

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 16: Daivāsura-Sampad-Vibhāga-Yoga

1/2 (Ślōka 1-3), Sunday, 29 December 2024

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YouTube Link: <https://youtu.be/1EoBzt15caU>

26 divine qualities are highlighted by Paramātmā

The 16th chapter of the Bhagavadgītā is **Daivāsura Sampad Vibhāg Yoga - Yoga of Discrimination between the Divine and the Demoniactal qualities.**

The session started with the customary lighting of the lamp and obeisance to *Krishna Bhagavān*, *Vedvyas ji*, *Saraswati mata* and *Parama Pujya Swamiji*.

Sadhaks who after successfully completing Level - 1 and have now moved to Level - 2 were heartily congratulated.

Level-2 starts with the **Daivāsura Sampad Vibhāg Yoga**. We are all so blessed to have got the opportunity to learn *Gītā*, teach *Gītā* and also perform various *sewa* through the *Gītā Pariwar* platform to help others on their spiritual journey. We are blessed to have got this chance to spread this wonderful knowledge of *Gītā*, due the *punya karmas* (virtuous deeds) that we would have gathered in the previous births and with the grace of the Paramātmā and our Gurus.

In Shankara Bhashyam, Shankaracharyaji said '**yamevaiṣa vṛṇute tena labhyastasyaiṣa**', which means it is *Paramātmā* who chooses us to walk on the spiritual paths. The link for the Vivechan sessions are being sent to many groups but only few are able to join, listen and then implement the teachings in their lives. Why is it so? That is because Bhagavān alone chooses and blesses us with such a divine opportunity. Therefore, we should always take such opportunities which gives us a chance to walk the path to salvation.

At the beginning of our journey to learn the Bhagavadgītā, we are filled with apprehension about our ability to be able to learn and chant the shlokas that too in Sanskrit language. However, after completing the Level-1 chapters, most of us gain confidence to not only chant the 700 shlokas in the 18 chapters, but we also memorise them and take tests. With the blessings of *Bhagavān* we will be able to train other new learners too. These *shlokas* are *mantras* and each *mantra* gives a different vibration which keeps our mind calm and peaceful.

Geeta parivar has given us all this chance of learning and spreading the knowledge of *Bhagavadgītā* . We

should make a firm resolve to not abandon this spiritual journey and complete it by putting in our sincere efforts to learn all 700 shlokas in the 18 chapters.

The shlokas in **Chapter - 16 presents a contrast between the divine qualities (*daivi sampada*) leading to liberation, and the demoniacal qualities (*asuri sampada*) leading to bondage.** One progresses on their spiritual journey by cultivating the divine qualities and letting go the demoniacal ones.

Bhagavadgītā happens to be one of the very rational scripture. Here, *Bhagavān* does not prescribe or insist that we do things in certain ways, but HE gives us a checklist of good and bad attributes and the consequences of following those. *Bhagavān* has left it to our discretion on how we wish to improve our lives. We can check ourselves on what kind of attributes we possess to be a good person and how much improvement is required to attain our spiritual goal.

Similarly, *Paramātmā* has given such checklist on meditation in Chapters - 4 and 6, and the 36 attributes of a *Bhakta* in Chapter - 12. If we call ourselves a spiritual seeker, then we should be possessing at least some of the characteristics of a *Bhakta* given in Chapter - 12. This way *Bhagavān* gives us checklist on different aspects in the different chapters of *Bhagavadgītā* to improve ourselves in the spiritual journey to attain liberation from the different bondages of the material world.

Coming to Chapter - 16, *Daivāsura Sampad Vibhāg Yoga*, let us today first try to understand the divine qualities explained by *Bhagavān*. HE starts by explaining 26 divine qualities in the first 3 shlokas.

In Chapter - 12, *Bhagavān* has given the knowledge of *Bhakti Yoga* to *Arjuna* because HE felt, *Arjuna* can assimilate the spiritual lessons since he had the *Daiva* or divine qualities. In fact *Paramātmā* announces that *Arjuna* indeed possesses these divine qualities in the 5th shloka of Chapter - 16, when HE says:

मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव

Grieve not, O *Arjuna*, as you were born with saintly virtues.

Likewise, one needs to have the divine qualities to spread the teachings of *Bhagavadgītā*.

Bhagavān by saying *Arjuna* possess all the *Daiva* qualities is telling us to take him as a role model and try inculcating as many divine qualities as possible by conscious effort to become HIS favourite devotee. These qualities do not come by themselves but with sincere and honest practice, we can add them to our personality.

16.1

śrībhagavānuvāca
abhayaṃ(m) sattvasaṃsuddhiḥ(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.

