

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

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

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

## Divine Qualities a gateway to Liberation and Demoniactal Qualities the cause of bondage

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

Today's session commenced with the lighting of the holy lamp and obeisance to Bhagavān and the Gurus.

In this chapter Bhagavān elaborated on the **divine (Daivi) and demoniac (āsuri) qualities (sampad)**. HE emphasised that qualities, much like wealth (*sampad*), hold immense value. **Wealth is not merely monetary; it encompasses our virtues and abilities, such as intellect and strength.** These too are forms of wealth that contribute to the richness of one's character and life.

However, wealth can manifest in two ways, **constructive (Shubha Lakshmi) and destructive (Ashubha Lakshmi)**. This is exemplified in the cultural practices during Diwali, where rangoli designs often depict **shubh lābh**, symbolising auspicious wealth that brings harmony and prosperity. But wealth that lacks righteous purpose or alignment with higher values leads to destruction and suffering.

Śiva ji's household has diverse members - Ganesh ji's mouse, Kartikeya ji's peacock, Durga ji's lion, and Śiva ji's snake. They live in harmony despite natural opposition. Without Śiva (symbolising auspiciousness), chaos would prevail as these animals would prey on each other. **This shows that where there is higher wisdom, harmony follows.**

Lakshmi ji, the Goddess of wealth, comes in two forms. **When worshipped without Narayan (righteousness), SHE manifests as Ashubha Lakshmi, ie. wealth which may lead to vices** bringing ego, greed, and destruction. Lakshmi ji's vehicle, the owl, represents ignorance.

**When SHE comes with Narayan, (symbolising virtue and balance), SHE appears as Shubha Lakshmi, Vishnu Priya, Kamala and Gajalakshmi, bringing peace, prosperity, and happiness.**

This depicts the need for balance. Therefore we are warned against worshipping power (*Shakti*) or wealth

in isolation. Power without humility leads to all *asuri gunas* causing suffering. Ravana is a perfect example of this trait. Despite being a learned man, an ardent devotee, and the composer of the famous *Śiva Tāṇḍava Stotram*, he lacked humility. Blinded in arrogance, pride, uncontrolled desires and anger, he believed that he was invincible. He kidnapped Sītā ji, which marked the beginning of his downfall. His misuse of strength and arrogance resulted in Lanka, his golden kingdom, being reduced to ashes by Hanuman ji. Interestingly, Hanuman ji achieved this with Rāvaṇa's own resources, symbolising the destruction of arrogance through divine will.

Therefore, Bhagavān emphasised the distinction between divine and demonic qualities. Divine qualities bring light to life, just as the dawn spreads its radiance across the sky before the sun rises. Similarly, those who follow the path of devotion and self-discipline gradually manifest divine virtues.

**Wealth and power must align with virtue and wisdom to benefit individuals and society. Without this balance, they can become sources of destruction.**

## 16.1

**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.

**Bhagavān listed 26 divine qualities, with fearlessness being the foremost in the army of virtues.**

- **Abhayaṃ (Fearlessness):**

When a devotee walks the path of spirituality, fear vanishes because they feel Bhagavān's constant presence. **Faith (Śraddhā) plays a critical role here**, for unwavering trust in Bhagavān strengthens fearlessness. Without faith, fearlessness cannot exist. Trusting that Bhagavān will always act in one's best interest, even if it seems unpleasant at the moment, is the foundation of this fearlessness.

- **Sattvasaṃśuddhiḥ (purity of being):**

Fearlessness leads to purity of the self making life as pure as 24-carat gold.

- **Jñānayogavyavasthitiḥ (Stability in Knowledge and Discipline):**

To attain the Yoga of Jñāna (knowledge), one's life must be disciplined. Rising at *Brahma Muhurta* (early morning) becomes a habit, ensuring a steady path toward wisdom. Discipline also extends to control over senses, especially the tongue, which has a dual role, eating and speaking. Lack of restraint in either disrupts *Yoga* and invites indulgence, leading to the loss of spiritual focus.

As Bhagavān said in Chapter 4, In time, the practice of Yoga gets destroyed by indulgence.

