

ŚRĪMADBHAGAVADĪTĀ INTERPRETATION SUMMARY

Chapter 16: Daivāsura-Sampad-Vibhāga-Yoga

1/2 (Ślōka 1-3), Saturday, 31 May 2025

Interpreter: **GĪTĀ PRAVĪṆA KAVITA VERMA**

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

Lets strive to imbibe the 26 qualities asserted by Bhagavān as divine.

The **16th Chapter** of the Bhagavad Gītā is "**Daivasura Sampad Vibhaga Yoga**"- the Yoga of **Discrimination between the Divine and Demonic qualities.**

Here Bhagavān describes in detail good and bad, which makes our nature Divine or Demonic.

The session started with prayer to Sri Bhagavān and Deepa Prajwalan. Salutations to the Guru Parampara and Maa Bhagavad Gītā were offered.

On the battlefield of Kurukshetra, Sri Krishna delivers to Arjuna the knowledge (Yoga) and throws insight into these two qualities. Everyone yearns to be a hero. But it is our nature that decides if we are a hero or villain. A person with good and divine properties is compared to a hero, whereas a person with negative and devilish like (asura) qualities is considered villain. We come across great heroes like Sri Krishna, Arjuna, Yudhishtira and the like in the Mahabaratha, and villainous characters like Duryodhana.

Sri Krishna chooses Arjuna, HIS beloved friend, to impart this knowledge (yoga) as HE considers Arjuna as a divine soul endowed with 26 Divine qualities. Now arises the question of how we can better our lives by becoming a hero.

Sri Krishna vividly explains the 26 Divine virtues in the first 3 Shlokas of Chapter 16. We too can imbibe these qualities and put them into practice in our lives, to become HIS favourite devotee.

śrībhagavānuvāca
abhayaṃ(m) sattvasaṃśuddhiḥ(r), jñānayogavyavasthitih,
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 presents the parameters of Divine Nature. The three important qualities that form the basis of the other 23 qualities are:

- **Abhayam** - fearlessness
- **Sattva Samshuddhir** - purity of mind
- **JnanaYoga Vyavasthitih** -steadfastness in knowledge and Yoga

Fearlessness: This is an essential parameter of Divine nature. Fear can be both external and internal. External fear refers to trivial things like insects, animals, or losing one's family, relationships, bodily attributes, name, fame, money and material possessions, etc. Internal fear refers to the fear of the Unknown. It arises out of our ignorance about this temporary world and lack of knowledge about Paramātmā. Bhagavān assures HIS devotees of **Yoga Kshemam**, in Chapter 9.22. HE says HE provides what we need (**Yoga**) and protects what we already have (**Kshemam**). Here HE lists that one can attain fearlessness by following HIS words, having Unwavering Faith (**Dhrida Shraddha**) in HIM, steadfast devotion to HIM, detaching from desires and strive to attain this Divine quality.

Purity of Mind: Sattva refers to mind. One should develop purity of mind and clarity of thoughts. One must understand the qualities of a real hero (Nayak). The scriptures(Vedas) also stress this as the most important parameter of Divine Nature. It is also an eligibility to gain knowledge of Jnana Yoga and Karma Yoga. In Chapter 3, Arjuna asks Sri Krishna what we should do to avoid committing sins unwillingly at times. Bhagavān says that all our thoughts and actions must be completely devoted to HIM. Our mind must be devoid of impurities like anger, lust, greed, jealousy, criticizing and finding faults, attachment to the fruits of actions etc. purity of mind gives eternal happiness, inner peace, calmness, satisfaction and in the end Moksha (Liberation).

Steadfastness in Knowledge and Yoga: It should be our steady resolve to attain knowledge through the scriptures, teachings of Gurus (Acharyas) and then apply them in our daily life. Ganeshji's image shows him having the vedas in his hand, implying that one has to put into practice the knowledge that one has learnt. All knowledge thus gathered must be brought into our character (Nature) and actions. The selfless service provided by the volunteers of Geeta Pariwar- learning and teaching Gītā is a beautiful example of how to apply the teachings in our daily life.

