

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

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

1/2 (Ślōka 1-5), Sunday, 10 November 2024

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YouTube Link: <https://youtu.be/Z4HXjBQuQFQ>

**Those endowed with saintly qualities are in the mode of goodness whereas those with demoniac qualities are entangled in a loop of negativity.**

Chapter 16 of the Srimad Bhagavad Gītā - **Daivāsura Sampad Vibhāg Yog - The Yog to distinguish the Saintly traits and the Demoniac traits.**

The session begins with the prayer.

In chapter 12, Bhagavān has elaborately described the 39 qualities of an ideal devotee. It is a common tendency to distinguish the people we see based on gender (say a man, a women), color (say white, brown, etc.), profession (say a teacher, student, etc.) or any other factor. But in this Chapter, Bhagavān classifies the human clan into two categories:

- Those with Saintly or Divine qualities - Daivi Guni
- Those with Demoniac qualities - Aasuri Guni

There are 26 Divine traits described by Bhagavan in this Chapter. Those with Saintly qualities are in the mode of goodness, whereas those with demoniac qualities are in the mode of ignorance.

Consider the example of the festival of Diwali. The significance of Diwali can be interpreted as victory of the light over darkness. It is also celebrated as the return of Bhagavān Śrī Ram back to Ayodhya. The point to be observed here is, Diwali (the festival of lights) removes or dispels darkness. Light represents illumination and intelligence. It is the source of goodness, a symbol of hope, Divine grace and wisdom. On the other hand, darkness represents ignorance, evil or wickedness, sadness and isolation from Divine Grace.



Let's understand the power of light over darkness with the example of a diya or a candle. One diya or a candle can light a hundred other diyas or candles. Also, all the darkness in the world cannot put off the light of the single diya or a candle. In the same manner, each of the 26 Divine qualities can overpower or root out the Demoniatic traits or the negative states (anger, greed, anxiety, fear, etc.) from our consciousness.

We now begin this Chapter with an intent to inculcate or practice each of these saintly qualities within us, in order to dispel or root out the demoniac traits.

## 16.1

### śrībhagavānūvāca 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.

In this shloka, Bagavan explains the saintly qualities or the Daivi traits as stated below:

**Abhayam: Fearlessness:** This refers to being free from fear. The great personalities like Shivaji Maharaj, Bal Gangadhar Tilak and other freedom fighters like Bhagat Singh had this quality of fearlessness.



Now, being fearless does not mean one should refrain from exercising caution. One should be mindful

with action and speech by being fearless. One should be mindful on when to maintain silence and when to speak the heart out. Consider the example of having a conversation with parents, teachers or elders. Being fearless does not imply that one can cross the line of respect and hurt the other. One should refrain from using hurtful or disrespectful words or actions. As they say, "See no evil, hear no evil and speak no evil".



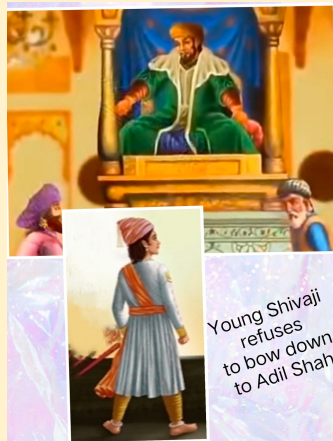
Consider the example of Shivaji Maharaj. He was known for his quality of being fearless. Shivaji Maharaj was the first Maratha King to establish Swarajya (self-rule) which was a direct threat to the Mughal Empire. Once, Afzal Khan, a strong enemy commander, set out on a campaign to invade Shivaji Maharaj's Swarajya. Although Shivaji Maharaj was fearless, he was aware that Afzal Khan's army would overpower his army. Hence, he negotiated with Afzal Khan with a request to meet him at Jawali (by pretending that he was intimidated or scared by Afzal Khan's strength and army). This request made by Shivaji Maharaj during negotiations was accepted by Afzal Khan and he reached Jawali with his army.



Shivaji Maharaj had instructed his army to conceal themselves in the dense forest surrounding the camp of Afzal Khan. When Afzal Khan refused to make peace with Shivaji Maharaj, his army that had concealed themselves in the dense forest attacked the army of Afzal Khan and in the process, Afzal Khan was killed by Shivaji Maharaj.