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।  
स कालेनेह महता योगो नष्टः परन्तप ॥ 4.2॥

*the saintly kings thus received this science of Yog in a continuous tradition. But with the long passage of time, it was lost to the world.*

When enjoyment overtakes life, Yoga fades. A disciplined life restores balance.

- **Dānaṃ (Charity):**

Charity is not limited to giving money; it includes **donating time, love, and even credit to others**. For instance, a mother-in-law who credits her daughter-in-law for preparing delicious food even though she had only cut the veggies, creates harmony. On the other hand, withholding such acknowledgment leads to discord. Charity, in all its forms, like vidyā dāna (knowledge), rakta dāna (blood donation), anga dāna (organ donation); fosters solutions and strengthens bonds.

- **Daman (Self-Control):**

*Daman* or self-control is a divine quality. Initially, restraint feels challenging, but with persistence, it becomes a habit. For example, waking early may be difficult at first, but over time, the inner *Ram* awakens, naturally guiding the body and mind. Self-control extends to speech, avoiding harsh words, and aligning actions with divine intent. Every act should be performed for HIM. This intent (*bhāva*) is enough to keep one on the right path leading to the Divine.

- **Yajña (Sacrifice):** Sacrifice encompasses more than rituals; it includes *Dravya Yajna* (offering materials), *Tapo Yajna* (austerities), *Jnana Yajna* (sharing knowledge), and *Japa Yajna* (chanting). HE Himself explained Yajña in the 4th chapter -

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।  
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः॥4.28॥

*Some offer their wealth as sacrifice, while others offer severe austerities as sacrifice. Some practice the eight-fold path of yogic practices, and yet others study the scriptures and cultivate knowledge as sacrifice, while observing strict vows.*

In the 10th chapter Bhagavān said, "Among sacrifices, I am *Japa Yajna*." **Thus constantly chanting the Divine name is itself a sacred offering.**

- **Svādhyāya (Self-Study):**

*Svādhyāya* means regular study of scriptures and listening to wisdom. Reading even a few pages of inspiring texts and scriptures daily, enriches the mind and purifies the soul.

- **Tapah (Austerity):**

Austerity often means going beyond one's comfort. For instance, helping a sick Hospitalised neighbour's family by feeding their children and sending meals to the hospital exemplifies *Tapah*. Such selfless acts, done without expectation, elevate the spirit.

- **ārjavam (sweet talk):**

*Arjav* means speaking with sweetness and humility. One's words should always remain gentle and pleasant, akin to being laced with sugar. However, the sweetness is not about consuming sugar but letting it dissolve into one's speech, making conversations delightful and harmonious.

The metaphor of "ice on the forehead" represents maintaining a calm and cool demeanour, even in challenging situations. Combining this with "sugar in the mouth" creates the essence of Mardav (gentleness) and Arjav (simplicity and honesty). Together, they signify a refined personality that radiates peace, kindness, and honesty in words and actions.

## 16.2

### **ahiṃsā satyamakrodhaḥ(s), tyāgaḥ(ś) śāntirapaiśunam, dayā bhūteṣvaloluptvaṃ(m), mārdayaṃ(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;

#### • **Ahiṃsā (Non-Violence):**

Ahimsa means non-violence, but its true essence is often misunderstood. We commonly hear the phrase "**Ahiṃsā Paramo Dharma**" (Non-violence is the ultimate duty). However, this is only half the truth. The full understanding lies in its context.

If a person is perpetuating violence and endangering society, stopping their violence, even by force, is also Ahiṃsā. For example, if a violent individual is about to harm thousands, neutralising them to protect innocents is considered an act of non-violence. This is why when a criminal is sentenced to death for heinous crimes, it is not violence but Ahiṃsā in action, as it prevents further harm.

Similarly, a soldier standing at the border does not kill out of personal enmity. When he kills a terrorist, it is a duty to protect his nation. For this selfless act, he is honoured with awards like the Param Vir Chakra. The soldier's action is not considered violence but duty-driven non-violence because it prevents greater harm.

However, killing for personal gain, pleasure, or selfish reasons is true violence. Such actions are condemned as they stem from selfish desires and harm society. This is why Bhagavān emphasised the concept of Ahiṃsā as a divine quality while also instructing Arjuna to fight in the Mahabharata.

