

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 16: Daivāsura-Sampad-Vibhāga-Yoga

1/2 (Ślōka 1-4), Sunday, 23 February 2025

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YouTube Link: <https://youtu.be/eNFF6gEX5AE>

Daivi Guna and Asuri Guna: The Saintly Virtues and Demonic Traps of Goodness and Negativity

The 16th Adhyāya of the *Śrīmad Bhagavad Gītā* is known as **Daivāsura Sampad Vibhāga Yoga - The Yog that distinguishes the Daivī Sampad (saintly traits) and Āsurī Sampad (demoniac traits).**

In line with the traditions of Geeta Pariwar, the discourse commenced with the *Dīpa Prajvalana* (lighting of the lamp), symbolizing the dispelling of darkness through the light of wisdom, and a **prārthanā (prayer) at the Śrīcaraṇa (lotus feet) of Śrī Prabhu**, invoking divine grace for an illuminating discourse.

The session commenced with a prayer:

नमामि सद्गुरुं शान्तं सच्चिदानन्दविग्रहम् ।
पूर्णब्रह्मपरानन्दम् ईशमाळन्दिवल्लभम् ॥
रत्नाकराधौतपदां हिमालय किरीटिनीम् ।
ब्रह्मराजर्षिरत्नाढ्यां वन्दे भारतमातरम् ॥

Bowing in reverence to Dnyāneshwarī Mauli, Guruji, and Bhārata Mātā, the discourse began on an auspicious note.

The speaker emphasized the importance of reading *Śrīmad Bhagavad Gītā* daily, highlighting that today's discourse would explore its significance and beauty.

To engage the young learners, the speaker initiated a quiz. The first question was about the name of the 12th Adhyāya. Aarohi Didi promptly responded, "**Bhakti Yoga.**" The next question was for Sabhyata Didi, who effortlessly recalled the name of the 15th Adhyāya as "**Puruṣottama Yoga.**"

The speaker then asked, "How many verses are there in the 12th Adhyāya?" Shribhav Bhaiya confidently answered, "**20.**"

Following this, the next question was, “How many ślokas are in the 15th Adhyāya?” Jivika Didi, brimming with enthusiasm, correctly answered, “**20.**”

The speaker clarified that the 12th and 15th Chapters are the shortest in the *Bhagavad Gītā*, before posing another question: “How many verses are there in the 16th Chapter?” Aradhya Didi correctly answered, “**24.**”

The final question was, “What is the name of the 16th Chapter?” Shivam Bhaiya, with lightning speed, responded, “**Daivāsura Sampad Vibhāga Yoga.**”

In this chapter, Bhagavān classifies humanity into two distinct categories:

- **Daivī Guṇī** – Those with saintly or divine qualities
- **Āsurī Guṇī** – Those with demoniac qualities

Bhagavān describes 26 divine traits in this chapter. Those with Daivī Sampad are governed by sattva guṇa (mode of goodness), whereas those with Āsurī Sampad are influenced by tamo guṇa (mode of ignorance). This understanding is not merely theoretical but calls for self-reflection—to assess whether we are embodying Daivī or Āsurī tendencies in our lives.

Understanding Good and Evil Through Rāmāyaṇa

We are all familiar with the *Rāmāyaṇa* and its central figures. The speaker posed a question:

“On what basis do we consider Śrī Rāma as a force of good and Rāvaṇa as evil?”

Jivika Didi responded thoughtfully, stating that from childhood, Śrī Rāma was always inclined toward righteousness, while Rāvaṇa, despite being a great devotee, engaged in adharma (unrighteous acts) and misconduct.

Appreciating the response, the speaker elaborated further:

Śrī Rāma embodied kindness and selflessness, whereas Rāvaṇa, though devoted in his bhakti, failed to reflect it in his actions. The power he attained through penance was misused to harm others. This stark contrast helps us distinguish between **Daivī and Āsurī characteristics**.

How Do We Identify a Good or Evil Person?

The answer lies in one's guṇas (attributes). If a person predominantly possesses virtuous qualities, they align with Daivī Sampad, while one dominated by negative traits exhibits Āsurī Sampad.

