

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

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

1/2 (Ślōka 1-2), Saturday, 14 September 2024

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YouTube Link: <https://youtu.be/WqTv32eb378>

## Know & Try to Imbibe the Divine Qualities

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

The first of the two-part interpretation session of the 16th chapter of Śrīmadbhagavadgītā started with prayers to Bhagavān Śrī Krishna followed by the lighting of the auspicious lamp.

Prayers were also offered to Lord Shiva, Maharshi Veda Vyasji and ones Guru.

**Sadashiva Samarambham Vyasa Shankara Madhyamam  
Asmad Acharya Paryantam Vande Guru Paramparam.**

*Originating with the all-pervasive Bhagavān Shiva, to Veda Vyasji, to my own Guru, I bow with reverence to the entire Guru Parampara (tradition of teachers).*

The session started by heartily congratulating the young Sadhaks who after successfully completing Level - 1 and have now moved to Level - 2.

We have learnt Chapter - 12 that is Bhakti Yoga and Chapter - 15 that is Purushottam Yoga of Bhagavadgītā in Level - 1. Having completed the first Dham in our Char Dham Yatra of learning Bhagavadgītā, we now embark on our journey of the second Dham with Chapter - 16, **Daivāsura Sampad Vibhāg Yoga.** This chapter describes the differences and contrast between the Divine and the Demoniactal qualities.

We all are into the habit of labelling people. Very often we say, So-an-So is a very good person and So-and-So is a bad person with evil tendencies. We have read about Demons in our scriptures like Puranas. However, does such a being as a Demon with ugly features, red eyes and big teeth truly exist? They probably do not; it is the proclivities or qualities that exist within us that make us good or a sinner.

When our tendencies and habits take us to a better and spiritually enriched way of living, we are said to be moving towards a **Satvik** way of life and gaining **Daivi** Sampada or Divine persona. On the other hand, if our lifestyle and behavior take us to a path of downfall and spiritually degraded way of life, we are said to

be moving towards a **Rajashik** or **Tamasik** way of life and gaining **Asuri** Sampada or Demonic persona.

**Bhagavān, based on tendencies and nature, have divided us into 2 categories, *Daivi* or having Divine qualities and *Asuri* or having Demonical qualities.**

We know that after our life is spent on this **Mrityuloka** or mortal world, we all die and proceed to another **loka**. Depending upon our deeds and actions in this life, we may proceed to **Swargaloka**, that is Heaven or **Narakaloka**, that is Hell. However, there too our permanency of living is finite. Once we exhaust the results of our Karma or action, we leave that **loka** and proceed to another **loka**, probably the **Mrityuloka** again and the eternal cycle begins all over. We can of course be liberated or attain Moksha from this cycle of Life and Death and attain union with the Paramātmā. That however, depends on the quality of life we have lived and the quantum of good Karma that we have performed in our mortal lifetime on this earth.

**By the grace of Bhagavān, and the vision of Param Puja Swami Govind Dev Giri Ji Maharaj to "Learn Gītā, Teach Gītā and Bring Gītā into our Lives" Geeta Pariwar has provided us a platform to Learn, Teach and Live the invaluable knowledge of the Bhagavadgītā.**

We have already started the process of Learn Gītā and some may have started to Teach Gītā too. The question now is how to Live Gītā or make it our way of Life. Bhagavān in this chapter has given us twenty-six characteristic points which denote a **Daivi** Persona or a person who is on the path of living Gītā by imbibing the correct actions and way of living. With this yardstick given by Bhagavān himself, we can measure our progress towards living Divine or Right Life that is Live Gītā. The more pointers we are able to bring into our lives takes us a step closer to the Paramātmā.

