



## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

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

1/2 (Ślōka 1-3), Sunday, 10 November 2024

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## Bhagavān in all Benevolence provides a Check-List to Evolve into a Better Person

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

The session started with the customary lighting of the lamp and obeisance to *Krishna Bhagavān, Vedvyas ji, Saraswati mata and Parama Pujya Swamiji.*

This chapter circles back to the divine wisdom Śrī Krishna was sharing in Chapter 9. During those teachings of Gyana Yoga (the Path of Knowledge), Arjuna had interjected with some questions, which naturally led the discourse in a different direction. But Lord Krishna, being the masterful teacher that He is, never leaves a thread of wisdom incomplete. Like a skilled weaver, He always returns to complete the pattern, no matter how many new colors are introduced along the way. Such is His art of divine discourse - even when questions arise mid-teaching, He addresses them with patience and thoroughness, only to gracefully return to the original point of discussion. This demonstrates His perfect mastery as a speaker and guide.

In Chapter 16, we delve into the 'Daiv' and 'Asur' Sampatti - where 'Sampatti' refers to our treasures, our inherent wealth. But this isn't about material riches; rather, it speaks of the treasury of our qualities and characteristics. It's an exploration of the divine and demonic traits that reside within human nature - our spiritual inheritance. The chapter essentially serves as a profound inventory of our inner qualities, helping us understand the dual nature of human existence - the higher divine tendencies and the lower demonic inclinations that exist within each of us.

Once during a spiritual discourse, Ramsukhdasji made a statement that caused all his disciples to dance with joy. He declared, "We have all attained moksha/liberation!" The devotees were ecstatic - what wonderful news that they would all achieve liberation! But what is moksha? It is the profound realization of our true nature, the divine knowledge of our essential self. As Śrī Krishna declares in Chapter 15 of the Bhagavad Gītā: "mamaivānśho jīva-loke jīva-bhūtaḥ sanātanaḥ" - meaning we are

eternal fragments of the Supreme Divine. This recognition, this experiential understanding of our true nature as parts of the Divine, is moksha itself.

The disciples' joy, however, was about to meet an interesting twist. After a pregnant pause of one minute, Ramsukhdasji Maharaj added, "**When this will happen depends entirely on us. In which lifetime? That we don't know.**" The earlier elation transformed into thoughtful contemplation as the disciples who had assumed immediate liberation now faced this deeper truth.

Imagine two travelers:

- - One stands just 10 kilometers from their destination but moves at a snail's pace
- - Another begins 100 kilometers away but moves with great speed and determination

The distance from our spiritual destination isn't as crucial as the speed and intensity of our spiritual journey. Someone far from the goal but moving with great devotion and practice may reach it sooner than someone closer but progressing slowly.

It's like a cosmic mathematics of spiritual evolution - the time to reach our destination depends on two factors:

1. Our current spiritual distance
2. The velocity of our spiritual practice

This teaching beautifully leads into Chapter 16 of the Gita, which contains crucial wisdom about this very journey.

## 16.1

### **śrībhagavān uvāca abhayaṃ(m) sattvasaṃśuddhiḥ(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.

In the first three verses, Śrī Krishna elaborates on the divine qualities, beginning with:

**"Abhaya"** -(fearlessness). This is listed first for a profound reason: **unless fearlessness takes root in our lives, none of the other divine qualities can firmly establish themselves within us.**

When one develops complete faith in the Divine, fear naturally dissolves. The deep conviction that "Whatever the Bhagavān does, He does for our good" eliminates all anxiety about potential misfortunes or accidents. This is why fearlessness is such a crucial quality. When faith in the Divine awakens, we understand that nothing truly "wrong" can happen to us - everything that occurs is simply the fruit of our own karma. Even when we face difficulties, we should bear them with understanding, recognizing that these challenges are actually helping us clear our karmic debts. How reassuring it is to know that even in adverse circumstances, we are being purified! Only when all our karmic accounts are cleared - both good and bad - can we attain liberation (moksh). Just as we need a

clean mirror to see our reflection clearly, we need a pure inner consciousness to realize our true nature.

The second quality mentioned is "**sattva-saṁśuddhir**" - *purity of mind*.