The moral of the story here is to understand when to be fearless and when to take action by exercising caution. Shivaji Maharaj, although being fearless, he strategically planned and executed this entire operation of slaying Afzal Khan. When Shivaji Maharaj was around 12 years old, his father took him to meet the emperor Adil Shah. In those times, anyone who visited the emperor in his court had to bow down as a mark of respect. Shivaji Maharaj was informed about the same and was instructed to bow down before the emperor Adil Shah by his father. However, in the court of emperor Adil Shah, Shivaji Maharaj refused to bow down before the Mughal emperor. This shows his quality of being fearless.



From the above two instances from the life of Shivaji Maharaj, we need to understand that being fearless empowers an individual, but at the same time, one needs to exhibit fearlessness wisely (when needed or required) based on the given situation at hand.

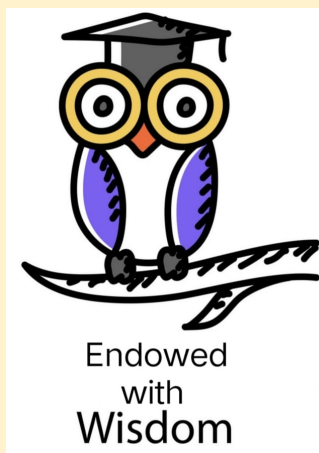
### **Purity of the mind**

The second trait or quality is to have a pure mind.



Consider the example of a class test or an exam. One child might end up scoring higher than the other child. It is not wrong to have a thought to score higher than the other classmates. But harboring jealousy towards the child who performed well in the class test and scored high, back-biting or speaking ill about the child who scored well, glorifying oneself and putting down the other is the sign of an impure mind. For those who have a pure mind, the negative traits such as anger, jealousy, pride, hatred, etc. are weeded out of one's consciousness. The easiest way of purifying the mind and to keep the negative traits (jealousy, anger, hatred, greed, etc.) at bay is by attending the Gītā classes and practicing the teachings in daily lives.

### **Endowed with wisdom**



This implies to practice the divine wisdom in daily lives. Say for example, during the vivechan (interpretation) session, we learn that one should be endowed with compassion, free from pride or ego, so on and so forth. This wisdom remains with us on the day we attended the session and on the next day, we fail to put the same into practice. The third quality of being endowed with wisdom implies that one is able to put the teachings into practice at all times (i.e., day in and day out). Only then, one will slowly achieve purification of the mind.

### **Charity**

Charity refers to donate or share what we have with others. One can donate wealth, knowledge, food, or even time (say by volunteering for the Gītā classes or at a NGO). Consider the example of the diya or a candle. One flame of candle or a diya can light a thousand other diyas or candles. The candle does not lose its ability to emit light by lighting other candles. In the same manner, nobody has ever become poor by giving. Happiness doesn't result from what we get, but from what we give.



At the same time, one needs to refrain from the pride of doing charity. Consider the example of an electric transmission wire. When the electricity moves from point A to point B, the transmission wire is only a conductor of electricity and it is not directly responsible for generating the electricity. In the same manner, we all have been blessed by the Supreme Divine with either wealth, knowledge, time or food which we can all donate in charity. The entire world is His creation and everything that we are blessed with (say wealth knowledge, food, etc.) are bestowed by Him. We need to remember here

that we are only a channel to perform the charity (just like the transmission wire which is a medium to conduct the electricity) and it is the Supreme Divine almighty who takes care of everyone's needs. Hence, we should refrain from the sense of pride, ego, seeking credit and appreciation for the charity or donation.

Another example is that of the Gītā classes. The trainer teaches all the participants on how to recite the shlokas correctly and does not expect anything in return. This is an example where they volunteer to give their time and put in their efforts so that the participants can learn to recite the shlokas. Hence, one should be free from pride and engage in charity from the heart. We all can even contribute by gifting someone with the Gītā classes with [gift.learngeeta.com](http://gift.learngeeta.com).

### **Firm control over the senses**

As we know, there are five sense organs - Eyes, ears, nose, tongue and skin which experience the sense of sight, sound, smell, taste and touch. To participate in life we must experience life through our five senses. We must see the world, hear its subtle messages, smell its flavors, taste its sweetness and touch its surface.