HE told Arjuna that HE has already destined the demise of individuals like Duryodhana and Dushasana, who committed grave sins. Bhagavān urges Arjuna to act as HIS instrument, fulfilling his duty as a warrior. Arjuna must act not out of hatred but as a duty to uphold Dharma (righteousness).

द्रोणं च भीष्मं च जयद्रथं च  
कर्णं तथान्यानपि योधवीरान् ।  
मया हतांस्त्वं जहि मा व्यथिष्ठा  
युध्यस्व जेतासि रणे सपत्नान् ॥ 34॥

*Dronacharya, Bheeshma, Jayadratha, Karn, and other brave warriors have already been killed by Me. Therefore, slay them without being disturbed. Just fight and you will be victorious over your enemies in battle.*

However, Bhagavān added: "**Nirvairah sarva bhuteshu**" - **be without malice toward anyone**. Even when killing the enemy, Arjuna is reminded to act without personal enmity, driven only by the duty to protect Dharma. This action, done selflessly, is not violence but Ahiṃsā in its truest form.

As Bhagavān instructed Arjuna in Chapter 11, duty sometimes requires decisive action for the greater

good. This form of non-violence, rooted in responsibility, is a divine quality.

- **Satyam (Truth and Sweetness):**

Speaking the truth is vital, but it must be conveyed with sweetness.

सत्यं ब्रूयात् प्रियं ब्रूयात् , न ब्रूयात् सत्यम् अप्रियम्

Cultivate the art of speaking gently and truthfully to uphold the divine quality of Ahimsā in speech. Harsh truths, even if factual, can hurt and cause emotional violence.

- **Akrodhaḥ (Control Over Anger):**

Bhagavān warns that anger is one of the three gates to hell, alongside greed and desire.

त्रिविधम नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्रयं त्यजेत् ॥21॥

*There are three gates leading to the hell of self-destruction for the soul—lust, anger, and greed. Therefore, one should abandon all three.*

Anger destroys peace and health, dragging one into misery. For example, uncontrolled anger leads to diseases like diabetes and makes life unbearable. Overcome anger to prevent self-destruction and live harmoniously.

- **Tyāgaḥ (sacrifice):**

Sacrifice of all vices and faults is Tyāga.

- **śānti (peace):**

Absence of restlessness of mind brings eternal peace.

- **Apaiśunam (Avoid Gossip and Slander):**

Talking ill behind someone's back or indulging in gossip is *Asuri Sampath* (demonic nature). Speaking kindly and refraining from slander reflect divine qualities. This was illustrated with a story :

A daughter-in-law prioritises attending a kitty party over welcoming her visiting family, including her brother and sister-in-law, at home. Despite her mother-in-law's reminders about the importance of being present, she insists on leaving, saying she will return quickly. Her reason being that if she misses the kitty party, others present will gossip about her, and she did not want that to happen.

- **Dayā bhūteṣu (compassion for all beings):**

This divine quality helps maintain balance and harmony in relationships and society.

- **Aloluptvaḥ (Freedom from Greed):**

Avoid being overly attached or greedy. Greed binds one to material desires, while detachment (Alolupvam) liberates the soul.

- **Mārdavaḥ (Gentleness):**

Is to develop humility and gentleness in one's behaviour. Arrogance and roughness are traits of a demonic nature.

- **hrī (Shyness and Modesty):**

Modesty is a divine quality. Feeling ashamed of wrong actions or improper behaviour shows moral integrity. Covering oneself properly and respecting others' dignity reflects divine attributes.

- **acāpalam (Stillness / Lack of fickleness):**

The practice of stillness, emphasises the importance of physical stability to progress in yoga.

Achieving physical stillness involves overcoming discomforts such as itching, numbness, aches, and stiffness, which may arise during long periods of sitting. To ensure this stability, practicing different yoga asanas regularly is crucial for conditioning the body, improving flexibility, and building strength. As you strengthen the body, the mind also begins to settle, making it easier to progress through the subsequent stages of yoga: **Prāṇayama** (breathing techniques), **pratyāhāra**

**(withdrawal of the senses), dhāranā**

(concentration), **dhyāna** (meditation), and **Samādhi** (blissful union with the Divine).

Acāpalam, or the absence of restlessness, is therefore seen as a divine quality because it signifies a peaceful mind and body signifying a deeper connection with one's inner self and the divine, allowing for growth in both physical and spiritual practices.

