



ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 16: Daivāsura-Sampad-Vibhāga-Yoga

1/2 (Ślōka 1-3), Saturday, 01 November 2025

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YouTube Link: https://youtu.be/GenriAl_bKM

Divine Endowments of the Wise and the Virtuous

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

The evening started with lighting of the traditional lamp followed by prayers to our Guru and Ma Sharada.

As we move towards the **16th Chapter** of Bhagavad-Gītā which is about the **Daivāsura-Sampad-Vibhāga Yoga: 'Yoga of Discrimination between the Divine and the Demoniactal Person'**, we feel blessed! Blessed to have embarked upon such a fulfilling holy journey!

In Sankar Bhashya, Śankarācārya has mentioned, '**Yame Vaishya Vivarnate Tena Labhya**' that means **every action performed by an individual is chosen by The Supreme**, implying that none other than **Sri Bhagavan has chosen us to learn Gita and walk on this holy path**. After all, the message to learn the Gita is flashed all over the media and across the length and breadth of the country; but only a few are lucky enough to join in. It is our past karmas of previous births that have accorded us this privilege to go into the depth of this Holiest of all the holy texts. We should therefore make full use of this boon bestowed on us, take the Gita examinations, learn the text and enjoy this journey to its fruitful completion.

The Shlokas of the Bhagavadgita are precious mantras that emit different vibrations in our minds, making us calm and peaceful. Moreover, Gita follows a rational approach. No where are there any lists of do's and don'ts's. Instead, *Paramēśvara* has given us complete checklists of the good and the bad qualities, which one can use as yardsticks to assess one's inclination towards divine or demoniactal attributes.

Every chapter of the Gita deals with different areas of spiritual life that can make us come closer to the Divine.

- 6th Chapter revolves around the techniques of Meditation.

- 4th Chapter elucidates upon the types of Sacrifice.
- 12th Chapter explains the 36 Bhakta Lakshanas or the qualities of a devotee
- 16th Chapter elaborates on the 26 Divine Qualities and the various Demonic attributes.

Therefore, if we need to find out whether we possess or lack any quality essential for a union with Paramātmā, we have to just check the parameters that HE has set, and make a sincere endeavour to work upon the qualities that are desirable.

16.1

śrībhagavān uvāca abhayaṃ(m) sattvaśuddhiḥ(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.

The first three shlokas of this chapter sum up the 26 divine qualities. In the 12th Chapter, Sri Bhagavān has spoken about the signs and indications of a sincere devotee. People with such attributes, equipped further with divine nature, are capable of spreading this sacred knowledge to the rest of the world. This is the reason why this knowledge has been imparted to Arjuna, whom *Parameśvara* sees as a person possessing all the 26 divine qualities and who is therefore assured by HIM thus:

मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव

(*Grieve not O Arjuna, for you are born with saintly qualities*)

We can also apply these qualities to enrich our spiritual journey. These qualities will certainly not come to us automatically, but will need practice and steadfastness of purpose.

The first quality mentioned in this shloka is

- **Abhayam:** The word means fearlessness. This quality has been mentioned first because we need fearlessness to walk on the path of righteousness and virtue. Examples of fearlessness can be seen in the confidence of a student who is assured that the class teacher knows him well and will therefore protect him. Similarly, a person may revel in the sense of security he would feel because of his proximity to those in positions of authority. One can therefore well imagine the sense of well-being a person would feel if he is assured that the Parameshwar knows him and is there to protect him! All it needs is an unflinching faith in HIM to tide over the feelings of fear and apprehension. In the 68th and 69th shlokas of chapter 18, Sri Bhagavān mentions the circumstances which can instil fearlessness in a person:

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः

Those, who teach this most confidential knowledge amongst my devotees, perform the greatest act of love. They will come to me without doubt

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि ।

No human being does more loving service to me than they; nor shall there ever be anyone on this earth more dear to me.

There are two kinds of fear: internal and external. When we know that we have done something wrong and feel apprehensive and guilty, we are overwhelmed with internal fear; but when we see a snake, a lion or thieves, then the fear we feel is external. It should be noted that there is a difference between alertness and fear. When we see a lion and take recourse to a state of preparatory mode to avoid being harmed by the lion, that is being alert and attentive. However, trembling and being rendered incapacitated on seeing a lion is an example of fear. Regular chanting, singing bhajans and meditation can alleviate our fears to a great extent.

