

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 16: Daivāsura-Sampad-Vibhāga-Yoga

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Interpreter: GĪTĀ VIDUṢĪ SAU VANDANA WARNEKAR JI

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Daivī Sampad: The Path to Liberation and the Great Inner Divide

The 16th Adhyāya of the *Śrīmad Bhagavad Gītā* is called **Daivāsura Sampad Vibhāga Yoga—the Yog that differentiates between Daivī Sampad (divine virtues) and Āsurī Sampad (demonic tendencies)**. This chapter guides seekers on recognizing and cultivating righteous qualities while overcoming negative traits.

The discourse began with the ceremonial lighting of the Dīpam (lamp) at the lotus feet of *Śrī Bhagavān*, invoking divine grace and enveloping the gathering in profound Bhakti and reverence.

With deep devotion, we bow before Mata Saraswati, GuruDev, and in reverence to Saint Dnyaneshwar:

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः।

गुरुः साक्षात् परब्रह्म तस्मै श्रीगुरवे नमः॥

नमामि सद्गुरुं शान्तं सच्चिदानन्दविग्रहम्।

पूर्णब्रह्मपरानन्दम् ईशमाळन्दिवल्लभम्॥

यानन्द श्रुतिमंत्र शक्ति महती ब्रह्मात्म विद्यावती
यासूत्रोदित शास्त्रपद्धतिरीति प्रद्योदिनान्तरद्युतिः।

या सत्काव्यगतिप्रसादितर्मतिर्नानागुणालंकृतिः
सा प्रत्यक्ष सरस्वती भगवती मान्नायतां भारती॥

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयम्
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम्।
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीम्
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम्॥

नमोस्तुते व्यास विशाल बुद्धे फुल्लारविन्दायतपत्रनेत्र।
येन त्वया भारत तैलपूर्णः प्रज्वालितो ज्ञानमय प्रदीपः॥

Countless Vandana at the feet of Ma Saraswati, Bhagavan Ved Vyas, and Śrī Govind Giri Ji Maharaj, seeking their divine blessings as we embark on this sacred discourse.

The Bhagavad Gītā is an incomparable spiritual path, a divine song sung by Bhagavān Himself in the very heart of the battlefield. May the melody of this sacred song continue to resonate within us, guiding us at every step. This is why sincere seekers strive to memorise its verses and recite them with pure and accurate pronunciation—so that a constant inner connection with Bhagavān may be formed and sustained.

This chapter holds special significance, for it shows us the path to reach Bhagavān, the supreme goal of human life. After countless births through 8.4 million species, this rare human birth is attained, and it becomes truly meaningful only when we recognise who we are, understand this creation, and realise the One who is the Creator - Bhagavān. The Gītā helps us unravel the deep mysteries of life: What is the relationship between the individual soul (jīva), this universe (jagat), and the Supreme Lord (Īśvara)? Why have we come here? What is the purpose of life?

In this way, the Bhagavad Gītā offers not just teachings, but an irreplaceable inner sustenance, **anupamiya pātheya**—a divine nourishment for the soul. When we begin to understand it rightly and live its message, we find ourselves gradually free from many mental confusions and struggles.

Though spoken 5,000 years ago, the message of the Gītā remains ever-relevant. In the midst of the battlefield, Bhagavān Śrī Kṛṣṇa revealed this eternal stream of wisdom to Arjuna. While it was originally addressed to Arjuna, it is meant for all who wish to sit in Arjuna's place—with the same earnestness and readiness to receive divine truth.

The Gītā is a profound psychological text as well, one that addresses the struggles of the mind. Even today, we see how mental distress, depression, frustration, and emotional turbulence are common. The outer situations may have changed, but the human condition remains the same.

A beautiful Sanskrit verse says:

मलनिर्मोचनं पुंसां जलस्नानं दिने दिने।
सकृद् गीतामृतस्नानं संसारमलनाशनम्॥

“Just as daily bathing removes the filth of the body, even a single bath in the nectar of the Gītā cleanses the impurities of the saṁsāra-bound mind.”

The impurities of this world enter and settle in our inner being through our experiences, interactions, attachments, and disappointments. We cleanse the body with water daily, but how do we cleanse the mind?

The answer is the sacred waters of the Gītā. By immersing our hearts in the divine verses of the Gītā, imbued with nectar-like wisdom, we can wash away inner negativity and heaviness accumulated over lifetimes.

In that spirit, the speaker offers heartfelt congratulations to all who, having completed the first level, now step into a deeper engagement with the Gītā. The bond with the Gītā is becoming not just intellectual but emotional, a bond of love, a sacred contract of the soul with the Divine.

In the previous level, two of the most vital chapters were studied—so central, in fact, that saints have described their place in the Gītā with beautiful metaphors. If the Gītā is a grand temple, then **Chapter 12 is its sanctum sanctorum (garbhagṛha), and Chapter 15 is the mūrti, the divine image within.** Chapter 15, Puruṣottama Yoga, is the chapter of union with the Supreme Being, the ultimate goal of human life.

According to Sant Jñāneśvar, the Gītā reaches its culmination in Chapter 15. The chapters that follow—like Chapter 16—are essential appendices that guide us toward inner refinement, making us fit to reach that Supreme Being.

One may ask, Who can truly reach that Puruṣottama? Jñāneśvar Mahārāj answers, only those who try to become like Arjuna. At the recent Gītā Sādhana Śivir and in the Mahābhārata discourses, this truth was clearly revealed: if one wishes to reach the highest destination of the Gītā, one must understand Arjuna.

Why? Because it was to Arjuna that Bhagavān revealed the Gītā. In the noise and chaos of the battlefield—where conches blared, drums thundered, and chariots clashed, Arjuna listened with unwavering focus. He was ekāgracitta, single-pointed in mind. That concentration came from his practice of archery, where mental stillness and sharp attention are vital.

Our own lives are also battlefields. As Sant Tukārām said:

रात्रंदिन आम्हां युद्धाचा प्रसंग । अंतर्बाह्य जग आणि मन ॥
जीवाही अगोज पडती आघात । येऊनिया नित्य नित्य करि ॥
तुका म्हणे तुझ्या नामाचिया बळे । अवघीयांचे काळे केले तोंड ॥

"O God Narayana, O Panduranga, day and night in this world we are now at war, in fact it seems as if a great war has been unleashed upon us. We are constantly fighting day and night with the world outside and the mind inside."

We may think life is smooth now, but soon another wave of difficulty or confusion may arise. We face external challenges, and even more so, the internal battles of ego, anger, greed, and sorrow. This is our Kurukṣetra.

And so, to truly benefit from the Gītā, we must become like Arjuna, who is attentive, devoted, ready to receive.

Sant Jñāneśvar beautifully puts it:

अहो अर्जुनाचिये पांती । जे परिसणया योग्य होती ।
तिहीं कृपा करून संतीं । अवधान द्यावे ॥

"O seeker! Only those who make themselves worthy of sitting in Arjuna's row, with qualities like his, can truly grasp the Gītā's inner essence."

Such people listen with devotion and attention. Listening itself is a sacred art—"Listening is an art". And to listen as Arjuna did, with a heart eager for truth even amidst life's chaos, is the beginning of real transformation.

