

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 16: Daivāsura-Sampad-Vibhāga-Yoga

1/2 (Ślōka 1-1), Saturday, 02 March 2024

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YouTube Link: <https://youtu.be/9zKLhZj6Z8Y>

The divine attributes contributing to a good individual

The sixteenth chapter of Srimad Bhagavadgītā is called '*Daivasura sampad vibhaga yoga - The yoga of discerning the divine and demonic natures.*

The session began with the ceremonial lighting of lamps and offering of prayers.

With the gracious blessing of Bhagavān, we in order to make our lives successful, meaningful, and goal focussed are on the path of learning the gītā. This has inspired us to read the gītā, to learn it, understand it better each time we learn, and incorporate its essence in our daily lives. Our focus now is on to elevate our lives directing us towards our purpose. This is no ordinary thing and is only because of the divine grace of Bhagavān. It has been repeatedly said that we have not made a choice but instead we are the chosen ones who read the gītā. Bhagavān has openly said, 'Those who seek ME attain ME'.

भक्ितं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥18.68॥

Adi Shankaracharya when stressing the greatness of the gītā said:

भजगोविंदाम् भजगोविंदाम्
गोविंदम् भजमुद्धमते।

भगवद् गीता किञ्चिदधिता
गंगा जलालव कनिकापिता।
सकरिदापि येन मुरारी समार्चा
क्रियते तस्य यामेना न चर्चा ॥(20)

Meditate upon Hari. Even if one aspires to incorporate a little of the gītā in his daily life, then Yama Raj will not have the courage to near him.

Śāstras mention five 'Ga':

- 1. **Ganga** (river)
- 2. **Gau** (cow)
- 3. **Gayatri**
- 4. **Gītā**, and
- 5. **Govind**

One who adopts and incorporates the above five is ensured of crossing the river of life thus attaining Bhagavān. When we read the gītā we come to know that all the five are described in it.

With respect to 'Gau' in Gītā dhyana sloka written by Śrī Madhusudhan Sarasvati:

सर्व उपनिषदो गावो दोग्धा गोपाल नन्दनः।पार्थःवत्स सुधीःभोक्ता दुग्धं गीता अमृतं महत्।

The Upanishads are like a herd of cows, Bhagavān Sri Krishna the son of a cowherd, is the one who milks them, Arjuna is the calf, the supreme nectar of the gītā is the milk, and the wise man of purified intellect is the drinker.

With reference to the Ganga, Bhagavān says the following in the gītā; and draws a parallel to HIMSELF:

झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्ववी।।10.31।।

With reference to the Gayatri, Bhagavān likens HIMSELF to its metrical form:

बृहत्साम तथा साम्नां गायत्री छन्दसामहम्। 10:35

The Gītā comprises of all the above and lead us to Govind! Bhagavān in verse 68 and 69 of chapter 18 guarantees that those who read the gītā will attain HIM, while those who propagate it is dear to HIM.

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः।

भविता न च मे तस्मादन्यः प्रियतरो भुवि।।18.69।।

Nor is there any among men who does dearer service to Me, nor shall there be another on earth dearer to Me than he.

भक्ितं मयि परां कृत्वा मामेवैष्यत्यसंशयः।।18.68।

He who with supreme devotion to Me will teach this supreme secret to My devotees, shall doubtlessly come to Me.

By the study of the gītā all our impurities and vices are destroyed like the darkness being dispelled by light! With the rising sun the night vanishes.

There are several categories of people in this world like rich-poor, fair-dark skinned, various caste and creed, literate-illiterate, and so on. Mankind can be divided into two, based on an important quality which is dealt with in this chapter. This is irrespective of the categories mentioned above.

- 1. Those who have demonic qualities whom we commonly refer to as those not good.
- 2. Those who have divine qualities who are good by nature ie those with good character and are cultured.

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः।।12.4।।

Those who rejoice in the service of mankind and work for the welfare of all.

