

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

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

1/2 (Ślōka 1-3), Saturday, 08 June 2024

Interpreter: GĪTĀ PRAVĪṆA RUPAL SHUKLA

YouTube Link: <https://youtu.be/L0q5vM19sf8>

## Twenty Six qualities considered Divine by Paramātmā

The 16th chapter of Bhagavad Gītā is **Daivasura SampadvibhagaYoga - Yoga of Discrimination between the Divine and the Demoniactal properties**. This chapter illuminates the different types of divine and demoniactal qualities that one possesses.

The session started with the customary lighting of the lamp, and obeisance to Sri Krishna Bhagavān, Vedavyasji, Saraswati mata and Param Pujya Swamiji.

We are all blessed to learn Gītā, teach Gītā and be able to do Gītā sewa and help others on this spiritual journey through this Geeta pariwar platform. We have embarked upon this journey of learning Gītā because of our own punya karma of the past, and blessings of our elders and gurus.

In Shankara bhashyam, Jagadguru Adi Shankaracharya has said-

**'Yame Vaishya Vivarnate Tena Labhya'**

*every action performed by an individual is chosen by The Supreme.*

We are here in the Gītā class because Bhagavān has chosen us to walk on this spiritual path. The 'join geeta class' link is circulated to thousands of people; yet, only a miniscule fraction of them, the God-chosen ones, really embark upon the journey. Even if we are apprehensive and doubt our ability to chant the Sanskrit shlokas perfectly, we should have trust in Bhagavān, and be steadfast in our journey; our goal will definitely be achieved. The more we chant the Gītā, the better we become as individuals. Bhagavad Gītā is a very rational text. It does not command one with the dos and don'ts but provides with a checklist for self-appraisal and self-improvement. Sri Krishna has left it to our discretion to improve our lives. HE has given us a check list of good and bad attributes, and also explained the consequences of possessing such attributes.

- In Chapter 12, HE lists the 36 attributes of a true bhakta /devotee.
- In Chapter 6, HE teaches us the ways to meditate.
- In Chapter 4, HE tells us the types of sacrifices one can adopt to reach HIM.
- In Chapter 16, HE vividly elucidates the divine and demoniactal qualities.

Arjuna has all the qualities of a divine nature and that is why the Paramātmā has given him the Gītā upadesha. In the 5th shloka, HE says

***mā śucaḥ sampadam daivīm, abhijāto'si pāṇḍava***

*Do not worry, Oh Arjuna! You are in possession of these divine qualities.*

Sri Krishna was aware that Arjuna had all these divine qualities, so he chose him to spread this wisdom in the world. We must make Arjuna our role model and try inculcating as many divine qualities as possible by conscious effort. These qualities can be imbibed by sincere and honest practice.

## 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.

The first three shlokas of this chapter describe the 26 divine qualities one should possess, in order to be considered as a good person.

#### **1) Abhayam: (Fearlessness)**

The first and foremost quality Sri Krishna preaches is being fearless. Without this quality, we will not be able to develop other divine qualities. We cannot live our life with fear. We should learn to forsake our fears. This can happen only when we firmly believe that God knows us and that we are his favourite. If we personally know any influential person at the higher level, we can be fearless with assurance that this person will help us when in need. Similarly, when we are close to God, and we are his favourite devotee, there is no reason for fear.

In the 68th and 69th shlokas of chapter 18, Sri Bhagavān proclaims that those devotees who learn and spread the knowledge of Gita are his most favourite devotees, and they will reach HIM without doubt.

***ya idaṃ paramaṃ guhyaṃ mad-bhakteṣhv abhidhāsyati  
bhaktiṃ mayi parāṃ kṛtvā mām evaiṣhyaty asanśhayaḥ //18:68//***

***na cha tasmān manuṣhyeṣhu kaśchin me priya-kṛittamaḥ  
bhavitā na cha me tasmād anyāḥ priyatara bhuvī//18:69//***

Those who read/teach/spread Gītā will be the most favourite of Ishvara on this Earth. Since we are learning, teaching, and spreading Gītā to others, we are most dear to HIM, and hence we need not have to fear anything.