Just as it is said, "**Dharma-kṣetra, Kurukṣetra**" the battle of the Bhagavad Gītā took place in Kurukṣetra, the field of action. But if we look deeper, "**Kuru**" means to do, and "**kṣetra**" means field; thus, Kurukṣetra is not just a historical location; it is a symbolic battlefield of action that each

one of us must face in our own lives.

Every individual has their own Kurukṣetra.

- For a soldier, Kurukṣetra is the literal battlefield.
- For a teacher, it is the classroom, the college, or the space where minds are shaped.
- For a homemaker, it is the home where countless responsibilities and silent sacrifices shape the fabric of family life.
- Someone working in the electricity department, as she once did, finds their Kurukṣetra when an unexpected power failure occurs, how swiftly and efficiently can the system be restored? That challenge, too, is a battlefield.
- For a doctor, the Kurukṣetra is the operation theatre, where every decision could mean life or death.

In each of these personal battlefields, one who listens intently like Arjuna, and longs to sit in his row, is the one truly ready to receive wisdom. Such a person is eager to imbibe noble qualities and transform their inner world.

And so we now arrive at a vital chapter of the Gītā: ***“Daivī-Asura Sampad-Vibhāga Yoga”—the division between divine and demoniac qualities.***

Here, Bhagavān clearly divides the entire world not by religion, race, caste, or geography, but purely based on qualities. This is not a political division, not a sectarian boundary, not a division based on who accepts or rejects a certain doctrine. It is a universal moral classification.

Most traditions and ideologies divide people into followers and non-followers. Those who don't follow are often considered outsiders, unworthy of belonging. But Bhagavad Gītā rises far above such limitations. Its vision is inclusive, vast, and truly global.

This chapter reveals why the Gītā is considered a supreme scripture because its standard is based on guṇa, on virtues and values.

No matter where one is born, whatever caste, creed, country, or tradition they belong to, if they cultivate noble qualities, if they consciously embrace divine tendencies in their character, they too can reach the Supreme.

Thus, this chapter offers not merely philosophy but a path, a guiding light, a most beautiful pātheya, a divine sustenance for the journey of inner transformation.

The word "**sampad**" here means wealth or treasure. But this is not material wealth, not how many cars we own, how many bungalows we possess, or how much jewellery and bank balance we have. The Gītā does not speak of such external riches.

Here, true wealth is the wealth of character, divine qualities that elevate the soul. What are the treasures I already hold within me? What virtues must I still acquire to reach the Supreme?

These are the soul-searching questions that this chapter inspires.

In that spirit, the journey now turns inward, toward introspection, reflection, and refinement. With that mindset, she invites all seekers to walk together toward this transformative teaching of the sixteenth chapter of the Gītā.

śrībhagavānuvāca
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.

At the beginning of this profound chapter, one might wonder: why didn't the speaker elaborate on each verse individually? Instead, she chose to recite the first three verses together. That is because these three ślokaḥ are immensely significant. In them, Bhagavān describes the *Daivī Sampatti*, the divine qualities, which amount to 26 in number. These virtues are not merely ornamental; they are foundational to inner evolution.

Life, after all, is a journey of cultivating **guṇa-grahatā**, the receptivity to noble qualities. This is the essence of the Gītā's teaching.

As Sant Rāmdās Swāmī beautifully says:

उत्तम गुण अभ्यासता येती दास, मना रघुनाथा गुण घ्यावा।

"By practicing noble virtues, one becomes a true servant of the Lord. O mind, absorb the qualities of Raghunātha (Śrī Rāma)."

In fact, it is said in the Vālmīki Rāmāyaṇa:

रामो विग्रहवान् धर्मः।

Śrī Rāma is the very embodiment of Dharma.

Here, Dharma does not refer to religious identities like Hindu, Muslim, Sikh, or Christian. These are **upāsana paddhatīs**, paths of worship. But Dharma is far more universal.

Derived from "**Dhārayate iti Dharmah**"—that which upholds, sustains, and protects humanity, is true Dharma.

In the context of the Gītā, Dharma is also synonymous with **kartavya**—one's duty, the rightful action one is born to perform. Thus, to sit in Arjunaācī pañktī—Arjuna's row—one must be prepared to internalize these 26 daivī guṇas.

And what is the first of these?

• **Abhayam—Fearlessness.**

This is the prathama guṇa, the leading virtue. It could have been translated as nirbhaya, but abhaya has a deeper spiritual connotation.

Nirbhaya means "*I fear no one.*"

Abhaya, however, means "Neither do I fear anyone, nor does anyone fear me." It is mutual, all-encompassing fearlessness. It is a state of perfect harmlessness and spiritual harmony.

Āchārya Vinobā Bhāve once said,

"Abhay is the senāpati, the commander of all other sadguṇas. If this enters your life, all other virtues follow."

Indeed, Abhayam is both the foundation and the fruit of spiritual evolution. To reach **paramārtha**—the highest truth, this virtue is indispensable.

A beautiful illustration of this is found in the life of Sant Tukārām Mahārāj. A saint-poet of Maharashtra, he would climb a small hillock called Bhaṇḍārā for his daily sādhanā. In the early days, birds like sparrows and crows would fly away as he approached. This troubled him deeply. He saw it as a sign that his sādhanā was still incomplete—that he had not yet become one with nature.

But as his sādhanā deepened, he would sit there immersed in the name of Viṭṭhala, Viṭṭhala... and soon the birds not only stayed, they perched gently upon his body. He accepted this as the ultimate test: the world no longer feared him, for he had merged into the cosmic rhythm. This was Abhayam.

Each of these 26 daivī guṇas is extraordinary. Even a single virtue, if contemplated upon and sincerely practiced, has the power to transform a life.

But why is the world so deeply afflicted with bhaya (fear)?

Because every attainment in this world comes with an inherent fear of loss.

- If one has **rūpa** (beauty), there is fear of aging.
- If one has **sampatti** (wealth), there is fear of theft or taxation.
- If one has **bala** (strength), enemies arise.
- If one has **māna** (honour), there is fear of **apamāna** (dishonour).

Even when praised, there is fear of future criticism. Even guṇas invite the envy of the wicked. Thus, this creation is fundamentally afflicted by fear.

We saw this clearly during the pandemic, or in times of war and uncertainty. Gurudev often quoted a powerful śloka that summarises this truth:

भोगे रोगभयं, कुले च्युतिभयं, वित्ते नृपालाद्भयम्।
शास्त्रे वादभयं, गुणे खलभयं, रूपे जरायाः भयम्।
माने दैन्यभयं, बले रिपुभयं, काये कृतान्ताद्भयम्।
सर्वं वस्तु भयावहम् भुवि नृणां, वैराग्यमेवाभयम्॥

"Enjoyment brings the fear of disease, noble lineage the fear of disgrace.

Wealth is haunted by the fear of rulers or thieves, knowledge by the fear of debate.

Virtue fears the wicked, beauty fears age, honour fears insult.

Strength fears rivalries, and the body fears death.

Everything in this world is pervaded by fear.

Only vairāgya (dispassion and surrender to the Divine) brings true Abhaya (fearlessness)."

Hence, true fearlessness is found only at the feet of Viṣṇu, Viṣṇu-padam Abhayam.