However, it is crucial to remember that the purpose of studying this chapter is not to judge others but to introspect. True learning lies in self-evaluation—once we identify our own level, we can strive towards improvement and spiritual growth.

As we delve deeper into this chapter, Bhagavān illustrates the **Daivī and Āsurī** guṇas with specific examples. For instance, He speaks of Akrodha—freedom from anger. If Bhagavān advises us not to be angry, it implies that by learning to control our anger, we move towards Daivī guṇa and elevate our personality accordingly.

Just as we look into a mirror to ensure we are presentable before stepping out, this chapter serves as a spiritual mirror—helping us examine our inner self, identify areas for improvement, and refine our character using the wisdom imparted by Bhagavān.

Bhagavān's Presence Within Us

Bhagavān says:

- **hṛdi sanniviṣṭo** – He resides in the heart of every being.
- **mamaivānśho jīva-loke** – Every living entity in this material world is My eternal fragment.

If our body is the temple of Śrī Prabhu, then it becomes our sacred duty to keep it pure and uplifted.

The speaker then posed a question to the children:

"In the 15th Adhyāya, Bhagavān describes His divine abode. Can anyone recall the śloka in which it is mentioned?"

Jivika Didi, with some help, recited:

**na tad bhāsayate sūryo na śhaśhāṅko na pāvakaḥ
yad gatvā na nivartante tad dhāma paramaṁ mama**

"Neither the sun, nor the moon, nor fire can illumine that Supreme Abode of His."

If Bhagavān's dhāma is so magnificent, imagine the immense effort we must put in to reach there! This chapter guides us on that path, teaching us how to refine our character and purify our hearts so they become a worthy dwelling place for Him.

16.1

**śrībhagavānuvāca
abhayaṁ(m) sattvasaṁsuddhiḥ(r), jñānayogavyavasthitiḥ,
dānaṁ(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 the first three Ślokas of this chapter, Bhagavān describes the **Daivī guṇas (divine qualities)**, beginning with **Abhayam**—Fearlessness.

Abhayam- Fearlessness

Fearlessness means being free from fear, which serves as the foundation for cultivating other *Daivī guṇas*. A person who is truly fearless is able to uphold dharma without hesitation.

A Practical Scenario:

Imagine witnessing a thief snatching a purse from an elderly woman. What is your duty? Should you call for help or try to stop the thief? Though the thief may be stronger, fear should not deter us from acting righteously. If we run away in fear, we fail in our *kartavya* (duty). Fearlessness enables us to stand up for what is right.

However, fearlessness does not mean recklessness. If a lion stands before you, charging towards it in the name of fearlessness is not wisdom, but folly. True fearlessness means exercising courage with discretion, using both strength and intelligence in any situation.

Fearlessness in the Life of Chhatrapati Shivaji Maharaj

Recently, we celebrated Shivaji Maharaj Jayanti, and his life offers a perfect example of fearlessness

with wisdom.

The Battle Against Afzal Khan

Shivaji Maharaj was the first Maratha king to establish Swarājya (self-rule), which posed a direct challenge to the Mughal Empire. When Afzal Khan, a powerful enemy commander, set out to invade his kingdom, Shivaji Maharaj strategically planned his response.

Though fearless, he knew that engaging in open battle against Afzal Khan's massive army would be unwise. So, he sent a message pretending to be intimidated and requested a peaceful negotiation at Jawali. Afzal Khan, underestimating Shivaji Maharaj, agreed.

Shivaji Maharaj, however, had already stationed his army in the dense forest around Jawali. When Afzal Khan refused to make peace and attacked, Shivaji Maharaj swiftly defended himself and his hidden army overpowered the enemy, ensuring victory.

Lesson: True fearlessness is not about blind bravery but about courage with strategy.

Where Does Fearlessness Come From?

Fearlessness (Abhayam) arises from devotion. ***When one is deeply devoted, their faith in Paramēśvara grows, and with that faith comes the understanding that He is always there to protect and guide us.*** This realization naturally dissolves fear and strengthens one's courage.