Those with Rajah or Tamah qualities find fault and criticize people. They will be egoistic and not thinkers. They will be selfish. How to make Rajasic and Tamasic natures saatvic? This question often

arises in our minds. Let us hear a beautiful bhajan composed by Kabir Das Ji:

सन्तन के सङ्ग लाग रे

सन्तन के सङ्ग लाग रे, तेरी अच्छी बनेगी,
अच्छी बनेगी, तेरी बिगड़ी बनेगी, तेरी बहु बडभाग रे, तेरी अच्छी बनेगी
सन्तन के सङ्ग, पुण्य कमाई, राम चरण अनुराग रे, तेरी अच्छी बनेगी,
सन्तन के सङ्ग लाग रे, तेरी अच्छी बनेगी, || १ ||

ध्रुव जी की बन गई, प्रह्लाद जी की बन गई,
गुरू सुमिरन में लाग रे, तेरी अच्छी बनेगी, ||२||

कागा से तोहे हंस करेंगे, मिट जाए उर के दाग रे, तेरी अच्छी बनेगी,
सन्तन के सङ्ग लाग रे, तेरी अच्छी बनेगी, || ३ ||

मोह निशा में बहुत दिन रोये, मोह निशा में बहुत दिन सोये,
जाग सके तो बन्दे जग रे, तेरी अच्छी बनेगी || ४ ||

सुत बिन नारी तीन आशाएँ, त्याग सके तो त्याग रे तेरी अच्छी बनेगी,
सन्तन के सङ्ग लाग रे, तेरी अच्छी बनेगी, || ५ ||

कहत कबीर राम सुमिरन में, कहत कबीर राम भजन में,
पाग सको तो अब पाग, तेरी अच्छी बनेगी || ६ ||

सन्तन के सङ्ग लाग रे, तेरी अच्छी बनेगी,
राम चरण अनुराग रे, तेरी अच्छी बनेगी |

By being in the midst of saints one can transition all the Rajasic and Tamasic nature to Saatvic nature. Being involved in the study of the gītā with like-minded people will make this transition possible. Our nature and outlook will be reprogrammed by the brain by being in the company of the good.

Saint Kabir says that one should be in the company of the above mentioned six types of people.

16.1

śrībhagavānurvāca

**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.

What is surprising is that Bhagavān begins this verse with 'Abhay' because only when one is **fearless** can one proceed in the spiritual path and be devoted. There is a sloka in 'Geetopadesh':

आहार निद्रा भय मैथुनं च सामान्यमेतत् पशुभिर्नराणाम् ।
धर्मो हि तेषामधिको विशेषः धर्मेण हीनाः पशुभिः समानाः ॥

Eating, sleep, fear, and Copulation habits are common between human beings and animals. It is dharma (right conduct) which is an important quality of human beings, without which he is the same as an animal. Man can put these to good use or misuse while such discretion is not within the power of animals.

There are two types of fear:

1. **Saatvic fear** - which is desirable. It prevents us wavering from the right path; making us think what repercussions one will face from father, guru, etc. One becomes fearless by following this path. One type fearlessness 'Nirangkush' is dangerous - thinking one can do anything one desires. This is carelessness and directionless. That is why Śāstras carefully coined the term 'Abhayata' from 'Nirbhayata'. This is similar to the allegory 'La parvah and Be parvah'. The former means careless and the latter means totally unconcerned. The child is totally not concerned about its next meal. The mother takes care of it. There is no peace in the path of carelessness. 'Be parvah' has no goal! A child who is 'Nirbhaya' knows no fear of falling once he is in his father's lap.

Once someone asked Sant Kabir Das ji if he ever faces fear? He replied that he is the disciple of Samarth guru, so why fear?

कान पकड़ चेला किया भय के खतरे कान ।
समर्थ गुरु सर पे खड़े इसको करें सलाम ॥

In '**Parashuram samvaad**' in Ramcharitamanas, Parashuram Ji wondered how the young Sri Ram and Sri Lakshman were so fearless, while many great men shivered seeing Parashuram Ji. Sri Ram sweetly replied:

चौपाई

बिप्रबंस कै असि प्रभुताई। अभय होइ जो तुम्हहि डेराई॥
सुनि मृदु गूढ़ बचन रघुपति के। उघरे पटल परसुधर मति के॥

We are your disciples so why should we fear?

Mohan Ji Bhagwat in a meeting said that if you consider yourself good then you should be fearless and no one should fear you. He quote the sakhi of Guru Govind Ji:

"भै काहू को देत नहि, नहि भय मानत आन।"

Fear is neither experienced or instilled.