Fear is of two types:

- **Internal fear:** Guilt / anxiety / wrong doing/fear of losing wealth/ life, etc.
- **External fear:** The fear of external factors or elements like animals, thieves, etc.

If we start developing divine qualities and walk on the path of truth, all of the fears will be removed by Bhagavān. We should always be alert and attentive, and seek out to overcome our fear by taking appropriate actions. One way of overcoming fear is by taking the name of God through Japa and meditation.

Everything happens with the consent of Prakṛti / Bhagavān, and so we should not be afraid of anything external or internal. We should not be afraid of death also, as it is inevitable. In chapter 11, Bhagavān explains to Arjuna that even if he does not fight with the kaurava sena, they are going to die anyway because they are bound to die as per their prarabdha karma. HE asks Arjuna to be a '**nimittamatrah**', a medium to perform the divine's wishes.

## **2) Sattvasaṁsuddhi (Purity of Heart/ mind)**

This quality describes a mind which is free from negativity, desires, and worldly attachments. A clear and calm state is essential for spiritual progress. It is akin to a clean vessel that is required to boil milk. A dirty vessel will cause the milk to get spoilt. Likewise, the mind should be clean of the cobwebs of negative attributes, so that we can get a glimpse of HIM. We cannot see our reflection in an unclean mirror covered with dirt and grime. In order to experience Brahman and enjoy the bliss of the DIVINE, we should first clean and purify our mind and heart.

In Ramcharitmanas, Sri Rama says

**'Mohe Kapat Chhal Chhidra Na Bhawa'**

*Taking recourse to dishonesty and deceit is aversive to HIM.*

## **3) Jñānayogavyavasthiti (Steadfastness in knowledge through yoga)**

It means unwavering commitment to learn or follow spiritual knowledge and practices. Being steadfast in whatever we undertake is important. Our Gītā journey is also a spiritual exercise. During our journey, we may face several obstacles, and have self-doubt if we will be able to complete the journey. We should be steadfast, and committed to reaching our goal. By continuing to believe in ourselves and being strong we will be able to achieve it.

## **4) Dāna (Charity)**

This signifies giving without expecting anything in return. It could be material things, knowledge, or even time and service. Charity is very important. Shukranithi advocates division of one's income into 5 parts, for use as follows:

- 20% for ones' own enjoyment
- 20% for reinvestment
- 20% for helping relatives and friends
- 20% for charity towards the society
- 20% for emergencies and future savings.

We should not forget that our nation has given us so much, and that we should do our bit to return something to the society, in whatever way possible.

देश हमें देता है सब कुछ, हम भी तो कुछ देना सीखें।  
सूरज हमें रोशनी देता, हवा नया जीवन देती है।  
भूख मिटाने को हम सबकी, धरती पर होती खेती है।  
औरों का भी हित हो जिसमें, हम ऐसा कुछ करना सीखें।  
देश हमें देता है सब कुछ, हम भी तो कुछ देना सीखें।

Each time we receive from the society, we should make a conscious effort to give back too. An

anonymous member of Geeta Pariwar was making donations on every Ekadashi for more than a year since June 2020. Her identity was finally revealed whilst checking the database. When contacted, she said that she was unable to provide sewa as technical assistant or trainer, etc. and this was her way of showing her gratitude and giving back to the organization. Charity need not necessarily mean giving out money. It could be sympathy, happiness, time and service to others. Sharing others sorrows or problems by listening to them and showing empathy also amounts to charity. We can give, in whatever way we feel would make a difference.

### **5) Damah (Control of senses)**

This refers to mastering your senses and not letting them control you. It is about moderation and discipline in desires and actions.

We have two types of senses:

- **Karmendriya** or faculty of action (legs, hands, stomach, rectum and genitals)
- **Gyanendriya** or faculty of knowledge (sense organs: eyes, ears, nose, tongue and skin)

Controlling our urges is an example of **Damah**. Our eyes might want to see something, but our legs might long to go elsewhere. even while attending the Geeta class, our mind gets distracted, we fidget, or feel sleepy, and our mind wanders off to worldly thoughts. A sadhaka has to control these senses without succumbing to them, in order to become divine.