In addition, the following are also important qualities that Paramātmā recognises as divine:

Danam (Charity): Danam means doing charity or giving something wholeheartedly to others. Giving Danam brings out our Bhava (nature). In Chapter 17, Sri Krishna explains the three types of Danam that reflect one's Sattva/Rajas or Tamasic nature. Our Śāstras state that one should donate 10% of our income. Charity can be done either by giving money or by imparting knowledge. For e. g. Our Geeta Pariwar and its volunteers render selfless service to the Society by spreading the knowledge of Bhagavad Gītā. Danam also refers to little acts of kindness to the suffering and the needy. Our

tendency to share our happiness with others, our sense of gratitude and our readiness to help others, are all considered as Danam. Thus it becomes truly a divine virtue.

Damah (Self-restraint / control over senses): One should learn to exercise self-control over the senses, in order to gain knowledge. We should learn to refrain ourselves from eating or seeing or listening to things that causes harm to us and to others. We must cultivate this power to control, with patience.

Yajna (Sacrifice): Bhagavad Gītā gives different explanations of Yajna in different chapters. In the 14th Chapter, Sri Krishna describes the 12 types of Yajnas. It also refers to selfless service (Seva) . It is our responsibility and duty to be selfless in our actions. This leads to the purification of one's mind and slowly becomes Divine Nature.

Svadhyaiah (study of scriptures): It is a method of self -assessment of our Sādhanā (study) and to know how successful we are in our spiritual journey. We must cultivate the habit of reading scriptures like the Mahabaratha, Ramayana, Ram Charitha Manas and by listening to Saints and Swamiji's teachings. We must strive to understand what is Devotion (Param Yog). We must apply them in our lives to gain spiritual knowledge.

Tapah (Austerity): Tapah is self -discipline of body, mind and speech. One should control one's mind, and must discern what is right and what is wrong. One has to be vigilant and develop austerity by maintaining physical hygiene and by involving in doing Pujas, daily obligations like Sandhya Vandhan, going to temples etc.

We must practice to keep ourselves strong in any situation and try to cross hurdles by being firm in our austerity.

Arjavam (Honesty): One should be straightforward in one's thought, word and deed. There should be no hypocrisy. When we analyze the character of great devotees like Sabari ji, Mira Bai and the like, we see that their thoughts and actions are always same.

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;

Ahimsa (Non-violence): One's thought, speech and action must be clear of negativity. Harming anybody physically or mentally is considered as violence. One should avoid this type of nature and must develop non-violence.

Satya (Being truthful) : One should be truthful in thought, word and action. We must cultivate a pleasing nature. We must not conceal truth and should never hurt others by being blunt or harsh. To follow the path of truth is a Divine quality.

Akrodha (Free from Anger): One should learn to control one's anger. We get angry when we are tired or hungry. But we must distract ourselves by chanting the Shlokas of Bhagavad Gītā or by counting numbers in the reverse order. Absence of anger is a Divine quality and one who has this nature is a

real hero.

Tyagah (Renunciation): Refers to the sacrifice (Saṁnyāsa) of anything, be it materialistic things or desires or attachment to family, friends, colleagues or clients. One must accept everyone and be in good bonds with others. We cannot create love and kindness without Sacrifice. As the Hindi poem says there is no love (**prem**) without (**Bina**) Sacrifice (**Tyaga**).

Shanti (Peace of mind): When we control our desires, we get satisfaction, and this leads to peacefulness and happiness

Apaisunam (non-indulgence in gossip): It refers to absence of crookedness . It is negation or restraint of finding fault in others.

Daya (Compassion): Kindness towards all living creatures in the Universe is a divine virtue. We should never harm any living being or insult or hurt others. One should have unlimited care and love for all.

Aloluptvam (absence of attachment to the objects of sense organs): We should control our senses to not get attached with their respective objects.

Mardavam (Gentleness or Softness) . A very important quality for devotees. One should have a calm, soft nature devoid of anger and anxiety.