However, this should be done in moderation. Excess (more than required amount) of everything is bad or harmful. As they say "too much of anything is good for nothing". The senses tend to get attracted towards the worldly objects which provide only temporary or momentary happiness. Say for example, watching cartoons or animation (sight), eat sweets or fast food (taste), listen to music (hearing), so on and so forth. We should learn to develop a firm control over the senses. The one who has developed a firm mind will be able to maintain a firm control over the senses with constant practice. Eventually with practice, one will be able cut through distractions and temptations and function from a serene state of mind.

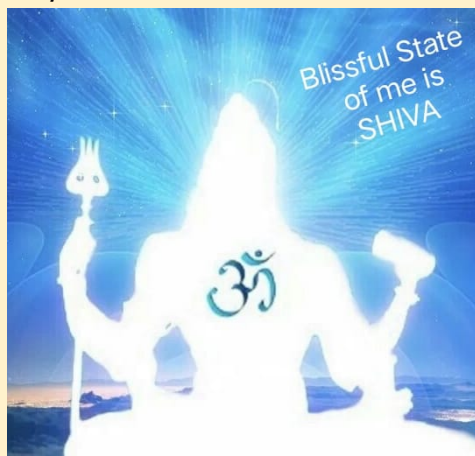
### **Yagya or Sacrifice**

We all have seen the sacred fire during a Havan. The Vedic mantras are recited for the benefit of oneself and others. This is one form of Yagya or sacrifice. When anything is done as a team to benefit others, it becomes a Yagya. Say for example, the



Gītā classes are conducted everyday in several batches and multiple languages. Hundreds of sevaks or volunteers work as a team and help facilitate the smooth functioning of the batches. This is another form of Yagna where a team is working on imparting the wisdom of the Gītā. In school, during group studies, if one child is unable to comprehend the lesson, the other children of the group help in explaining the concepts. This is also a form of Yagya. We shall learn this in detail in forthcoming chapters.

### To understand one's true nature/self



We often identify ourselves with the physical body instead of the soul. Say for example, we identify ourselves as "I am". Each one of us have taken birth lifetime after lifetime and in this lifetime, we may be called with a name. But the true identification is when one realizes that one is not the material body, but he soul. As Jagadguru Adi Shankaracharya says: *Chidanda Roopah Shivoham Shivoham*. Here, Shivoham = Shiva + aham (I), This means, I'm Shiva. Chidananda implies Chitt (soul, mind, thoughts) and Ananda refers to happiness or bliss; Roopah refers to form. Hence, Chidanda Roopah Shivoham Shivoham means that the blissful state of me is Shiva.

### Simplicity and Humbleness

It is a common tendency to glorify ourselves, feel proud or seek for appreciation for doing a good deed. Say for example, if we engage in shopping, we tend to post a photograph of ourselves with the newly purchased object on social media and this provides only momentary happiness. However, after few days/weeks/months, we loose interest on that object or even discard the same.

The point to be noted here is, being simple and humble (or down to earth) is a trait of a saintly person. For any good deed done, the saintly people refrain from boastfulness or pride. At the same time, they are humble and down to earth. As they say - "Be Yourself" instead of projecting to be someone you are not. We don't have to pretend to glorify our efforts to be the person which everyone

likes on social media. Instead, by being true to our nature, the right people would be around us.

### **We can learn the quality of simplicity and humbleness from the example of Maata Shabari**

Maata Shabari was from a small village and belonged to the Bhil community. During her childhood, she had a small lamb to which she was extremely attached. She would always play with the little lamb, feed the lamb and even go to bed with the little lamb by her side (Just like the children of current times who go to bed with a soft toy). During those times, child marriage was common. When Shabari was around 10 or 11 years old, her father had fixed a date for her wedding. One day, she found that her little lamb was missing. She looked for it all over her small village and was unable to locate the little lamb. One of her friend informed her that since her wedding date is nearing and the preparations were on-going, one lamb from every humble abode of the village was taken and placed separately, so that the meat can be served as a meal for the guests who arrive for her wedding. Shabari was heart-broken that her little lamb would be slayed and at the same, she was not fine with so many lambs of the village being slaughtered and served as a meal for her wedding.