Fear arises only when we do wrong. Ravana was the most powerful in the world. He feared because he was wrong! In Ramacharitamanas Tulsidas Ji says:

जाके डर अति काल डेराई। जो सुर असुर चराचर खाई॥
तासों बयरु कबहुँ नहिं कीजै। मोरे कहें जानकी दीजै॥5॥

चौपाई

सो दससीस स्वान की नाई। इत उत चितइ चला भड़िहाई॥
इमि कुपंथ पग देत खगेसा। रह न तेज तन बुधि बल लेसा॥5॥

That same brave ten headed Ravana stealthily went about like a dog in search of Sita Mata.

Bhajan by Krishnapriya Ji is as follows:

हमारे साथ श्री रघुनाथ तो,
किस बात की चिंता,
शरण में रख दिया जब माथ तो,
किस बात की चिंता ॥

Why worry when Sri Ram is with us and when we have surrendered unto HIM!

Those who seek refuge in Bhagavān and have unwavering faith in HIM, guru, and elders have no fear.

One who acquaints with a local MLA is happy with his influence. If one knows the Prime Minister then he is elated. Imagine if one is close to Takur Ji! Then one does not fear at all!

One should be fearless and at the same time be careful. The story goes:

There were two students in a gurukul who had just learnt the first verse of Chapter 16 of the gītā and understood its meaning. Suddenly, they heard a voice asking everyone to run for cover as a mad elephant was on the run.

The first student immediately ran. The second student questioned him and said not to fear as they have total belief in Bhagavān. Despite everyone including the mahout advising him to move from the elephant's path, he remained adamant saying Bhagavān will take care of him. Finally, he was crushed by the rogue elephant.

The weak and lean student died and questioned Yama Raj: what was the point of reading the Śāstras and abiding by it? He complained that it was not fair as he saw Bhagavān in all and was sure would be saved by HIM. Yama Raj said that he did not read the Śāstras fully. The student challenged him to ask any question as he was confident of answering. Yama Raj said merely rote learning is not sufficient. Its meaning should be understood. Yama Raj said that though the student saw Bhagavān in every being, he did not heed the advise of the mahout or others who pleaded that he move away from the path of the elephant. He should have heard the words of Bhagavān through others! So one should always be careful and use the intellect wisely. One should not be a fanatic.

The second divine quality is 'sattvasaṃśuddhiḥ(r)' - purity of mind. People are misled by thinking that prayer, meditation, donation, Gayatri mantra chanting; alone would suffice to reach Bhagavān. Many who have done so have not attained Paramātmā! We wash clothes and say we have cleaned it. In actuality, we have removed the dirt from it. We are unable to see ourselves in a dusty mirror. On wiping it a faint image appears. On cleaning it thoroughly we see our reflection. The image was already there but we could not see because of the dust. In reality, Bhagavān is within us but we are unable to see or experience HIM.

सर्वस्य चाहं हृदि सन्निविष्टो

मत्तः स्मृतिर्ज्ञानमपोहनं च।

वेदैश्च सर्वैरहमेव वेद्यो

वेदान्तकृद्वेदविदेव चाहम्॥15.15॥

I am seated in the hearts of all sentient beings as their innermost Self. Therefore from Me, the Self of all beings, are memory, knowledge and their loss. Righteous persons have knowledge and memory as a result of virtuous deeds. Sinful persons have loss of memory and knowledge as a result of vicious deeds.

In that case, we should be able to close our eyes and see HIM within us. Why are we unable to see HIM? Just like the dust on the mirror, because of our desires and vicious nature, we are unable to see HIM. A little bit of reading the gītā, inculcating its principles in our lives, satsang, etc makes us perceive HIM but we should purify our mind completely in order to see HIM within us.

The third divine quality is 'jñānayogavyavasthitih,' - people become a gyani for a short period of time. When they go to the cemetery carrying a corpse they realize the fleeting time of life. The dead may be rich with several houses, factories, and fancy cars, but reach the cemetery in a wooden cot and face the same fate as others. Realizing the futility of material possessions one becomes detached - this emotion is restricted only as far as one is in the crematorium! Back home one forgets it. Bhagavān says such thoughts come fleetingly like when giving advise to others. One should endeavour for continuity of jnana yoga.