So when Bhagavān begins the list of daivī guṇas with Abhayam, He is showing us the gateway to liberation. It is the signpost that one has truly begun to rise into **paramārthika jīvana—a life**

rooted in the Divine.

- **“Satva-saṁśuddhi” – Inner Purification and the Importance of Chitta Śuddhi**

Bhagavān later mentions one of the twenty-six divine virtues: **“satva-saṁśuddhiḥ”**, which translates to **“purity of being”** or more specifically, **“purification of the inner instrument (antaḥkaraṇa)”**.

Now, what is meant by satva here? In this context, satva refers not to the guṇa (sattva-rajas-tamas) but rather to the citta – the subtle inner faculty of consciousness.

The **antaḥkaraṇa catuṣṭaya**—the fourfold inner instrument, comprises:

- Manas (the mind, which wavers and deliberates),
- Buddhi (the intellect, which discriminates and decides),
- Citta (the storehouse of impressions and memories),
- Ahaṁkāra (the ego-sense, the sense of “I”).

When thoughts arise and deliberations occur, that functioning is called manas. When decisions are made, it is known as buddhi. Citta is akin to the subconscious mind; it stores all saṁskāras (deep impressions) from many lifetimes. And thus, the purification of citta is of utmost importance, as it is the citta that governs our reactions and responses in life.

Western psychologists like Freud struggled to understand why humans are driven to commit wrongs, but the Bhāratīya-śāstras assert that it is the stored saṁskāras and predispositions in the citta that create our tendencies. If someone had once insulted a person, and that person reappears, the mind spontaneously generates a wave of negativity based on stored impressions. If someone belongs to our own community or is related, the citta immediately prompts favorable thoughts, even if the decision should be impartial.

For example, suppose someone works in the electricity department and is responsible for assigning a transformer. If their citta harbors bias, be it caste, region, or community, they might decide in favor based not on merit, but on partiality. This is the impurity (mala) of citta—it is full of prejudices, divisions, and egoistic preferences.

Therefore, Bhagavān speaks of **“satva-saṁśuddhi”** – the total purification of the inner being. Saints and sages, even till the end of their lives, strive to refine their inner instruments. They are aware that worldly interactions leave impressions—layers of subtle impurities—and they keep cleansing the mind through japa, contemplation, service, and introspection.

Sant Jñāneśvar Mahārāj gives a beautiful metaphor:

रुणुझुणु रुणुझुणु रे भ्रमरा । सांडीं तूं अवगुणु रे भ्रमरा ॥१॥

चरणकमळदळू रे भ्रमरा । भोगीं तूं निश्चळू रे भ्रमरा ॥२॥

सुमनसुगंधु रे भ्रमरा । परिमळु विद्रु रे भ्रमरा ॥३॥

सौभाग्यसुंदरू रे भ्रमरा । बाप रखुमादेविवरू रे भ्रमरा ॥४॥

“O wandering bee (bhramara), leave behind your faults and abandon your restless roaming amidst worldly pleasures! Go instead to the lotus feet of Bhagavān and drink the nectar there—then alone will you become steady and pure.”

The mind is like a bee, constantly flitting from one sensory object to another. But it must be drawn towards Bhagavān’s **carāṇa-kamala**, only then does the bhakta become niśchala (steadfast), and

the impurities are burnt away.

Therefore, to become like Arjuna, as Gurudev often says, one must engage in continuous **ātma-cintana (self-reflection)**, regularly identify and uproot **durguṇas (negative tendencies)**, and cultivate **ātma-niyantraṇa (self-discipline)**.

For example, U.S. President Franklin D. Roosevelt is known to have maintained a personal list of virtues. Each morning, he would choose one to focus on, like punctuality or discipline, and in the evening, he would introspect: To what extent did I live this value today? 80%? 50%? That became his sādhana.

Similarly, our saints were **guṇagrāhī—seekers and cultivators of noble virtues**. They were constantly examining their own inner states.

Kabīr jī echoes this spirit of self-inquiry:

**"बुरा जो देखन मैं चला, बुरा न मिलिया कोई;
जो मन झांका अपना, मुझसे बुरा न कोई।"**

"I went looking for the wicked, but found none; when I looked within myself, I discovered none more wicked than me."

Thus, **satva-saṁśuddhi**—the cleansing of the inner instrument, is an essential sādhana for a spiritual aspirant. Without it, even the most exalted wisdom cannot fully bear fruit. It is only through the purity of citta that the light of jñāna can shine undistorted.

- Now comes the third quality described by Bhagavān: **"jñāna-yoga-vyavasthitiḥ"** — the well-established state of knowledge and yoga.

Here, two key aspects are highlighted — jñāna (theoretical knowledge) and yoga (practical application). The inner instrument, or antaḥkaraṇa, consists of four parts: manaḥ (mind), buddhi (intellect), citta (storehouse of impressions), and ahaṅkāra (ego). These are not separate, but compartments of the same inner mechanism. When the mind deliberates, it is manaḥ. When it decides, it is buddhi. When it stores impressions, it is citta, much like the subconscious. And when it identifies as "I," it becomes ahaṅkāra.

The Gītā is called **Brahmavidyāyām Yogaśāstre Śrīkṛṣṇa Arjuna Saṁvāda** — a dialogue between Śrī Kṛṣṇa and Arjuna on Brahma-vidyā (the supreme knowledge) and Yoga (its practical embodiment). Jñāna is like the theory, and yoga is its experiential, practical side.

As Gurudev puts it:

"गीता पढ़े, पढ़ाए, जीवन में लाए।"

("Read the Gītā, teach the Gītā, but most importantly, live the Gītā.")

Through continuous practice of virtues, one's vices begin to diminish, and sattvic qualities take root. But Ramdas Swāmī warns of a subtle danger:

"सकल दुर्गुणामाझे दुर्गुण आपणे दुर्गुण वाटती गुण"

("Among all vices, the greatest is when our vices begin to feel like virtues.") For example, one may say, "I can't get up early," or "Yoga isn't for me," or "I just can't manage to read the Gītā." When excuses become comfort zones, our tamas begins to masquerade as nature.

Gurudev explains: qualities are infectious. A person with good qualities, if constantly in the company of the wicked, may begin to absorb their traits. Similarly, even someone fallen into vice, when placed in good company (satsanga), begins to transform.

The manaḥ functions like a transformer, in electrical engineering terms. Through induction, one coil can influence another without direct connection. Likewise, the mind absorbs the qualities of the company it keeps.

That is why satsanga (noble company) is so important. In the Gītā Pariwār, the environment is such that everyone is walking the path of inner refinement. By simply staying in such a group, one's consciousness begins to elevate.

However, Gurudev also remarks:

"Jñāna has become cheap, yoga has become expensive."

Today, knowledge is easily accessible on WhatsApp, YouTube, and social media. But true yoga, meaning mental concentration and disciplined application, is rare. Yoga also means **ekāgratā** — single-pointed focus.

Think of Arjuna: even on the battlefield, he listens intently to Kṛṣṇa's discourse. Gurudev shares stories of Arjuna's qualities. Once, when Dronācārya asked all his students if they would be ready to give any guru-dakṣiṇā he demanded after training, only Arjuna stood up, boldly declaring his commitment. That dedication is what led Dronācārya to bless Arjuna with unparalleled mastery.