In the scriptures, 'sattva' refers both to the quality of goodness and to the mind itself. Here, it specifically points to the purification of our inner consciousness - another essential divine quality. The more divine qualities we cultivate, the faster we progress toward our spiritual destination.

The third quality is "**jñāna-yoga-vyavasthitih**" - being established in the yoga of knowledge.

It's about maintaining detachment amidst all the events happening around us. The wise ones remain unattached. When challenging situations arise, they remember the Gita's teachings and avoid becoming emotionally entangled.

Here's a beautiful illustration: A man was deeply distressed at home, lamenting to his friend about a "huge loss" in business. Meanwhile, his wife calmly brought in tea and snacks. When the friend inquired about her peaceful demeanor, she explained with wisdom: "You know how he is. We expected a profit of 10 lakhs, but made 8 lakhs instead. He's calling a smaller profit a loss!"

This is what "**jñāna-yoga-vyavasthitih**" means - *how we perceive any situation*.

There's a beautiful devotional song, "ram ram jai raja ram" that asks Bhagavān for "artharohan" - the wisdom to never become attached to wealth. As wealth increases, so does the desire for more, pulling us deeper into attachment. The more we accumulate, the heavier our mental burden becomes.

At life's end, remembrance of God only comes when the mind is unburdened. How can divine remembrance enter a mind cluttered with thoughts of property, wealth, & possessions?

Simply uttering "Ram Ram" at the final moment won't guarantee salvation if we've spent our entire life in material pursuit. True "jñāna-yoga-vyavasthitih" is viewing all situations through the eye of wisdom, maintaining our detachment throughout.

After fearlessness, mental purity, and establishment in knowledge, we come to:

**"dānam"** (charity):

There's a profound story from the Bhagawat Purana about a bull standing on one leg when King Parikshit encounters it. This bull represents dharma (righteousness), and its legs tell a fascinating tale of time's progression:

- In **Satyuga**, it stood on **four** legs
- In **Treta Yuga**, on **three** legs
- In **Dwapara**, on **two** legs, and
- In our current age of **Kaliyuga**, **only one leg remains - the leg of "daan" (charity)**. The other legs - representing **yagna** (sacrifice), **tapah** (austerity), and **karma** (righteous action) - have fallen away.

This teaches us something crucial about our current age: charity becomes our primary path to spiritual welfare. As the beautiful saying goes, "Who knows in what form Narayan (God) might appear? In the mirror of a pure heart, one sees Śrī Ram's reflection." Every act of charity could be serving the Divine in disguise. Therefore, we should cultivate a generous spirit, being mindful to direct

our charity toward noble causes.

Next comes "**damaśh cha yajñāśh**" - where "dam" refers to *sense control*. There are two related concepts: "**sam**" (mind control) and "**dam**" (sense control). We have ten senses:

- - Five Knowledge Senses (**Gyanendriyas**): eyes, ears, nose, tongue, and skin
- - Five Action Senses (**Karmendriyas**): hands, feet, mouth, excretory organs, and reproductive organs

Controlling these ten senses requires constant vigilance and wise discrimination. Picture daily challenges: a friend brings sweets when class is about to begin, or a cricket match is on TV during a spiritual discourse. Our senses pull us one way—our eyes want to watch the match, our ears prefer music to scripture, and our tongue craves sweets. Each sense collaborates with others, making control even more challenging. This control comes through practice, as Śrī Krishna teaches in the Gītā—through consistent practice (abhyasa) and detachment (Vairāgya).

Then comes "**yajñāśh**" (sacrifice)—*actions performed without self-interest, purely for others' welfare*.

During the coronavirus pandemic, for instance, distributing food packets became a great sacrifice (Mahayana) because it was done selflessly, ensuring no one went hungry.

"**Svādhyā**" (*self-study*) means daily spiritual nourishment - perhaps learning a new verse, reading a spiritual text, or contemplating a noble thought. This regular study illuminates our intellect with uplifting knowledge, naturally elevating our actions.