The fourth divine attribute is 'daan.' This does not restrict to charity of money (dhravya daan) alone. For example, the teacher in Geeta Parivar gives charity in terms of knowledge and personal time and infuses energy in the group. The coordinators and technical assistants work long hours to ensure the smooth functioning of the online class. One never gets to see them and they have no expectations from the students for the sacrifice of their time and skill.

Our Prime Minister started a campaign called '*swatch Bharat Abhiyan*' wherein cleanliness is given paramount importance. Citizens are involved in cleanliness for the country which is also charitable work. Charity of happiness - to spread cheer and improve the lives of people around us. Being sympathetic and lending ears to make someone better is a type of charity. Manu smriti mentions donation of 10% of annual earnings which can be followed. It can be donated to charitable institutions, temples, etc. This makes one a demigod. When you give; there is a giver and receiver. The giver should not be egoistic and have expectations. A householder may donate used clothes to the maid and when the maid takes leave, the charity is promptly pointed out. The giver should consider himself blessed to give and thereby do his duty without any obligation.

The fifth quality is 'dam' - control of one's senses. To use the senses wisely - to know what to see, hear, eat, and be in whose company. One should be constantly aware. If one is fidgety, it shows that they do not have control on their senses. One should be aware of when to talk, how to talk, and how much to talk.

The sixth divine aspect is 'yagna.' This instantly reminds us of havan and all the sacrificial things we put in it. All that we do not only for ourselves but for the welfare of all with the sense of duty comes under the ambit of yagna.

The seventh trait is 'svādhyā' - the simple meaning of which is to study. From the Śāstras perspective it is 'swa + adhyay' ie to know oneself (Who am I). The journey of the self. What should one do to know oneself - one can read the scriptures, gītā, listen to discourses, etc.

The eighth is 'Tapa' - meditating in the Himalayas is one type of tapa. To adopt a rule and follow it happily is called tapa. We all have such rules in life. Fasting on Ekadashi is one. If there is a family wedding on that day, we fret and fume. Hence our tapa goes for a toss. Similarly, the fast on Karva chauth. We become desperate to see the moon and break our fast. When we make a rule and try to follow it, we should do so willingly and happily. There should be no negativity and only then it becomes tapa.

The ninth aspect is 'ārjavam' - transparency. To look like what you are. We always have a tendency to project ourselves more than what we are - in terms of wealth, knowledge, power, and position. Our mind, words, and actions should show us in true light.

Sri Ram gave advise to Shabari:

नवम सरल सब सन छलहीना। मम भरोस हियँ हरष न दीना ॥

Let us know the background of Shabari Mata in Ramayana. There is a village named Khanoundh about 36 kms from Raipur in Madhya Pradesh. There is a temple for Shabari Mata. Shabari is not her real name. She hails from the caste named Shabar and hence Shabari. Her caste is also called Bhil and she is also referred as Bhilini. Her original name was Shramana and when she was eight years old. She was very soft natured and satvik in nature though she belonged to Shabar and Bhil tribe. She was the daughter of Sardar of Kabila. She was very fond of a lamb and spent her days playing with it and considered it her sibling and friend. When she turned 13, her family was looking out for a marriage alliance for her. A few days before her marriage she did not find her lamb. She searched everywhere, in the house, outside, and the whole village. It was already noon and she was tired and hungry. She cried and her friend consoled her and coaxed her to have some food. Her friend out of desperation finally revealed that all lambs in the village have been locked in a room.

Shramana was aghast and asked why? Her friend replied that they were to be cooked and served to the guests of the groom's side on her marriage. This terrified her as she realised because of her wedding not only her lamb but 150 more were to be sacrificed to feed the guests. This set her thinking and she knew well that no one would listen to her including her own parents. She decided that she would not be the cause for the death of 150 lambs. The young girl with her limited knowledge decided to go away from the small village. She had never set foot beyond the settlement in the jungle. She went in a random direction and no one saw her. It was nightfall. She ran taking several turns so that no one can trace her. She crossed the river and hill and continued to run for 3 days. She ran with the only thought of saving the lambs. She finally fell in the desert and there was no village nearby. As per Bhagavān's leela, there was an ashram of a Rishi.

