

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

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

1/2 (Ślōka 1-3), Sunday, 21 April 2024

Interpreter: SENIOR TRAINER ŚRĪ VIKAS JI VAIDYA

YouTube Link: <https://youtu.be/Xjs-NadobIM>

## Imbibe 26 Divine qualities & be dearer to Paramātmā

The name of the 16th chapter is **Daivasura sampadvibhaga yoga - Yoga of Discrimination between the Divine and the Demonaical properties.**

The evening session started with prayers to Sri Krishna and Swamiji.

Sampatti means attributes / gunas. In this chapter Sri Krishna explains two types of sampattis - the divine or daivi Sampatti and the demonic or asuri Sampatti. This entire chapter is devoted to the description of these two attributes. The purpose of our studying this chapter should be to understand each and every attribute that is highlighted by Sri Krishna.

The 16th chapter commences with explanation of divine, noble attributes. The first 3 shlokas explain 26 attributes of daivi gunas. The remaining part is devoted to explanation of asuri gunas. Paramātmā is focusing more on asuri gunas because he knows human beings have more of asuri gunas and less of daivi gunas. Nevertheless, one needs to study both, so as to do self-analysis and find out the proportion of daivi and asuri gunas one possesses. One should try to rectify the asuri gunas and meet the expectations of Sri Krishna, by becoming daivi guna people.

### 16.1

#### śrībhagavānuvāca

**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.

Paramātmā highlights the following as most important divine qualities:

**Abhayam** - Fearlessness

**Sattva sanshuddi** – purification of ones' antah karan (mind, intellect and subconscious)

**jnana** – knowledge

**yoga**- connection

**dhanam** – sattvic charity

**dhama** – controlling / restraining of mind, senses

**yajna** – performance of sacrifices. In Bhagavad Gītā, yajna has two connotations

- the traditional yajna where materials are offered into the sacrificial fire
- performance of prescribed duties kartavya karma

**Svadhaya** – study of vedic spiritual scriptures.

**Tapa** – austerity

**Arjavam** – simplicity of mind

**Fearlessness** is the foremost divine quality stated by Sri Krishna. Becoming fearless is by no means a small achievement. Man is in the grip of many fears, such as fear of pain, sufferings, sickness, old age, and death. These fears are ingrained in our minds. A person enriched with divine attributes is fearless.

**Purity of antah karan (sattva samshuddi)**: a person of divine disposition will always try to keep his heart and mind free of all impurities. No sooner as he sees the presence of impurity in his antah karan, he will readily take effort to cleanse it. Impurities can arise even in the mind of a noble divine person. Dirty clothes and bodies can be washed clean with detergent and water. But many people can't see the dirt on their own bodies or clothes. Once an unkempt woman with dirty clothes and hair sat down in a gathering of a satsang where a Swamiji was giving a discourse. He admonished her for her unkempt appearance, asked her to leave the satsang, and come back only after she cleaned her body and clothes. His point was valid – 'if you cannot be bothered to keep your own body and clothes clean, what efforts will you take to cleanse the mind? If you cannot see the filth on your body, how can you see the filth on your mind?' External dirt is gross, and visible to everyone but mental impurities are subtler, no one can see it. Sri Krishna says purified antah karan is the second sacred quality of those with divine disposition.

Attachment, aversion, anger, lust, greed, envy - these are the mental impurities. As soon as one becomes aware of their presence in the mind, one must try to cleanse the mind. A Swamiji was asked for his choice of lunch. He responded he would like to have hot jalebis. The bhaktas prepared hot jalebis, and served him for lunch. When the Swamiji saw them, he asked them to remove it from his presence, to everyone's surprise. He realised that his mind had got too attached to the jalebis. So, he wanted punish his mind and refused to consume them. This was his way of cleansing his mind of the attachment it had for the food item. It does not mean that one should not eat what he likes. The lesson of this story is that the mind should not crave for anything. Swamiji realised that his mind was craving for jalebis, so he controlled it.

Likewise, one should also be aware of any sentiment of aversion or dislike arising in the mind. This too is an impurity of the mind. Whenever hatred for someone arises in the mind, one should become aware of the impurity, and remove it by going to that person, and candidly tell him that a sentiment of hatred towards him or her has arisen in the mind. Those aiming to imbibe the divine qualities, must openly confess the anger, envy, hatred towards that said individual. Being honest about the feelings

will help cleanse and purify the mind. In the 15th chapter, Puruṣottama yoga, Sri Krishna has stated very clearly that one with impure antah karan is not eligible to imbibe any jnana. To get any jnana or knowledge, the antah karan has to be purified.