"**Tapah**" (*austerity*) teaches us an interesting principle: if we pamper our body-mind senses, they become pleasure-seeking, but through voluntary restraint, they become disciplined. This voluntary acceptance of hardship purifies our entire being. Without austerity, no human being can get liberation. Austerity (tapa) can manifest even in simple acts like a housewife cooking with complete dedication or a student studying with full concentration.

"**Arjavam**," the *quality of absolute simplicity and straightforwardness*.

This virtue is beautifully illustrated through the legendary tale of Shabari, who was originally named Shramana in her youth. Shramana was a young girl from the Bhil tribe, daughter of her community's chief. At age 13-14, when her marriage was arranged, she discovered that her beloved pet lamb, along with all the village's lambs, would be sacrificed for the wedding feast. This innocent girl, unable to bear the thought of such violence for her own celebration, fled into the forest. She ran for three days until she collapsed, and the sage Matang Muni found her. The sage, perceiving her pure heart through his divine vision, took her to his ashram. Though other students grew jealous of her selfless service, Shramana's simplicity remained untainted. When she overheard their harsh words, rather than retaliating, she quietly left the ashram but continued serving by cleaning the grounds and gathering firewood before dawn. This pure devotion moved her guru so deeply that he blessed her, saying she would surely receive Bhagavān's darshana (divine vision). With characteristic simplicity, Shabari (as she came to be known) didn't ask when or how Bhagavān would come - she simply began preparing for His arrival by planting flowers in all eight directions. She waited for years, growing old but never wavering in her daily preparations. When Śrī Ram finally arrived, her years of simple devotion culminated in that divine meeting. She offered him berries that she had tasted first to ensure their sweetness - a seemingly simple act that became legendary. Though Lakshmana frowned at these "contaminated" offerings, Śrī Ram ate them with joy, showing how true devotion transcends all conventional protocols.

This story perfectly illustrates "*arjavam*" - the divine quality of straightforwardness and simplicity. Shabari's tale shows how an uncluttered mind and simple conduct create the perfect conditions for noble thoughts and divine connection to flourish.

## 16.2

### **ahiṃsā satyamakrodhaḥ(s), tyāgaḥ(ś) śāntirapaiśunam, dayā bhūteṣvaloluptvaṃ(m), mārdayaṃ(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;

**"Ahimsā"** (*non-violence*) extends far beyond physical harm.

Our scriptures teach that true virtue must manifest in three ways: through mind (***mansa***), speech (***vacha***), and action (***karmana***). While we might restrain ourselves from physical violence, how often do we harbor violent thoughts? "I was so angry, I wanted to slap them - but I didn't." Even though the hand didn't strike, the mind committed violence. Similarly, words can wound deeper than weapons. True non-violence requires harmony of thought, word, and deed.

**"Satyam"** (*truthfulness*) serves as the foundation for all divine qualities.

Think of truth as the soil in which other virtues grow. One lie often leads to another, creating a tangled web from which escape becomes increasingly difficult. When we distort reality, even slightly, we lose not only truth but also fearlessness (*abhaya*) - two divine qualities vanishing at once. As our scriptures say, God is Absolute Truth, and each truthful act brings us closer to the Divine.

**"Akrodha"** (*absence of anger*) manifests in physical signs we all recognize - red eyes, stuttering speech, rapid breathing, voice caught in the throat.

Here's a beautiful test: if you can turn around and smile in a moment of anger, your anger is righteous. Otherwise, it's just ego's turbulence. Anger often arises when reality doesn't match our expectations. The antidote? Detachment and surrender to divine will.

**"Tyāgaḥ"** (*renunciation*) brings immediate peace, as Śrī Krishna explains in Chapter 12: "tyāgāch chhāntir anantaram" - after renunciation comes peace. The more we accumulate, the more attached we become, and attachment breeds suffering. But in giving - whether it's a cherished possession or the fruits of our labor - we find joy. Consider a businessman who gives his best effort but surrenders the results to the Divine, saying, "Whatever is meant for me, Bhagavān you will provide."

**"Śhāntir"** (*peacefulness*) can never arise from an agitated mind.

The secret to peace lies in reducing our material desires. The more objects we possess, the more restless our mind becomes, constantly racing from one thing to another. As possessions decrease, peace increases. It's the ability to maintain inner calm despite outer storms.