Mathang Muni was his name and he had 4-5 students in his ashram. He had built an ashram in the deep forest as he was a great tapasvi. The Muni went down to the river for an evening bath and was surprised to see the young girl who had fallen. He was a great saint and tenderly lifted the girl, stroked her head, and sprinkled water on her face. The girl came to her senses. He gently asked her who she was and she weakly responded that she was Shramana and told him her story. Her story made the Muni cry and he was touched by her tender nature to save the lambs. He wished to accompany her to her village and talk to her parents. He promised to convince them so that they do not harm the animals. Shramana having never stepped out of her region could not relate and tell where she belonged.

She was unable to tell the right direction as she had made several turns while running away from her settlement. She did not know the distance covered as she was running for three days and had seen 3 sunrises and 3 sunsets! The Muni had no clue of her whereabouts and hence advised her to stay in his

ashram until her family comes in search of her. On receiving true affection, Shramana had great respect for the Muni and hereafter her guru and did a lot of service in the ashram and in its upkeep. She considered it her good fortune while the other students did not like it. They were unhappy because she was a young girl and that too from Shabar caste. She overheard them discussing about her.

She felt her Guru Ji would be pained if the students complain and she did not want to be the cause of it. So without informing anyone, she left the ashram. She did not know where to go. Having lived in a settlement, she decided to spend the night on a tree. On returning from the riverside in the evening; Guru Ji asked his students about Shramana. They also did not know her whereabouts. He wondered how she came all of a sudden and how she disappeared! Everyone in the ashram retired to sleep. Shramana was only a short distance away from the ashram on a tree top. She wondered how she could be of service to her Guru. So she spent the night clearing the path from the ashram to the riverside for her guru! She removed all thorns, swept away the fallen leaves, and cleared the wood.

After two or three days the guru asked his disciples that if they had observed the clean pathway as though it has been intentionally cleared. The students too felt so but wondered who would do it. Shramana thought that she worked in the night but what about the day? She felt the students have to walk far to get the wood, so she decided to scour for them and scatter them near the ashram in order to help them. This was the students can save time and study more. So she would get good logs from afar to help them. She did this every day and soon three years passed. Once the Muni asked his students how come they get the logs of wood so quickly. They replied looks like the demigods are happy with the guru and hence have enabled the presence of logs within the periphery of the ashram.

Guru Ji wondered how it could be and had a feeling that it is the work of someone else. He decided to observe along with his student as to who clears the pathway and brings wood. Guru Ji along with his disciples in the dead of the night saw a lady from afar. Upon approaching closer saw a young girl - Shramana! Guru Ji called out her name and she was stunned. She turned towards her Guru and prostrated at his feet. Her tears fell on her Guru's feet. Guru Ji enquired where she went from the ashram and what she did? She merely cried and did not complain about the students who commented about her. Mathang Muni being well accomplished closed his eyes and knew what had happened. He wondered what kind of Yogini was Shramana who did not want to put anyone into difficulty!

Guru Ji told her to return to the ashram as he is the owner and that his pupils have no say in it. Shramana continued to stay in the ashram and the pupils on acquiring knowledge left the ashram. One day Guru Ji told Sharamana that it was time for him to leave. She asked him where he will go. He said that his end his near and it is his desire to spend the rest of his time meditating in the Himalayas. Shramana was in tears and asked him whom she will serve as she has nothing else to do. Guru Ji was astounded seeing her pure service nature. Guru Ji being pleased blessed her with a boon that she will get the darshan of Sri Ram. He also said that there was no need for her to go elsewhere but Sri Ram would visit her in this very ashram and bless her. He said that there will be a time that during the Vanvas (exile) Sri Ram will take a detour and visit her.

So saying the Muni left the ashram and Shramana wondered how Paramātmā HIMSELF would visit her! She recovered from the daze to being alone in the ashram and delightfully danced at the thought of seeing Sri Ram. She felt she belonged to a tribe and had not read Śāstras, prayed, or meditated to deserve the darshan of Bhagavān. She cried and danced and cleared the jungle path for the visit of Sri Ram. As she did not ask her Guru Ji in which direction Bhagavān would come from, she cleared the path in each direction every day. She readied a chair of woods and leaves to seat Sri Ram. She used to fill fresh water every day and pluck some fruits to welcome Bhagavān. Several years passed. She felt a fool as she did not ask her Guru Ji when Sri Ram would come - in the morning or evening or after

how many years. She was sure of one thing - that her Guru Ji has said and hence Bhagavān would definitely come.