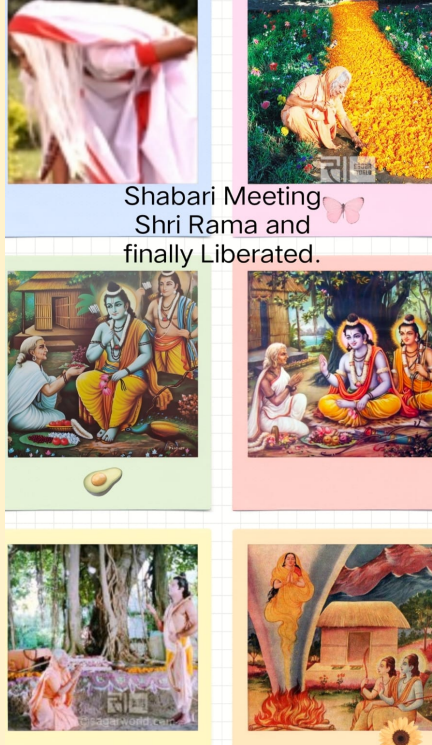
She then fled from the village thinking that if the wedding does not take place, the innocent lambs would be set free from slaughter. She ran as fast as she could in random directions and for a period of three days and nights, she wandered in random directions to keep herself far away from the village. She then dropped unconsciousness (due to hunger and thirst) and was then found by sage Matanga. He brought her back to consciousness and she then narrated the whole story to him. Pleased by her compassion towards the innocent lambs, he allowed her to stay at his ashram. It was a Gurukul where he had few students learning spirituality under his guidance.

Shabari was extremely devoted to Sage Matanga and considered him as her Guru. She offered her service/seva to him and the other students of the Gurukul by cleaning the ashram and completing other chores. However, some of the disciples had reservations about Shabari as she belonged to Bhil community (it was considered as a lower community in olden days). Shabari understood the reservations that the other students in the Gurukul had towards her. She did not want to hurt the sentiments of her Guru and hence, she decided to leave the ashram. She stayed at a close proximity at the ashram and still continued to serve her Guru.

Without his knowledge, she would sweep the path (which he took to take a bath at the river), collected wood sticks for the havan and other religious practices, collecting fruits and placing them nearby the ashram (so that the students of Gurukul did not have to walk for a long distance) and keeping the ashram premises clean. This continued for a period of two to three years.

However, sage Matanga found out eventually and he asked her to stay at the ashram. One day, sage Matanga decided to go to the Himalayas and perform penance (during the last leg of his life). He blessed Shabari that she would have the Darshan of Bhagavān Śrī Ram who would visit the ashram during his Vanavasa (period of exile). However, Shabari forgot to enquire when Shri Ram would visit her (if it is tomorrow, day after, in few weeks, months or years). She would always keep the path that leads to her ashram clean everyday, keep fresh fruits and berries and hot water everyday waiting for Bhagavān Śrī Ram to visit her. Following her guru's advice, Shabari awaited Bhagavān Śrī Ram's arrival for many years until she was a very old woman. She spent all her life preparing for the visit of Bhagavān Śrī Ram to the hermitage; just as she cleaned the paths, she cleaned her heart, too. Pebbles and thorns disappeared from both through her efforts. She walked through the undergrowth and removed overhanging creepers and briars. She broke the lumps of earth, for she feared the tender soles of Bhagavān Śrī Ram will be hurt when he walks over them. She gathered fruits and tubers from the jungle trees and plants and kept them by every day, for no one knew when Bhagavān Śrī Ram will arrive! And, she took no risks. She tasted every fruit, whether it was bitter, sour or sweet,

so that Bhagavān Śrī Ram could eat the best. She smoothed the surface of all stones that lay by the side of the tracks in the jungle, for she expected Rama, Lakshmana or Sita to sit upon any one of them when they got tired of walking. She hoped that one of them would rest awhile on one of the rocks she had polished with great care. Thus her heart became Rama-hridaya! When she was around 80 years, Bhagavān Śrī Ram visited her ashram and she then attained moksha or salvation.



Shabari Meeting  
Shri Rama and  
finally Liberated.

### Moral that we can learn from the tale of Shabari Maata:

- 1. The story of Sabari teaches us about the innocent devotion to the Supreme Divine. She is remembered not for her social status or wealth, but for her simplicity, and it is always possible to attain the Supreme Divine through pure devotion.
- 2. For three years, she was humbly serving her Guru and the other disciples of the ashram (without their knowledge) by keeping the premises clean and gathering fruits/wood sticks for the pooja. She did not seek for appreciation and focused only on her duty to serve her Guru. She was down to earth and devoid of pride for serving her Guru for many years.
- 3. Following her guru's advice, Shabari awaited Rama's arrival all her life and then received Moksha from the almighty Bhagavān Śrī Ram himself. Patience is virtue.