## 16.3

### **tejah 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 (Vigour):**

The moment you see one with Tejah, others feel that a yogi has arrived. Even if his face seems dull, his presence radiates light. His eyes shine, his words are luminous, and his walk is graceful. He walks with confidence, like a lion. Despite his vigour, he is forgiving by nature.

- **Kṣhamā (Forgiveness)**

A person with this trait forgives quickly and does not hold grudges. If something goes wrong, he forgives. If someone speaks wrongly, he forgives. If someone behaves poorly, he forgives. His ability to forgive is swift.

A person who cannot forgive carries the thorn of humiliation in their heart. If this thorn remains, it fuels the desire for revenge.

Holding onto resentment ties the soul to the past, and one may be reborn to seek retribution. Forgiveness is essential. One needs to let go of grievances and move forward. There's no time to dwell on past wrongs; life is too short for that. Let go, forgive, and keep moving ahead. Without forgiveness, one cannot progress. This quality of forgiveness is divine.

- **Dhṛitiḥ (Patience and Determination):**

Dhṛitiḥ means patience and determination. It comes when we commit ourselves to our goals with resolve.

As Bhagavān said in Chapter 12 of the Gita, "*With a steady mind and intellect, worship me.*" One must be dedicated to whatever task one sets, whether it is yoga or any other activity. Even if it is difficult, even if you are old, do not hesitate to practice yoga. Chair yoga is a great alternative, allowing one to move the body gently while seated. Each day, make small resolutions. Resolve to move a little, walk a bit, and even aim for 10,000 steps a day. This is the essence of Dhṛitiḥ.

- **śhaucham (Purity):**

Shauch, or purity, includes both external and internal cleanliness. While *Samshuddhi* purifies the body, Shauch goes deeper into the purification of the mind.

- **Adroho (absence of enmity):**

*Nirvaira* (no hatred) is central to this purification. One should not hold onto feelings of enmity or anger towards anyone. Hatred is a thorn that embeds itself in the soul and perpetuates the cycle of rebirth.

Shankaracharya Maharaj wrote in *Bhaja Govindam*:

पुनरपि जननं पुनरपि मरणं, पुनरपि जननी जठरे शयनम्।  
इह संसारे बहुदुस्तारे, कृपयाऽपारे पाहि मुरारे ॥

भज गोविन्दं भज गोविन्दं, गोविन्दं भज मूढमते।

संप्राप्ते सन्निहिते काले, न हि न हि रक्षति दुकृञ् करणे ॥१॥

Even in old age, when one can no longer read or speak clearly, chant the name of Govinda, for that alone will liberate you from the bondage of life and death. This reflects the importance of focusing on the divine and letting go of worldly attachments and grudges.

- **Nāti-mānitā (absence of pride):**

Pride (Ati-mānitā) often sneaks up subtly, "attacking from the back," as it feeds on power, status, and possessions. It deceives one into believing these are personal accomplishments. However, humility (Nāti-mānitā), the most significant soldier of *Daivi Sampad* (divine qualities), serves as a protective shield against this attack. **When one acknowledges that all possessions, powers, and even one's existence belong to the Supreme, the ego dissolves, making one humble, regardless of external achievements.**

These are the twenty-six virtues of a saintly nature. These should be cultivated as a part of our spiritual practice for elevating ourselves to the supreme goal. One should seek these Daivi qualities from Bhagavān instead of pleading for worldly possessions which provide temporary happiness.

## 16.4

**dambho darpo'bhimānaśca, krodhaḥ(ph) pārūṣyameva ca,  
ajñānaṃ(ñ) cābhijātasya, pārtha sampadamāsurīm 16.4**

Hypocrisy, arrogance, pride and anger, sternness and ignorance too - these are the marks of him, who is born with demoniac properties.

Herein, Bhagavān described the 6 Asuri traits.



In this illusory world, happiness and sorrow are ultimately equal, yet they are often driven by *Asuri Sampat* (demonic qualities). **These qualities, though few in number (six) compared to 26 *Daivi Sampat* (divine qualities), are exceedingly dangerous.** This entire chapter emphasises the *Asuri Sampat*, showcasing its significance and the potential harm it can cause.