Śrī Sankaracharya urges us to sing:

***bhaja gōvindaṃ bhaja gōvindaṃ  
gōvindaṃ bhaja mūḍhamatē*** □

where he says O deluded minded friend, **Chant Govinda, Worship Govinda, Love Govinda.**

Śrī Sankaracharya goes on to say:

***bhagavadgītā kiñchidadhītā gaṅgājala-lavakaṇikā pītā*** □  
***sakṛdapi yēna murārisamarchā kriyatē tasya yamēna na charchā***

He says even if we learn a little from Bhagavadgītā, we are not mentioned by Yamaraj which alludes to the fact that those who have learnt even a little of the Bhagavadgītā do not have the misfortune of **Naraka Darshan**, or going to Hell. The biggest fear a human being has is probably death. Gaining knowledge of Bhagavadgītā liberates us from that fear of death.

In fact, in the last or Chapter - 18, Bhagavān himself has talked about **Phalashruti** or the result of learning Bhagavadgītā. In Shloka - 68 of Chapter-18, HE says,

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

Amongst all HIS devotees, **those who learn and teach the knowledge of Bhagavadgītā perform the greatest act of love for HIM. As a result, they will be able to reach and realize union with HIM.**

This is the precise reason why **Param Puja Swami Ji**, connects the Sewa we perform at Geeta Pariwar to Sādhanā. Sewa is performing a deed for someone other person. There are two elements in Sewa, one is the person who is the Doer of the good deed, and the other is the person who is the recipient of the deed. **In our activities at Geeta Pariwar, we are both the Doer and the Recipient of the Action.** Be it Learning or Teaching, we are actually doing this to enrich our beings, our lives and hence it is Sādhanā. In doing so we lose the vanity which we may get in thinking that we are doing something good for others.

People may wonder as to why the invaluable knowledge of Gītā was professed to Arjuna. Śrī Sankaracharya has said in Shankara Bhashyam that **knowledge should be provided to eligible ones only**, else its purpose will not be served. Bhagavān HIMSELF, in a later Shloka in this Chapter, acknowledges that **Arjuna possesses all of the required 26 divine qualities and hence has the eligibility to receive and learn this knowledge.**

Let us now start discussing the Shlokas where Bhagavān describes the **Daivi** Guna or Divine qualities.

## 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.

Bhagavān begins to speak about the divine qualities:

**Abhayam** - The first three qualities are very important. The other qualities that follow come associated within these three qualities. Abhayam means devoid of fear.

Usually, each one has a variety of fears. Some are gripped by fear of insects, animals, heights, or some person so on and so forth. Many individuals are gripped by anxiety and fear of the unknown. There is fear of what will happen to us in the afterlife.

There is a big difference between caution and fear. Fear breeds negativity while caution is positive. The caution is that we take two steps back when we see a tiger in front of us. Caution is what we try to avoid any danger. Fear arises when our confidence is low.

Bhagavān in chapter 2 says:

***klaibyaṃ mā sma gamaḥ pārtha naitat tvayy upapadyate |  
kṣudraṃ hṛdaya-daurbalyaṃ tyaktvottiṣṭha parantapa || 3 ||***

O Pārtha, do not behave like a eunuch. It does not befit you. Abandon this petty weakness of heart, O chastiser of the foe, and arise to do battle.

***kathaṃ bhīṣmam ahaṃ saṅkhye droṇaṃ ca madhusūdana |  
iṣubhiḥ pratiyotsyāmi pūjārḥāv arisūdana || 4 ||***

Arjuna said: O Madhusūdana, slayer of the enemy, how can I fight with arrows in battle against Grandfather Bhīṣma and Droṇācārya, who are my worshipful superiors?

Arjuna's respect for his gurus who are in facing him as his opponents in the battle is a good quality of his but at the same time Arjuna deviates from duty due to delusional attachment forcing him to loose his confidence to wage the war.

Fearlessness springs from devotion. We worry about our daily food but an infant or a small kid does not worry because he knows his hunger needs will be taken care of by the mother. We should have such faith, and surrender unto the Divine. On doing so one is rid of fear or anxiety.

As they say:

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

One would be fearless and carefree when one is in a complete state of surrender towards the divine. It is but one's obsession with the gross body and pride associated with it that instills fear when things do not happen the way one desires them to.