Even Sant Jñāneśvar says:

"अर्जुनः स्थवावा जिवा, ऐसे आवडले मज जिवा।"

("May I become a soul who praises Arjuna — such a life I deeply cherish.")

Why did the Bhagavan love Arjuna? Because of his **guṇagrāhitā** — his ability to absorb and embody virtues. To become worthy of divine love, one must first become like Arjuna. After jñāna-yoga-vyavasthitiḥ, the Gītā mentions dānam, the spirit of giving.

In Chapter 17, this will be elaborated upon as sāttvika, rājasika, and tāmasika dāna, but Gurudev emphasizes:

True dāna is **samavibhāga** — sharing what we have, without a sense of superiority.

Whether it's wealth, knowledge, time, or labor, dāna is the act of selfless sharing. In the Gītā Pariwār, some offer their time, some offer knowledge, some even offer physical labor. Every contribution, when done in humility and surrender, becomes sacred.

As Goswami Tulsidas beautifully puts it:

ऐसी देनी देन जु कित सीखे हो सेन।

ज्यों-ज्यों कर ऊँचो करो त्यों-त्यों नीचे नैन॥

("Give in such a way that the giver lowers their gaze in humility, even as their hand rises to give.")

Why? Because the true giver is not the individual, but the Divine.

देनहार कोई और है देवत है दिन रैन।
लोग भ्रम हम पर करें याते नीचे नैन॥

("The real giver is someone else, who gives day and night; people mistake me for the giver, and that is why I lower my eyes in humility.")

The humility of a true giver comes from knowing that whatever one has — intelligence, time, strength, resources — is simply a gift of the Divine.

In the verse, the words *dānam*, *damaḥ*, and *yajñaḥ* appear. Let us focus on the word "**dama**", which means **restraint or control**. Specifically, two things are implied here: **restraint of the senses (*indriya-damana*) and tranquillity of the mind (*manaḥ-śamana*)**.

Our senses, eyes, ears, nose, skin, and tongue are naturally outward-facing. They are the **pañca-jñānendriyas (five cognitive senses)**, and they continuously feed the mind with sensory input. As a result, the mind too gets distracted and carried away along with them.

Let's take a simple example. Suppose a student is preparing for exams, but it is also IPL season. If his eyes are glued to the screen, his ears tuned to the commentary, and his mind completely absorbed in the game, then where is the room for study? The senses pull the mind outward, and together they wander. Hence, sense restraint (*damaḥ*) is emphasised. One must learn to regulate the senses, to rein them in. Simultaneously, the mind must be calmed—that is *śamaḥ*, or tranquillity.

These two—**śama (mind-control) and dama (sense-control)** are qualities of *sattva*, or in the language of the *Gītā*, they are part of the *daivī-sampat* (divine virtues).

Now let's explore "**yajñaḥ**"—a deeply significant term. If we begin unpacking each word, we will see how they guide us toward spiritual elevation. The essential meaning of *yajña* is self-offering or sacrifice, and above all, the spirit of dedication.

Take, for instance, a Bhagavad *Gītā* study circle or satsang, which we often call a Mahāyajña. Everyone involved is offering something—some skill, some time, some energy. One may anchor the session, another may handle the technology, someone else may teach or read aloud, and someone may chant or offer commentary. Every little role offered with devotion becomes a part of this collective sacrifice. This is teamwork as *yajña*.

We often hear the phrase:

TEAM = Together Everyone Achieves More.

Indeed, when we work together in a spirit of offering, the benefit multiplies, and everyone progresses. This is the true meaning of *yajña*—a cooperative, sacred act of dedication that benefits all.

Then there are also the more traditional Vedic **yajñas**—fire sacrifices offered to deities. In these, oblations (*āhutis*) are offered into the sacred fire, invoking various *devatās* by chanting *svāhā* or *svadhā*—for the gods and for the ancestors respectively. These *yajñas* too, when performed with the right attitude, are part of that same spirit of offering.

Now, after *dāna*, *dama*, *yajña*, the next word is *svādhyāyaḥ*—self-study or scriptural study.

Look around, no one is forcing us to do this. This is not a school exam; there are no marks being awarded. Yet here we are, engaging in self-chosen learning. There is a difference between reading, studying, and **svādhyāya**:

- Reading a newspaper or WhatsApp message is often fleeting—what we read is soon forgotten.
- Studying for school exams involves external motivation—syllabus, tests, results.
- But svādhyāya is driven by an inner longing for purification and clarity. We study sacred texts like the Gītā, not for marks, but to transform our inner being.

Through daily recitation, reflection, japa, or structured study, like those participating in Gītā exams, patha-pāṭhakas, padhik programs, or Gītā smṛti competitions, the mind is gradually purified. Our inner defects don't vanish overnight, but their intensity and frequency start reducing. This is the quiet, transformative work of svādhyāya.

Thus, **dānam, damaḥ, yajñaḥ, svādhyāyaḥ**, each is a powerful discipline. When performed with sincerity, they cleanse the heart and guide us to a higher, more luminous way of living.

Now, this word "**tapah**" (**austerity or self-discipline**) is extremely important and dear to the Bhagavad Gītā. In fact, "tapah" is one of the Gītā's cherished and recurring themes. It is said that Brahmājī, the creator of the universe, first heard this very word "**tapah, tapah iti**" directly from the Supreme, instructing him to perform austerity before initiating creation.

In the Mahābhārata, when the Yakṣa posed a hundred profound questions to Yudhiṣṭhira, one of them was: "What is tapas?" Yudhiṣṭhira replied:

- "**Tapah svadharma vartitvam**" — True austerity is to live according to one's own svadharma (righteous duty).

Whatever hardships we undergo in fulfilling our svadharma, whether as a parent raising a child, or as a worker performing one's duty honestly, that itself is a form of tapas.

To refine life through discipline, to burn away impurities, to temper the soul like gold in fire, that is the significance of tapas.

In the 17th chapter of the Gītā, Śrī Kṛṣṇa elaborates on three types of tapas, **kāyika (of the body), vācika (of speech), and mānasika (of the mind)**. But one virtue closely related and exceptionally important is **ārjavam** — straightforwardness, simplicity, and integrity.

- **Ārjavam is the opposite of duplicity.** The straighter our life is, the more we become like Arjuna.

The very name "Arjuna" stems from the root ṛju, meaning straight, sincere, and pure-hearted. That is why Bhagavān addresses him as Anagha, O sinless one! Arjuna's heart is pure, free from deceit. He is maitrīcitta-kaḍā, full of friendly and loving sentiment. His devotion is childlike and guileless.

Sant Jñāneśvar Mahārāj offers a beautiful description of Arjuna:

यालागीं सुमनु आणि शुद्धमती । जो अनिंदकु अनन्यगती ।

पै गा गौप्यही परी तयाप्रती । चावळिजे सुखें ॥ ४० ॥

"You are pure-hearted, endowed with noble understanding and right conduct, single-pointed in goal, and content even in secret matters."

Arjuna does not indulge in nindā (criticism of others), which is considered a grave flaw. For when we slander others, those very faults silently seep into our own character.

