

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 16: Daivāsura-Sampad-Vibhāga-Yoga

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YouTube Link: <https://youtu.be/NJgD8uIKnzY>

Bhagavān describes the 26 Daivī Qualities that can lead to Mokṣa and how they can be destroyed with a single Asurī Quality

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

The first of the two-part interpretation session of the 16th chapter of Śrīmadbhagavadgītā started with prayers to Purushottam Bhagavān Śrī Krishna followed by the lighting of the auspicious lamp so that we are guided towards the path of Goodness, with the light of knowledge.

Prayers with reverence were offered to Param Pujya Swamishree Acharya Govind Dev Giriji Maharaj and the Guru Parampara.

gururbrahmā gururviṣṇuḥ gururdevo maheśvaraḥ.

guruḥ sāksāt paraBrahmā tasmai śrī gurave namaḥ.

Guru Brahmā, the Creator, Guru Vishnu, the Preserver, Guru Devo Maheshwarah (Śiva), the Destroyer, are the Guru Sakshat ParaBrahmā, the Supreme Being or Almighty. Guru is the embodiment of Para Brahmā, and to HIM I bow.

At dawn, the sky is bright with the light of the emerging day, though the sun is yet to rise. Similar is the situation with someone who has just started to walk on the path of Yoga, especially Bhakti Yoga. All three Yogas, namely, **Jñāna Yoga, Karma Yoga and Bhakti Yoga**, have their differentiating characteristics but ultimately lead to the same destination, which is the Supreme Being, union with the Paramātmā. It is upto an individual to choose the Yoga by practicing which he wishes to reach Bhagavān. Bhakti Yoga is said to be the simplest since all it calls for is unconditional and unwavering devotion to Bhagavān. The rest one can leave in the care of Bhagavān HIMSELF. It is like sitting in a boat in the ocean of life where the Oarsman is Bhagavān HIMSELF. This has been endorsed even by Bhagavān in Chapter 12 (Bhakti Yoga).

One can ascend the Everest summit through various ways from Nepal or from China. It depends upon the mountaineer, based on where he is located, to choose the path. However, all the paths merge into one,

which ultimately takes the person to the summit.

Likewise, though there are different Yogas to reach Bhagavān but ultimately, they all merge into Bhakti Yoga. As one progresses in the path of Bhakti Yoga, it is as if the crimson light of the dawn of intent turns into a bright and dazzling morning of Bhakti, where the **Daivī** or the divine qualities of the person start manifesting themselves.

Bhagavān starts the chapter by elaborating on the 26 **divine (Daivī) qualities (sampad)**.

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.

16.2, 16.3

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

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

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;
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.

<<16.1 & 16.2 & 16.3>>

Bhagavān listed 26 divine qualities, with fearlessness being the foremost in the armoury of virtues.

Abhayaṃ (Fearlessness)

Bhagavān has given immense importance to this quality.

We often see duality in a person's behavior when he may be doing elaborate Puja in the morning and then proceed to do illegal activities later in the day. Then there are those who pass by a temple and pay their

obeisance from outside, citing that they don't have time to enter the temple. They try to redeem themselves by lightly slapping their own face. They slap their own face out of fear that Bhagavān may be annoyed with them for not entering the temple. Bhagavān, however, is always waiting with HIS arms open benevolently for all HIS devotees; and it is not necessarily in the temple. One can reach and pray to Bhagavān even from the place he is sitting, provided his mind is pure and his faith unwavering.

Without faith and purity of the soul, fear cannot exist. When a devotee walks the path of spirituality, fear vanishes because they feel Bhagavān's constant presence.

Sattvasaṃśuddhiḥ (purity of being)

Let us imagine that one day Bhagavān Śrī Krishna comes to our house and says that HE will stay with us for 24 hours, just observing our activities. First of all, we will find it difficult to believe that Bhagavān, in his full glory, truly has come to our house. Once we manage to convince ourselves of the fact that Bhagavān indeed has come to our house, we will probably become uncomfortable with Bhagavān being with us as a shadow throughout the day. It would be fine for a couple of hours in the morning when we perform our Puja and do our meditation. However, as the day progresses, we get involved in many activities, and there may be some that may not strictly be ethical and honorable; we definitely would not want Bhagavān to witness those activities.