But when, as stated in the fifteenth chapter- **mamaivāṃśo jīva-loke jīva-bhūtaḥ sanātanaḥ**: The eternal living entities in this material world are certainly My fragments -**vibhinnāṃśa**. The essence is after knowing that one is but a fragment of that mighty Supreme Being, confidence increases and fear disappears. When we study the biographies of Bhakta Prahlad, Dnyaneshwar Maharaj, Sant Eknath, Sant Tukaram, we realize that there was no trace of fear in their lives. Devotee Prahlada had to go through many hardships. was made to sit on a lit pyre, thrown down the mountain yet he survived all these troubles due to his devotion to Bhagavān. This is what we see in the biography of Dhruva also. On his mother's request, he went to the dense forest to perform penance. There he was not afraid even of wild beasts. All this could be faced and undergone because of total belief and surrender to the Supreme through devotion.

**sattvasaṃśuddhī** - This is the second divine quality. If our mind is freed from the disorders of pride, ego, desires, arrogance, jealousy, material attachment so on and so forth, then purity of the inner state of self arises. Lust, anger and greed are the three gates of hell. All people have these vices. But the more we practice, the intensity of these vices begin to decrease and our mind becomes pure. We can approach God only if our mind is pure. Swamiji always tells us the importance of Sādhanā. In Geeta Parivar, the sevis are ready to offer services for eight hours a day. There are no expectations. Due to such Sādhanā, a person stays away from negative thoughts and his mind becomes pure. He gains a more positive outlook.

A Bhajan was mentioned to emphasise the importance of purity of mind:

**हमने आँगन नहीं बुहारा** (Sweeping the Courtyard)

**हमने आँगन नहीं बुहारा, चँचल मन को नहीं सम्हारा,  
"कैसे आयेंगे भगवान "**

**हर कोने कल्मष कषाय की, लगी हुई है ढेरी।  
नहीं ज्ञान की किरण कहीं है, हर कोठरी अँधेरी।  
आँगन चौबारा अँधियारा ॥, "कैसे आएँगे भगवान ॥"  
हमने आँगन नहीं बुहारा,,,,,,,,,,,,,,,,,,,,,,,,,,,,,**

**हृदय हमारा पिघल न पाया, जब देखा दुखियारा।  
किसी पन्थ भूले ने हमसे, पाया नहीं सहारा।  
सूखी है करुणा की धारा ॥, "कैसे आएँगे भगवान ॥"  
हमने आँगन नहीं बुहारा,,,,,,,,,,,,,,,,,,,,,,,,,,,,,**

अन्तर के पट खोल देख लो, ईश्वर पास मिलेगा।  
हर प्राणी में ही परमेश्वर, का आभास मिलेगा।  
सच्चे मन से नहीं पुकारा ॥, "कैसे आएँगे भगवान ॥"  
हमने आँगन नहीं बुहारा,,,,,,,,,,,,,,,,,,,,,

निर्मल मन हो तो रघुनायक, शबरी के घर जाते।  
श्याम सूर की बाँह पकड़ते, साग विदुर घर खाते।  
इस पर हमने नहीं विचारा ॥, "कैसे आएँगे भगवान ॥"  
हमने आँगन नहीं बुहारा,,,,,,,,,,,,,,,,,,,,,

The essence: Sweeping the courtyard means that if we do not purify our mind, then the Divine's powers and vision cannot enter us. Therefore, it is very important to purify our inner self.

**jñānayogavyavasthiti:** - One can acquire knowledge by reading books. It is very simple. But it is difficult to constantly think of the Divine. Even after chanting continuously many times, our mind remains impure, ridden with lot of negative thoughts. Chanting by rolling the string of beads is necessary but one needs to do so with dedicated devotion. One should try to do such focussed chanting. This creates a veil of positivity on the mind. Constantly fixing your mind on the Divine is called *jñānayogavyavasthiti*.

In Patanjali Sutra, five states of mind are described:

- 1) *kṣipta*
- 2) *mūḍha*
- 3) *vikṣipta*
- 4) *niruddha*
- 5) *ekāgra*

These are considered to be five types of attitudes.