This is why ārjavam, simplicity, is so essential. When a person lives crookedly, telling lies or engaging in false behaviour, they constantly need to remember: "*What did I say to whom? What did I cover*

up?” But if we simply live in truth, with transparency, there is nothing to remember or fear.

Thus, Arjuna is truthful, pure-hearted, and straightforward, a true embodiment of ārvam.

16.2

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

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

- Now here comes a very important word, **Ahimsā (non-violence)**.

But this ahimsā must not be understood in a narrow or superficial sense. Non-violence is not merely the absence of physical harm. Violence can take place at three levels:

- **Physical (śārīrika)** – hurting someone's body.
- **Verbal (vācika)** – using harsh or hurtful words, criticism, or slander.
- **Mental (mānasika)** – wishing harm or ill will towards someone in the mind.

All three are considered forms of himsā (violence).

But here, ahimsā must not be restricted to just avoiding these three. Gurudev cautions us that the extreme interpretation of ahimsā has made noble people weak and inactive. Society taught us only to endure, to tolerate everything silently. But in real life, one must stand up against injustice when needed.

If we want to truly understand the Bhagavad Gītā's concept of ahimsā, Gurudev says we must look at it through the light of Bhagavān Śrī Kṛṣṇa's life, the context of Mahābhārata, and Arjuna's own inner struggle.

If ahimsā only meant avoiding harm in thought, word, or deed, then Bhagavān would have simply told Arjuna to leave the battlefield, go to the Himalayas or sit by the banks of the Gaṅgā, and perform austerities. But He doesn't.

Instead, He says:

**“Yuddhe chāpyaparityāgaṃ, dharmyam ityapi manyate;
Svadharme nidhanaṃ śreyah...”** (18.47-48)

“You must not abandon this righteous war. This battle is your Svadharma - your sacred duty.”

Even after asking for just five villages, Duryodhana denied you that. Bhagavān Himself went as a messenger of peace but even then, no compromise was offered. Your kingdom was unjustly taken. Reclaiming it is your dharma.

If we tolerate injustice in the name of ahimsā, we destroy our own life and society. If Sanātana Dharma is to be protected, we must understand ahimsā correctly.

Hence the question arises: What is greater, ahimsā or dharmic himsā?

The answer is subtle: That himsā which leads to the greater good of humanity is also ahimsā in essence.

As the saying goes:

अहिंसा परमो धर्मः धर्महिंसा तथैव च

“Non-violence is the highest dharma, but violence for upholding dharma is equally sacred.”

When a soldier protects the border and is forced to strike the enemy, it is not violence; it is duty. When an executioner punishes a criminal by law, it is not violence; it is justice.

So, when violence is committed not out of hatred but out of dharma, to protect others, it becomes true ahimsā.

Let us understand this: we must interpret the Gītā not through passive or escapist lenses, but through the courageous, dynamic light of Śrī Kṛṣṇa.

He fought 17 wars. He guided Arjuna and Bhīma to slay Jarāsandha. He never allowed Arjuna to escape from his duties.

Duryodhana, Duṣṣāsana, those who tried to dishonour Draupadī and acted unjustly had to be destroyed. Killing such adharmā is not himsā, it is dharma.

When we study Chapter 1 of the Gītā, we’ll clearly see Arjuna’s emotional collapse. But the Gītā’s teachings slowly lift him up to understand what real ahimsā means.

Even Sant Jñāneśvar Mahārāj gives a beautiful explanation of ahimsā. He says:

आणि जगाचिया सुखोद्देशें । शरीरवाचामानसें ।

राहाटणें तें अहिंसे । रूप जाण ॥ ११४ ॥

“That which helps preserve peace in body, speech, and mind for the good of the world — that alone is ahimsā.”

Even if action seems harsh on the outside, if it brings benefit to the world, it is true ahimsā.

This is a profound lesson. This is the ahimsā of the Bhagavad Gītā, rooted in dharma, not in passivity. This is what we must understand in our lives today.

Now let us understand the value of satya (truth). Just as Yudhiṣṭhira was renowned as **Satyavādī**—a speaker of truth, so too must we grasp what truth really means. The very first lesson he was taught by his guru was, **“Satyam vada, dharmam chara”**—Speak the truth, walk the path of righteousness.

When the lesson was taught, the other students quickly memorised it and recited it back. But when Guru Droṇācārya asked Yudhiṣṭhira if he had learned the lesson, he did not raise his hand. He said honestly, *“No, Gurudeva, I have not yet learned it.”*

On the second day, third day, and even the fourth, the same thing happened. All the other students would chant, *“Satyam vada, Dharmam chara,”* but Yudhiṣṭhira maintained the same response. Finally, when Guru Droṇa asked why he was not repeating it, Yudhiṣṭhira humbly replied, *“How can I claim I*

have learned it, Guruji, until truth has truly entered my life? Until I actually live the truth, how can I say I have understood it?"

Such was his commitment to satya.

While writing Dnyaneshwari, Dnyaneshwari Maharaj says that I was able to write Dnyaneshwari because I did not speak untruths.

माझिया सत्यवादाचे तप । वाचा केले बहुत कल्प ।

तया फळांचे हे महाद्विप । पातली प्रभु ॥

This truth (satya) is not just a moral idea, it is the very ladder to higher realms. As it is said, **“Satyam param dhīmahī”** – Let us meditate on the Supreme Truth.

Even in the questions posed by the Yakṣa to Yudhiṣṭhira, one was:

“Kim svam? Eka padam svargam?” – What is the greatest wealth? What is the single step to heaven?

To this, Yudhiṣṭhira answered,

“Satyam eka padam svargam” – Truth alone is the one step that leads to heaven.

Truth is thus the foundation of dharma, and through dharma, one ascends.

- **Akrodha (Freedom from Anger)** Now, let us understand **akrodha**—often misunderstood as the complete absence of anger.

Many people ask, *“We’re trying to reduce our anger, but how do we understand true akrodha?”* It does not mean that a mother should never scold her child, or that a Guru should never correct a disciple. When a mother rebukes her son out of love, to instill good values, or when a Guru disciplines a student for their benefit, it is not considered krodha (anger) in the spiritual sense. That is akrodha in action—it is selfless, purposeful, and aligned with dharma.

Saints never get angry. Dnyaneshwar Mauli had a very calm nature. But once he too got angry and closed the door of his hut. At that time, Muktabai had tried to convince him:

योगी पावन मनाचा ।

साही अपराध जनाचा ॥१॥

विश्व रागें झाले वन्ही।

संती सुखें व्हावें पाणी ॥२॥

We must grasp this subtlety clearly. A powerful illustration comes from the life of Swami Vivekananda. When he was traveling to the West, specifically America, he was aboard a ship. Some Westerners on the deck mocked his attire, his turban, and his dark complexion. Swami Vivekananda ignored their comments and remained absorbed in reading. But when they began to insult Bhārat Mātā, Mother India, Swamiji immediately stood up. Grabbing one of them by the collar, he declared in perfect English, “I will throw you into this ocean. I shall not tolerate any insult to my Mother India.”

This is akrodha not reacting out of personal ego, but rising with righteous intensity when a noble cause or dharmic principle is threatened. When someone insults us personally, and we do not react with anger, that is akrodha. But when someone disrespects our nation, our culture, or something sacred, and we respond with strength—not as a reaction, but as a conscious, disciplined response—then even krodha becomes an instrument of dharma.