Sattva-Saṁśuddhiḥ - Purity of the Mind

The next Daivī guṇa described by Bhagavān is **Sattva-Saṁśuddhiḥ—purity of the mind.**

We are all familiar with the saying:

"Bacche man ke sacche" - Children are pure at heart.

A pure mind is free from jealousy, anger, hatred, greed, and negativity. The easiest way to purify the mind and keep negative tendencies at bay is by reading the *Bhagavad Gītā* and practicing its teachings in daily life.

A Story on Purification

Once, in ancient times, a Guruji instructed his student to fill a vessel with water. However, he handed the student an old, dirty pot with cracks and asked him to fetch water from the river.

Being obedient, the student followed his Guru's instructions. But every time he brought water, he noticed that most of it leaked out due to the cracks. Despite this, he continued the task diligently, as his Guru had told him to inform when the vessel was full.

For two months, the student repeatedly fetched water, but the vessel never got filled. One day, Guruji called him and asked about the task. The student admitted that he had failed to complete it.

At that moment, Guruji asked him to closely observe the pot. To the student's surprise, the dirty pot had now become clean!

Guruji then explained:

"Even though it seemed like nothing was happening, the continuous process of fetching water had purified the pot. Similarly, when one regularly studies the Bhagavad Gītā, even if they feel no immediate change, their mind and heart gradually become purer."

Lesson from the Story

Just as water purified the pot over time, consistent reading of the Gītā purifies our mind. We may not notice an instant transformation, but over time, negative tendencies fade, and the heart becomes clearer, lighter, and purer.

By cultivating **Sattva-Saṁśuddhiḥ**, we take another step toward embodying *Daivī guṇas*, aligning ourselves with the teachings of *Bhagavān*.

Jñānayogavyavasthiḥ - Endowed with Wisdom

This Daivī guṇa refers to the ability to practice divine wisdom in daily life.

For example, when we hear a song, it lingers in our minds. Similarly, during a vivechana (interpretation) session, we learn about virtues such as compassion, humility, and egolessness. However, often, this wisdom stays with us only for the day of the session, and by the next day, we forget to apply it in our actions.

The true essence of *Jñānayogavyavasthiḥ* lies in not just hearing or understanding wisdom, but living it every day. Only when we consistently apply divine teachings in our lives can we truly purify our minds and progress on the spiritual path.

Dānaṁ - Charity

Charity refers to the act of donating or sharing what we have with others.

The speaker asks the children, "What things can be given in charity?"

- Aarohi didi – Money and flowers can be donated.
- Prerna didi – Clothes and old books can be given to those in need.
- Hansika didi – Annadāna – donation of food.
- Shivam didi – Gītājī kā dāna , i.e., the gift of knowledge.

Charity is not just about material things; we can donate time, offer a smile, and bring happiness to others. Some forms of charity require money, while others do not—like sitting with an elderly person and caring for them, which is **dāna of time**.

A beautiful example is that of the Gītā classes. The teacher trains participants in reciting ślokas correctly without expecting anything in return. This is an act of charity where one volunteers time and effort so others can learn. True charity should be done with a pure heart, free from pride.

We can even contribute by gifting Gītā classes to someone through [**gift.learngeeta.com**](http://gift.learngeeta.com).

In our culture, dāna is highly valued. Even in the 18th chapter of the Bhagavad Gītā, Bhagavān emphasizes that yajña (selfless sacrifice), tapas (discipline), and dāna (charity) are three essential practices that one should never abandon.

Charity can come from what we already possess. If someone owns 15–20 pairs of shoes, are they all necessary? Two or three pairs are enough. What is unused can be donated. Similarly, if we bring something new into the house and the old item is still in good condition, it can be given to someone in need.

The Story of Jagadguru Adi Śaṅkarācārya and the Power of Dāna

There is a beautiful story about Ādi Śaṅkarācārya ji.

He took sannyāsa (renunciation) at a very young age. As a sannyāsī, he lived by begging for alms (bhikṣā). According to tradition, a sannyāsī could ask for bhikṣā from only five houses and was

allowed to call for it only three times. If no one responded, they had to leave quietly.