Kṣipta and mūḍha means ignorant, which we do not talk about, but which is our third state, in the disturbed state, on one hand we think of God and on the other hand we think of the world, like we meditate but in a few minutes we remember some other work. When we remember something and there is a disturbance in meditation, this is called the disturbed state. When we are worshipping, we feel that we are very Sattvik, but after a few moments we get trapped in the bondage of the world.

**Dānam** - Charity: This quality is described in detail in the seventeenth chapter. Charity is a very essential quality. Success in life, fame comes with charity. Charity can bring peace in the afterlife as well.

**Dama:** Dama means *īṃdriyanigrah*. We have five sense organs and five action organs. Apart from this, man has mind and intellect. Controlling all these means breath. Eligibility has to be developed to study Vedāṃtā. For this, the means have been specified. Only the person who does this gets the right to learn Vedāṃtā. Bhagavadgītā, Brahmasūtra and Upaniṣade are the three main texts that come in Vedāṃtā. This is also known as Prasthānatrayī. Sham and Dama are two important things in **Sādhana** *catuṣṭaya*. Sham means gaining control over the mind and Dama means gaining control over the senses. The movement of our senses affects the mind. In Bhakti Yoga, **Sarvabhūtahiteratā:** says: In order to do any noble work, Nigraha of the mind is necessary so that our senses are inclined to do the noblest welfare work. *īṃdriyanigraha* is necessary if we want to become such a devotee. In the Mahabharata, it is said that the duty of the king is to serve the subjects, to take care of the happiness and prosperity of the subjects. Dama is said to be an

important quality for a king.

**Yagya**- Yagya is a good activity done for others. When a man is motivated for the welfare of the world, his work becomes a yagna. In the fourth chapter of Bhagavad Gita, 12 types of sacrifices are mentioned. Yagya means work done with pure mind and selfless spirit. All those serving in Geeta Parivar perform Yagna.

**Swadhyaya** - Recitation, study and self-study of any book is *Swadhyaya*.

**Tapa** - Tapa does not mean going to the Himalayas and doing penance. Controlling the mind is tapah. Enduring cold conditions is austerity. To endure when someone speaks bitterly to you, even if it is unpleasant, is tapah. Even if a man misbehaves with us, it is very difficult to forgive him. Such forgiveness is a form of penance.

**āṛjavam** - means simplicity of mind.

While reading the biography of Śrī Ramchandra, one comes across the biography of Shabri.

This is an eight-year-old girl. Her name is Shramana. Being of Shabar caste, she was called Shabari. She loved the lamb she had with her. She used to play with him, sleep with him close. While doing so, she turned thirteen years old. Being in a head of the tribe's family, it was decided to marry her with pomp.

One day, while she was sleeping, the lamb near her disappeared. After waking up, she searched everywhere for him. But it was nowhere to be found. Now she started crying a lot because of his worry. Her friend when asked if she saw the lamb said that all the sheep were kept in one place for her wedding feast also he pet lamb. Shabari felt very sad after knowing this. She left the house at night, thinking that this will not happen if she disappears. She kept running for three days, changing directions so as to avoid being followed and caught.

After three days she fell unconscious near the hermitage of Matang Rishi. Rishi looked at her. She regained consciousness after splashing water. She told all the truth to the sage. The sage decided to take her back to the parents. But she said she can't tell where exactly her house was as she kept running blindly to be far away from her place. Seeing that such a small girl would do such a great deed for a small lamb, the sage allowed her to stay at his ashrama. She continued to perform small services there like cleaning the ashram, arranging food for the disciples. A very upright minded Shabari started Gurubhakti. Sage Matang was pleased to see her service but the other disciples there did not like a girl staying in the ashram. Shabari left that ashram so that the sage would not know about this. But she made up her mind that she will serve the Guru.