It is crucial to note that **even a single *Asuri Sampat* can destroy all the *Daivi Sampat* one has cultivated.** Just as a small nail can puncture a large boat, allowing water to seep in and eventually sink it, one demonic quality can destroy the foundation of all divine virtues.

- **Dambha (Hypocrisy / Pretentiousness):**

*Dambha* refers to pretending to possess qualities or things that one does not actually have. It is a false facade, creating a deceptive impression.

- **Darpa (Arrogance):**

Darpa signifies ego arising from wealth, power, or knowledge. This arrogance leads one astray and onto a wrong path.

- **Abhimāna (Pride):**

Pride for the self is abhimāna, whereas pride for the status of the clan is darpa.

- **Krodhah (Anger):**

Bhagavān has emphasised on Krodhah (anger) as particularly destructive. Overcoming anger is essential to move towards *Daivi Sampat* (divine qualities).

Consider this: between "B" for Birth and "D" for Death lies "C," which represents Choice. If birth and death are beyond our control, why should we fear death? Why should one allow anger to dominate our lives? Instead, we must choose peace.

Ironically, some people named "Shanti" (peace) live lives filled with restlessness. A story illustrates this concept:

A grieving mother approached Gautama Buddha, holding the lifeless body of her only son, pleading with him to bring her child back to life. Buddha set a condition: she must bring him four grains of rice from a household where no one had ever died. The woman searched from house to house but could not find a single family untouched by death. Realising the universal truth of mortality, she sought Buddha's forgiveness. This story illustrates that grief diminishes over time, and one day, it fades entirely. Joy and sorrow are both fleeting. Thus, in the Bhagavadgītā, Bhagavān advises:

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।  
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ 2.38॥

*Fight for the sake of duty, treating alike happiness and distress, loss and gain, victory and defeat. Fulfilling your responsibility in this way, you will never incur sin.*

- **Pāruṣyam (Sternness):**

Pārushya represents cruelty or harshness. Such a quality can cause immense harm to others, making it a highly destructive trait.

- **Ajñānaṃ (Ignorance):**

Ignorance prevents a person from discerning the right path. Without the ability to differentiate



between good and evil, such a person fails to recognise virtue and sin.

These 6 demoniacal traits are vividly highlighted to guide us away from the path of righteousness. Like a tiny spark that can burn down an entire house, or a poisonous snake bite that kills despite its small size, these negative traits, such as ego, pride, anger, and hatred, can have destructive consequences.

Dnyaneshwar Maharaj said

आणि मन सर्पाची कुटी । डोळे नाराचांची सुटी । बोलणे ते वृष्टी । इंगळांची ॥४३॥

येर जे क्रियाजात । ते तिख्याचे कर्वत । ऐसे सबाह्य खसासित । जयाचे गा ॥४४॥

*A sting of a tiny scorpion can agonize and even kill a goat. Similarly, a tiny spark of demoniacal qualities can overshadow and destroy all the divine qualities within us.*

The destructive power of Asuri Sampat is exemplified in the story of Ravana. He had lifted Mount Kailash for his mother. He composed the *Shiva Tandava Stotram*, excelled in music and the veena, and was a devout follower of Mahadeva. Despite these many virtues, his pride and ego led to his downfall. Even śiva, known as "Bholanath" for his benevolence, granted Ravana a boon that ultimately led to his demise. This serves as a profound reminder of the destructive power of unchecked arrogance. **Even a small fault can bring ruin, just like a small thorn can ruin the soul.**

## 16.5

### **daivī sampadvimokṣāya, nibandhāyāsuri matā, mā śucaḥ(s) saṃpadaṃ(n) daivīm, abhijāto'si pāṇḍava 16.5**

The divine endowment has been recognized as conducive to liberation, and the demoniac one as leading to bondage. Grieve not, Arjuna, for you are born with the divine propensities.

Bhagavān said that as one imbibes the divine qualities, not only is he liberated from the cycle of birth and death (moksha), he is also liberated from the asuri sampada ie., delusion, sorrow, ignorance etc.

Whereas those showcasing demoniac qualities are **bound to samsara, perpetuating the cycle of birth and death**, the cause for a continuing destiny of bondage.