In Chapter 11, Paramātmā tells Arjun that he is just;

निमित्तमात्रं भव सव्यसाचिन्

Arjuna thinks he would be killing but who is going to be killed has already been predetermined by HIM.

- **Sattvasaṃsuddhi (Purity of Mind)**- The word indicates purity of heart and mind. Who would not long to see the Paramātmā? Yet, something within us obstructs our from getting a clear vision of HIM. The situation is akin to our inability to see ourselves clearly in the mirror because of the layers of dust that have covered the mirror and have consequently hindered our view. Similarly, we need to have purity of mind and heart before we can see Parameśvara clearly. The pure mind is the same as milk collected in a completely clean vessel to retain its purity. In Ramcharitmanas, Sri Rama says, 'Mohe Kapat Chhal Chhidra Na Bhawa'. Taking recourse to dishonesty and deceit is aversive to HIM.
- **Jñānayogavyavasthiti (Steadfastness in Spiritual knowledge)**- We should be consistent and steadfast in whatever activity we choose to undertake. Many a time, in the course of learning the Gita, we might think we are too preoccupied with our work-schedules to pay attention to this sacred text. However, in such instances, we should ensure that we do not veer away from our purpose, and be steadfast in our pursuit of this holy knowledge.
- **Dāna (Charity)**- In this day and age, people have started giving the utmost importance to material wealth. No matter how much we have, we pine for more and more money. In holy scriptures like Shukra Niti, there are given a few ways wherein we should spend our money. It says, we should keep aside 10% of our income for charity. Alternately, we can spend 20% of our income on enjoyment, reinvestment, helping relatives, charity and emergency or saving, respectively. Money is not the only criterion for charity. Giving our time in cleaning the neighborhood, spreading happiness around us and simply giving back something to society in lieu of what it has given us, are other examples of charity that are not always translated into money. 'Homeopathy' and Allopathy' are used to heal people. Let us make use of another 'pathy' namely, 'Sympathy' to give a healing touch to the world around us. That would be yet another example of charity. Let us not forget what we have got from our society and our country as mentioned in the lines below:

देश हमें देता है सब कुछ,
हम भी तो कुछ देना सीखें।।

सूरज हमें रोशनी देता,
हवा नया जीवन देती है,

भूख मिटाने को हम सबकी,
धरती पर होती खेती है,
औरों का भी हित हो जिसमें,
हम ऐसा कुछ करना सीखें।। 1।

A lady-devotee, who had joined Geeta Pariwar in June 2020, was donating money twice a month to the organisation anonymously on every Ekadashi for a year. Her identity was finally revealed through the Geeta Pariwar's database. The lady said that since she could not offer her services either as a trainer or a technical assistant, the least she could do was offer money as a token of her gratitude to the Geeta Pariwar.

- **Damah:** The word means 'control' or 'restraint'. We have **5 karmendriyas** or tools of action like legs, hands, stomach, rectum and genitals, and **5 Gyanendriyas** or sense organs like eyes, ears, nose, tongue and skin. Our eyes might want to see something alluring and our legs might long to go elsewhere. We need to control our senses. Often, even while attending to an important class like the Geeta class, our mind gets distracted, our legs start shaking and our mind wanders off to wordly thoughts. Controlling our urges is an example of Damah.
- **Yagya:** The word yagya is not to be confused with Havana or Homa. Yagya is what we perform for Samashti or Loka Kalyana, that is, for the collective welfare of society. During Covid, Geeta Pariwar distributed food packets to the needy, thus performing Bhojana Mahayagya in the form of 'Anna Dana'. The Vedas mention different kinds of yagya, namely,

1. **Brahma Yajña** - performed through reading of Vedas and sharing the Vedic knowledge with others.

2. **Deva Yajña** - Offering all the deities uncooked food items like ghee, cow milk, grains and soma.

3. **Bhūta Yajña** - includes food offering to the animals, birds and living beings from spiritual worlds.

