for our decline...

This chapter elucidates on what are those qualities that develop in a person, when they follow the guidance for Self-purification as given in the previous chapters attracting the Divine Himself, through imbibing HIS qualities. Also, what happens when one ignores this and is led by their senses.

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.

Previously, Parameśvara explained Arjuna about the 26 Divine qualities in the 12th Chapter. In the 15th Chapter one gets to understand the Saṃsāravṛkṣa; In this chapter we get to understand what are the fruits of our actions. They can either lead us to mokṣa or can further bind us to this Saṃsāra. The first 3 verses describe the fruits that lead towards liberation.

But, why had Śrī Bhagavān narrated the supreme knowledge of Śrīmadbhagavadgītā to Arjuna?

Paramātmā referred to Arjuna as "**Guṇanidhi**" (treasure trove of (divine) qualities) denoting a person who contained all the Divine qualities; such a divine person can take the responsibility of spreading the supreme knowledge to others for their enlightenment and liberation.

One shouldn't think of them as a distant dream but know that one can learn from Arjuna, by following him to become equipped with the given divine qualities. If one possessed some of them, then try and increase them with practice and by staying away from wrong actions.

But, how does one know that Arjuna had all these qualities? This has been declared by HIM in the 16th Chapter, 5th shloka itself, which states "**mā śucaḥ(s) saṃpadaṃ(n) daivīm**" where HE declared that Arjuna was equipped with all these 26 Divine qualities.

Let us now take a look at these divine qualities,

Abhayaṃ: Free from fear or danger, secure, safe; Abhayaṃ is slightly different than courage, for the feeling of fearlessness is coming from a place of security. Only with this kind of fearlessness can one tread on the path of Dharma; for it brings forth all the good qualities within us.

Example: In a classroom when the students understand that their class teacher knows them well; the students feel motivated and perform as per their teacher's desires. It is natural that if one knows someone who owns a position, someone of authority, they feel more confident; similarly, when one knows that they are HIS favorite, then one becomes fearless and no longer fears...

Fear is universal; however, when one is transparent in their actions, when HE is always on their mind as they tread on the path of Dharma, fear is like a vanquished enemy. Also, Bhagavān had proclaimed that those who read HIS eternal song, imbibe IT, read, teach and spread the Gītā and ITs message are

very dear to HIM as they become HIS favourite of devotees and ultimately attain HIM.

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥68॥

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।

भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ 69॥

Bhagavān said: Amongst My devotees, those who teach this most confidential knowledge perform the greatest act of love. They will come to Me, without doubt. No human being does more loving service to Me than they; nor shall there ever be anyone on this earth dearer to ME.

Fear is also of two types,

- **Internal fear:** Knowing that one has done something wrong, then he gets scared of the consequences due to guilt.
- **External fear** is when someone is scared of some external factors, like the fear of thieves and robbers, fear of being cheated etc. However, alertness and caution are different from being fearless.

One should be aware of their surroundings. In the 11th Chapter, 33 verse the Yogeśvara assured Arjuna not to be scared of killing his near and dear ones, as he was just a medium, an instrument for this war.

तस्मात्त्वमुत्तिष्ठ यशो लभस्व, जित्वा शत्रून्भुङ्क्ष्व राज्यं समृद्धम् ।

मयैवैते निहताः पूर्वमेव, निमित्तमात्रं भव सव्यसाचिन् ॥ 33॥

Therefore, arise and attain honor! Conquer your foes and enjoy prosperous rulership. These warriors stand already slain by Me, and you will only be an instrument of My work, O expert archer.

Thus, Abhayaṃ frees us from anxiety, making us fearless.

sattvasaṃśuddhiḥ: purity or uprightness of nature; It helps us attain happiness of the heart.

When one is milking, one ensures that the area is cleaned, else the milk will become impure and sour; A clouded mind cannot notice the eternal reality. Therefore, when one seeks to know HIM, his heart and mind should also be pure because the way one sees an unclear image of oneself if the mirror is not clean, one will see a blurred image of HIM if the heart is not pure.

This was also stated in the Sundarkand of the Ramcharitramanas, where Tulsidas ji stated,

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

भेद लेन पठवा दससीसा। तबहुँ न कछु भय हानि कपीसा॥३॥

Bhagavān Rām ji said to Sugreev that those with a purified heart are dear to HIM and not those who approach HIM with cunning and deceit. Even if he (Vibhishana) had come as a spy for Ravana, there was nothing to fear or harm.