### **6) Yajña (sacrifice)**

The word **Yajña** is not to be confused with Havan or Homa, but any act that is performed for **Samashti** or Lok Kalyan (for a large number of people), for the collective welfare of society. Geeta Pariwar has taken the onerous task of educating lakhs of people. Even during the pandemic of Covid 19, Geeta Pariwar distributed more than 4 lakh food packets to the needy, thus performing **Bhojan Mahayagya** in the form of '**Anna Daan**'.

The Vedas mention different kinds of Yajña, namely,

- **Brahma Yajña** - performed through reading of Vedas and sharing the Vedic knowledge with others.
- **Deva Yajña** - Offering uncooked food items like ghee, cow milk, grains and soma, to the deities.
- **Pitri Yajña** - Offering of pinda to the ancestors in the family tree.
- **Athithi Yajña** - Helping and feeding a guest who comes unannounced (**athithi**).
- **Sambhūta Yajña** - welfare of the society.

### **7) Swadhayaya (Study of Śāstras)**

This refers to studying spiritual texts to gain knowledge and wisdom about the divine. In these challenging times, it becomes very difficult for one to study the shastras. But we have to make an effort by starting to study. Slowly (**shanaī shanaī hi**), we can progress in our self-study. The Bhagavad Gītā has so much essence that a single verse can be contemplated / elucidated for days together. Jay Dayal Goenkaji, Founder of Geeta Press, took more than a month to explain the 26 divine qualities attributed in chapter 16, because of the sheer amount of knowledge in them. When we embark upon our Gītā journey, though the route seems unfeasible, we could set small goals for ourselves by taking to understand or learn one verse every day.

### **8) Tapah (Austerity)**

This means self-discipline and practices that purify the mind and body. It can involve things like fasting, meditation, or simple living. Any action performed with '**Kartavya Buddhi**' amounts to **Tapah**.

Examples:

- Students sitting in their classes for long hours and listening with faith
- a mother preparing food for her family selflessly
- a cricketer playing with utmost dedication

### **9) Aarjavam (Straight forwardness)**

This signifies honesty, sincerity, and being truthful in our thoughts, words, and actions. Saralata or transparency is helpful to realize the eternal truth. Being transparent and straightforward (**Rijuthvam**), and simplicity are the qualities that come under **Aarjavam**. The best example of these qualities at its purest were demonstrated by Shabari.

Shabari was a sixteen-year-old young girl, when the great sage, Mathanga Muni who was pleased with her service, told her that Bhagavān Sri Rama will come to her ashram and have food. In anticipation of her Bhagavān's visit, Shabari cleaned all the roads that led to her place, and decorated it with fragrant flowers and plucking the choicest and sweetest of the fruits, every day, for years together. She had total faith that Sri Rama would visit her. She was so steadfast in her belief that neither she doubted the words of her Guru nor gave up waiting for Sri Rama's visit. Her faith was unwavering, without an inkling of deceit or frustration. At last, when she was 80 years old, her dream came true, and Sri Rama blessed her with his presence. Pleased with her unadulterated devotion, Bhagavān Ram revealed the '**Navdha bhakti**' or 'the nine ways of devotion' to her, hearing which she was able to achieve union with Paramātmā.

## **16.2**

### **ahimsā satyamakrodhaḥ(s), tyāgaḥ(ś) śāntirapaiśunam, dayā bhūteṣvaloluptvaṃ(m), mārdaṃ(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;

This shloka expands further on the following Divine qualities:

### **10) Ahimsā (Non-violence)**

This is a core principle in many Indian religions, including Hinduism. It means avoiding harming others through actions, words, or even thoughts. Non-violence should be practiced in mind (**manasa**), speech (**vacha**) and action (**karma**). Restraining from physically causing harm to someone, but harbouring thoughts of causing/inflicting pain in them cannot be considered as **ahimsā**. Swearing or speaking rudely is also considered violence. Bhagavān has said in Chapter 15,

**Sarvasya Chaaham Hrudī Sanni vishto'**

*HE resides in the heart of everyone.*

If we intend any hurt upon anyone, we are directed the hurt to Bhagavān HIMSELF. Hence, we must restrain ourselves from causing or thinking ill of anyone.