It is easy to show purity from the outside, but very difficult to have it within. We may wash our face with a facewash and appear clean, but what about our heart and mind? Is it so easy to clean and purify? Bhagavadgītā is that medium that helps us clean and purify our minds and souls.

Once we achieve having our souls purified, the world appears to be a much better place. Bhagavān Śrī Krishna had a dark complexion, but does that stop us from becoming his devotee? Not really, since his glories far exceed his looks or complexion. When we choose a friend, do we check how he or she looks? Guess not. All that we see is the purity of the heart of the person and the feeling of comfort we have with them.

Purity of the self, of the heart, 24 hours of the day is called **Sattvasaṃśuddhiḥ**, making life as pure as 24-carat gold.

Jñānayogavyavasthitiḥ (Stability in Knowledge and Discipline)

Let us first understand the key distinction between **Jñāna** and **Vijñāna**. The biggest difference between the two is that while Jñāna is static, Vijñāna is prone to change.

There was a time when we believed that the Earth was static and that Earth revolved around it. Then we came to believe that the sun is static, and the Earth revolves around it. After a while, we discovered that the sun also moves around the centre of the galaxy. So now we know that the sun revolves around the center of the galaxy, and the Earth revolves around the sun; the moon revolves around the Earth. So, with the progress of science, our understanding of the movement of the entities of the solar system kept changing.

Consider the example of the Telecom industry. In the previous era, there were corded landline telephones. Then came the Pagers, which were small, portable electronic devices capable of receiving short messages and alerts. Pagers were then replaced by mobile phones, and then followed the era of 2G, 3G, 4G and 5G. In current times, the telecom industry has evolved towards smartphones, which is a portable, handheld computing device that combines the functions of a mobile phone with advanced features like an internet connection, a touch-screen interface, and the ability to run various applications. Thus, Vijñāna is subject to change and evolution with time and experience.

On the contrary, Jñāna is absolute, static and unchanging. The knowledge and wisdom of the Bhagavadgītā, revealed over 5,250 years ago, remains just as relevant, powerful, and transformative today as it was 5000 years back. It is because Jñāna is about internal knowledge and cognition, while

Vijñāna is the external knowledge, prone to change. Reading a book or watching a YouTube video will give us knowledge that is Vijñāna; however, it is Jñāna or inner realization that brings peace and serenity of the mind.

Dānaṃ (Charity)

Charity is not limited to giving money; it includes **donating time, love, and even credit to others.**

Bhagavadgītā tells us about the various types of Dāna and their segregation **into Sattvik, Rājasik, and Tāmasik** types.

We have thousands of volunteers in the Learngeeta program, who are giving various Sewa like Training, Technical Assistance and so forth without expectation of any returns. This is Dāna of their time and Sattvik in nature.

However, if one is giving Sewa with certain expectations of return or gain through mentions or medals and so forth, then it is of type Rājasik Sewa.

There is also Tāmasik Dāna about which we will learn in Chapter 17.

Dāna or Charity, in all its forms, like vidyā Dāna (knowledge), Rakta Dāna (blood donation), Anga Dāna (organ donation) and so forth, are all Sattvik Dāna. The key to doing the charity without having any expectation of a return for the same.

As Bhagavān has explained in the sixteenth shloka of Chapter 12, “**anapekṣhaḥ śhuchir dakṣha:** that true charity occurs with indifference to worldly gain and when there are no notions of giving or giver.

Daman (Self-control, Determination):

Daman or self-control is a divine quality. Initially, restraint feels challenging, but with persistence, it becomes a habit. For example, waking early may be difficult at first, but over time, with persistence, one can start waking up early in the morning without any trouble.

Here, Self-control extends to actions done with divine intent.