Thus, the Divine prefers those with an innocence in their approach towards HIM.

Jñānāyogavyavasthitiḥ: Remaining steady on the path of knowing the Supreme. One should move on this path of attaining knowledge with determination and remain undeterred. One should not get carried away with the laziness of the mind. All works and yogas culminate in Jñāna. Therefore, the Bhagavān mentions it in the beginning, and the seekers should take to knowledge and transcend ignorance that one is subjected to, as a part of this Samsāra.

Steadiness in the process of acquiring knowledge, such as being free from pride, is **jñāna-yoga-vyavasthitiḥ**

Dānam: Charity which includes every kind of help offered to others without expectation of any return from them. Everyone is busy earning money and spends most of the time in earning more and more money. It is believed that one should give away 10% of one's earning to charity. As per the *Shukra Niti*, earnings need to be divided into five parts. 20% should be spent on enjoyment, 20% on reinvestment, 20% on helping relatives, 20% on charity and 20% on emergency requirements.

Charity is always not in terms of materialistic things. One can do charity with whatever one has like the song that is sung in the Geeta Pariwar:

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॥

This song reminds us that one should be grateful and learn from nature and our nation that provides us with bounties and yet, expects nothing in return. Whether it the Sun that energises life itself through its radiance; the earth that nourishes our food to quench our hunger; the trees provide shade in heat for the travelers, the flower fill us with their fragrance; one should learn from nature's selflessness, from the renunciate, assist those in need; hold the hands of those who have been left far behind, provide them with equality and dignity, teach the unlearned, give voice to the voiceless; light a lamp of hard work and illuminate new beginnings.

If one can bring a smile on someone's face who is in distress, that is also charity. Charity is selflessly doing something for someone like even cleaning the places around. One sadhak in the Geeta Online classes donated twice for nearly a year, because she believed that since she could not serve as volunteer in the Geeta Classes, she had money, she kept sending money without even letting anyone know about it.

Damah meaning controlling the sense organs. One needs to control the Karmendriyas and Jñānendriyas.

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

Self-restraint both internal and external is the pre-requisite of all spiritual progress. The senses always want objects which can please oneself, controlling these senses is what is required. One may want to watch a movie but if you don't have the time, then if we could postpone it to a later date. With patience, practice and determination one can learn and develop to control their senses.

Yajña: technically ritualistic sacrifice, where one gives offerings to the *Agni* (fire) for individual benefit or for the larger good of society. It can also be used symbolically to denote actions that are acted in the welfare of self or society with the same attitude as if they were performing offerings to the Divine.

Thus, this sacred activity of sacrifice can be performed in two ways:

- *Vyasti*: performed for the welfare of an individual, e.g.: reading Gītā for self-enrichment.
- *Samasti*: performed for the welfare of a large group of people, e.g.: Geeta Pariwar started online.

When the Yajña is undertaken for the benefit of a group or a mass of people (samasti); one gets the feeling of *Lokkalyana* that is, doing something which will be instrumental for the benefit of society...

There are five types of Yajñas (symbolised by ritualistic fire sacrifice) mentioned in our scriptures,

- **Brahma Yajña**: Actions for gaining knowledge.
- **Deva Yajña**: Performing of Hawan (ritualistic fire oblations).
- **Bhuta Yajña**: all that is done for the welfare of mankind.
- **Manushya Yajña**: offering for the Sadhus (ascetics).
- **Pitru Yajña**: offering for our ancestors.

Geeta classes for welfare of every individual around the globe which is called **Gītā Maha Yajña**. *Apda Anna Seva* was provided by various organisation during Covid-19 crisis, wherein Geeta Pariwar also distributed a huge amount of food packets to the needy people. Such action is known as Bhojan Maha Yajña.

Svādhyāya: Study of shastras. The study of the Gītā, Upanishads, *Brahmasutras*, *Yoga-Vasishtha*, *Bhārata*, *Bhāgavata*, *Ramayana*, etc., and books of this type should be read and their essence absorbed through deep thought and meditation. This is Svādhyāya.

We all have started learning the Bhagavadgīta, then gradually one should continue to walk on this path and try to understand the meaning of each Shloka.