**"Apaiśhunam"** (*abstaining from fault-finding*) teaches us that true greatness lies in praising others. The world is a mixture of good and bad qualities - like a vast garden with both flowers and weeds. A saint's nature is to see their own weeds while appreciating others' flowers. When we focus on others'

virtues rather than their faults, we purify our own consciousness.

**"Dayā Bhūteṣhv"** (*compassion for all beings*) **How can we justify taking a life merely to satisfy our hunger?**

Look closely at nature's signs: vegetarians, like cows, drink water with their lips, while carnivores, like dogs, lap with their tongues. Humans, by design, sip water gently with their lips – a clear indication of our natural disposition. Though our ancestors may have hunted out of necessity when fruits were scarce in the forests, today's abundance gives us choice. Why then should we continue to harm other creatures? Even during Navratri, we abstain from meat, acknowledging its discord with our higher nature. Let wisdom guide us toward more compassionate choices.

**"Aloluptvaṁ"** (*freedom from greed*) **How often do we chase possessions simply because others have them?**

"My neighbor bought a new car, so must I." "My brother invested in property, so should I." We accumulate without need, driven by wants rather than necessity. Here's a gentle wisdom: before bringing something new, let go of something old. For every item that enters your home, let one depart as a gift to another. This creates a beautiful cycle of giving and receiving, leading to contentment and inner peace.

**"Mārdavaṁ"** (*gentleness*)

Sometimes life's pressures harden our hearts, making us turn away from others' struggles. Remember the touching tale of Saint Namdev: When a dog ran away with his roti, he didn't chase to retrieve it – instead, he ran after the dog crying, "Wait! Let me add some ghee to make it tastier!" Such is the epitome of a tender heart, where compassion flows naturally, untainted by judgment or harshness.

**"Hrīr"** (*modesty*) Like an inner guardian, modesty guides our actions through an innate sense of right and wrong.

It's that quiet voice that asks, "What will others think?" Not from a place of fear, but from understanding our role in the fabric of society. This natural sense of accountability keeps us aligned with dharma (righteous living).

**"Achāpalam"** (*steadfastness*)

The path of virtue isn't always easy. Temptations arise like mirages in a desert, distractions beckon like sirens. True success comes not from avoiding these challenges, but from maintaining our course despite them. Like a river that flows unchangingly toward the ocean, let our commitment to goodness remain unshaken by life's diversions.

### 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** (*radiance*) **Have you ever met someone whose mere presence commanded respect, whose aura naturally evoked reverence?**

This is *tejaḥ* - *divine radiance*. It's not merely physical; *it's an inner light that shines through*. This luminosity is born of spiritual practice and, remarkably, what we eat. Consider the beautiful chain: Food builds blood, blood forms flesh, flesh strengthens bones, bones create marrow, marrow produces vigor, vigor generates ojas (vital essence), and *ojas manifests as tejaḥ*. This is why you might notice

some people, regular consumers of junk food, lacking this natural glow. How can radiance emerge when the body is deprived of pure, wholesome nutrition? Pure food cultivates pure energy, and pure energy manifests as divine radiance.

**Kṣhamā** (*forgiveness*) True forgiveness isn't declaring "I forgive you" from a position of weakness, like a weak person 'forgiving' a strongman because they fear confrontation. Authentic forgiveness flows from strength - the ability to retaliate but choosing not to. Moreover, **genuine forgiveness means truly letting go**. If we remind someone of their transgression ten years later, saying "Remember when I forgave you?" - we never truly forgave. Real forgiveness is like writing in water - no trace remains. Forgive and forget, completely and unconditionally.

**Dhṛitiḥ** (*fortitude*) This is the unwavering determination that persists when all else seems lost. It's the inner strength that keeps us moving forward when circumstances conspire against us, when our senses weary and our mind wavers. History's greatest achievements have come from those who persevered when hope seemed absent.

**Śhaucham** (*cleanliness*) True cleanliness transcends the modern fixation with sanitizers and surface hygiene.

While killing germs on our hands is good, real purity encompasses both external cleanliness and internal sanctity. It's a holistic approach to purity that cleanses body, mind, and spirit. This comprehensive cleanliness creates an environment where virtue can flourish.