Yajña (Sacrifice)

Before meals, we recite the following sacred verses:

वदनि कवळ घेता नाम घ्या श्रीहरीचे ।
सहज हवन होते नाम घेता फुकाचे ।
जिवन करि जिवित्वा अन्न हे पूर्णब्रह्म ।
उदरभरण नोहे जाणिजे यज्ञकर्म ॥१॥
जनीं भोजनी नाम वाचे वदावे ।
अती आदरे गद्यघोषे म्हणावे ।
हरीचिंतने अन्न सेवित जावे ।
तरी श्रीहरी पाविजेतो स्वभावे ॥२॥
॥ जय जय रघुवीर समर्थ ॥

When we understand that feeding the stomach itself is a yajña (sacred offering), we will never pollute this inner altar by consuming intoxicants, meat, or impure substances.

Yajña or Sacrifice encompasses more than rituals. It is not restricted to **havan** and sacrificial fire. Any activity that one performs sincerely as an offering to the Divine becomes Yajña. It includes *Dravya Yajña* (offering materials), *Tapo Yajña* (austerities), *Jnana Yajña* (sharing knowledge), and *Japa Yajña* (chanting).

In the twenty-eighth Shloka of Chapter 4, Bhagavān himself has said,

***dravya-yajñās tapo-yajñā yoga-yajñās tathāpare
swādhyāya-jñāna-yajñāśh cha yatayaḥ sanśhita-vratāḥ***

Some offer their wealth as sacrifice, while others offer severe austerities as sacrifice. Some practice the eight-fold path of yogic practices, and yet others study the scriptures and cultivate knowledge as sacrifice, while observing strict vows.

In fact, as Sant Tukaram Maharaj said, “**udarbharana nohe janije Yajñakarma**”, feeding the stomach is not the goal; know that it is an act of Yajña. When eating itself becomes a Yajña, can we do anything wrong with our eating habits? Definitely not, we cannot then put alcohol or meat or any other food that is not Sattvik in our stomach. That leads us to another good quality, which is **Ahimsā** or nonviolence.

Even the act of breathing is a Yajña. If we can associate the Bhagavad mantra of **Śrī Krishna Sharanam** with every breath we take, then the same becomes **samatvaṁ** or gains equanimity. And Bhagavān in the forty-eight Shloka of Chapter 2 has said **samatvaṁ yoga uchyate**, that is, ‘*Equanimity is called Yoga*’.

Equanimity of breathing is called **Prāṇāyāma**; equanimity of the seating posture is called **Āsana**; and equanimity of the mind is called **Pratyāhāra**. Daivī guṇa sampad automatically increases when one is able to achieve such qualities.

Svādhyāya (Self-Study)

Svādhyāya is the regular and consistent self-study of **Śāstras** (scriptures) and other uplifting texts, followed by reflection and contemplation on their meanings. Studying the Bhagavadgītā and imbibing its teachings into one's consciousness is called Svādhyāya. It leads us to the motto of Geeta Pariwar, Learn Gītā, Teach Gītā and Live Gītā. Svādhyāya also leads to getting Daivī guṇa in ourselves.

Tapah (Austerity)

Tapah or austerity refers to voluntarily accepting hardships for purifying the body, mind, and intellect. It often means going beyond one's comfort zone. However, it does not necessarily mean that one has to go to the Himalayas, isolate oneself and do penance standing on one leg like Hiranyakasyipu. This can be done right where one is.

A simple example of **Tapah**. Would be helping a sick hospitalized neighbor's family by feeding their children and sending meals to the hospital. Such selfless acts, done without expectation and by going beyond one's comfort zone, elevate the spirit and exemplify **Tapah**.

Ārjavam (Politeness)

Ārjav means sweetness and humility in speech. Families get destroyed due to the lack of this quality. Family members forget to speak with pleasantness to each other leading to discordance and fights, and ultimately to separation. One's words should always remain gentle and pleasant.