Paramātmā talked about **Abhayam or Fearlessness** as the first characteristic because unless we have this quality we would not be able to develop other divine qualities. For example, when we are a student in a class, we are confident that our class teacher knows about us well. So we don't have any fear. If we know influential officers and people representatives in the government, then also we are comfortable thinking these people will help us when we are in trouble.

Similarly if *Bhagavān* knows everything about us, and if we are his favourite devotees, then there is no need to fear about anything. In the 68th and 69th Shloka of Chapter - 18, HE has clearly said that if we learn, teach or spread the *knowledge of Gītā* knowledge to everyone around us, then we will be HIS favourite devotees.

The 68th Shloka of Chapter - 18 is

***ya idaṁ paramaṁ guhyaṁ mad-bhakteshv abhidhāsyati
bhaktiṁ mayi parāṁ kṛtvā mām evaiṣhyaty asanśhayaḥ***

and the 69th shloka is

***na cha tasmān manuṣhyeṣhu kaśhchin me priya-kṛittamaḥ
bhavitā na cha me tasmād anyaḥ priyataro bhuvi.***

Sri Krishna Paramātmā has given the superlative degree - **Anyah Priyataro bhuvi i.e. 'most dear devotee on this earth'** to the person who spreads the top secret knowledge of *Gītā* in a proper way. This service of spreading the knowledge is most loved by *Bhagavān* and that devotee is the most favourite one to him. So, now that we are learning, teaching and spreading the knowledge of *Gītā* to others, we are more dear to him and HE knows everything about us. So we need not have any fear about anything. We should be confident that *Bhagavān* is with us.

“Abhayam” is already achieved by us.-

Generally human beings are always fearful about something or other. We have **External fears** (thieves/robbers/wild animals) and **internal fears** (Guilt/anxiety/wrong doing/fear of losing wealth/ life etc.). So if we start developing all the divine qualities, if we are transparent, and walk on true path, then all of the fears are removed by *Paramātmā*.

We should be alert/attentive and conscious all the time and start doing meditation, *naam japa, pooja or bhajans* etc, so that our fears vanish and we feel the presence of *Paramātmā* in our lives.

We are “*nimittamatrah*” and should go with the flow. Whatever happens will happen with the consent of *Prakṛti* but we should not fear it. *Bhagavān* enlightens *Arjuna* that, even if he does not fight with the *Kaurava sena*, they would anyways die because they are bound to die as per their *Prarabdha karma*. “*Nimittamatram Bhava Savya Saachim*”.

Hence there should be absence of fear from anything external or internal and an unwavering trust in a higher power and his eternal nature.

Sattvasaṁśuddhiḥ where *Sattva* indicates Mind / Heart and **saṁśuddhiḥ** purity of mind/heart. -

This describes a mind which is free from negativity, desires, and worldly attachments. It's a clear and calm state essential for spiritual progress. For example, when we boil milk, we take care that the vessel used for boiling milk is clean without any impurities. Otherwise the milk likely to be curdled. When we look into a mirror covered with dirt, then we cannot see our reflection properly. Similarly, if our heart is impure with negative emotion or demoniac quality, we cannot see or feel *Ishwar*. Hence to see the Supreme Self who is in our heart and who is without any impurity, we need to have no *Vikar* or be *Visuddha* (impurity).

If we want to see the Supreme Self who is the purest on this earth, we should be pure without any impurities or negative emotions.

Paramātmā says **mohi kapata chhala chidra na bhava** that HE does not appreciate people with deceitful nature though HE does say *Mamaivamsho Jeevaloke* that we are all part of HIM.

Jñānāyogavyavasthitiḥ means "**Steadfastness in knowledge and yoga.**"-

It is the unwavering commitment to learn or follow spiritual knowledge and practices. It's the dedication to self-realization through chosen spiritual disciplines. Learning **Bhagavadgītā continuously without stopping is jñāna yoga**. Our mind should be steady and not waiver with doubt on if we should move forward with learning *Gītā* or not.

Next quality is **Dānaṃ or Charity**. This signifies giving without expecting anything in return. It could be material things, knowledge, or even time and service. In our scriptures, it was given that the money earned by us should be shared for different purposes in the world.

In one scripture it is given that one should give 10% of his income to charity. In **Sukraaneeti**, it is told that the income of a person should be divided into 5 parts and one part i.e., 20% should be given in charity, 20% to helping friends/relatives, 20% to savings, 20% to reinvestment and 20% to enjoyment. We should keep a rule that 20% of our income should go for charity. Charity need not necessarily be money. It could be giving sympathy, happiness, time and service to others. Sharing others problems by listening to them and showing empathy also comes under this category.