She was not like people like us. Had she been one of us she would have assumed Guru Ji spoke about Sri Ram darshan in a whim and would have moved forward in life. Shabari was innocent and had total faith in her Guru. By doing her daily chores in expectation of Sri Ram, years flew by. Guru Ji left the ashram when Shabari was approximately 14-15 years of age. Shabari got darshan of Sri Ram when she was about 80 years of age. Sri Ram in search of Sita Mata traversed the forest and suddenly changed course. Lakshman Ji was perplexed. Sri Ram said he will explain on his way. As per Mathang Muni's promise, Sri Ram visited Shabari in the ashram.

**ताहि देइ गति राम उदारा। सबरी कें आश्रम पगु धारा ॥
सबरी देखि राम गृहँ आए। मुनि के बचन समुझि जियँ भाए ॥**

The first thought that came to Shabari's mind on seeing Sri Ram was only that her Guru Ji's words came true. Such was her devotion to her Guru.

**सरसिज लोचन बाहु बिसाला।
जटा मुकुट सिर उर बनमाला ॥
स्याम गौर सुन्दर दोउ भाई।
सबरी परी चरन लपटाई ॥**

She kept seeing the lotus eye of Sri Ram and HIS broad shoulders. HIS knotted hair and flowers around it. She saw the two brothers who were dusky and beautiful. She prostrated at Sri Ram's feet. No words came out of her. All she did was show her admiration and prostrated several times.

**प्रेम मगन मुख बचन न आवा।
पुनि पुनि पद सरोज सिर नावा ॥
सादर जल लै चरन पखारे।
पुनि सुन्दर आसन बैठारे ॥**

She kept thinking that when Bhagavān comes she will say this and that but was tied and filled with love! She washed the feet of two brothers and made Bhagavān comfortably seated.

**कन्द मूल फल सुरस अति दिए राम कहँ आनि।
प्रेम सहित प्रभु खाए बारम्बार बखानि ॥**

Only in Ramacharitamanas reference to Shabari offering a tuber is recorded. In all others it is Jujube (ber) that is referred to. She tasted each and every fruit and only gave the choicest ones to Bhagavān.

Lakshman Ji was annoyed that she was offering half eaten fruit but Sri Ram stopped him. He always used to pluck good fruits to offer to Sri Ram and he would refuse to eat it. Sri Ram eagerly had the fruit out of Shabari's hands and coaxed Lakshman Ji also to have. He did not want to have the half eaten ones and hence threw them behind him. Sri Ram enjoyed eating the fruit. Reference to its taste has been made by Sri Ram when he returned to Ayodhya after exile for HIS coronation the second time. The whole city had offered dishes in HIS welcome but Sri Ram mentioned of the exotic fruit he had from Shabari. Later when Sri Ram visited his father-in-law Janak Ji's palace - a variety of sweets were laid out in his honour. HE promptly pointed out to Lakshman the tastiest food was what he had at Shabari's.

Bhagavān was lost in Shabari's devotion which made HIM often refer to her offerings. HE smiled and prodded her to talk something.

पानि जोरि आगें भइ ठाढ़ी। प्रभुहि बिलोकि प्रीति अति बाढ़ी ॥

केहि बिधि अस्तुति करौं तुम्हारी।

अधम जाति मैं जड़मति भारी ॥

अधम ते अधम अधम अति नारी।

तिन्ह महुँ मैं मतिमंद अघारी ॥

Shabari said what can she talk as she is lowly and dull. How can I sing your praise.

For those who talk about caste and creed, here is Sri Ram's response.

Sri Ram said, 'Shabari you are talking about caste and intelligence; I only go by devotion'.

जाति पाँति कुल धर्म बड़ाई।

धन बल परिजन गुन चतुराई ॥

भगति हीन नर सोहइ कैसा।

बिनु जल बारिद देखिअ जैसा ॥

People can be of elite class, lineage, rich, powerful, or good natured, or clever. If they have no devotion they are like a cloud without water.

On the contrary, Shabari was filled with devotion to Bhagavān.

कह रघुपति सुनु भामिनि बाता।

मानउँ एक भगति कर नाता ॥

Arjuna surrendered and declared to be the disciple of Bhagavān, and only then did Sri Krishna advise him and thus the song of Gita.