Bhagavadgītā, in fact teaches us about three proper manners of speech. In the fifteenth Shloka of Chapter 17, it says

***anudvega-karaṁ vākyaṁ satyaṁ priya-hitaṁ cha yat
svādhyāyābhyasanaṁ chaiva vān-mayaṁ tapa uchyate***

which advises that **one must speak words that do not cause distress, are truthful, inoffensive, and beneficial.**

In the third Shloka of Chapter 2, Śrī Krishna asks Arjuna not to act with **klaibyam**, that is like an impotent person. This is a strong word to use, but HE said it with a smile and in an inoffensive manner. The tone in which something is said holds immense importance.

We should not talk about WHO is wrong, but about WHAT is wrong.

This is one of the most important Daivī Sampada and must be a quality in every person.

Ahiṃsā (Non-violence)

Ahiṃsā encompasses refraining from harming anyone in any manner, whether through thought, speech, or action. If we cause harm to someone through our words, it still constitutes violence.

It is on the strength of Ahiṃsā that Gandhi Ji was able to steer our country to its independence. The world stood up and noticed that independence could indeed be won through a non-violent movement. This can be possible only in our Bharatvarsha, as Ahiṃsā or non-violence is considered a Daivī Sampada, a core value in our society.

Satyam (Truthfulness)

Speaking the truth is vital, but it must be conveyed in an inoffensive manner. One must also restrain oneself from distorting facts to suit one's purpose. Truthfulness leads us to become fearless, which we have learnt as the foremost divine quality.

Akrodhaḥ (Control Over Anger)

Bhagavān warns that anger is one of the key reasons that lead to the three gates to hell, alongside greed and desire. It leads to spiritual downfall and suffering.

In fact, in the twenty-first Shloka of this chapter, Bhagavān says

***tri-vidhaṃ narakasyedaṃ dvāraṃ nāśhanam ātmanaḥ
kāmaḥ krodhas tathā lobhas tasmād etat trayam tyajet***

HE says there are three gates leading to the hell of self-destruction for the soul: lust, anger, and greed. Therefore, one should definitely abandon all three.

We all intrinsically possess the three guṇa - **Sattvik, Rājasik, and Tāmasik**. Krodha or anger is Tāmasik in nature, and the control of it is Sattvik in nature. Coming to the refuge of Bhagavadgītā definitely brings about that transformation within us due to which we are able to gain control over our anger, that is, be Akrodhaḥ.

It is said in the legends that on dying, if one goes to hell, the head is severed and fried in a big pan of oil. One does not really have to wait for death. Anger leads to the same outcome. When angry, we lose control over our **Vivek**, our prudence and consciousness. That is akin to losing one's head. The emotion of such intense anger is the same as boiling in a pan of oil, with our face becoming distorted and red. In fact, we often say that our blood boils in anger.

Bhagavān Śrī Krishna had complete control over his anger, which is why he forgave the hundred insults inflicted upon him by Shishupala, before he picked up the Sudarshan chakra to behead him. Freedom from anger is one of the key divine qualities.

Anger also harms us also as the lungs constrict when angry, gradually leading to heart diseases. Therefore, **when we feel angry, you should immediately start chanting the name of Bhagavān Śrī Krishna**, at least ten times. **Doing so will definitely help calm the anger, and gradually, with consistent practice, we will become free from anger.**

Apaiśhunam (Restraint from gossip, dispraise and fault-finding)

Paiśhuna means backbiting. **Apaiśhunam** means not speaking in a disparaging manner about others in their absence.

This was illustrated with a story. Once, a young woman's brother and his family were to visit her at her husband's home. However, she said that she had to step out to attend to an important matter. Before

leaving, she asked her mother-in-law to take care of the guests until she returned. Surprised, the mother-in-law asked why she had to go when she had family visiting her.

The daughter-in-law then explained that she was going to a kitty party where it was the practice to chat and speak ill of anyone who wasn't present. She was afraid that, if she did not show up, she would become the target of their gossip. In this way, ignorant people find pleasure in malicious conversations about others.

Dayā bhūteṣu (compassion for all beings)

That is the quality that guides one to possess compassion and show mercy towards all beings, not only human beings but also other creatures on this earth.