One day, Śaṅkarācārya ji and his fellow sannyāsīs went to seek bhikṣā. When he called out the first time, there was no response. When he called a second time, still no one came. Before he could call for the third time, an elderly woman hurriedly came out.

She said,

"I do not want to send you away empty-handed, but I have neither food nor wealth to offer. Let me check once more, for I cannot bear to turn away a sannyāsī like you."

She searched her house and backyard and found a single, nearly dried-out amala (Indian gooseberry). She picked it up, offered it to Śaṅkarācārya ji, and apologized, saying,

"This is all I have. I wish I could give more."

Now, if someone has ten rupees and donates five, that is an act of charity. **But if someone has only one rupee and gives it away, that is true greatness.**

Seeing her sincerity, Śaṅkarācārya ji, who was an incarnation of Śiva, understood her pure intent. He knew she was speaking the truth and was deeply moved by her selflessness. In response, he began chanting the Kanakadhārā Stotra. Pleased by his prayer and the old woman's generosity, Mātā Lakṣmī blessed her, and golden amala rained upon her house.

True Charity Comes from the Heart

Similarly, our dāna should come from a pure heart—not for social media validation or to show off but for genuine inner satisfaction.

Whatever we have, let us try to give. Even a smile can be an act of charity for someone in distress. Let us all embrace dāna in its true spirit.

Damaśca Yajñaśca - Firm Control Over the Senses

When our mother is cooking something delicious, the aroma tempts us to leave our studies and rush to the kitchen. Similarly, when we hear music playing or see someone watching a movie, we often get distracted from our tasks and feel drawn toward them.

To overcome such distractions, one must develop firm control over the senses. A disciplined mind, strengthened through constant practice, enables one to master the senses. Over time, with perseverance, one learns to cut through distractions and temptations, attaining a serene and focused state of mind.

16.2

ahiṃsā satyamakrodhaḥ(s), tyāgaḥ(ś) śāntirapaiśunam, dayā bhūteṣvaloluptvaṃ(m), mārdaṃ(m) hrīr acāpalam 16.2

Non-violence in thought, word and deed, truthfulness and geniality of speech, absence of anger even on provocation, disclaiming doership in respect of actions, quietude or composure of mind, abstaining from slander, compassion towards all creatures, absence of attachment to the objects of senses even during their contact to the objects of senses, mildness, a sense of shame in transgressing the scriptures or social conventions, and abstaining from frivolous pursuits;

Mārdavaṃ - To Be Gentle at Heart

Gentleness is a great virtue. One should not become harsh or angry over small matters; it is

unnecessary. Instead, our hearts should remain soft, kind, and compassionate. There is a beautiful story about Sant Namdev from Maharashtra.

One day, Sant Namdev was eating roṭi. He had applied ghee on the top roṭi, while the second one had none. As he was eating, a dog suddenly came, grabbed the second roṭi, and ran away. Instead of being upset, Sant Namdev immediately picked up the bottle of ghee and ran after the dog, calling out, "Wait! Let me apply ghee on your roṭi—don't eat it dry!"

How kind and gentle-hearted are such saints! If it were us, we would likely chase the dog, demanding our roṭi back. This is what makes saints so great—they see divinity in all beings and respond with pure love and kindness.

May we also cultivate such mārḍavaṃ—a heart that is soft, compassionate, and free from unnecessary anger.

Hrīḥ - To Be Modest

Modesty is a virtue that restrains us from engaging in wrongful actions that could harm society. In the *Rāmāyaṇa*, all four brothers were described as hrīrmantaḥ—full of modesty—because they never acted in a way that would cause harm to others or disrupt social harmony.

The speaker quizzed, "Can you name the four brothers in the *Rāmāyaṇa*?"

Hansika didi answered, "**Rāmaji, Lakṣmaṇji, Bharatji, and Śatrughnaji.**"

Each of these brothers possessed such great virtues that they always ensured their words and actions never brought harm to others.

To cultivate *hrīḥ*, we must be mindful of what we see, where we go, what we listen to, and the thoughts we entertain. Modesty guides us to uphold righteousness in our conduct.