In *Geeta Parivar*, the song "**Desh hame deta hai sab kuch.. hum bhi to kuch dena seekhe**" helps Sadhaks to inculcate the thoughts of helping others. We should develop the attitude of helping others no matter in what stage of life we are in, student, professional, housewife, retired person and so forth. If we really want, we can help our society in many ways. We can smile at people when they are depressed, console them and speak words of encouragement to help them at that moment. We can clean our neighbourhood.

Let us at least give sympathy to others. Let us just start giving happiness to others. If we have money we can contribute to good deeds.

A real life story on giving is about a *Geeta Parivar* sadhak who joined in June 2021. The sadhak used to contribute money twice a month (on every *Ekadashi*) to the *Pariwar's* account. However, she has not told about this to any one. When asked for the reason, she said that since she couldn't give *sewa* or contribute in any other way to the *Pariwar*, she used to contribute money in an humble return for the invaluable knowledge she was obtaining from *Geeta Pariwar*. Such instances give us inspiration to contribute. After attaining the knowledge and after giving exams, we can give *sewa* as Trainer or TA etc. and become helpful to others.

Damah: This quality means "Control of the senses."-

This refers to gaining control over your senses and not letting them control you. It's about moderation and discipline in desires and actions. Every human being has 5 *Jnanendriyas*- (eyes, ears, nose, tongue and skin) and 5 *Karmendriyas* (hands, feet, rectum, mouth and genitals) which are the faculty of knowledge and action. A *sadhak* has to control these senses without succumbing to them to become divine. When we listen to any *vivechan* sometimes we feel sleepy, we move our hands, legs, we try to move around, talk to some one sitting beside us etc.. Such actions should be controlled to keep focus on the knowledge being shared by *vivechak*. This is "**Damah**". Suppose a new movie is released and we have some important work to do. Then we can plan to watch it later rather than rushing to watch the movie, leaving the work unattended there by struggling to complete it later. **We should keep our faculty of Action and knowledge in our control. This is a sign of a good sadhak.**

Yajña which means "Sacrifice."-

This doesn't just mean rituals like performing a *homa* or *havan*. Such activities are part of Yajña. **Yajña means offering your actions, desires, and ego to a higher purpose. It is acting selflessly for the greater good of the society.** Yajña is referred to as an action done for a **samasthi** (society); examples being Teaching *Gītā* to large no of people also known as *Gītā MahaYajña*; Distributing food, *Geeta Parivar* distributed 4 lakh food packets to people during Covid. This is also called **Anna dana seva-Bhojan Mahayajna**.

There is reference of 5 *Yajñas in Vedas*. They are **Brahmā Yajña, Bhuta Yajña, PitruYajña, Athiti Yajña and SambhutaYajña** which were done in ancient times for the welfare of the society.

Svādhyāya, or Study of scriptures / Sastras -

This refers to studying spiritual texts to gain knowledge and wisdom about the Supreme Being like when we attend interpretation sessions. We should try to learn at least one new good quality every day. This will help us to grow spiritually even though it is slow. We should practice to learn new things through self study. Śrī Jayadaya Goyenka, founder of *Gītā Press*, went to Kolkata for 2 months on some printing work. When he was asked to share his views on *Gītā*, he spoke about the 26 divine qualities of Chapter - 16. over two months period. As he used to do self study he was able to speak on the 26 attributes for a period of 2 months. The knowledge gained by Svādhyāya is precious and incomparable. The essence of *Bhagavadgītā* is so deep and we must keep learning from it on a daily basis by practicing it.

Tapah or Austerity-

This means self-discipline and through practice purify ones mind and body. It can involve things like fasting, meditation, or simple living. Any activity done for betterment of family or society with sense of responsibility (*Kartavya Budhi*) is considered as *Tapah*. Examples are Mother preparing food for the family. Students sitting in a class for 6-7 hrs, Cricketer playing on the ground despite wounds, listening to an interpretation session on *Gītā* without distraction. In this process. we are controlling ourselves and doing our work ignoring the pain involved.

Arjavam or Straightforwardness-

This signifies honesty, sincerity, and being truthful in our thoughts, words, and actions. *Saralata* or transparency is helpful to realize the eternal truth. Being straight forward does not mean speaking what ever we feel about the other person, either good or bad on their face. It is never a good habit. In *Satya* it is important to differentiate, what to speak and what not to speak . In *Sankara Bhasyam*, *saralata* is called as *Rijutvam* or being transparent. The story of Sabari is a perfect example of this. When *Sabari* was 16 years old she was told by her guru *Matanga muni* that *Bhagavān* Rama would one day come to her *ashram* and have food.