**Adroho** (*absence of malice*) Harboring enmity is like drinking poison and expecting the other person to suffer.

It corrupts our consciousness and blocks our spiritual progress. This virtue develops from the profound realization that the same divine essence dwells in all beings. When we truly understand this, how can we maintain hatred toward another aspect of the divine?

**Nāti-mānitā** (*freedom from pride*) **How often do we inflate our own importance?**

Someone earning a modest sum might carry themselves with the pride of a wealthy person. True greatness lies in humility. Consider how a tree branch laden with fruit bows low - the more abundant its gifts, the more it bends in humility. Similarly, truly great souls remain humble, seeing their qualities not as personal achievements but as divine gifts for which they feel grateful.

**These twenty-six qualities are not merely moral guidelines, but transcendental jewels in the crown of human consciousness.** Even in a world where material suffering persists, where challenges abound at every turn, these qualities serve as stepping stones toward the highest spiritual realization. What's profoundly beautiful is that the Divine never commanded these virtues as obligations. Instead, they were shared as markers of divine potential within us. It's as if Bhagavān held up a mirror and said, "Look within - these qualities are your natural inheritance. If you wish to know if you're walking the path of righteousness, if you seek to measure your spiritual evolution, look for these qualities blossoming in your heart." These divine attributes (*daivi sampadā*) aren't distant stars we can never reach, but seeds already planted in the soil of our consciousness, waiting to flower. When we cultivate them, we don't just become better humans - we unveil our innate divine nature.

The session concluded with Sankeertana.

### Question & Answer Session

**Devendra Ji**

**Q.** Didi I believe that donating knowledge is the highest form of charity, as it cannot be misused,

unlike money which can be misused.

**Ans:** The one who has time donates their time, the one who has wealth donates their wealth, the one who has knowledge donates their knowledge, and the one who has capability donates their capability. If you meet someone, you make them happy, that is donation of happiness. So donation can come in many forms - it need not be just material. We cannot say what is the greatest form of donation, as it depends on what one has to give.

### **Urmila Ji**

**Q.** I get very angry very easily. I read the Gītā and Ramayana, but anger overtakes me quickly and I get upset easily. How can I stop this?

**Ans:** When such a situation arises where you feel angry, do not say anything for 20 seconds, calm yourself, reflect, and remind yourself that you do not want to act this way. Through practice, we can attain anything we desire. Whenever you feel the urge to get angry, let it go. If you remind yourself 10 times, the 11th time you will hesitate to get angry.

### **Kalicharan Ji**

**Q.** What is the meaning of the word "*hrīr*"?

**Ans:** *Hrīr* means shame or modesty. It is the feeling that comes when doing something wrong, about what people will think or say about you.

### **Geeta Ji**

**Q.** Didi can you tell me what all you eat in a day?

**Ans:** One should consume sattvic food. It's not that outside food is not allowed, but having outside food every day is completely wrong. You are being unjust to your body. Home-cooked food is the best - dal, rice, vegetables, roti. One should eat seasonal vegetables, the fruits that are in season, dry fruits. Ghee should be consumed in good quantity. Maintain a healthy diet.

### **Asha Ji**

**Q.** I feel like I should go somewhere and do some service, stay in an ashram, but my family members do not give me permission.

**Ans:** Since you are a woman, listening to your family members is also your duty. If they are not willing, then as much as possible, do spiritual activities at home with them. If it is God's will, a path will open up for you on its own.

### **Abhinav Ji**

**Q.** What is the meaning of the word "*mārdavam*"?

**Ans:** *Mārdavam* means softness of mind, gentleness of heart. Here is a real-life story - there were 4 brothers, all of them were like deities. One of the brothers was going to home from office for lunch. He got up, went, came back, got up again, came back, did this 8 times. He told the staff that he will have his lunch at office only. The curious staff asked what happened, why did you keep going and coming back? He replied that there is a puppy sleeping under his car, and he didn't want to start the car and disturb the puppy's sleep, even though it was time for his own lunch. Such subtlety of thought, such gentleness of heart - this is *mārdavam*.



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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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