HE assured Arjuna that he being Kunti's son was endowed with all the Divine traits from the time of birth.

Thus, if we want to escape suffering, we must align ourselves with Daivi Sampada, cultivating virtues such as humility, forgiveness, and purity. By following this path, we free ourselves from the bondages of the material world and find liberation. Bhagavadgītā provides us with guidance on how to live a righteous life, avoiding the door to hell and steering our chariot towards heaven.

Today's discourse was concluded here. This was followed by a question answer session.

## Question and Answers

**Shobha Ji**

**Question:** After my father-in-law passed away, he expressed a wish for body donation. Is this appropriate?

**Answer:** Body donation is considered the highest form of charity. After death, the body merges into the five elements, but it can be utilised for medical studies and research. However, for the soul's peace and liberation, a symbolic dough idol should be made, and rituals performed on it for twelve days. Bhajans and kirtans should be conducted at home during this period, as the soul remains nearby. While the physical body perishes, these actions help guide the soul towards liberation.

**Question:** Can a daughter perform the last rites or light the funeral pyre for her father?

**Answer:** Ideally, these rites should be performed by a male member of the family, preferably within the same *gotra* (lineage). If no male members are available, the grandson (daughter's son) can perform the rites. It is best avoided by the daughter herself unless absolutely necessary.

**Prakash Ji**

**Question:** Bhagavān speaks about yoga in the Gītā. We perform puja but cannot practice yoga. Is this acceptable?

**Answer:** Pranayama and meditation are parts of yoga. However, Bhagavān states that worship done with devotion is the highest form of yoga. In the twelfth chapter of the Gītā, Bhagavān emphasises that one who worships HIM with pure devotion is the supreme yogi. If one maintains faith in Bhagavān, HE helps them cross the ocean of worldly existence. As Sant Meerabai expressed, "**Payoji maine Ram ratan dhan payo,**" her devotion itself was the ultimate form of yoga.

**Kiran Ji**

**Question:** Please explain *Mardavam*, *Hrir*, and *Chapalam* again.

**Answer:**

- *Mardavam* refers to gentleness of heart. It means speaking kindly and treating others with humility.
- *Hrir* signifies modesty. One should feel ashamed of wrong deeds.
- *Chapalam* means fickleness. One should strive to control restlessness and keep the mind stable.

**Aparna Ji**

**Question:** When and how did Bhagavān enter human life?

**Answer:** The search for Bhagavān began with the creation of the universe. When humans questioned their existence, they explored the material world and discovered that the universe is composed of atoms, protons, neutrons, and electrons. The immense energy that governs this is Bhagavan. For instance, the destruction caused in Hiroshima and Nagasaki demonstrates the power of this energy.

Our sages meditated to find the answer to "**Koham**" - "Who am I?" They heard the inner voice of "**Soham**"- "I am That" during their meditative state. When a newborn takes its first breath, the mother's body begins producing milk. Who causes this phenomenon? The answer lies in the union of *Prakriti* (nature) and *Puruṣa* (consciousness), where *Puruṣa* is the ultimate *Purushottam*, or Bhagavān.

In times of hardship, we remember HIM. **In happiness, there is indulgence (*bhoga*), but in sorrow, there is union (*yoga*).** This *yoga* leads to realisation and knowledge.

When the question "Koham?" (Who am I?) arises, the realisation of "Soham" (I am That) follows. This is the essence of Bhagavān.

The session concluded with a closing prayer and the recitation of the *Hanuman Chalisa*.



We are sure you enjoyed reading the Vivechan write- up. Please invest three minutes of your time to provide us your feedback. Use the link below:

<https://vivechan.learngeeta.com/feedback/>

**Thank you-For reading the summary**

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.

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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar – Creative Writing Department

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**Har Ghar Gītā, Har Kar Gītā !**

Let's come together with the motto of Geeta Pariwar, and gift our Geeta Classes to all our Family, friends & acquaintances

<https://gift.learngeeta.com/>

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Geeta Pariwar has taken a new initiative. Now you can watch YouTube videos and read PDFs of all the interpretation sessions conducted earlier. Please use the below link.

<https://vivechan.learngeeta.com/>

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**|| OM ŚRĪKṚṢṆĀRPAṆAMASTU ||**