### **11) Satyam (Truthfulness)**

This refers to being honest in our speech and intentions, and living with integrity. Truth forms the backbone of all the other Gunas, because if we are not truthful then fear, anger and violence creep in. The divine qualities cannot sustain without truth.

Truth can be of two types:

- **Satya**: The actual truth. For example, when I am asked if I saw monkeys, I would reply that I had seen monkeys. There would be no further elaboration or precision in my answer.
- **Hrtam**: The perfect truth, wherein I go on to say that I saw four monkeys. Here I go into the details of the truthful sight that I have seen.

We should practice '**Apriyanrit Varjitam Yatha Bhutarth Vachanam**' i.e., speak only the truth and that which is not hurtful to others. We should be mindful that we do not hurt others while practicing the quality of truth. It is better to remain silent than to be vocal in our needled criticisms that would offend others. We should convey the truth to others in a lovable way (**priyam**). According to manu smrithi if the truth is "**apriyam**", then it should not be spoken. "**Na bruyat satyam apriyam**".

### **12) Akrodhaḥ (Absence of anger)**

This means controlling our temper and not letting anger control you. There are two aspects to this word:

- **Akrodha**: where we are angry but exercise control over it
- **Kshama**: where there is an absolute lack of the feeling of anger, not even on the one who caused it

We should remember that we are a speck on this earth and we have no right to get angry on others. We get angry when our ego is hurt. We are all equal before Paramātmā, so there is no reason to be angry with anyone.

### **13) Tyāgaḥ (Renunciation)**

Giving up something that is very dear to ourselves is called Renunciation. If we love to have a cup of tea and see another person pining for the same, offering him that cup of tea would be an example of **tyāgaḥ**. Giving up something that we love for the sake of others without any expectations of rewards gives us tremendous satisfaction. **Tyāgaḥ** doesn't necessarily mean giving up material things; relinquishing attachment to the results of one's actions and a focus on doing the prescribed duty selflessly amounts to **tyāgaḥ**.

### **14) Shanti (Peacefulness)**

This describes a state of inner peace and tranquility, free from agitation or worry. It is achieved when we adopt renunciation in our daily life activities. One must not get attached to worldly materialistic things like clothing, money, possession, etc. and accumulate more than necessary. The lesser our belongings, more peace we will have. In the 12th Chapter, Bhagavān has stated 'tyagachhantiranantaram' - renunciation of one's fruits brings everlasting peace.

### **15) Apaiśunam (Absence of fault finding)**

This means not wishing harm on others, even those we dislike. It is the opposite of jealousy or spite. Criticising others and fault finding even where none exists, is one of the most futile past-times. Criticism for the recipient's own good is acceptable; criticism with the motive to hurt or damage others is wrong. Alternatively, it is better to look for good qualities in everyone.

### **16) Dayā bhūteṣva (Compassion towards fellow beings)**

Compassion for others, and empathy or the ability to relate to others' feelings or emotions are divine qualities. An empath can help others to overcome their sorrows. Good people are like clarified butter which melts when exposed to the Sun.

### **17) Aloluptvaṃ (Absence of greed/ craving)**

**Aloluptvam** is the opposite of **Loluptvam** (Covetousness/ desire to possess what another has). Greed and egocentric craving cause misery. One should crave for the good qualities of others, rather than material things. As for the material possessions, we should cultivate the habit of giving away old items whenever we buy a new one. We should not desire to accumulate these materialistic wants. The lesser the desires, greater is the peace obtained.

### **18) Mārdavam (Gentleness)**

Peace will automatically make a person gentle. His thoughts will become gentle. He will not have malice or ill-feelings towards anyone, nor will he be worried about their malicious actions towards him.