Hrih (Modesty): The feeling of shame comes when one does something wrong or hides one's dark sins. One should be modest enough to refrain from such shameful acts.

Acapalam (absence of fickleness): One should be stable enough to avoid indulgence in frivolous activities. One should be steady and constant in all the situations in life.

16.3

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

tejah (brilliance): It refers to energy that is generated when our actions are in accordance to the values of life and also the power to convey it to others. Tapah increases one's vigour. Swami Vivekananda ji's radiance was a result of the immense austerities performed. He possessed such an aura, that no one else had, in the Parliament of World Religious at Chicago in 1893. Only a Divine Soul like him could convince the people gathered there to the beauty of our faith.

Ksama (forgiveness): To forgive others is a Divine quality. One should not take revenge for a wrong doing. A mother gives punishment to a child so that he/she does not repeat the wrong again. But she is filled with love and forgives the child. Forgiveness refers to tolerating adverse situations and it is an important virtue, shown towards everyone and everything on earth, be it humans or other living creatures.

Dhritih (Fortitude): One should be steadfast and firm in all situations. This quality is heroic in nature. Reference about how fortitude is followed by people of Sattva, Rajas and Tamo gunas are explained in Chapter 18.

Saucham (Cleanliness): Both the external purity of the person, house, surroundings and internal purity of the senses, thoughts, feelings and actions are essential. Cleanliness and discipline are important qualities of spiritual practice (Sādhanā).

Adrohah (non-hatred): It is not having hatred towards anyone or anything/ bearing enmity towards none.

Natimanita (absence of vanity): the opposite of *Atimanita* which means feeling proud. It is absence of vanity and not being proud even after gaining knowledge, name or fame. Saintly people see nothing in themselves but have gratitude towards Bhagavān.

These are the 26 Virtues that Sri Krishna considers as divine. Those people who wish to advance in spiritual life should try to cultivate these virtues.

Sri Krishna assures Arjuna that as he already possesses these qualities, he should not feel miserable.

Questions and Answers

Adrash ji

Q. What are called Scriptures?

A. All the Sastras, Puranas, Vedas, stories of Mahapurusha and epics like Ramayana and Mahabaratha.

Tanay ji

Q. How can we practice the Daivi qualities in day-to-day life ?

A. By reading the scriptures, stories of Mahapurush like Vivekananda ji, shivaji etc. By praying everyday and controlling our anger over petty things. When we practice these things daily over a period of time we can get these qualities.

Venkatesan ji

Q. Controlling Anger (Akrodha) is defined as a Divine quality. But what about the application of valour?

A. One should control one's anger over trivial things in life. But when it is regarding our Nation, we can show our courage. When Vivenkananda ji felt offended, while abroad, he showed his valour. The battle of Kurukshetra was fought to establish righteousness.

Minal ji

Q. How can we lessen our desires ?

A. For example, parents sometimes ask the children to give a list of gifts they wish to have. The child may list 5 things. Possibly the parents are able to buy only 2 or 3 gifts. The reaction of the child is anger. But Bhagavad Gītā teaches one to control one's anger and desires. One should develop patience and feel satisfied and happy with what they get.

Aadarsh ji

Q. Do we have all these qualities which is explained to Arjuna by Bhagavan ?

A. We also have these qualities in us. But it is all covered because of our ignorance (Ajnana). We have to practice again and again to discover these qualities lying dormant in us. Over a period of time , everything becomes clear just like a mirror that reflects our personality.

Rajeev ji

Q. Why is Chapter 12 taught in the beginning of the Learn Geeta program and not Chapter 1?

A. Doing Bhakti is easy. Also 12th chapter, Bhakti Yoga is comparatively a smaller chapter with 20 Shlokas. It is an interesting Chapter and is easy to revise too. Sant Gnaneshwar terms the 12th Chapter as the “Garbagrah”(Sanctum) of Gītā and the 15th Chapter (Purushothama Yoga) as the “Vigrah” (Deity Himself).



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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!

Compiled by: Geeta Pariwar – Creative Writing Department

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