With all sincerity, *Sabari* cleaned all the roads that led to her abode every day with a hope that *Bhagavān* Śrī Ram would visit her. She was 80 years old when Śrī Ram visited her. She was overwhelmed with **navadha bhakti**. She did not have any *vikaras* or negative emotions and was truthful, pure without any *kapata*. She was humble and had infinite love for HIM and wanted to serve HIM even at the age of 80. That is why Śrī Ram took the pain to visit her and eat the fruits which she had been previously tasted by her. HE knew the purity of *Sabari's* heart and her love for HIM. This is *Bhakti (Arjavam)*. She believed in her Guru without any *vikaras*. That is why Bhagavān Ram told her about the *Navadha Bhakti*.

ahimsā satyamakrodhaḥ(s), tyāgaḥ(ś) śāntirapaiśunam, dayā bhūteṣvaloluptvaṃ(m), mārdavaṃ(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;

Second Shloka starts with the Divine quality of **Ahimsa or Non-violence**. This is a core principle in many Indian religions, including Hinduism. It means avoiding causing harm to others through actions, words, or even thoughts. **Non-violence should be in our actions and in our thoughts. We should have nonviolent manah (mindset), Vacha (speech) and karma (Action).**

For example, if we are angry with someone, we should just forgive them but not harbour thoughts to harm them either by speech, action or in our mind. We hurt people by speaking rudely or with demeaning words to them. Our speech also should be nonviolent so that it doesn't hurt anyone. If our manner of speech hurts someone else, it can be considered as violent. We should make every endeavour to control such action.

In Chapter - 15, Bhagavān says **sarvasya chāhaṃ hṛidi sanniviṣṭo, mattaḥ smṛitir jñānam apohanaṃ**, where HE explains that HE is present in every one's heart. When we talk ill to any one, we possibly forget that Bhagavān resides in the heart of every one and by hurting others we are hurting HIM.

Bhagavān next talks about **Satya or Truthfulness**. This refers to being honest in our speech and intentions, living with integrity. This is the back bone of all attributes and until we have developed this character other attributes will not sustain in us. The demoniacal qualities flourish if we do not speak Truth.

Satyam and *Hritam* are two aspects. **Satyam is truth and Hritam is perfect truth**. We should convey the truth to others in a non-confrontational way (*Priyam*). According to *Manu Smṛithi* if the truth is *Apriyam*, harsh, ugly then it should not be spoken at all. "

There is a Sanskrit maxim, that says, **satyam bruyat priyam bruyat, na bruyat satyam apriyam** that clearly explains the meaning of *Satyam*. It should not be a lie. If the Truth is *Apriyam* then it should be left out but not to be told. The truth we speak should be lovable to others. We are here on this earth to make others happy. We are not to follow our rules. The righteous act of our life is to make others happy. We need to be grateful to others because we are getting so many things from them.

For eg: If a new dress worn by our friend and she is happy which may not be looking good to us, then there is no harm in saying it is good because our friend's feelings are important than the truth.

Akrodhaḥ or freedom from anger is a very important Daiva Sampada or Divine quality.-

This means controlling our temper and not letting anger control us. There is difference between *Akrodha* and *Kshama*. *Kshama* is accepting the other person as they are without getting angry, that is forgiving the person whereas *Akrodha* is controlling the anger that we may feel for the person. We should remember that we are a speck on this earth and we have no right to get angry with others. Once we get this realization, we are unlikely to get easily angry. **We tend to get angry when our ahankara (ego) moha (fascination, desire) and lobha (greed) are hurt**. If we are able to control these *Vikaras* then we are unlikely to get angry on anyone. We are all human beings and equal in the eyes of Bhagavān. There is thus, no reason to be angry with anyone.

Tyāgaḥ or Renunciation, does not necessarily mean giving up everything material, but having a sense

of detachment from the results of our actions and a focus on doing our duty selflessly-

Let us say we like to have tea but the tea that has been made is sufficient for 1 person only and there is someone else who also want its. Then letting the other person enjoy the tea without any thought of malice towards that person is treated as renunciation. Such an act is likely to make us happier. We will be more satisfied with such an action as we do not expect anything in return of the act.

Shānti or Peacefulness, is a **state of inner peace, tranquility and being free from agitation or worry-**

This is achieved if we develop the sense renunciation in our daily life. When we have limited number of things, we are likely to have peace in life.

Apaisunam is the opposite of Paisunam and means absence of malice means not wishing harm for others, even those one dislikes-

It's the opposite of jealousy or spite. We can correct someone for their own good but we should not find fault with anyone.