This distinction is vital. Krodha (anger) should not arise impulsively as a reaction. For instance, if our boss scolds us at work, we may feel anger internally but are unable to express it there, so we misdirect it toward someone else at home. Such displaced anger is a harmful vikāra (disturbance).

We must understand akrodha not merely as suppression of anger, but as its proper understanding and channelization. Sometimes, even anger must be wielded like a weapon, not a weakness. That is why it's said:

"Is a pistol good or bad?"

It depends on whose hand it is in. In the hands of a police officer, it protects. In the hands of a criminal, it destroys.

So too, with krodha. If guided by dharma and controlled by viveka (discrimination), even anger can serve a higher purpose. But at a personal level, let us strive to cultivate akrodha, freedom from reactive, self-centered anger, as a spiritual discipline.

- **Tyāga** means renouncing the sense of doership in our actions.

True renunciation is not about giving up the action itself, but letting go of the ego that says, "*I am the doer.*" When we realise that whatever we have accomplished is due to the abilities and opportunities given by Bhagavān, then that inner offering of ego is called tyāga.

जो कुछ किया सो तुम किया मैं किया कुछ नाहिं ।

काहू कहि जो मैं किया तुम ही थे मुझ माहि ।

So, in truth, whatever is done is done by You, O Bhagavān. "*I did nothing.*" This is the attitude of tyāga. If someone says, "*I did this!*" then let them also recognise: the one seated within me as Īśvara made it happen. You gave the strength, you inspired the action.

Hence, true tyāga is not about dropping responsibilities, but surrendering the ego behind them.

- Now coming to **śāntiḥ**—peace.

Here, peace refers to the stillness and serenity of the antaḥkaraṇa (inner instrument: mind, intellect, etc.). The absence of restlessness, the deep inner calmness, is essential for any great or noble action.

Sant Dnyaneshwar Mauli says:

तरी गिळोनि ज्ञेयातें । ज्ञाता ज्ञानही माघोतें ।

हारपें निरुतें । ते शांति पै गा ॥ १३७ ॥

Tranquility is that state in which the object of knowledge is attained and then both knowledge and the knower no longer exist.

जे ज्ञानगंगे नाहाले । पूर्णता जेऊनि धाले ।

जे शांतीसी आले । पालव नवे ॥ १९० ॥

Those who have bathed in the river of wisdom and in whom, satisfied with the food of perfection, new foliage sprouts on [the tree of] peace.

No great work can be sustained on the foundation of agitation or inner turmoil. Only when peace is firmly established within can truly noble actions blossom. That is why Bhagavān includes śāntiḥ as one of the essential divine qualities (daivī sampat).

Sant Jñāneśvar beautifully says in the beginning of his commentary on the Gītā:

मग आतर्चेनि वोरसें । गीतार्थग्रंथनमिसें ।

वर्षला शांतरसें । तो हा ग्रंथ ॥ १७६१ ॥

This composition of mine has arisen from the showers of peace in the form of the Gita, which have fallen on the distressed out of his compassion for them.

This inner peace, or nirvāṇa-śānti, is the hallmark of a person who is spiritually evolved.

Even on the battlefield, amidst the chaos of war, Bhagavān teaches Arjuna to maintain calm in the heart. Peace is not the absence of noise outside, but the stillness within. And that stillness is divine.

Now it is said that “**Apaisunam**” is very important.

- **Apaisunam means:** not slandering or gossiping about anyone.

What is slander or gossip? Often, we feel an urge to vent when someone behaves harshly with us. That’s understandable. But instead of going to another person to talk ill, I sometimes go to Tulasi Mātā (the sacred Tulasi plant). I share my feelings with her.

Why Tulasi? Because her nature is sattvic, pure and life-giving. She absorbs our negative emotions and gives only good in return. That is why it's better to go near such natural, divine forms like a sacred plant or a river, when we want to let go of painful thoughts. But do not pour your emotions into another human by gossiping, because the negativity you describe in another person will unknowingly infect your own mind.

If you reflect too much on someone else's jealousy or envy, and how it harmed you, that same emotion silently enters your own system.

That is why Apaisunam, refraining from gossip, is a divine quality.

Sant Dnyaneshwar Mauli says:

यालागीं सुमनु आणि शुद्धमती । जो अनिंदकु अनन्यगती ।

पैं गा गौप्यही परी तयाप्रती । चावळिजे सुखें ॥ ४० ॥

Therefore, to such as are of goodwill, pure mind, and respectful, who take their sole refuge in Me, I will gladly impart to them My most secret wisdom.

तरि प्रस्तुत आतां गुणीं इहीं । तूं वांचून आणिक नाहीं ।

म्हणौनि गुज तरी तुझ्या ठायीं । लपऊं नये ॥ ४१ ॥

So as there is none other like thee endowed with these virtues, it is not right for Me to keep this wisdom hidden from thee although it is secret.

- Now we come to **Dayā - compassion.**

This is not just a general softness. Dayā bhūteṣu means having compassion for all living beings—especially for those suffering or weaker than us. It should arise from within, from a pure and natural space of empathy.

- Then comes **Alolupatvam**, a very beautiful concept.

When our senses come in contact with their objects—something we like, like a beautiful form or a delicious food then desire awakens. This urge, this longing is called lōlupatva.

But when we remain unaffected, not pulled by temptation, we develop **alolupatvam- a dignified restraint**, where our senses stay balanced even in the presence of attraction.

- **Mārdavam - softness or gentleness.**

This refers to the tenderness of the heart. But we should ask: Where should this softness be? And where should we be firm?

Even firmness, if done for the sake of Bhagavān or for the welfare of the world, is considered a divine virtue.

- Now comes **Hriḥ - modesty, or the sense of shame.**

This is very precious. Today, sadly, we live in a world where shame has diminished. Once, even a small mistake would make a person feel embarrassed, and that inner feeling would help them correct themselves. But today, many wrong actions are openly justified, and even accepted as the norm.

In some places, corruption has become a part of everyday conduct.

For example, a person entering government service might be told, "This is just how it works, bribes are part of the system." What was once immoral is now called etiquette. When Hriḥ, that inner modesty, disappears, then restraint and righteousness fade too. But if one still feels ashamed of a mistake, there is hope for correction.

मनुष्य गलती का पुतला है जो अक्सर हो ही जाती है।

जो कर दे ठीक गलती को, उसे इन्सान कहते हैं।

We are all humans—born to make mistakes. But the real human is one who admits and corrects them

Or as the song goes:

जो ठोकर न खाए नहीं जीत उसकी

जो गिरकर सम्भल जाय है जीत उसकी।

This means that learning from mistakes and moving forward is the key to success.

सकळ दुर्गुण माजी दुर्गुण । आपले दुर्गुण वाटती गुण

"All the flaws in others, are my own flaws. My own flaws seem like virtues to me."

This means that when judging others, we tend to focus on their flaws and overlook our own. Whereas, when observing our own faults, we may rationalize them or even see them as virtues or positive qualities.

The phrase highlights the tendency of people to be more critical of others than of themselves.