Aloluptvaṃ (Absence of Covetousness)

This is the quality that teaches us not to be attached to any habit, object, or person. People often say that their day doesn't start without a cup of tea in the morning. This is being attached to a habit. There are many other such attachments one can have, which can be very detrimental, since a time comes when such adhesion starts controlling us.

We need to consciously avoid being overly attached since it binds one to material desires, while detachment (Aloluptvaṃ) liberates one from it.

Mārdavaṃ (Gentleness)

This quality means **being ready to bow down without ever feeling bad about it**. It is said that *He who learns to bow down conquers the world*.

Netaji Subhas Chandra Bose not only picked up the concept of non-violence but lived his life according to the principles of Bhagavadgītā.

Bhagavān HIMSELF has said early in Bhagavadgītā in the thirty-eighth Shloka of Chapter 2, **tato yuddhāya yujyasva naivam pāpam avāpsyasi**, where HE urged Arjuna to always fight for the sake of duty. HE also assures that fulfilling one's responsibility in this way will never incur sin.

Further, in the seventh Shloka of Chapter 8, Bhagvan says, **tasmāt sarveṣhu kāleṣhu mām anusmara yudhya cha**, where HE urges Arjuna to always remember HIM while discharging his duty of a warrior and fighting the war.

Netaji, likewise, while respecting non-violence, was always ready to pick up arms and ready to die if any harm came to the country.

After all other roads for a peaceful resolution failed, the Battle of Mahabharata had to be fought to protect Dharma, which was at stake in the hands of the evil Kauravas.

Hrī (Shyness and Modesty)

It is the shame and modesty that one feels when doing something dishonorable or dishonest. Feeling ashamed of wrong actions or improper behavior shows moral integrity.

Acāpalam (Stillness / Lack of fickleness)

The practice of eliminating restlessness and the fickleness of one's mind and bringing stillness to it is **Acāpalam**. Functioning with an unwavering mind, body and intellect to pursue the goal without any distractions is seen as divine.

Tejaḥ (Vigour)

Tejaḥ is the divine quality of having radiance in one's face and eloquence in one's speech.

Kṣhamā (Forgiveness)

Kṣhamā is the ability to forgive others, especially those close to one, with a generous heart is a divine quality. This is the ability to tolerate the offences of others, through forgiveness.

Dhṛtiḥ (Fortitude)

Dhṛtiḥ is the quality that teaches us to have patience and determination. It comes when we commit ourselves to our goals with resolve.

Śhaucham (Purity)

Encompasses cleanliness of the body, mind and soul, that is cleansing inside and outside. We can cleanse our hands with sanitizer, but what about the dead germs? They continue to remain on our hands and hence for proper cleaning, we will need to wash our hands in running water. This is **Śhaucham** of the body; in addition, we need to make our minds free of improper thoughts to be truly **Śhauca**.

Adroho (Bearing enmity toward none)

This is the quality of freedom from hatred toward others. **Adroho**, or not harboring feelings of hatred, is a divine quality.

Nāti-mānitā (Absence of vanity)

We do not even realize when ego and pride come subtly and start to control our minds and way of thinking. These are all different forms of violence.

Nati-manitā is that twenty-sixth and final virtue in the list of Daivī Sampatti (divine qualities), that refers to the absence of pride.

The word Atimanitā means excessive pride, and Na-Atimanitā signifies freedom from it.

If we notice, barring the first and the twenty-sixth quality, all the other twenty-four qualities speak of Ahiṃsā (Non-Violence) and Satya (Truth) in some form or the other.

These are the twenty-six virtues of a Daivī or saintly nature. We should awaken and cultivate these divine qualities within ourselves as a part of our spiritual practice for elevating ourselves to the supreme goal of union with the Paramātmā.

If there is no moral foundation in life, life goes astray. It is the duty of every follower of Sanatan Dharma to connect with Bhagavadgītā and introduce the new generation to all these twenty-six divine qualities from childhood, encouraging them to adopt these qualities in their lives, because the future of the nation is lies in the young children.