यच् छेयः स्यान् निश्चितं ब्रूहि तन् मे शिष्यस् तेऽहं शाधि मां त्वां प्रपन्नम् ॥2.7॥

Bhagavān has never given advise without being prompted for one. Sri Ram had advised Valmiki Rishi, Bharadwaj Muni, Lakshman Ji, and Bharat Ji; but only when asked for.

Shabari is the only exception who was advised without being asked.

Sri Ram explained the Navadha bhakthi:

नवधा भगति कहउँ तोहि पाहीं।

सावधान सुनु धरु मन माहीं ॥

प्रथम भगति संतन्ह कर संगी

first one is to stay close to the Saints, and good people and do satsang.

दूसरि रति मम कथा प्रसंगा ॥

Second type of Bhakti is to listen to my Katha from great Mahapurush.

गुर पद पंकज सेवा तीसरि भगति अमान।

Third Bhakti is to offer services in feet of Guru leaving all pride and ego aside.

चौथी भगति मम गुन गन करइ कपट तजि गान ॥

Fourth Bhakti is to sing my names and glory with all devotion.

मंत्र जाप मम दृढ बिस्वासा। पंचम भजन सो बेद प्रकासा ॥

Fifth Bhakti is to do Nama Japa and have full faith in it.

छठ दम सील बिरति बहु करमा। निरत निरंतर सज्जन धरमा ॥

Sixth Bhakti is control of senses and harmonious, balanced behaviour.

सातवाँ सम मोहि मय जग देखा। मोते संत अधिक करि लेखा ॥

Seventh Bhakti is to observe HIM in all beings of this world- human beings, plants and animals and believe in Saints more than Bhagavān.

आठवाँ जथालाभ संतोषा। सपनेहुँ नहि देखइ परदोषा ॥

Eighth Bhakti is Satisfaction in what you have, and not find faults in others even in dreams.

नवम सरल सब सन छलहीना। मम भरोस हियँ हरष न दीना ॥

Ninth Bhakti is to behave simply with nice behaviour with all, be pleasing to all, help others and not hurt them and always have faith in HIM in the deepest core of heart and stay happy in all times.

These forms of devotion include being in the midst of saints and serving them, listening to the glories of Bhagavān, singing HIS praises, serving HIM with love and devotion, surrendering to HIM completely, meditating on HIS divine form, and content with what he possesses.

Sri Ram told Shabari that the ninth form of devotion is HIS dearest where the mind is pure without any malice and total surrender to HIM.

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येनकेनचित्।

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥12.19॥

One who is content with the bare means of sustenance.

The lyrics of the famous bhajan:

सीता राम सीता राम सीताराम कहिये

जाहि विधि राखे राम ताहि विधि रहिये।

To be satisfied with what one has and not find fault in others.

नव महुँ एकउ जिन्ह के होई।

नारि पुरुष सचराचर कोई ॥३॥

Anyone irrespective of class, creed, man, or woman, elephant, cow, etc; if they express even one type of devotion as enumerated above is dear to Bhagavan.

In the sixteenth chapter Bhagavan praises Arjuna and in the Ramayan, HE praises Shabari!

सोइ अतिसय प्रिय भामिनि मोरें।

सकल प्रकार भगति दृढ तोरें ॥

He certifies that Shabari has all the nine forms of devotion and hence she can imagine how dear she is to HIM.

मम दरसन फल परम अनूपा।

जीव पाव निज सहज सरूपा।

Sri Ram further told Shabari that those who were meditating over several births have not got HIS darshan as Shabari had. HE grants moksha to Shabari.

कहि कथा सकल बिलोकि हरि मुख हृदय पद पंकज धरे।
तजि जोग पावक देह परि पद लीन भइ जहँ नहिं फिरे ॥

Shabari attained moksha by the blessings of her Guru and such an illiterate achieved the state which no individual with severe penance could.

नर बिबिध कर्म अधर्म बहु मत सोकप्रद सब त्यागहू।
बिस्वास करि कह दास तुलसी राम पद अनुरागहू ॥

Shabari attained moksha because of her innocence and devotion to her Guru.

The session ends with the soulful rendition of **Hari Sharanam**.

Question and Answer session:

Padmini Ji

Question: It has been said that Gopis were rishis in their previous births. How did they get the human body as Shruti and Ved are in sound forms?