## 16.2

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

In this verse, Bhagavān continues to explain the qualities of a saintly person as stated below:

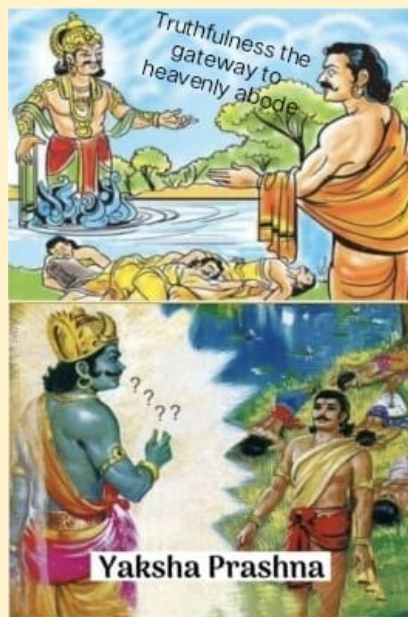
### **Non-violence**



Bhagavān explains here that one needs to refrain from hurting the other with thoughts, words or actions. Even a small activity like killing insects with an electric bar/bat is violence. We should refrain from hurting someone on purpose (by thoughts, words, or actions) even if they hurt us.

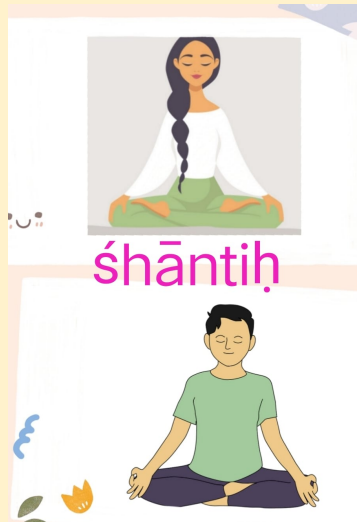
### Truthfulness

One needs to be truthful at all times. Imagine a child eating some ladoos at home without asking. When Mother asks "Did you eat the ladoos?" in a serious voice, the child might feel scared and say "No." Many kids do this! But think about it - what's the worst that could happen? Mother might just explain why too many sweets aren't good for you. There's an old saying: "Three things cannot hide for long: the Moon, the Sun, and the Truth." Just like that you can't hide the sun, the truth always comes out somehow. So always, try being honest - it's much better than carrying the weight of a lie!



In Mahabharata, when Yudhishtira encountered a Yaksha, he was asked a series of questions with a condition to be answered in one sentence. One of the questions put forth by the Yaksha was what is the route to attain the heavenly abode. Yudhishtira answered by saying that Truthfulness opens the gateway to heavenly abode.

### Devoid of Anger



Saints and wise people don't get angry easily - they keep a peaceful mind. When parents get angry at us, it's usually because they care about us. Sometimes we get upset when we don't get things we want, like a new toy or phone. But if we learn to control our mind, we can stay calm instead of getting angry. When we're calm, everything becomes easier - from studying to playing with friends! Think of it like this: a calm mind is like a clear sky, while anger is like dark storm clouds.

### **Free from attachment**

Those with saintly traits are free from attachment. Consider this story about letting go! Think about your favorite soft toy. When you were little, you loved it so much! Now it sits in a corner at home. When a smaller child visits and wants to play with it, sometimes we don't want to share it - even though we haven't touched it in years!



Here's another example: When we get good marks in a test because we studied hard, we might feel too proud. It's good to work hard and do well, but we shouldn't let pride take over. Remember: Saints teach us that true happiness comes from not being too attached to things or too proud of our achievements. Just like birds fly freely in the sky, we should learn to let go! The lesson is simple: Share with joy, work hard, but don't hold on too tightly to things or achievements.

### **Peacefulness**

The saintly people function from a state of peace and tranquil state of mind. Peace comes from within. When one is peaceful from inside (internal self), one will find peace outside (external world).