4. **Pitri Yajña** - Offering of pinda to the ancestors in the family tree.

5. **Manushya Yajña** - Helping and feeding the guest (atithi), poor people, hungry people and providing shelter to the homeless.

- **Swadhayaya:** The word means 'self-study'. Nowadays we do not have enough time, nor do we know how to study the Śāstras. In this day and age therefore, it is sufficient for us to learn the Gītā. However, we need to go into its depth to grasp its true essence. Each shloka contains so much depth that one can spend a month explaining its deeper meaning and interpretation. When Jay Dayal Goenkaji, founder of Geeta Press, was asked in Kolkata to explain the first three shlokas of chapter 16, he spent more than month in its elucidation. We should read the holy text daily and as a 'take way', learn a new message or a lesson from the shlokas.
- **Tapah:** Students attending to their lessons with faith, a mother preparing food for her family with total absorption in the work that she is doing, a cricketer playing with thorough zeal: all these are examples of tapah. Tapah means, doing the actions we are supposed to perform with a sense of '**Kartavya Buddhi**'.
- **Aarjavam:** Straightforwardness, transparency of thoughts and expression, and simplicity are all the qualities that come under Aarjavam. What better example than that of Shabari to illustrate this pure quality! The great sage, Matanga Muni had told Shabari when she was just a sixteen year old girl, that one day Śrī Rama will visit her abode. In her excitement, Shabari forgot to ask when and from which route and direction would Śrī Rama be coming. Filled with enthusiasm and faith, Shabari would clean all the routes, adorn them with flower and collect fruits in anticipation

of Śrī Rama's visit. Shabari had no sense of deceit or falseness about her. Her devotion to Śrī Rama was pure and untainted. Shabari was 80 years old when Śrī Rama finally visited her Kutir. Pleased with her devotion, Śrī Rama revealed the 'Navdha **Bhakti**' or the nine ways of devotion to Shabari, hearing which she was able to achieve union with Paramātmā.

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;

The second shloka expands further on the following Divine qualities :

- **Ahiṃsā (non-violence)** - Non-violence means non injury to others. It should be practiced in the areas of Manasa or mind, Vacha or speech and Karma or action. Sometimes we restrain ourselves from exhibiting any signs of violence, but does that mean, we have completely relinquished it? If a person hits us, we may not retaliate, but our minds might be filled with thoughts of slapping the person back to get even with him. This is violence in thoughts. In chapter 15 Paramātmā states : 'Sarvasya Chaaham Hrudi Sanni vishto'. In every body's heart we find seated the Supreme Master of all, the Paramātmā. When we commit violence towards others, we only end up hurting HIM. Sri Bhagavān, who has bestowed us with bounties of nature, is getting hurt by us mortals! Thus, we should avoid injuring others through our words, thoughts and actions in order to avoid showing disrespect to HIM.
- **Satyam (truthfulness)** - This is the basis of all the divine qualities because falseness and craftiness leads to fear, anger and violence. We should be following '**Apriyanrit Varjitam Yatha Bhutarth Vachanam**' which means, speaking the truth and at the same time, avoiding uttering words that are false and that are hurtful to the ears. There are two types of truth: **Satya** means the truth as it is seen in a literal context. For example, when I am asked if I saw monkeys, I would reply that I had seen monkeys. There would be no further elaboration or precision in my answer. **Hrtam** means the exact truth, wherein I go on to say that I saw four monkeys. Here I go into the details of the truthful sight that I have seen. We should therefore be mindful that we do not hurt others while practicing the quality of truth. It is better to remain silent than to be vocal in our needed criticisms that would offend others.
- **Akrodhaḥ (absence of anger)** - Absence of anger is one of the noble qualities. There are two aspects to this word. While **Akrodha** implies controlling anger which had arisen in us, **Kshama** implies not feeling anger at all and forgiving others. When our desires are not quenched, our possessions are taken away and our vanity is wounded, we are stung with anger, consequently moving away from the right path of virtue. A sureshot way of controlling anger is to see HIS presence in every living being, and honour HIM by restraining our anger.
- **Tyāgaḥ (renunciation)** - This word means giving up something one loves. If we love to have a cup of tea and see another person pining for that same cup of tea, the act of giving up our own pleasure for the sake of that person and offering him the cup of tea would be an instance of tyaga. If we examine our actions closely we will see that giving up something we love for the sake of others gives us tremendous satisfaction. Giving our favorite dress to our sister, or parting with one pair of footwear out of the vast collection we might have accumulated, are all indications of tyaga or sacrifice without any expectations of rewards. There are families that

keep aside some thing from their shopping list for the pleasure of others. That spirit of sacrifice is what we all need to inculcate in ourselves.