Once the owner of the Geeta Press was in Kolkata and people requested him to talk about Gītā. He also started with the 16th Chapter and the Vivechan went on for few months. This is the beauty of Gītā that even these three beginning Shlokas of this chapter can be discussed for months. One should make it a practice to learn one new thing and every day one should have a takeaway.

Tapa roughly translates to austerity. It is absolute purity in word, thought and deed and not the mortification of the flesh.

Having faith in HIM, the way the student has full faith in the teacher and that is the reason they keep sitting for six hours, mother cooking food for the children selflessly keeps cooking for the entire family. When one performs any task believing that he is performing his duties.

ārjavam: Straight forwardness in thought, word and deed. Being simple and transparent all the time. A quote from Shankara Bhashyam states '*rijutwam sarwada*', meaning one should be always transparent about one's speech.

"सर्वदा व्यवहारे स्यात् औदार्यं सत्यता तथा ।
ऋजुता मृदुता चापि कौटिल्यं च कदाचन ॥"

There should always be generosity, straightforwardness (transparency) and pleasantness in behaviour. One should not be crooked.

Shabri was just sixteen years of age when her Guru Matang Rishi ji, told her that Bhagavān Rama will one day visit her. She kept waiting and cleaning the road in all the directions because she forgot to ask Rishiji, "when and from which direction HE would come?" She kept waiting for several years but never did she lose faith on the words of her Guru.

Her devotion was the purest and so simple, that Sri Rama endowed her with the narration of the Navadha Bhakti, the nine types of devotion. She was able to unify with HIM through the ultimate truth revealed to her by The Divine.

16.2

ahiṃsā satyamakrodhaḥ(s), tyāgaḥ(ś) śāntirapaiśunam, dayā bhūteṣvaloluptvaṃ(m), mārḍavaṃ(m) hrīr acāpalam 16.2

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

We continue with the Divine qualities as mentioned by Bhagavān...

ahiṃsā: Non-injury towards any creature in thought, word or deed.

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

Hence, one should practice it through **Manasa** (action of the mind), **Vācā** (action of words) and **Kārmaṇa** (action).

As mentioned in the 15th Chapter 15th Shloka,
सर्वस्य चाहं हृदि सन्निविष्टो, मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो, वेदान्तकृद्वेदविदेव चाहम् ॥15॥

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

Similarly in the 17th chapter 6th verse it is said,
कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥6॥

Bhagavān said: Senseless, torturing all the elements in the body and ME also, Who dwells in the body, know thou these to be of Asuric resolves.

The Divine stated that since HE himself is sitting in each individual, then how can one commit the mistake of hurting HIM. Whether they do it by hurting others or even to themselves due to ignorance, even if it is for severe austerities, hurting the body is like hurting HIM, since HE resides in all beings.

Satyam is Truth in thought word and deed. Truthfulness is the backbone of all Guṇas. Divine qualities cannot be attained till one is truthful. This is the backbone of all the divine qualities because if one lies, fear comes in, followed by anger and violence.

Two types of truth can be spoken, **Satyam** and **ṛtaṃ**.. If Satyam is truth, ṛtaṃ is the way to remain truthful. **Satyam** is Truth and ṛtaṃ (pronounced as Ritam) is the law that governs the working of that Truth. If the Sun rises is the truth, then **Rta** is the order fulfilled by the regular rising of the Sun.

Satya is when one speaks the truth like if one has seen monkeys, he will say that he saw them; but if one said that they saw four monkeys, then that is the perfect truth.

In Manusmriti, it has been said,

सत्यं ब्रूयात्प्रियं ब्रूयात्तु ब्रूयात्सत्यमप्रियम् ।

प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः ॥

Speak Truth, Speak Sweet, no harsh truths, no sweet lies - That is the eternal dharma.

Thus, one should speak truth which is lovable by others and does not sound harsh.

One often says that one will speak the truth irrespective that it hurts others, but that is not the right attitude. One needs to express gratitude to people who help. One should not speak that truth which hurts or harm others. If someone is wearing a dress which does not appear good, then instead of saying that the dress is not good one can just be quiet about it.

akrodhaḥ: absence of the feeling of anger. Krodha is man's deadly foe in every way; Obsessed by it, man loses all discrimination and destroys himself by cruel behaviour towards elders and Gurus.

Kṣamā: Forbearance, forgiveness; When the pairs of opposites overtake him, he should remain firm and unmoved.