Acāpalam - Steadiness of Mind

Have you ever observed a squirrel? It is constantly running around, restless and fidgety. This is cāpalam—a state of restlessness.

Many of us are similar; even while engaged in a task, we keep fiddling or shifting our attention. However, Bhagavān advises us to practice acāpalam—steadiness of mind and action.

When we cultivate acāpalam, our concentration deepens. Our energy becomes fully focused on the task at hand, allowing us not only to give 100% but even 200% of our efforts. By overcoming restlessness, we achieve excellence in whatever we do.

16.3

**tejaḥ kṣamā dhṛtiḥ(ś) śaucam, adroho nātimānitā,
bhavanti saṃpadaṃ(n) daivīm, abhijātasya bhārata 16.3**

Sublimity, forgiveness, fortitude, external purity, bearing enmity to none and absence of self-esteem, these are, O Arjuna, the marks of him, who is born with divine endowments.

Tejaḥ - Majestic Radiance

Chhatrapati Shivaji Maharaj was a symbol of majesty and valor. Similarly, we must cultivate virtues

that make us tejasvī—radiant in both character and presence. This can be achieved through the study of Śrīmad Bhagavad Gītā, devotion to the Divine, and disciplined living.

The speaker asked, "How can we develop majesty in our lives?"

- Jivika didi- "We should pray to Parameśvara, chant mantras, and engage in *dāna* (charity)."
- Shivam didi - "By offering water to Sūrya Bhagavān."
- Ramesh bhaiya - "By listening to enlightening discourses (*vivecana*)."

Absolutely! One must pray and study the Gītā every day.

The Role of Food in Developing Tejaḥ

Our diet plays a crucial role in our tejaḥ. Eating sātṭvic (pure and nourishing) food enhances our radiance, while excessive consumption of junk food can lead to health issues, diminishing our inner and outer glow. If one eats unhealthy food for 20 out of 30 days, will they appear tejasvī? No! Instead, they may face health concerns like acne and lethargy.

Just as our personality should be tejasvī, our body should also reflect that brilliance.

Ways to Enhance Tejaḥ

- **Consume Sātṭvic Food** – Eat fresh, nourishing, and wholesome food.
- **Listen to the Bhagavad Gītā and Uplifting Music** – What we hear influences our mind and energy.
- **See Positivity** – Surround yourself with uplifting sights, avoid negativity, and focus on purity.

Tejaḥ is one of the most important daivī guṇas (divine qualities). By leading a life of discipline, devotion, and righteousness, we can cultivate true majesty and radiance within ourselves.

Kṣamā - Forgiveness

Many of us claim to be forgiving, but let's take a simple analogy to understand true forgiveness.

Imagine two people walking on a track in a park—one is hefty and strong, while the other is lean and thin. As they walk, the hefty person accidentally bumps into the lean person. The lean person gets angry but, upon seeing the hefty person's size, quickly says, "*I forgive you.*"

Now, the hefty person might wonder, "*What forgiveness? Do you even have the power to do anything in the first place?*"

Let's reverse the situation. Suppose the lean person bumps into the hefty person. The hefty person, now with the ability to retaliate, feels anger rise within him. However, instead of reacting, he chooses to forgive. This is true **kṣamāśīlatā—the strength to forgive despite having the power to act otherwise.**

Forgiveness Stems from Strength

The ability to forgive (kṣamāśīlatā) comes from samarthya—capability. To truly be forgiving, one must first be **samarthavān—capable and strong.**

How can we become capable?

- **Physical Strength** – By exercising and eating healthy food, we build a strong body.
- **Mental Strength** – By studying at school and engaging in śāstra adhyayana (scriptural study), we develop wisdom and clarity of thought.

True Forgiveness Comes from Seeing Bhagavān in All

Consider this: If an ant bites us, our instinct is to crush it. But true kṣamā means realizing that Bhagavān exists within the ant, just as He exists within us. If we harm the ant, it is like harming Bhagavān Himself.