Bvaghavad Gītā is not meant just for listening. It ought to be put into daily practice. Pujya Swamiji says 'geeta padey, padayen, Jeevan mein laayen'. The only way one can gradually emerge from any weakness is by understanding Gītā, and trying to imbibe the message in the day-to-day life. Becoming aware of flaws will be a crucial step in the eradication of those flaws. When a person knows that food has been poisoned, will he eat it, no matter how delicious it is? Swamiji realised the jalebis were laced with poison of attachment, causing mind to become impure.

Bhagavad Gītā was heard in real time, by three people – Arjuna, Sanjaya, and Dritarashtra. Arjuna changed at the end of 18th chapter, where he confirmed

***'naṣṭo mohaḥ(s) smṛtirlabdhā, tvatprasādānmayācyuta,  
sthito'smi gatasandehaḥ(kh), kariṣye vacanaṃ(n) tava. 18.73***

*all my doubts have been dispelled, I have regained my memory, and I will do as you want me to do'.*

Sanjay also changed. He realised that success and fame will prevail where there is the essence of Krishna and Arjuna.

***yatra yogeśvaraḥ(kh) kṛṣṇo, yatra pārtho dhanurdharaḥ,  
tatra śrīrviṣayo bhūtiḥ(r), dhruvā nīrmatirmama. 18.78***

But Dritarashtra, blinded by love for his sons did not change at all, even after listening to the viswaroopa of Paramatma. If one wishes to change for the better, one should understand Gita like Arjuna or Sanjaya.

Just as a sensible person will keep away from bad food, one should keep away from this toxic world. The world is not out there; it is right within oneself, in one's own mind. As far as external world is concerned, the prescribed duties need to be carried out. One should develop the quality of Samatha – equanimity. Sri Krishna led his life with great friendliness and pleasant manners. He would greet not only his friends with warmth, but also his so-called enemies. He would meet his foes with great cordiality and love. Arjuna would be perplexed by this behaviour. He once questioned Krishna – 'why do you continue to greet the Kauravas with such love and affection despite the fact they killed many people dear to you?' Bhagavān replied that Kauravas are as endeared to HIM as the pāṇḍavas were. All jeevas are HIS parts, as studied in 15th chapter.

***mamaivāṃśo jīvaloke, jīvabhūtaḥ(s) sanātanaḥ,  
manaḥ(ṣ) saṣṭhānīndriyāṇi, prakṛtisthāni karṣati. 15.7***

*A fragment of HIM is there in all the jeevas.*

Sri Krishna further lists the noble attributes as steadfast establishment in jnana yoga, the benevolence of sattvic charity/ donation, controlled senses, performance of yajnas, study of scriptures, and tapa, uprightness and simplicity of mind.

**Stead forwardness** - simplicity of mind is a noble quality. Being what one is with no pretence; it is better to openly express sentiments than try to mask/ cover them. But many people are unable to do this. Although they may be seething in anger within, yet they will wear a fixed smile on their face.

They are acting.

**Charity** - one should bear in mind, that Bhagavān says it should be sattvic donation, and not rajasic dhana. Rajasic dhana is the donation or alms which are given with a desire for certain karma phala or return, be it for attainment of heaven, or acquisition of punyas. They amount to sakaam karmas. Desire prompted sakaam karmas are selfish acts and hence not sattvic. Sādhanā devoid of any expectation of return or reward is called sattvic Sādhanā. Any Sādhanā done for Paramātmā must be sattvic Sādhanā. In sattvic dana, the charity or alms are given just for the sake of giving, imparting joy to the giver who seeks nothing in return. Such noble charity is not motivated by any selfish desire. The giver experiences pure joy in every act of giving irrespective of what is being given, be it food, clothes, money, or knowledge.

Commonly people who want to do charity prefer to give away cheap old tattered clothes or low-quality food items. In Rishikesh, shops on the banks of ganga stock cheap variety of blankets, because people who wish to donate blankets to the 200 odd sadhus residing here, will buy cheap blankets. One buys the best of clothes for oneself, but when it comes to donating, the cheapest stuff is bought. Unfortunately, sometimes even the saints are at the receiving end of this behaviour. Once a lady visited a Swamiji Mahatma and requested blessings for her son. She offered a bag of stinking over ripe bananas to him. The carefree Swamiji took out the banana saying '**so be it**'. The lady understood the message, panicked and asked the Swamiji what was he saying? The Swamiji replied - '*as you gave, so will you get. You are giving me rotten things, you will get rotten things in return*'.