One needs to understand that there is a difference between **Kṣamā** and **akrodhaḥ**. If one dislikes something and is angry about it but controls oneself from getting angry that is akrodhaḥ, but kṣamā is when even does not get the feeling of anger.

tyāgaḥ: (renunciation) Feeling happy to give it to others and getting renunciation. If there is a cup of tea and there are two people, then not drinking and allowing the other person to drink that tea is sacrifice. The feeling of being able to give up something even when one wants to do it is real sacrifice. This kind of action gives satisfaction. When one renounces something, it gives inner peace.

śānti: Peacefulness, renounce oneself. The mind should be like a waveless lake and not like a turbulent ocean.

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

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

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ 12॥

Bhagavān said: Better than mechanical practice is knowledge; better than knowledge is meditation. Better than meditation is renunciation of the fruits of actions, for peace immediately follows such renunciation.

Apaiśunam: Absence of finding faults. One must try to find good qualities in others rather than finding faults and criticising them. If the criticism is done to correct a person, it is acceptable but hurting other's feelings or sentiments by mocking at them is not taken as a quality of Divinity.

dayā bhūteṣv is the feeling compassion for others. Kindness and compassion towards all beings are mentioned several in the Gītā.

Compassion is like purified butter which melts very easily. Good people are like the sunshine which helps butter to melt similarly good people help others.

aloluptvaṃ: not wishing to get everything every time. Sometimes one gets so desperate to procure certain materialistic things which is not correct. If the same desperation is for imbibing good qualities in others that will benefit but generally people only want materialistic things. One should train oneself that if there is enough and still one wants to buy then one should also develop the habit of sacrificing or giving away before one buy something new.

mārdavaṃ: Gentleness in word and deed. Hardness and harshness should be abandoned. Not having any ill feelings for anyone even when someone tries to hurt you.

Hrīr: (Modesty) feeling of wanting to do something right which prevents one from doing something wrong. This awakens the moral values one has followed since childhood, thus keeping away from wrong deeds.

Acāpalam: absence of fickleness. One keep moving one's hands and legs and is unable to resist.

16.3

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

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

Tejaḥ (vigor): It is the inner calmness which reflects on the faces of saints and Gurus which compels one to worship them. It depends on the kind of food one consumes and the thoughts one has in one's mind which reflects on the face

kṣamā: Having the courage to forgive others. If one has the power to forgive with one's heart is real forgiveness.

dhṛtiḥ: The seekers should be steadfast and firm; patiently wait for something, like we all are learning the Gītā, but we cannot learn all the shlokas at one go, so just being patient and walking on the path peacefully.

śaucam: External purity of the person, house etc. and Internal purity of the senses and the mind, and freedom from bad thoughts and feelings.

Example: like one washes hands before eating food or offering prayers and also the purity of the inner self. Not having impure thoughts in one's mind is being clean from within.

adroho: absence of hatred, One must not have the feeling of hatred as it gives rise to anger and violence. This leads one towards the wrong path

nātimānitā: absence of over pride. One should not be proud and imagine that he should be adored and worshipped by others.

Thus, the Divine treasury includes these twenty-six virtues. These should be cultivated carefully by all people and implement them for progression in the journey towards HIM.

We end today's discourse on this note. We shall see the Asuri tendencies in the next session. This session concluded with Harinaam Sankirtan...

Let us take a look at some of the Q and A's of this session.

Question and Answer

Vishnupriya Ji

Question: Please explain the last charan from the 1st shloka, does it imply that one needs to take up Tapah by giving up all the senses?

Answer: Bhagavān explains the divine qualities. svādhyā here implies to studying the Śāstras and tapa is to perform the duties with Kartavya Buddhi along with austerities. It does not imply to the renounced soul who performs Tapah alone in the Himalayas. One could be a mother, performing the duties with the Kartavya Buddhi.

Pushpa Ji

Question: Please explain the 3rd shloka - 3rd and 4th charan - bhavanti saṃpadaṃ(n) daivīm, abhijātasya bhārata

Answer: Bhagavān refers to Arjuna who is an embodiment of divine qualities. Those who are born with these qualities are considered to have a divine destiny.

Anita Ji

Question: Is it compulsory to have a Guru? Reading Gītā would not be fruitful if one does not have a Guru?

Answer: The process would take longer without a Guru. If one has a Guru, the process would be faster.