By cultivating this understanding, we can become more kṣamāśīl—forgiving, compassionate, and truly strong.

Dhṛtiḥ - Patience

To achieve anything in life, one must have dhairya—patience and perseverance.

Once upon a time, a group of monkeys loved to visit a farmer's home to eat the juicy mangoes from his tree. The farmer, annoyed by their mischief, hired a strong guard to keep them away.

One wise, older monkey told the others, "Instead of stealing, why don't we grow our own mango tree?" He taught them how to plant a mango seed and advised them to leave it undisturbed for a month so it could grow properly.

However, the younger monkeys were impatient. Instead of waiting, they dug up the ground every day to check if the seed had started to grow.

After a month, the older monkey returned, expecting to see a small plant. To his surprise, there was nothing! When he asked the younger monkeys what had happened, they admitted that they had kept digging up the seed to check on it. Because of their impatience, the seed never had the chance to grow.

This story teaches us that patience and perseverance are essential to achieving our goals. Constantly checking for results or being restless can prevent us from attaining success.

We often expect instant results, but true growth takes time. If we desire something meaningful in life, we must put in the effort and have patience. As Bhagavān teaches us—develop patience, keep doing your work, and slowly but surely, the results will come.

“धीरे-धीरे रे मना, धीरे सब कुछ होए”

(O mind, everything happens slowly but surely.)

Let us work in silence, with faith and patience. When we sow good deeds, we will surely reap good results in due time.

Śaucam - Cleanliness

Just as purity of heart is essential, so is the purity of the body. Cleanliness is not just about external hygiene but also about maintaining inner sanctity.

One must keep themselves clean by taking regular showers, wearing fresh clothes, and maintaining a tidy environment. Along with physical cleanliness, spiritual purity is equally important. By praying to the Divine and studying the *Bhagavad Gītā*, we create a sacred space within ourselves.

When we cultivate both external and internal purity, *Bhagavān* will naturally reside in our hearts, filling our lives with peace and divinity.

Adroha - Absence of Malice

To practice adroha means to have no ill will or harmful desires toward anyone.

For example, imagine you ask a friend for a pen, but he refuses to lend it to you. Feeling upset, you

wish something bad happens to him—that is **droha (malice)**.

However, adroha is the opposite—it is rising above vengeance and resentment. It means being kind and good to others, regardless of how they treat us. True strength lies in maintaining a pure heart, free from negative emotions, even in difficult situations.

Nātimānitā - Absence of Pretentiousness

Atimānitā refers to exaggeration or pretending to be greater than one truly is. For instance, if someone scores 50/50 on a test and another person, unwilling to accept it, falsely claims, “That’s nothing, I also got 50/50”—even when they didn’t—this is *atimānitā*, a form of arrogance and deceit.

But **Bhagavān teaches us nātimānitā, meaning to be humble and truthful**. He loves those who embrace honesty and do not pretend to be something they are not. True greatness lies in sincerity and humility, not in seeking validation through falsehood.

Bhavanti Sampadam Daivīm - Divine Virtues as True Wealth

Bhagavān teaches that possessing *daivī guṇas* (divine virtues) is like possessing great wealth. Just as our parents work hard to earn and grow their financial wealth, we must also strive to cultivate and expand our *daivī guṇas* through the study and practice of the Bhagavad Gītā.

Bhakto 'si Me Sakhā Ceti (4.3)

Bhagavān tells Arjuna, “O Arjuna, you are My devotee and My friend, and that is why I am imparting this sacred knowledge of the Gītā to you.” Arjuna already possessed daivī guṇas, and this wisdom would further refine and enhance them.

Similarly, as we study the *Bhagavad Gītā*, we too are placed in the position of Arjuna. This means we have the potential to cultivate *daivī guṇas* and elevate ourselves spiritually. By continuously practicing and applying these virtues in our daily lives, we can become like Arjuna—completely divine in character.

Daily Practice of Divine Virtues

To strengthen our *daivī guṇas*, we must engage in daily self-reflection and mindful practice.