And this is why Bhagavān desires us to adopt divine virtues. In Arjuna's life too, as we shall see in the upcoming reflections, these qualities become very significant.

- **"Achāpalam" - the Absence of Futile Actions**

Achāpalam means freedom from meaningless, unproductive actions. Often, people engage in certain behaviours not because they are necessary or meaningful, but because of peer pressure and social projection.

Today, even expressions of love are influenced by this pressure. For instance, a mother feels compelled to post on WhatsApp or Facebook on her son's birthday, saying things like, *"You are the apple of my eye,"* and more such declarations. But what is the need for this? It's not pure affection being expressed; it's a result of societal expectation and peer pressure.

This is what one may call reactive energy. To explain with an analogy from electrical engineering in a system, there are two types of energy: active energy, which performs useful work like generating light or cooling; and reactive energy, which merely oscillates back and forth within the system without producing any real output.

Similarly, much of the activity in society today is driven by reactive energy, just going to and fro without meaning. We react, we post, we scroll, we show the thumbs up, all of it consuming our precious time. This is the very definition of unproductive action.

Achāpalam, therefore, is that noble quality where one avoids such wasteful actions. Every action undertaken by such a person is thoughtful, fruitful, and purposeful, something that contributes positively either to themselves or to the world.

Bhagavān calls this quality a part of **Daivī Sampatti – the divine wealth of virtues.**

16.3

**tejah kṣamā dhṛtiḥ(ś) śaucam, adroho nātimānitā,
bhavanti sampadam(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** - the quality of inner brilliance or luminosity.

It refers to a sharpness, a clarity, a radiance in one's personality, not just external glow, but a certain prakhartā, intensity, or light that comes from within.

- Then, **Kṣamā**. Though commonly understood as forgiveness, Kṣamā has two deeper meanings: one is the ability to forgive, and the other is sahan-shakti – the capacity to endure.

In life, when people behave unjustly, and yet one chooses not to retaliate, but instead channels that pain into a higher purpose, that endurance is also a form of Kṣamā.

Gurudev used to say: It's like lifting dumbbells. If someone criticises us and our mind becomes a little less agitated than before, it means the strength of Kṣamā is arising within us.

Sant Jñāneśvar Maharaj defined true Kṣamā as **Anākrośa kṣamā - forgiveness without even the thought of anger."**

हे अनाक्रोश क्षमा । जयापाशीं प्रियोत्तमा ।

जाण तेणें महिमा । ज्ञानासि गा ॥ ३५३ ॥

He. who practices such quiet endurance, O' best beloved, adds greatness to wisdom.

Just as one's beloved is never blamed, so too, one who is immersed in the ocean of wisdom sees no fault in others. When there's no inner aggression, when we don't even see the other as having done wrong – that's the true Dāivī quality of Kṣamā.

Then comes **Dhṛti**, which has two aspects: courage and patience. It is both the boldness to act, and the steadiness to endure. Dhṛti is closely related to titikṣā, the quiet waiting for the right moment to act. Both are vital.

That's why it's said: *"Valour and Patience, these are the two wheels of the chariot of victory."*

One without the other causes an imbalance. For instance, history shows how Mangal Pandey's rebellion in 1857 erupted prematurely. As soon as he realised that the cartridges were greased with cow fat, he reacted instantly. His quick rebellion, though well-intentioned, led to his martyrdom before a collective uprising could mature.

Compare that with Chhatrapati Shivaji Mahārāj. When Afzal Khan invaded with 20,000 troops and desecrated temples, even breaking the temple of Tuljā Bhavānī herself. Shivaji Mahārāj, who had only 3,000 soldiers, did not react immediately. He clenched his fists, walked out of the assembly and simply said: *"Now Khan shall not live."* But instead of responding impulsively, he waited with immense patience and strategy. Afzal Khan was looking to provoke him into a hasty battle. Shivaji, however, had internalised the lessons of the Mahābhārata, taught to him by Jijāmātā from his childhood. With supreme dhṛti, he waited for the right time and defeated Afzal Khan through well-planned tactics.

"Śaucam" means purity, inner and outer cleanliness, or śuci-bhāva. Just like Gaṅgā-jala, which is both visibly clean and spiritually purifying, that is true śuddhatā or śucitā. Now, take water from a modern purifier; it may be visibly clean, but is it sacred or pure in the deeper sense? That distinction between cleanliness and purity is important.

Then comes **"adrohaḥ"** — freedom from hatred or hostility. It means having no enmity in the heart toward anyone. A powerful example is Bhagavān Śrī Rāma. He destroyed Rāvaṇa, yet bore no hatred. He gave Rāvaṇa the punishment he deserved, but remained detached within.

How do we know this? After the war, when Rāvaṇa was slain, Vibhīṣaṇa refused to perform his last rites. He said, *"He was my brother, yes, but he was a sinner."* But Bhagavān Rāma replied, *"If you cannot do it as Rāvaṇa's brother, then do it as Rāma's brother, for now that the war is over and Rāvaṇa is dead, he is no longer a foe. There should be no hostility in the heart after death."*

That is true adrohaḥ.

Then Bhagavān speaks of **"na ati-mānitā,"** which is beautifully subtle. It doesn't say "no honour" or "no self-worth." Instead, it means not excessive pride, not elevating oneself by putting others down.

Bhagavān does not say **"no mānitā"**, He says na ati-mānitā. Some degree of self-respect, a sense of one's own dignity and inner worth, is good; don't reject that. But don't let it become an inflated ego either.

These values, **śaucam, adrohaḥ, and na ati-mānitā** together form a divine foundation for a pure and humble life.

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.

"O Pārtha! I have already explained the 26 divine qualities to you in detail. Now, let Me tell you what constitutes the **āsurī-sampatti** — the demoniac tendencies. Just as life has both light and shadow,

goodness and wickedness, so too do these qualities fall under two categories — **daivī (divine) and āsurī (demoniac)**. And remember, these are not fixed or inherited. They are interchangeable. Anyone can cultivate divine virtues or fall into demoniac tendencies depending on their actions and attitudes."

"Let Me begin," says Bhagavān. "The very first āsurī quality is **dambha — hypocrisy**. Dambha is the attempt to project a false image, pretending to be virtuous while hiding one's inner impurities. Deep down, every person knows their own flaws. But when one starts presenting a polished image to deceive others and gain admiration, that is hypocrisy."

- **Dambha** is the commander of the army of demoniac traits. Once hypocrisy takes root, the rest follow. After dambha, comes:

अवगुण सोडिता जाती | उत्तम गुण अभ्यासिता येती |
कुविद्या सांडून सिकती | शहाणे विद्या ||

In essence, these lines teach us that a person should always accept good things and abandon bad things.

- **Darpa** – arrogance based on one's lineage, position, or power.
- **Abhimāna** – pride based on one's qualities or achievements. (This is not self-respect or svābhimān — it is egotism.)
- **Krodha** – uncontrolled anger as a reaction, not righteous anger.
- **Pāruṣya** – harshness in speech and behaviour, lacking compassion.
- **Ajñāna** – ignorance; not just lack of information, but the tendency to hold on to wrong ideas and consider them right.

This ajñāna is twofold:

- **Āvaraṇa** – the veil that hides true knowledge.
- **Vikṣepa** – the projection that causes one to mistake falsehood for truth.