She started living in the forest by building a house on a tree. From the next day, at night, she used to sweep the path on which the sage passed by with his disciples. Care was taken to clear the thorns from the path. The disciples used to bring firewood from far away for cooking. She used to go to the forest during the day and cut wood and stack it to reduce their burden of work. Three years passed by doing this. One day the sage asked the disciples, how come their work of cutting wood gets done so quickly these days. The disciples said that the deity does that work at night. The sage did not believe this. They decided to find out. Intuitively they understood, all this work is done by Sramana. They realized that no one could see her because she was living on a tree. He called Shabari. She stood before the sage with folded hands. She did not say anything as the sage would admonish his disciples. He took her back to the ashram.

Now Matang Rishi's final journey was near. He called Shabari and told her that he was going to leave for the Himalayas. She was very sad. Sage said *Satchidananda Swaroop Vishnu avatar Śrī Ram* Himself will visit her in the ashram so not to be sad anymore. Hearing that, with great enthusiasm and devotion, she decided to stay in the ashram and waited for Śrī Ramachandra. The sage had not said anything about when and from which direction Śrī Ram would come. So, she used to sweep all the paths leading to the ashram and keep them clean every day, put rangolis to welcome HIM, and bring fresh fruits from the forest every day.

**Will it be possible for us to act with such simplicity of mind for so many years?** She was waiting for Rama, believing in the Sage's words till her old age. Finally Śrī Rama came to that place. She bowed with her hands at HIS feet and gave HIM berries that she had tasted to eat. Śrī Ramachandra accepted it. HE was very impressed with Shabari's spirit and simplicity of mind. **This simplicity means āṛjavam.**

## 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;

**Ahiṃsā** - means not hurting anyone in body, mind and heart. Physical violence is when we hit others with our hands. Having bad thoughts about someone in the mind is also violence. It is also a form of violence that we use verbally. Sometimes we suddenly get scared. We don't understand why this happens but we have hurt someone at some point in the past. To prevent this from happening, one should adopt the path of non-violence.

**Satya** - Telling the truth as it is. There are many definitions of truth. They will be considered in the next analysis. Until then, we should think about how the divine qualities that we have understood will be applied in our conduct.

The session thus concluded with:

### **Questions and Answers**

#### **Annapurna Torgal Ji**

**Q:** How do I realize at what stage am I in controlling my Kama, Krodha, Lobha, Mada, Moha and Matsarya?

**A:** You can measure that from the level of frustration that you feel when some of your desires or wants are not fulfilled. We must understand that having a desire is not a bad thing, but the inability to control our actions if that is not fulfilled is what is undesirable and needs to be controlled. Some show extreme anger, some sulk and there are those who just move on. The difference in our reaction in the face of nonfulfillment or failure is what is important.

## Vijay Ji

**Q:** Bhagavadgītā gives immense importance to **Daan** or Charity. How do we categorize **Daan**?

**A:** In Chapter - 17, Bhagavān has talked about three types of **Daan**. HE said *deśhe kāle cha pātre cha tad dānam sāttvikam smṛitam*. This means **Charity given to a worthy person without consideration of anything in return, at the proper time and in the proper place, is stated to be Satvik or in the mode of goodness**. It is not only donating money, but it could be donating time to listen to someone or even something as simple as smiling at a passerby whereby you donate joy to others. **Giving someone what he needs**, be it money, education, food, time, joy and so forth **is the best for of Daan or Charity**.

## Madhu Agnihotri Ji

**Q:** What is the difference between **Mukti** and **Moksha** and How do we attain is **Atmasakshatkar**?

**A:** There is no difference. They are two ways of saying the same thing. Studying Bhavadgītā is definitely one way to achieve **Atmasakshatkar** or self-realization. When we lose interest in the **Saar**, our physical essence and realize that over time our physical body may change, but we remain unchanged. This means our core is not what we see but something different which is unchangeable, constant. That's when we come face to face with ourselves. That's **Atmasakshatkar** or self-realization.

## Dr. Prachi Toshniwal Ji

**Q:** I am a Dentist. Lately I am losing interest in my work. How can overcome this?

**A:** You have a skill that is valuable and can provide immense help to people. If you are not in economic stress, why don't you make your clinic charitable or work in a charitable hospital. That will be **Daan** of your talent and time. Your disinterest in Dentistry will turn into your interest to do Sewa and in the welfare of others.



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