One should learn from Sri Krishna. He was magnanimous in giving. His poor friend Sudhama offered only a handful of raw rice poha, and in return Sri Krishna showered him with lavish gifts and a luxurious palace. One must give with a sense of abundance, as if offering the humble gift to God. The receiver of the gift should not be regarded as someone being inferior to one, but should be seen as the very form of God. Charity should be given with all heart and love. This is sattvic dhana. Saints like Guru Nanak Dev, Kabir, and Buddha have praised the virtue of giving. Guru Govind Singh laid down a rule for his shishyas - to contribute one tenth of their income for the worldly causes. These offerings were then employed to further the work of the gurus. The guru offers wisdom, knowledge, and guidance not only to his disciples but to the entire society. Ordinary people cannot donate knowledge because we don't have it, so why not help someone who is doing it? A sannyasi has no worldly possessions to give away, but he gives donations of jnana. **No charity can surpass this type of jnana charity, the top most of all types of charities.** Giving alms of jnana is a yajna in itself, as studied in 4th adhyay. Jnana yajna is the topmost of all yajnas.

**Disciplining of senses (Indriya nigraha)** - Sri Krishna says that for others one should do charity, but for his own self, one should be putting discipline on himself. It doesn't mean suppression of senses, but implies consolidation of senses, and obedient mind. The kamanas should not taint the mind. If one decides to fast on a particular day, he should not even think of eating on that day.

**Performing of yajna** - it has been elaborated in great length in 4th chapter. 12 types of yajnas have been explained, like Dhavya yajna, tapo yajna, mantra yajna, etc. In addition, it also includes the traditional yajnas of burning wooden sticks in the pyre, and offering of ghee into the sacrificial fire. These yajnas are performed while chanting mantras.

**Svadyaya** - studying of scriptures like Bhagavad Gītā, Vishnu sahasranama, Upanishads, words of wisdom uttered by Bhagavān or by the gurus. One derives immense bliss from reading these. Svadyaya does not only mean study of scriptures. It also means study of one's own mind. A Swamiji had the practice of being in solitude for an entire day. When he wished to have a conversation, he would open the book of Gītā, and converse with Gītā. He had read the Gītā many times, and he knew

all the shlokas so well, as though it ran through his veins. Yet whenever he wished to talk, he would still open his book. Gītā would pervade in his memories at all times, and would visit him in his dreams. This way he forged a friendship with Gītā.

The best daily practice to adopt is to cut off the connection with the outside world half an hour before going to bed, switch off the tv, remove the day's clutter from your mind, meditate or do mantra japa before going to bed, and do swadhyaya. The mind will go on thinking on something or other, so better let the good thoughts come to the mind. Why not engage the mind in mantra japa rather than a criminal from a serial? Thoughts of guru, God, or any spiritual practice will lead to sound sleep. People have the experience of getting answers while asleep. The vivechak too shared his personal anecdote – as an engineering student, he went to sleep pondering over a mathematical equation which he couldn't solve; the next morning, he could solve it. In sleep, the mind becomes vast, imbued with the power of maya and connects with the minds of yogis, tapasvis, sages and gurus. This is a domain where anything is possible. Sleep in itself can be a very great source of knowledge.

**Tapas or austerity-** Austerity is of three types:

- **sharira** (body)
- **manasic** (mental)
- **vachic** (speech)

Continuing to perform one's prescribed duties enduring adverse conditions like heat, cold, hunger, thirst, etc, without complaining or grieving is tapa.

## 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;

Paramātmā highlights some more daivi gunas, as follows:

- **Ahimsa** – Nonviolence
- **Satyam** – Truthfulness
- **Akrodah** – Freedom from anger
- **Tyaga** – Renunciation
- **Shanti** – Peace of mind
- **Apaisunam** – Absence of malice
- **Daya** – Mercy/ selfless compassion
- **Aloluptvam** – Freedom from greed
- **Mardavam** – Politeness/ gentleness
- **Hrira** – Modesty
- **Achapalam** – Firm determination of thoughts

**Nonviolence** is not restricted to physical harm; but also, non-physical harm through speech or thoughts. Bhagavad Gītā considers activities of body, speech and mind as karmas. Violence first appears as a thought and gets expressed as speech and physical action. Mentally wishing harm to someone also amounts to violence. A seeker is expected to be nonviolent at the level of thoughts

also, as thought is energy that is translated into speech and action. Being nonviolent is possible through practice of truthfulness supplemented with gentleness. One should try to speak with tenderness and warmth, and not rush to getting angry.