Answer: We see Ganga Mata in two forms - as river, and as human form when she gives darshan in Chitrakoot. Similarly, earth is depicted in 2 forms - one as a round ball, and another the female form. The creation of Bhagavān is such that one is divine form and the other physical form. Ganga Mata took the physical form and married king Shantanu and bore Bhīṣma Pitāmaha.

Question: If Gita was heard by Sanjaya and Hanuman Ji; how did Ved Vyas Ji write it?

Answer: Ved Vyas Ji had vision of the past, present, and future and he gave divine vision to Sanjaya. So he heard the Gītā and wrote it. In the entire Mahabharata, whenever Sri Krishna spoke; he wrote it as Vasudeva uvacha or Keshava uvacha. Only in Bhīṣma Parva chapters 25 to 42 which comprise the Gītā, he refers to Sri Krishna's sayings as Sri Bhagavān uvacha; for people to understand that he has reproduced verbatim all that Bhagavān said.

Sadhana Ji

Question: Shabari Ji had guru bhakthi and not Sri Ram Bhakthi. How did she get moksha?

Answer: Shabari Ji's devotion falls under the category of the 7th form of bhakthi as narrated by Bhagavān to her. Bhagavān had said that those who are devoted to Gurus are devoted to HIM. Further, when Mathang Muni left the ashram, Shabari Ji was devoted to Sri Ram and did seva for his arrival.

Nirmala Ji

Question: Where does the atma go after one's death?

Answer: The Atma enters into a new body between the 10th day upto a year.

Subhajit Ji

Question: Can you please explain Kshar, Akshar, and Purushottam.

Answer: The droplet of the ocean has the same properties of the ocean but it cannot be called an ocean. A drop cannot be made into an ocean. Similarly, Paramātmā created jeevatma, but jeevatma cannot create Paramātmā . Body is inert, and the atma within is called Jīvātmā, and the super

consciousness is Purushottam.

Sunaina Ji

Question: Meaning of Pushpika?

Answer: Ved Vyas Ji has mentioned it for our better understanding. He has named the chapter pertaining to the content. '*Om tat sat iti*' has been added for the inadvertent mistakes we make while reading the chapter.

Amaresh Ji

Question: What was the reason for mukthi for Ravana, Kansa, Shishupal, etc?

Answer: It is the divine grace of Bhagavān.

Dinesh Ji

Question: How to identify a guru?

Answer: One has to consider four aspects:

- 1. Guru should have a long lineage and not swayambu.
- 2. To which parampara is he attached.
- 3. Should have read the shastras and be capable of teaching and abiding by it.
- 4. Does he spend time on himself or on Bhagavan.

Vedant Ji

Question: What is the difference between bhakti and yog?

Answer: Yog means union. All chapters of the gita deal with yog or union with Bhagavān.

Gowrishankar Ji

Question: Does reading shloka wrongly change its meaning?

Answer: Once Chaitanya Mahaprabhu along with his 12 disciples visited Srirangam. The temple had a rule that everyday a chapter of the gita be read and prasad be offered. The person who read it was scolded by the disciple for not reading it well. The person was upset. Bhagavān gave darshan to Chaitanya Mahaprabhu at night and was found to be sad. Bhagavān said he was not fed. Mahaprabhu said he had offered prashad. Bhagavān said the person who recites the gita and offers prasad did not do so because the disciple scolded him. Bhagavān said that he was his favourite as he was utterly devoted to HIM. Chaitanya Mahaprabhu was immediately woken up from sleep and he went to his disciples to know who had scolded the person at the temple. He immediately went with the disciple to the temple at night and found the temple person crying. Chaitanya Mahaprabhu prostrated at his feet and asked him what he feels when he reads the gita in front of Bhagavān everyday? The person replied that he sees Sri Krishna and Arjuna. Chaitanya Mahaprabhu prostrated once again and told him to continue reading the way he did and asked forgiveness on behalf of his disciple who scolded him. He asked him to offer prasad to Bhagavān. BhagavanBhagavān is interested in devotion and not clarity of the shloka. Clarity in utterance is only for inspiration and easy recitation. It is only for the interest of the individual and not for devotion.

Neeta Ji

Question: What is 'ojas' and 'tejas'?

Answer: Food is the first source which ends in ojas and tejas. When we meet someone who inspire us

we say he has ojas. Sometimes when we meet someone who has a profound influence on us we say he has tejas. Their words or behaviour contribute towards it.



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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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