Gurudev Swami Govind Dev Giri Ji Maharaj established the Gītā Pariwar forty years ago with the aim to teach the Bhagavadgītā to children and give them a good moral foundation and compass.

For almost thirty-five years, the Gītā Pariwar has been conducting special classes for children, conveying the knowledge of the Bhagavadgītā to those tender hearts.

Since the time of COVID, online classes have also been introduced for adults, which have become very popular in India and abroad. It has become so popular that this year, we will celebrate Gītā Jayanti at four thousand locations.

There are different duties in a person's life, such as for Arjuna, a warrior, it was not hesitate to wage a righteous war to suppress unrighteousness.

A mother's duty is to take good care of her children and instill good values in them, while a father's duty is to earn money to feed the family and protect them. Similarly, a son or a daughter's duty is to respect their parents, obey their commands, take care of them in their old age, and serve them, not to rebel against them.

For the country, it is the duty of the soldiers to protect our borders and the citizens to love and uphold its sovereignty. This is **Rastra-Dharma**.

We all should contemplate on which of these divine qualities we possess and do not possess. We should, with Daman and determination, try to imbibe and practice those qualities that we find lacking in us.

Small things like control over the tongue, both for taste and words, can bring significant positive changes both in our physical and mental lives.

Once, a sage went to the door of a housewife whose name was Shanti and called out for alms, "*Om Bhavati Bhiksham Dehi*". Shanti came out and said that she would give him alms, but after he told her how to find peace of mind, since there were constant quarrels going on in her house.

The sage had travelled a long distance on foot and was hungry and thirsty. So, he said that he would tell her everything, but requested the alms first. Hearing this, Shanti became very angry and started abusing the sage, saying that while she was giving him alms, he was not ready to tell her anything.

Seeing her behavior, the sage said that the lack of control over her tongue was the main reason for the discord and quarrels in her house.

It is easy to break an iron chain, but breaking the chain of attachment is very difficult, and hence it's important to imbibe the divine qualities.

Next, Bhagavān talks about the Asurī or demoniac qualities.

16.4

dambho darpo'bhimānaśca, krodhaḥ(ph) pārūṣyameva ca, ajñānaṃ(ñ) cābhijātasya, pārtha sampadamāsurīm 16.4

Hypocrisy, arrogance, pride and anger, sternness and ignorance too - these are the marks of him, who is born with demoniac properties.

Bhagavān described the six Asurī or demonic qualities against twenty-six divine qualities. The qualities of those who possess a demoniac nature are **Dambha** (hypocrisy), **Darpa** (arrogance), **Abhimāna** (conceit), **Krodhaḥ** (anger), **Pārūṣya** (harshness), and **Ajñānam** (ignorance).

A piece of paper with an ink-blob was handed to the Sadhaks listening to the Vivechan. Almost all said that they could see the ink-blob, and it was only one Sadhak who said that he could see a paper. Most saw the flaw in the plain paper and not the entire page. This shows how we tend to only see the faults, neglecting the good qualities.

Let us consider a boat to represent the twenty-six saintly qualities. Now, if there is a small hole in the boat, it would eventually sink the boat down in the water. Likewise, the six demoniac qualities have the ability to make a hole and stunt the growth of saintly qualities in a person.

The bite of even a small snake can inject as much poison into the body as that of an adult snake. A small spark is enough to burn down a cloth shop.

Likewise, even one demoniac quality, if present, can prove to be very dangerous to our spiritual upliftment. Hence, one should stay away from them.

Sant Dnyaneshwar Maharaj says:

ಉಷ್ಣ ಉಷ್ಣವಿಷ್ಣು ಉಷ್ಣ, ಉಷ್ಣ ಉಷ್ಣ ಉಷ್ಣವಿಷ್ಣು
ಉಷ್ಣ ಉಷ್ಣ ಉಷ್ಣವಿಷ್ಣು, ಉಷ್ಣ ಉಷ್ಣ

He says, that if these six defects are found together, one should understand that the destruction of life has begun. These defects enter a person's life only at the time of destruction. At the time of destruction and death, it is not the divine qualities that are remembered, but it is our demoniac ones that we remember.