Absence of anger -The only person who one can change is oneself. As Bhagavān said in 6th chapter:

***uddharedātmanātmānaṃ(n), nātmānamavasādayet,  
ātmaiva hyātmano bandhuḥ(r), ātmaiva ripurātmanaḥ. 6.5***

*Only you can do your own upliftment; you are your own friend and enemy.*

Acquiring divine qualities makes one dearer to Paramātmā, so everyone should focus on improving. One should not focus on changing others, but rather focus on changing oneself. Sri Krishna says that not getting angry even when wronged is a divine quality. One should not succumb to the immediate anger when provoked.

Renunciation of doership - When a person performs actions using the body, mind and intellect, he does not become the doer, but a group formed by the body, senses, mind and intellect. Bhagavad Gītā teaches that we are the soul, Jīvātmā, living in the body.

***navadvāre pure dehī, naiva kurvanna kārayan. 5.13***

The body, senses, mind and intellect are parts of the prakṛti. No one owns the Prakṛti, hence no one owns the parts of the Prakṛti as well. Performing actions with the knowledge that self is not the body or senses or mind or intellect, is the art of performing actions with a non-doership attitude. By recognising that the true self is separate from the body, and relinquishing the sentiment of doership, the person gets freed from bearing the consequences of the actions.

**Shanti/ peace** - the state when the mind is in complete repose with no chains of actions and reactions. No waves arise in a peaceful mind. One way to bring the mind to a state of repose is by consistent contemplation upon the nature of this temporary world. With the acquisition of this divine wealth of mental repose, the other divine treasures of compassion of all beings will come on their own accord.

**Absence of malice** – One should not talk evil or bad about anybody. The scriptures mention that one who speaks ill of a saint incurs the sins of that saint that he accrued before he became a saint. The one who sings his glories will acquire his virtues or punya karmas.

**Non-attachment to the sensory world** - Senses are attached to their sense objects; the result could be favourable or unfavourable. If favourable, we dance with joy; if unfavourable we shed tears. Paramātmā asks us not to get attached to the meeting between the senses and the sense organs. One should not make the antah karan impure by being attached to the sensory objects.

**Tenderness/ gentleness/ soft heartedness** - A person's spiritual evolvment can be assessed by his actions and behaviour. A spiritual aspirant does everything gently, aesthetically with awareness and sensitivity. Worldly interaction and behaviour should be in accordance with the scriptures. A rajasic person will eat crudely and hastily. Tamasic person can eat anything cooked by anyone. A sattvic person will eat with utmost decorum. A seeker ought to be aesthetic, gentle and graceful in all his actions.

**16.3**

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

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

- **tejah** – radiance
- **ksama** – forgiveness
- **driti** – intellect which gives determination
- **soucham** – purity
- **adroha** – absence of malice/ pride/ self-glorification

These are further characteristics of a person who has gained the divine qualities. A dedicated aspirant exudes certain radiance on his face. Jagadguru Shankaracharya of Shringeri Peetha is an example of such radiance, that one cannot stand in front of him for more than two minutes. Glowing radiance is a characteristic sign of an enlightened person. People can fool others by donning the robes of a sadhu, but cannot copy the radiance of a true divine guru.

The true aspirant is pure, forgiving, patient, enduring and has no hatred or enmity for anyone. He takes no pride in possessing these virtues either. These are the attributes a seeker ought to possess, because these qualities are endearing to Paramātmā. These gunas act like a magnet that attracts the grace of God.

The session ended with a session of **Questions and Answers**.

### Question and Answers:

#### Aparna ji

**Q:** How to get detached from attachment?

**A:** Sri Krishna is an ideal example of an ideal son, lover, friend and brother. Though he loved his mother, lover, friends, and gopis, he never got attached to them. We should do our karmas within a family in a detached manner. We should only get attached to Paramātmā and seek his divine grace for reaching salvation.

**Q:** How do we renounce the feeling of doership when doing sattvic dana?

**A:** The dana is being given from the worldly things. We are not the owners of the worldly things. We should remember that we come into this world empty handed and go out of the world empty handed.

#### Gupta ji

**Q:** Is it better to follow a guru who is alive or who has no physical existence?

**A:** We need to take mantra upadesha from a Guru. It is better to follow a guru who is alive as we can take upadesha directly from him. Practically, it is very difficult to follow a guru who is not physically present.

#### Anjali ji

**Q:** Earlier I used to recite mantras now I am doing meditation. Am I going in the right path?

**A:** Yes, you are in the right spiritual path.

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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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