- **Shanti(peacefulness)** - One must not get agitated by the external factors like clothing, money, possession, etc., because these material objects have an 'expiry date' and just give us a fleeting pleasure. They distract us from the holy path of righteousness. In the 12th Chapter, it has been stated by HIM that renunciation of one's fruits is better than meditation because this provides everlasting peace or '**tyagachhantirantaram**'.
- **Apaisunam (absence of fault finding)** - Criticising others and finding faults even where none exists, is one of the most futile past-times. Infinitely better would be the attitude of looking for the good qualities in another person. Criticism done with the purpose of genuinely helping the other person evolve, is acceptable. However, criticism done to hurt others or mock others is as good as causing them injury.
- **Dayā bhūteṣva (compassion towards every living being)** - Sympathy or compassion, and empathy or the ability to put oneself in others' shoes to realize what they are going through, are also considered signs of divine qualities. Only when one is empathetic towards the miseries of others, can one help them to overcome their sorrows. According to a great saint, one must be like purified butter, which melts when kept in the Sun. One should be moved with compassion to see someone in trouble and offer help if one can.
- **Aloluptvaṃ (absence of greed)** - Covetousness is a common feature in most of us. Small kids compare what they have and what they are wearing with what others are wearing or possessing. They long to have the same privileges that their peers have. It is from childhood itself that the value of non-covetousness and absence of greed should be inculcated in us. Greed only leads to misery as we get completely wrapped up in the "I, Me, Myself" mode of egocentric attitude. There are some who have wardrobes full of expensive clothes. Yet, they long for more. Not even once do they think of the truly needy persons who might not be having even a single item of clothing to wear. Others buy dozens of pairs of footwear without giving any thought to those who might be barefoot due to scarcity of money. Rather than compare materialistic acquisitions, it would be far better and fruitful to compare the divinely qualities that others might be possessing, and enhance oneself in these attributes. The less we desire, the more peace we get! If we start donating our old possessions while buying new ones, we will get that everlasting, elusive peace.
- **Mārdavaṃ (gentleness)** - Peace, in its own natural course, leads to gentleness in behaviour and thought. There are people who hurt us. However, if we discard all feelings of revenge and resentment towards such persons, we can rest assured that we are indeed on the right spiritual path!
- **Hrīr (modesty)** - When we perform any wrong action, we feel ashamed and apprehensive about what others would think of us. In a way, at least this line of thought keeps us away from doing any wrong act that would be frowned upon by society. It ensures that our moral values remain intact.
- **Achapalam (absence of fickleness)** - Often we find people indulging in fidgety behavior like moving and shaking their hands and feet instead of sitting still. This frivolous and restless behaviour is distracting and keeps us away from reaching our pre-set goals. We must therefore always remain focused in the work assigned to us instead of letting our minds be scattered in different directions.

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.

In this shloka too, Yogeshwar expounds upon the remaining divine qualities which, if imbibed by us, can lead to HIS eternal and joyful abode.