- If we notice anger arising, we should consciously practice *akrodha* (freedom from anger) by remaining calm in small situations.
- We must develop the habit of “forgive and forget”—forgiving others and letting go of past grievances.
- Just as we look into a mirror each day to check our appearance, we should also reflect on our virtues daily.
- Making a checklist of *daivī guṇas*—such as *abhayam* (fearlessness) and *kṣamā* (forgiveness)—and assessing whether we embody them can help us improve.

By consistently practicing and refining these virtues, we increase our divine wealth, ultimately leading to a life of peace, wisdom, and devotion.

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.

Recognizing a Daiva or Asura - By Their Qualities, Not Appearance

Do asuras have horns? No! We do not recognize a daiva (divine being) or an asura (demoniac being) by their appearance but rather by their traits and behavior. As we previously discussed with the examples of *Śrī Rāma* and *Rāvaṇa*, we can clearly distinguish between them based on their character.

The Battle Within - Cultivating Good and Overcoming Bad

We all have both good and bad qualities within us. Perhaps we struggle with small weaknesses, such as getting angry. However, the key is to increase our *daivī guṇas* (divine qualities) so much that they overshadow our minor flaws. We must strive to minimize our negative traits while actively nurturing positive virtues.

Bhagavān now explains the characteristics of a person with demoniac qualities. It is important to understand these not to find faults in others, but to improve ourselves.

Demoniac Qualities to Avoid

1. Dambha - Hypocrisy

Those with demoniac tendencies pretend to be something they are not. They display an external show of virtuous behavior solely to impress others, without possessing those qualities in reality.

For example, if someone does not regularly read the Bhagavad Gītā but loudly recites it in front of guests to appear pious, that is dambha—hypocrisy. However, if one genuinely practices the Gītā daily and sings its verses before guests, it is not hypocrisy. In fact, it may inspire others to cultivate a habit of reading the Gītā themselves. *Bhagavān* recognizes sincerity and knows when someone is merely pretending.

2. Darpa - Arrogance

Those with demoniac tendencies are arrogant, filled with pride and ego about their achievements or possessions.

For instance, imagine two friends—one wealthy and the other financially struggling. If the wealthier friend humiliates the other for not having luxurious possessions, that is darpa—arrogance. But look at *Śrī Kṛṣṇa*! He was ***Dvārikādhiśa (the King of Dvārakā)***, yet when His childhood friend *Sudāmā*, a poor Brahmin, visited Him, He welcomed *Sudāmā* with an open heart, washing his feet and embracing him with love and respect.

If Bhagavān Himself can be free from arrogance and treat everyone with equality and love, who are we to be filled with pride?

3. Abhimāna - Excessive Pride in One's Qualities

Being proud of one's beauty, intelligence, or talents to the point of looking down on others is also a demoniac trait. The gifts we have—whether beauty, knowledge, or abilities—are given by the Divine. Instead of being arrogant about them, we should use them to help others and serve a higher purpose.

4. Krodhaḥ - Anger

We should not get angry over small things. Often, we lose our temper over trivial matters, but *Bhagavān* teaches us to cultivate patience and self-control.

Understanding the Difference Between ***Krodha (Anger)*** and ***Śobha (Righteous Concern)***:

Children, the qualities we are learning are for self-improvement, not to judge others. Sometimes, parents may get angry, but their anger is not out of malice—it comes from love and concern for your

well-being. They want to guide you on the right path and ensure you do not make mistakes that might harm you. This kind of anger is **śobha—a righteous form of concern**.

However, when anger arises from personal hurt, vengeance, or the desire to harm someone, that is *krodha*. When anger manifests physically—tight fists, clenched teeth, a restless mind—that is *krodha*, and we must stay away from it. Instead of reacting with anger, we should express our feelings calmly and constructively.

5. Pāruṣya - Harshness or Rigidity

Being overly rigid or harsh in our words and actions is a demoniac trait. Instead, we should be gentle, understanding, and compassionate in our approach toward others.

6. Ajñāna - Lack of Knowledge

Ignorance of the truth is also a demoniac quality. True knowledge (*jñāna*) is understanding that Bhagavān resides in everything and everyone. Not recognizing this divine presence in all beings is *ajñāna*, which leads to selfishness and wrong actions.