We can rest assured that we will never attain Mokṣa or liberation if we possess the six demoniac qualities discussed in this Shloka. We will always be caught in the cycle of **punarapi jananam punarapi maraṇam punarapi janani-jathare śayanam**, which is, Birth again, death again, once more lying in the mother's womb.

Śrī Adi Shankaracharya Ji says:

**bhaja govindaṃ bhaja govindaṃ, govindaṃ bhaja mūḍhamate |
samprāpte sannihite kāle, nahi nahi rakrakṣati dukriṅkaraṇe ||**

Worship Govinda, worship Govinda, worship Govinda, O fool! The rules of grammar will not save you at the time of your death.

In the thirteenth Shloka of Chapter 4, Bhagavān Śrī has Krishna says, **chātur-varṇyaṃ mayā sṛiṣṭaṃ guṇa-karma-vibhāgaśhaḥ**, where HE clearly states that the Varnas were created by HIM according to people's qualities and activities.

The biggest example of how one's activities and qualities determine a person is Ravana, who was born as an upper-caste Brahmin to a Brahmin lineage. However, it was his Asurī qualities that determined him. Varna, thus, is not determined by birth but by qualities and actions.

It is interesting to note that Ravana possessed divine qualities. He was extremely religious, but he had one demonic quality: he was filled with an immense ego.

He was very proud of his strength as he had snatched Kubera's *Pushpaka Vimana* (flying chariot) with his strength.

Once, when he went to meet his elderly mother, he saw her worshipping Bhagavān Śhiv Ji for a long time, so he asked if she worships HIM for such long periods. His mother replied that by worshipping Mahadev, she hoped to attain residence in Kailash after death.

Hearing this, the arrogant Ravana became very angry and said, "Mother! Why after death? I will bring Mount Kailash here right now!"

However, when Ravana started lifting Mount Kailash, it began to shake. Mahadev, with just the pressure of HIS little finger on his foot, stopped the shaking of Mount Kailash. Ravana's fingers on both hands were crushed under Mount Kailash, and he groaned with pain. He realized his arrogance and, to appease Śhiv Ji, he immediately composed the Śhiva Tandava Stotram despite his hands being trapped under the mountain.

**Jatatavigalajjala pravahapavitasthale,
Galeavalambya lambitam bhujangatungamalikam |
Damad damad damaddama ninadavadamarvayam,
Chakara chandtandavam tanotu nah Śhivah Śhivam ||1||**

**Jata kata hasambhrama bhramanilimpanirjhari,
Vilolavichivalarai virajamanamurdhani |
Dhagadhagadhagajjva lalalata pattapavake,
Kishora chandrashekhare ratih pratikshanam mama ||2||**

Mahadev, pleased, slightly lifted his little finger, and Ravana, withdrawing his fingers, begged forgiveness from Bhagavān Mahadev. Ravana was extremely powerful and also skilled in playing the veena, but one demonic quality of arrogance destroyed him.

16.5

daivī sampadvimokṣāya, nibandhāyāsūrī matā, mā śucaḥ(s) saṃpadaṃ(n) daivīm, abhijāto'si pāṇḍava 16.5

The divine endowment has been recognized as conducive to liberation, and the demoniac one as leading to bondage. Grieve not, Arjuna, for you are born with the divine propensities.

Bhagavān says that a person attains liberation by possessing divine qualities, and demonic qualities keep him bound in bondage. HE, however, assures Arjuna that he was naturally born with divine virtues and hence should have no fear.