Bhagavān says: "Such a person is **āsurīm sampadam abhijātasya** – born with a demoniac disposition. The first symptom is dambha; hence, one must be extremely cautious. If, instead of absorbing divine virtues, one starts showcasing them to belittle others, hypocrisy has taken root, and it opens the door to all other āsurī traits."

Perhaps seeing the seriousness of this list, Arjuna's face turned pale. He might have wondered, "Do I have these demoniac qualities?" But Bhagavān, ever compassionate, reassures him:

"O Arjuna, I am sharing this sacred Gītā with you because you are inherently endowed with divine qualities. You are Pārtha, son of Pṛthā (Kuntī). Your mother was a noble, devout woman who served sages, received boons from the Devas, and was deeply virtuous. From such a mother, you have inherited these divine traits."

16.5

**daivī sampadvimokṣāya, nibandhāyāsūrī matā,
mā śucaḥ(s) sampadam(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.

The Divine Qualities Lead to Liberation

Bhagavān says: *“The divine qualities lead one towards liberation (vimokṣāya).”* That is, '**divine qualities**' (**daivī sampat**) do not merely grant freedom after death, but liberate a person while still living, freeing them from sorrow, ignorance, and inner negativities. On the other hand, āsurī sampatti—the demoniac or negative traits—bind a person (nibandhāya), leading them into deeper attachment, delusion, and bondage.

Bhagavān then lovingly reminds Arjuna of his noble heritage:

“O Pāṇḍava! You are the son of King Pāṇḍu. You were born in the forest and raised among great ṛṣis. You have witnessed their tapas (austerities), and your own discipline is remarkable. Night after night, you practiced the art of archery with deep focus and effort.”

Bhagavān continues:

“When the celestial nymph Urvaśī approached you with desire, you addressed her as 'Mother' with reverence. You possessed such restraint and respect. You even shared your wife Draupadī with your four brothers in the spirit of dharma, despite having won her alone in the svayamvara through your unmatched skill in hitting the moving target.”

“So many virtues reside within you, Arjuna. Therefore, do not grieve (mā śucah), you are born with divine qualities (daivī sampadam abhijātaḥ). That is why I am narrating the Gītā to you. Not just for your upliftment, but for the upliftment of all those who sit beside you, listening, learning, and seeking the same light.”

Let us too strive to cultivate these daivī qualities in our own lives and ascend towards spiritual evolution.

Bhagavān will now go on to explain how this world is divided into two types of beings, those with divine tendencies and those with demoniac ones, and how these tendencies shape one's destiny.

16.6

**dvau bhūtasargau loke'smin, daiva āsura eva ca,
daivo vistaraśaḥ(ph) prokta, āsuram(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 says: *“This world is composed of two types of beings – the divine and the demoniac. I have described the divine qualities in detail, now, O Pārtha, hear from Me about the demoniac.”*

Here, Bhagavān presents a fundamental division of creation into **Daiva (divine) and Āsura (demoniac)**. This division is not based on caste, birth, nationality, religion, or external modes of worship. It is purely based on qualities of the heart and mind, on virtue and vice, on good and evil. This is not a sociological classification, but a spiritual lens, a filter through which to view the world and ourselves.

And in this lies one of the most profound and uplifting teachings of this chapter, it purifies our vision, refines our discernment, and helps us cultivate the right attitude toward the world. This is why the Bhagavad Gītā becomes a mirror for our inner growth, constantly refining not just what we do, but how we perceive.

Bhagavān says: *“Daivī qualities I have explained in detail; now listen carefully to the āsurī qualities.”* With this, He invites us into the next chamber of this discourse, where we will try to open the door to understanding the demoniac tendencies, not in others, but within ourselves.

For only when we are aware of what must be discarded, can we truly cultivate what is to be embraced. In the coming sessions, we will explore how Bhagavān elaborates upon these negative tendencies, not to judge, but to reflect; not to condemn, but to cleanse.

Thus, this exposition today is but a gentle stream of nectar flowing from the sacred lips of Sadgurudev, who has once again made the timeless wisdom of the Gītā accessible to all. If any part of this wisdom has touched the listener's heart, let it be humbly offered at the feet of Sadgurudev and Śrī Jñāneśvar Mahārāj, for it is solely by their compassion and grace that such understanding has become possible.

ज्ञानेश्वर महाराज की जय।

सद्गुरुदेव भगवान की जय।

QUESTION AND ANSWER

Sapna ji

Q: Despite teaching my 9-year-old son good values at home, through the Gītā, Ramcharitmanas, and personal discipline, I'm often told from outside that he lacks manners and discipline. He's very restless and doesn't follow expected behaviour in public. How do I help him truly internalise discipline?

Ans: Every mother worries about her child, and today it's especially hard to instill values. Since your son is already learning the Gītā with you, that's a great beginning. But values grow when they're gently nurtured through daily habits and the right environment. So, observe his surroundings, friends, language, daily influences, and guide patiently.

Children learn more from what we do than what we say. If we stay up late, skip prayers, or act casually, they pick it up. So, be the example that even small actions make a deep impact.

To make discipline enjoyable, introduce a “Discipline Day,” say Thursday. Tell him to focus on small things: kind speech, putting shoes in place, and no TV during meals. Praise even 80% effort. You too can take up a “Gītā Day” or “No TV Day,” children learn best by watching.

Rather than correcting all the time, create a home filled with inspiration, morning bhajans, gentle reminders, and shared family efforts. Get your husband involved too. Maintain a small journal together to track efforts — this turns discipline into a joyful journey.

Children today resist pressure, but respond beautifully to subtle, loving guidance, just like Bhagavān Kṛṣṇa gently led Arjuna with wisdom and timing.

Amrutha Acharya ji

Q: How can we politely avoid or escape situations where someone starts speaking negatively (nindā) about others, especially when stopping them directly may seem rude?

Ans: One solution is to mentally connect to something positive immediately—like silently chanting “Śrī Rām Jaya Rām Jaya Jaya Rām”, “Om Namo Bhagavate Vāsudevāya”, or “Śrī Kṛṣṇa Śaraṇam Mama”. This helps protect your subconscious mind from being affected.

We can't change the world or stop everyone from gossiping. As Swami Chinmayananda said:

“Yesterday I was clever, so I tried to change the world. Today I am wise, so I am changing myself.”

So instead of trying to stop others—which can backfire—just don't mentally agree, don't participate, and quietly shift your focus inward to Bhagavān. That way, you remain untouched and peaceful.

Swarup ji

Q: I would really like to have a copy of the Hindi Jñāneśvarī that you mentioned. How can I get it?"

Ans: The Hindi Jñāneśvarī is from Gita Press, Gorakhpur.

Q: What Jñāneśvar Māulī has said in the Jñāneśvarī, how can we bring that into our own lives?"

Ans: Jñāneśvar Mahārāj's teaching on Guru-bhakti is the highest ideal. Such descriptions lift our vision and guide our sādhana. Instead of thinking we've advanced and looking down on others, we must keep aspiring upwards. The desire for inner purification (doṣa-nivṛtti) itself is powerful. Effort is ours; grace comes from saints like Jñāneśvar and Gurudev.

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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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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