The Path to Self-Improvement

By understanding and recognizing these traits within ourselves, we can actively work on reducing them. The goal is to purify our character, cultivate divine virtues, and walk the path of righteousness with sincerity and humility.

In the next session, we will discuss the further śloka and explore *asurī guṇas* (demoniac traits) in more detail. Until then, reflect on these qualities and observe how you can implement divine virtues in your daily life. We will also discuss your thoughts and experiences in the upcoming session.

The session concluded with a heartfelt dedication of the discourse to Gurudev and at the lotus feet of Śrī Hari, followed by *Harinām Sankīrtan*. The gathering then engaged in a thought-provoking Question and Answer session, where insightful queries were addressed with practical wisdom and deep spiritual reflections.

Question and Answer Session

Chinmayi Ji

Q: Who is Rādhājī to Kṛṣṇa?

A: We cannot define the divine relationship between *Rādhājī* and *Śrī Kṛṣṇa* in worldly terms. Their bond was as sacred as they were. To truly understand it, one must elevate their spiritual consciousness, just as the saints did. Only then can we begin to comprehend their divine love.

Q: When was the Bhagavad Gītā written?

A: The *Bhagavad Gītā* was documented after the great war of *Mahābhārata*.

Jivika Ji

Q: How do we know what is good to say and what is not?

A: Instinctively, we have an inner voice that tells us what is right and wrong. However, sometimes we hear words from others and use them without knowing their meaning. A simple way to determine if something is appropriate is by observing our parents' reactions and understanding their guidance. It is always best to avoid using words whose meanings we do not understand.

Ārādhyā Ji

Q: How long did it take for Śrī Kṛṣṇa to deliver the Bhagavad Gītā to Arjuna?

A: The divine conversation between *Bhagavān Śrī Kṛṣṇa* and *Arjuna* lasted approximately 40-45 minutes. Since they shared a close bond of friendship, the exchange of thoughts was seamless. Later, Vedavyāsa systematically compiled it into chapters for better understanding.

Humshika Ji

Q: I saw in a cartoon that Vedavyāsa requested Bhagavān Śiva for a scribe who could write at the speed he dictated. Śiva then appointed Śrī Gaṇeśa for this task. How long did it take for Gaṇeśa to write the *Bhagavad Gītā*?

A: Gaṇeśa not only transcribed the Bhagavad Gītā but the entire *Mahābhārata*, which is a vast scripture with thousands of verses. There is an interesting story about this: Gaṇeśa set a condition that Vedavyāsa must dictate continuously without pausing, or else he would stop writing. In response, Vedavyāsa placed a counter-condition that Gaṇeśa must first understand each verse before writing it down. This led Vedavyāsa to introduce complex verses at intervals, buying him time to compose the next ones.

Since time was measured differently in those ages, it is difficult to determine the exact duration in today's terms.

Q: Did dinosaurs exist before Satya Yuga, or during it?

A: Dinosaurs likely existed near the beginning of *Satya Yuga*. The ten incarnations (*Daśāvatāra*) of Śrī Viṣṇu reflect the process of evolution. As newer forms of life emerged, human evolution was also taking place. Within this progression, dinosaurs would have existed in the earlier phases of creation.

Rohit Bhaiya

Q: How did Vedavyāsa remember everything that Bhagavān Śrī Kṛṣṇa said and write it down?

A: According to the scriptures, Vedavyāsa was ***Trikāla-darśī—one who could see the past, present, and future***. Blessed by Bhagavān Śiva, he possessed an extraordinary memory and divine vision, which enabled him to write the scriptures with absolute precision. In fact, it was he who granted Sañjaya the power to see and narrate the events of the *Mahābhārata* to Dhṛtarāṣṭra.

When our daivī guṇas (divine virtues) increase through sādhanā (spiritual practice), we too can awaken extraordinary abilities, just as the great sages did.

The session concluded with a heartfelt prayer and the recitation of the *Hanumān Chālīsā*.



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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.

Jai Shri Krishna!

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