### **19) Hrīr (Modesty/Shame)**

This divine quality is one's own saviour. When one starts feeling ashamed or guilty about his wrong deeds, he will automatically stop doing those deeds. It will prevent him from going on the wrong path.

### **20) Achapalam (Absence of fickle mindedness)**

More often, people are restless and fidgeting, like shaking the legs unconsciously. The restless actions distract the mind away from its pre-set goals. One must control the senses and body, and not let the mind wander.

## **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.

Paramātmā continues highlighting the divine qualities which, if imbibed, can take one closer to HIM.

### **21) Tejaḥ (Vigor/ brilliance)**

This describes someone with a strong and sattvic (pure) personality. Some people radiate some aura that make us want to pay our respects to them. Their face has a brightness that throws positivity around. This brilliance is **Tejah** or the light of vigour and energy. Their **tejah** propels them to live by a set of noble principles. One's **tejah** is derived from the sattvic food one consumes. Food prepared fresh, pure and with good quality is sattvic. It gets converted through **ras, rakth, mamsa, maj, vyast, veer,** and **ojah** to **tejah**. Junk food like pizzas, burgers and pastas will not generate **tejah**, and should be avoided.

### **22) Kṣhama (Forgiveness)**

The power to forgive without retaliation displays tremendous strength of character. When we are upset by others' behaviour, we should remind ourselves that we all are part of the same Paramātmā, and hence must refrain from getting angry with anyone. If we don't forgive others, it is as good as not forgiving Paramātmā who is residing within that person.

### **23) Dhṛtiḥ (Fortitude / patience)**

This is yet another important divine quality. One must be patient in all processes of life, and with dealings with others too. Some people are impatient to master the principles of Gītā at the earliest. Divine knowledge like Gītā is not easy to comprehend or memorize. One must take time to understand the principles, and continue the journey with patience and perseverance. The goal will surely be reached by a person having dhṛtiḥ.

#### **24) Saucham (Cleanliness / Purity)**

This refers to both physical and internal cleanliness. It's about maintaining a pure body and mind through good habits and discipline. At the external level, we should maintain hygiene by taking regular bath, and washing hands and feet when we enter the house, or sit to eat. Internal cleanliness means being free of any toxic thoughts, malice and callousness towards others.

#### **25) Adroho (Absence of Hatred)**

One must not have the feeling of hatred towards anyone. Hatred gives rise to anger and violence which would steer us off the path leading to the Divine. We must try to forgive when we are hurt.

#### **26) Nāti-mānitā (Absence of ego / Overpride)**

Our self-esteem (**Ahankar**) causes us to believe that we are superior than the others, and generates a false pride within us. This is false because all of us are creations of the Paramātmā who is not partial to anyone. Everyone is same! Any talent one has is due to HIS grace, and not one's own achievement. Realising this, we should be humble and simple, completely free of all ego and pride.

These are the 26 divine qualities listed by Paramātmā. The Demonic qualities will be discussed in the next vivechan session.

The vivechan was followed by chanting of '**Harikeertan**', followed by Questions and Answers session.

#### **Questions and Answers:**

##### **Murali Ji**

**Q:** As human beings is it possible to follow all the divine attributes?

**A:** It may be difficult to implement 100 % but not impossible. We should focus on improvement. Even Bhagavān has tried to use all the ways like **sama, daana, danda , bheda** to bring improvement in people. So we should always try for improvement.

##### **Vikrant Ji**

**Q:** If we commit suicide praying to god , will we get liberation ?

**A:** It is a sin to commit suicide. Life is precious and it is our duty to help society and make them happy once we are born. So, the person will never get liberated if he commits suicide.

##### **Aruna Ji**

**Q:** Why did Pāṇḍavas suffer even when they were with Sri Krishna?

**A:** It all depends on Karma. Even if we get difficulties, we should feel happy that our sins are getting reduced and we are nearer to liberation.

The evening ended with a rendition of Hanuman Chalisa.



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**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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