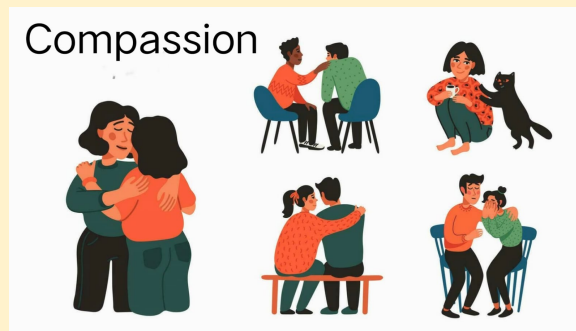


## Refrain from gossip

- Don't criticize or gossip about others
- Don't share people's mistakes or weaknesses with others
- When you hear others gossiping or criticizing someone, don't join in
- Just because others are speaking negatively doesn't mean you have to agree or participate
- Stay true to what's right, even if you're the only one

Remember: Be kind in what you say about others, and have the courage to step away from negative conversations.

## Compassion



We need to be compassionate and kind towards all living beings. We need to show compassion to the plant and animal life as well and refrain from harming them. We can cultivate compassion by feeding the birds and animals with good grains or water. We can opt for eco-friendly options such as incense sticks or agarbatti instead of killing the insects. As they say "If you want others to be happy, practice compassion. If you want to be happy, practice compassion".

## Sense of Satisfaction



Those with saintly traits are satisfied with what ever they have and do not lament on what they lack. For example, if a friend bought a new toy or a smartphone, we are also tempted to buy the same. If we already have the latest smartphone and a new version is released in the market, we develop a desire to buy the upgraded model. Instead of being happy with what we are blessed, we lament on

what we lack by comparing with others. The saintly people are satisfied with what they have, instead of being sad about what they lack.

### **Kind hearted and Modesty**



Coming back to the example of Maata Shabari, she was kind hearted towards the lambs of her village. She had a pure mind which was free from any selfish desires. It is easy as children to practice this quality. One needs to practice the quality of gentleness and modesty.

### **Being conscious about the right action and wrong action**

We need to be conscious about the right and wrong action. Say for example, speaking hurtful words, harming someone physically, so on and so forth are considered to be wrong. Those with saintly traits are able to see the difference between the right and the wrong and they feel shameful about the thought of wrong actions. As they say - "Be good, do good, feel good".

### **Unwavering mind**

Those with saintly nature are unwavering and fully focused on the task at hand. Say for example, during the vivechan sessions, the mind is distracted at all directions, or there might be a constant movement of hands or legs, or we tend to play with objects around (such as pencil). When one has a firm control over the mind, one will automatically develop a control over the senses, this calms down the mind and removes anger. One automatically develops the ability to forgive others. By controlling the mind, we can develop at least 5 to 6 saintly traits which takes us closer towards the Divine.

### **Forgiveness**

One needs to be forgiving. As they say - "Forgive and forget". By forgiving others, we release ourselves from the hurtful experience.

All these qualities were inculcated by the saints. The Divine wisdom imparted by Bhagavān in the Gītā can be put to practice by all of us.

### **16.3**

**tejaḥ kṣamā dhṛtiḥ(ś) śaucam, adroho nātimānitā,  
bhavanti saṃpadam(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.

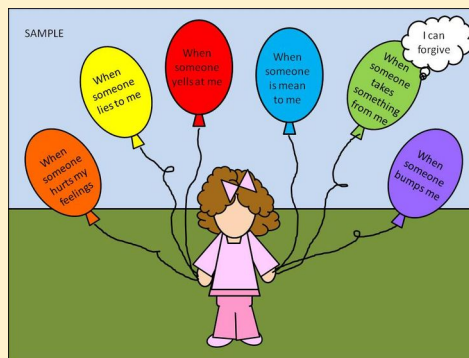
In this verse, Bhagavān continues to explain the saintly qualities:

### **Vigor**



From purity of mind comes a pure heart. Hence, saintly personalities like Swami Vivekananda, Shivaji Maharaj, etc., bring immense power and vigor to the tasks they pursue.

### Forgiveness or forbearance



This is the ability to tolerate the offences of others, without feeling the need to retaliate. Through forgiveness, one heals the emotional wounds caused by others that would otherwise fester and disturb the mind.

### Fortitude

It is the inner strength, patience and determination in pursuing the goal, even when the mind and senses are wearied due to unfavorable circumstances. Most of the important things in the world have been accomplished by people who kept on trying when there seemed to be no hope at all. Consider the example of Manu Bhaker, who won two Olympic Gold medals for India. This was possible due to constant perseverance, determination and patience.