Dayā bhūteṣu is compassion for others-

Some Saints compare *Dayā* with clarified butter. Good people are more than like clarified butter which melts when sunshine falls on it, while Compassionate people are kinder compared to butter. Being compassionate means ready to help others and solve their problems even if they are not asked for it. Compassionate people try to help others voluntarily.

Aloluptvaṃ is the absence of greediness and doesn't desire anything one sees-

Wanting to have whatever one sees like a friends footwear, clothes, bottles, purses is *Loluptvam*. This should be adopted only in case of good qualities but not for any other materialistic things. We should give the clothes /articles on charity whenever we buy new ones. Some families make a rule to give whatever they buy for themselves in charity.

Mārdavaṃ is Gentleness-

As pet this quality. We should not hurt anyone even if they are rude or hurting us.

Hrīr makes us get conscious and feel guilt when we do a wrong act-

If we don't have this sentiment and feel remorse for our wrong doing, we are likely to continue on our path of misdeeds.

Acāpalam is absence of fickle mindedness-

We should be stable enough in our actions and control our fickleness like moving our hand and legs while maybe speaking to others.

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 is the quality of brilliance or vigour. This describes someone with a strong and *Sattvik* (good) personality. Sometimes, we feel like prostrating to people because of the brightness in their face. This is achieved by the food that we take. If we take *Sattvik* food then we can get the *Tejas*. Food prepared fresh, pure and with good quality is *Sattvik*.

Kṣamā is the quality of forgiveness.-

When we can forgive others even when we have the power to retaliate to their actions, then it is considered as *Kshama*.

Dhṛtiḥ is Patience and Fortitude-

We should be patient enough in our dealings with people.

Saucham means Cleanliness and Purity. This refers to both physical (external) and internal cleanliness-

It's about maintaining a pure body and mind through good habits and disciplines. When we come from outside we should wash our hand and feet and then eat food. We should also have good thoughts, leaving all *vikaras* for maintaining the inner purity. Having no *vikaras* and not finding faults with others is important.

Adroho teaches us the quality of absence of hatred-

We should never hate anyone and try to forgive even in case they hurt us.

Nāti-mānitā is the absence of ego-

Bhagavān also mentions the need to do away with boastfulness, self-praise, and ostentation. We should be humble and simple.

Bhagavān tells Arjuna that these are the divine qualities which are to be inculcated to become a virtuous person.

The session concluded with offering prayers to the lotus feet of Bhagavān, followed by a Questions and Answers session and finally the chanting of Hanuman Chalisa.

Questions and Answers

Kaushik ji

Q: Wasnt Yudhistira's act of putting Draupadi on stake at the game of dice, adharma?

A: It was not a righteous act, but nevertheless it was not adharma. He laid out his assets one by one, first his brothers, then himself and then his wife, in the game of dice. What we judge as sin in this era need not be sinful in another one, and vice versa. Despite his one slip, he was still considered as Dharmaraja, because he did so many good deeds that others couldnt do.

Nayana ji

Q: Everyone has mix of both divine and asuri gunas. How can we overcome the gunas?

A: By practice, we can increase the divine and decrease the demoniac gunas.

Mukund Deshpande ji

Q: Are the devatas and asuras same as human beings, with different gunas?

A: No, Devatas are not human beings, but different yonis living in the swarga loka. Each devata has distinct portfolio, and have the power to bestow certain blessings on devotees. If we human beings

possess the divine qualities that the devatas possess, we too can become like them.

Sarada Budugur ji

Q: How can we become free from jealousy?

A: We become jealous when we greed for something that someone else is possessing. If we reduce our wants and become satisfied with ourselves, we will be free from jealousy. We should accept that everyone gets whatever is in his or her destiny, which is based on our past lives karmas.

Sharada Korankandath ji

Q: Should we tell the truth that may cause hurt to others?

A: Our scriptures say:

satyam bruyat priyam bruyat, na bruyat satyam apriyam

If your truth is bitter, don't speak it; always speak truth in a pleasing manner.

Veda ji

Q: How can we forgive someone who has caused us personal hurt over a long period?

A: There is a saying in English - **Forget and Forgive**. Unless we forget, we will not be able to forgive. So, we should forget and let it go. If someone has done wrong, there is a higher authority that will take care of his karma. So we don't have to get involved. We should be good to everyone irrespective of their personal traits.

Sonia Bhattad ji

Q: In continuation to the previous question, most of the times, when we see the person who wronged us, the memory comes back to us, and it is difficult to forget. What do we do?

A: We remember those issues because we want to keep ourselves as the victims. No one is perfect; even we have done many mistakes. When we can forgive ourselves and our dear ones, why can't we forgive others?



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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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