Question: How to find a Guru?

Answer: There are many renowned Gurus in our country. One needs to see if the Guru is from a Parampara, say our Swamy Ji who is from Giri parampara. The Guru would not ask the disciple to worship himself/herself and would help the devotee to get closer to the almighty. If one has the devotion to find a Guru, one will certainly find the Guru.

Chandrakirutiga Ji

Question: It was told to not to vent out the anger on the person who constantly inflicting discomfort. How to manage the same?

Answer: One should see it as an opportunity to cleanse and purify one's own mind. If the situation is unfavorable, it is an indication of a negative karmic reaction and one needs to change the perception to handle adverse situations. As it is said - **Jaise Drishti, vaisi Srishti.**

Sarala Ji

Question: Please explain the last charan from the 3rd shloka - adroho nātimānitā

Answer: It refers to the one who does not see oneself as superior. Droha means to hate something or someone. Ahroha means to refrain from hatred.

Asmita Ji

Question: What is the meaning of Krishna?

Answer: It means darkness as he was born with dark complexion. Draupadi and Shaama also mean the same.

Madhavan Ji

Question: hrīr acāpalam - please explain this

Answer: hrīr is a feeling of wrongdoing. This term implies the freedom from feeling of wrongdoing. acāpalam refers to absence of fickle mind - an unwavering mind.

Ghanshyam Ji

Question: Please explain the meaning of apaishunam

Answer: Paishunam implies to back biting or fault finding, complaining or criticizing about someone. When one refrains from this quality, it is apaishunam.

Question: If one is going wrong, is it wrong to point out the faults of the other?

Answer: If you have the authority to point out the fault, one can go ahead and correct. The purpose should be to correct the fault and one needs to refrain from discussing faults of one with the other.

Suryakant Ji

Question: What is the meaning of Dama and hrir?

Answer: It is the control over senses - what one eats, so on and so forth. Anything in line with the Śāstra maryada and social system.

Rana Ji

Question: Adrukon Atimanyuta - Please explain this.

Answer: This refers to the one who does not consider anyone as his enemy. The one who does see an enemy in the other. Even if the other sees the one as an enemy, it is the nature of the other. The one with divine qualities does not see the other as enemy. When Bhagavān Śrī Ram sent Angad to speak to Raavan and Angad enquired how he should be speaking with Raavan, Bhagavān Śrī Ram responds by saying that speak to Raavan in such a way that it is good for him. Śrī Ram does not wish anything ill or bad towards Raavan.

Question: How to correct the other?

Answer: One should refrain from correcting or pointing out faults in the other. One needs to focus on uplifting oneself and refrain from keeping accounts of the karma or actions of the other. Every advice needs to be obeyed or accepted by one and all. It is based on the receptivity of the other.

Manoranjan Ji

Question: What do the terms satyamakrodhaḥ(s), tyāgaḥ(ś) śāntirapaiśunam imply?

Answer: Satya means truth, akrodh is to refrain from anger, śānti is to remain peaceful and apaiśunam is to refrain from criticizing the other or avoid engaging in back biting.

Vijayalakshmi Ji

Question: Bhagavān says to forgive and forget which is very difficult. How to practice this?

Answer: One needs to understand that forgiving the other is for the sake of oneself and not for the sake of the other. If the other is not forgiven, one is gripped by the discomfort and not the other. Hence, one can move from a state of suffering by forgiving the other.

Ganesan Ji

Question: Is there a difference between Shoucham and sattvasaṁsuddhiḥ(r)?

Answer: sattvasaṁsuddhiḥ(r) refers to the purity of the heart, how one's internal state is, the state of awareness about the wrong things done to the other. One would see the authentic self of oneself. Shoucham refers to external purity.

Question: What is the sequence of the Adhayas or Chapters to be followed? Is it in sequence?

Answer: This is the sequence followed from many centuries. One starts from Chapter 12 as it is the smallest and it is about Bhakti. If one gets to understand only one chapter from the Gītā, it should be Bhakti Yog. Then comes chapter 15, 16, and so on. It is also easy to understand in this Chapter when one reaches the final Chapter 18. Had it been a novel, one could read through from page 1 until the last page in sequence. However, this is not the case in Gītā and few other scriptures.



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Jai Shri Krishna!

Compiled by: Geeta Pariwar – Creative Writing Department

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