Once upon a time, a group of monkeys loved to visit a farmer's home to eat the juicy mangoes from his mango tree. The farmer became very angry and decided to hire a strong guard to keep the

monkeys away. One wise, older monkey told the others that he knew how to grow their own mango tree so they wouldn't need to steal. He taught them to plant a mango seed and said they should leave it alone for a month so it could grow properly. But the younger monkeys were too impatient. Instead of waiting, they kept digging up the ground every day to see if the seed had started to grow. After a month, the older monkey came to check on the seed, expecting to see a small plant. But to his surprise, there was no plant at all. When he asked the other monkeys, he found out they had been digging up the seed every day to check on it. Because of this, it never had the chance to grow. The story teaches us that patience and perseverance are important to achieve our goals. Checking too often or being impatient can keep us from getting what we want.



## Cleanliness



It refers to both internal and external purity. Virtuous people believe in maintaining external cleanliness because it is conducive to internal purity. By developing this quality, we go closer to the Supreme Divine.

**Bearing enmity toward none.**



Bearing enmity toward others poisons our own mind, and this becomes an impediment in the path of spiritual progress. The quality of freedom from hatred toward others should be developed by one and all.

### **Absence of vanity**

Self-praise, boastfulness, ostentation, etc. all stem from pride. The saintly persons possess this quality.

We should aim to put into practice each of these qualities at school and home and improve each day as a person. By doing this, we move closer towards the Divine.

## **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.

Bhagavān now explains the qualities of a demoniac person. We need to focus on refraining from engaging in the below qualities. We also need to remember that this is to improve ourselves and not to find fault in others.

### **Hypocrisy**

Those with demoniac qualities pretend to be something which they are not in reality. They make an external show of virtuous behavior for impressing others, without possessing those qualities as internal traits.

### **Arrogant and Disrespectful**

Those with demoniac qualities are arrogant and disrespectful towards others. They are gripped by pride and ego about their achievements or about what they possess.

### **Cruel and Harsh**

They engage in cruelty and harshness as they lack a kind heart.

### **Anger and Ignorance**

They are ignorant and exhibit anger when the desires are not fulfilled. We need to learn to differentiate when it is necessary to be angry and when one needs to control the anger from the example of Swami Vivekananda. Once, Swami Ji was travelling on a ship to a foreign land. He encountered a group of man who mocked at Swami Ji's appearance and attire. Swami Ji was calm and did not react to those comments. But, when they mocked at India, Swami Ji held their collar and warned them not to speak ill about his nation. When it comes to nation, it is a matter of pride and one can react. But otherwise, one needs to refrain from anger.

**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 demonic one as leading to bondage. Grieve not, Arjuna, for you are born with the divine propensities.

Those with saintly qualities evolve to attain a pure mind and a pure heart, which takes them closer to the Divine. The great personalities like Bhagat Singh, Swami Vivekananda, Shivaji Maharaj practiced these qualities in daily lives. Whereas those with demonic qualities are stuck in a loop of negativity. They are constantly gripped by negative states such as pride, ego, anger, fear, ignorance, so on and so forth. By practicing the saintly qualities, these negative states are weeded out or uprooted from our consciousness and we then function from a state of positivity (say calm, peace, serenity, happiness or bliss). By adopting the saintly traits, it lights our path for a bright future. Arjuna had each of these saintly qualities and hence he was qualified to listen to the Divine wisdom of the Gītā from Bhagavān himself. We all have some of these qualities in small proportion and hence we have the opportunity to attend the vivechan sessions. By practicing the divine traits constantly on a daily basis, we evolve as a better person.



As they say - "Use your voice for kindness, your ears for compassion, your hands for charity, your mind for truth, and your heart for love".

### Question and Answer

**Advik Ji**

**Question:** Kindly repeat the quality of non-violence.

**Answer:** We need to refrain from harming others and also the plant/animal life. We could use the dhoop/incense stick instead of killing the insects with an electric bat.

**Aarya Ji**

**Question:** Why did Bhagavān speak the Gītā for Arjuna?

**Answer:** Arjuna was gripped by anxiety and doubt as he feared he would commit a sin by killing his kinsmen (his own blood relatives). Bhagavān spoke the Gītā to dispel the doubt within Arjuna and to make him follow the path of virtuousness.

### **Urvashi Ji**

**Question:** How many levels are to be completed for Kids batch?

**Answer:** There are 4 levels for Kids batch.

The session ended with prayer and Hanuman Chalisa.

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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:

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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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### **Har Ghar Gītā, Har Kar Gītā !**

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