- **Tejah (vigor)** - When we come across saints, we feel like prostrating before them. It is the tejah or the light of vigour and energy in them that makes us respect them. It is the tejah in them that makes them live by their own set of noble principles. Their vigour comes from the nourishing, home-cooked, wholesome Satavik food that they eat. If we have pizzas, burgers and pastas everyday, we can be sure that the quality of tejah would NEVER set in as these are all described as junk food.
- **Kṣhama (forgiveness)** - The power to forgive can give one a tremendous strength of character. Let us question our feelings when we are upset by others' behavior and relapse into an unforgiving mode. Who are we to get angry with anyone? Are we all not part of the same Supreme Paramatma? When we decide not to forgive others, are we not being harsh towards HIM who resides in all of us?
- **Dhṛtiḥ (fortitude)** - There are some learners of the Gita who are impatient and expect to complete the understanding and memorization of all the chapters of the holy text within a month. Is that ever possible? One should be prepared that learning the shlokas of the Gita might take about a year or more. One must have patience and determination to complete the task, and rest not till the goal is reached. Patience and forbearance, therefore, sum up the implication of the word 'Dhṛtiḥ'
- **Saucham (cleanliness)** - We should take care that we are 'cleansed' from within and 'clean' on the exterior as well. 'Cleansed' from within indicates being free of any toxic thoughts. At the overt level, we should maintain hygiene at all times, taking a bath and washing hands and feet whenever we enter home from office or school or whenever we sit for meals. Absence of malice and callousness towards others will purify our thoughts- then we can say with conviction that we are indeed in a state of Saucham!.
- **Adroho (absence of hatred)**- One must not have the feeling of hatred as it gives rise to anger and violence. This leads one towards the wrong path.
- **Nāti-mānitā (absence of ego)**- It is our Ahankar or vanity that creates a discord between reality and perception. We perceive ourselves to be superior. How erroneous can this line of thought be, especially because it is Paramatma HIMSELF who has given us so much in life! Whatever we have got is **not** due to our special attributes but because of the **Grace of Yogeshwar**. Keeping this fact in mind at all times, we should be completely free of all ego and pride.

The Demonic qualities will be discussed in the next Vivechan session.

The completion of the Vivechan was followed by chanting of 'Harisharanam'.

QUESTION AND ANSWER

Lakshmi R ji

Q: You said that the truth should not be spoken if it hurts someone. But what if that truth needs to be said?

A: You should speak the truth if it is for the genuine benefit of the other person. However, if the truth will only cause pain without serving any real purpose, it is better to remain silent. For example, if you are passing by a slaughterhouse and the butcher asks if you have seen the cow, even if you have, you

may say “no” to protect the innocent being, unless you have taken a strict vow to always speak the truth.

Similarly, when you must speak the truth to a family member, especially an elder, first seek their permission by asking if they wish to hear it. If they agree, express it as gently and respectfully as possible.

Varalakshmi ji

Q: When we follow truth and righteousness, we face more problems. Why does this happen, and how can we handle it?

A: It may appear that bad people suffer less, but in reality, both good and bad face difficulties, only the reasons differ.

The wrongdoer suffers internally, always trying to hide or justify his actions. The good person faces challenges because his past karmas are surfacing to purify him.

When we think, “Why is God not doing anything?”, remember , God has created a perfect system, like a principal in a school. Devatās record everything; no karma goes unnoticed.

A good person’s bad karmas often come first, so he clears them early and enjoys peace later. The bad person’s puṇya gets spent in small pleasures, and his troubles come later.

So instead of blaming others, think, “This is my karma, and the other person is only an instrument.”

Be udāsino, neither loving nor hating, just neutral. If earlier you reacted ten times, now reduce it gradually, 8, then 6, then 4, until you stay calm. That is spiritual growth.

Q: I feel guilty, I don’t harm anyone, yet people keep hurting me. Even if I stay quiet, negative thoughts arise, why doesn’t God punish them?

A: Everyone’s karmas are working. Your experiences are from your own past actions; theirs will come in due time.

Instead of thinking about their punishment, pray for strength, “Bhagavān, give me the courage to face my karma calmly.”

Transformation takes time, but every step forward matters.

Q: If suffering is due to karma, is helping others interfering in God’s plan?

A: No, helping others is never wrong. Compassion is our svabhāva, our natural sattvic quality.

If my puṇya inspires me to help, that itself is divine will. Helping others adds to our merit; it doesn’t erase theirs.

There’s a story, a saint tried to save a scorpion from drowning. It bit him, yet he continued. When asked why, he said, “It is his nature to bite, and mine to save.”

We too must act according to our nature of compassion. By doing so, we become instruments of God’s grace.

The discourse concluded with a prārthanā (prayer) at the padakamala (lotus feet) of Śrī Hari, followed by the recitation of the Hanumān Chalisa.



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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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