In the thirty-seventh Shloka of Chapter 2, Bhagavān tells Arjuna

***hato vā prāpsyasi swargaṃ jtvā vā bhokṣhyase mahīm
tasmād uttiṣṭha kaunteya yuddhāya kṛita-niśchayaḥ***

He explicitly tells Arjuna that on the battlefield, he will either be slain or be victorious. If he is killed, he will attain heaven, and if he is victorious in the battle, he will rule the earth. Thus, Bhagavān says that Arjuna will benefit in both situations. HE, therefore, asks him to rise and prepare for battle with firm resolve

Śrī Krishna then tells Arjuna to abandon his feelings of enmity and hatred towards Duryodhana and fight with only a sense of duty. HE says, with this, Arjuna will not be held responsible for any sin even if he kills Duryodhana in the battle.

16.6

dvau bhūtasargau loke'smin, daiva āsura eva ca, daivo vistaraśaḥ(ph) prokta, āsuraṃ(m) pārtha me śṛṇu 16.6

There are only two types of men in this world, Arjuna, the one possessing a divine nature and the other possessing a demoniac disposition. Of these, the type possessing divine nature has been dealt with at length; now hear in detail from Me about the type possessing demoniac disposition.

Bhagavān tells Arjuna that there are two types of people: Daivī, or those who have divine qualities and Asūrī, those who have demonic qualities. Having earlier described the twenty-six divine qualities in detail, HE says that HE would now describe demonic qualities in detail.

Bhagavān says that a demon is also hidden within our minds. It is necessary to suppress the demonic tendencies in a timely manner. Divine qualities grant liberation, salvation; whole Demoniac qualities lead to a downfall. Hence, it is important to understand the demoniac qualities well too.

In the following Shlokas, Bhagavān Śrī Krishna describes the demonic qualities about which we will discuss in the next session.

The enlightening Vivechan session was followed by a Questions and Answers session and concluded with Prayers and chanting of Hanuman Chalisa.

Questions and Answers

Abirami Ramesh Ji

Q: How can we avoid committing sins?

A: We can do so by remaining vigilant. The more awakened our Vivek or conscience is, the more we will avoid committing sins. Sin occurs in moments of lack of discernment, when we are not conscious. It is necessary to awaken consciousness and move towards knowledge, which can be enhanced through Pranayama. The more a person practices Prāṇayama, the more awakened they will be, and the higher their consciousness will be.

Q: How can our speech become polite?

A: Wrong words are uttered only when we are not conscious. Every day before sleeping, remember where and when wrong words were spoken by us. In a state of anger, improper words are spoken. In the absence of discernment, what is in the mind comes out.

Create a chart called AC, BC. AC stands for Anger Control. BC stands for Bhagavad Chintan (Contemplation on Bhagavān).

Keep track of how many times did we get angry, how many times did we control it, and how many times did we contemplate on Bhagavān during the day. If we get angry once, we must chant the name of Bhagavān Śrī Krishna ten times. This gradually becomes a habit. This attitude has to be cultivated. It requires some practice. It is not only important to study the Bhagavadgītā, but also to apply it in one's life.

Dinesh Ji

Q: How can one get out of the state of anger? This is a very big problem.

A: Blaming yourself for the mistakes of others is anger. The other person didn't do what you expected, leading to you getting angry. In the fifth Shloka of Chapter 6 of Bhagavadgītā, Bhagavān has said a very beautiful thing:

***uddhared ātmanātmānam nātmānam avasādayet
ātmaiva hyātmano bandhur ātmaiva ripur ātmanaḥ***

HE said, one can only uplift oneself; no one else can do that. We are our own friend and our own enemy. We cannot change others, but we can change ourselves. The control of our happiness or anger is not in the hands of others but ours.

Let's understand this with an example. Once, an overweight student came to a school and complained that another boy had teased him.

He was asked if he had gotten angry when that happened. He replied in the affirmative. The student was then told that this meant he had lost. The other boy had come with the intention of teasing him, and since he got annoyed, the other boy won. The boy was again asked if this time he wanted to defeat the other boy and win?" The boy again replied in the affirmative.

He was advised to just smile the next time someone teased him. Everyone teased him about his weight. He just smiled and said that since he came from a well-to-do family, he was overweight.

A week later, the boy came back laughing and said that the suggestion had worked



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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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