

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 16: Daivāsura-Sampad-Vibhāga-Yoga

1/2 (Ślōka 1-2), Saturday, 28 March 2026

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YouTube Link: <https://youtu.be/N5pk7FAKCyw>

Daivī Sampad: The Foundation of Divine Living

The 16th chapter of the Bhagavadgītā is *Daivāsura Sampad Vibhāga Yoga*—the Yoga that clearly distinguishes between the Divine and the Demoniactal qualities within human nature.

The first session of this two-part interpretation began with prayers to Bhagavān Śrī Krishna, followed by the lighting of the auspicious lamp. Reverence was also offered to Bhagavān Shiva, Maharshi Veda Vyasa, and the sacred Guru Paramparā.

सदा शिवसमारम्भां व्यासशंकरमध्यमाम्।
अस्मदाचार्यपर्यन्तां वन्दे गुरु परम्पराम्॥

Beginning from the all-pervasive Bhagavān Shiva, flowing through Maharshi Veda Vyasa and Ādi Śaṅkarācārya, and reaching up to my own Guru, I offer my humble salutations to the entire lineage of teachers.

The session commenced with heartfelt congratulations to the young sādhakas who, having successfully completed Level-1, have now progressed to Level-2.

In Level-1, we studied Chapter 12 (*Bhakti Yoga*) and Chapter 15 (*Purushottama Yoga*). Having completed the first Dham of our Char Dham Yatra of learning the Bhagavadgītā, we now begin our journey towards the second Dham with Chapter 16. This chapter serves as a mirror, helping us understand and evaluate the tendencies that shape our thoughts, actions, and ultimately our destiny.

We often fall into the habit of labeling people—calling someone good and another bad. Our scriptures describe demons with fierce appearances, but the Gītā takes us deeper. It teaches that the real distinction does not lie in external form, but in the inner tendencies we nurture.

When our thoughts, choices, and actions uplift us towards a disciplined, pure, and spiritually aligned way of living, we move towards a Sāttvic disposition and develop *Daivī Sampad*—divine qualities. These qualities bring clarity, peace, and progress on the spiritual path. On the other hand, when our behavior is driven by ego, attachment, anger, and ignorance, we move towards Rājasic and Tāmasic tendencies, developing

Āsurī Sampad—demoniacal qualities that lead to unrest and downfall.

Bhagavān, therefore, does not divide people based on identity or status, but based on their nature and tendencies—those who are moving towards divinity and those who are drifting towards negativity.

Life in this Mṛtyuloka is temporary. Based on our karma, we may attain higher realms such as Svargaloka or experience lower states such as Narakaloka. Yet, these are not permanent destinations. Once the fruits of our actions are exhausted, the cycle of birth and death continues. Liberation (Mokṣa) from this cycle is possible only when our life becomes aligned with higher values and right understanding.

By the grace of Bhagavān, and through the divine vision of Param Pujya Swami Govind Dev Giri Ji Maharaj to “Learn Gītā, Teach Gītā, and Live Gītā,” along with the tireless efforts of Ashu Bhayyaji and Sanjay Bhayyaji, Geeta Pariwar has created a beautiful platform for seekers to transform their lives through this timeless wisdom.

Many of us have begun the journey of learning, and some have even stepped into teaching. The next and most essential step is to live the Gītā. In this chapter, Bhagavān describes twenty-six defining qualities of a person endowed with *Daivī Sampad*. These qualities serve as a practical yardstick for self-reflection. Each quality we consciously bring into our life takes us one step closer to the Paramātmā.

Śrī Śaṅkarācārya lovingly reminds us:

**भज गोविन्दं भज गोविन्दं
गोविन्दं भज मूढमते ॥**

O deluded mind, seek Govinda, worship Govinda, take refuge in Govinda alone.

He further emphasizes:

**भगवद्गीता किञ्चिदधीता गंगाजललवकणिका पीता ।
सकृदपि येन मुरारिसमर्चा क्रियते तस्य यमेन न चर्चा ॥**

Even a little study of the Bhagavadgītā, a drop of Gaṅgā water consumed, or even a single act of sincere worship of Bhagavān frees a person from the fear of Yama. Thus, even a small step on this path protects us from the deepest fear—that of death—and fills life with purpose and direction.

In Chapter 18, Bhagavān Himself speaks of the *phalashruti*—the result of studying and sharing this knowledge. In verse 18.68:

**य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥**

Among all devotees, those who learn and share this supreme knowledge perform the highest act of devotion. Such individuals undoubtedly attain union with Bhagavān.

This is why Param Pujya Swami Ji beautifully connects *Sevā* with *Sādhanā*. In ordinary service, there is a doer and a recipient. However, in the activities of Geeta Pariwar—whether learning or teaching—we ourselves are both the doer and the beneficiary. This transforms every action into *Sādhanā* and dissolves the ego that may arise from the sense of “I am doing something for others.”

One may wonder why this sacred knowledge was imparted specifically to Arjuna. Śrī Śaṅkarācārya explains that knowledge must be given to one who is prepared and eligible. Bhagavān Himself later affirms that Arjuna possesses the required divine qualities, making him a worthy recipient of this wisdom.

With this understanding, let us now begin the study of the verses where Bhagavān reveals the *Daivī*

Guṇas—the divine qualities that guide us towards purity, inner strength, and ultimate liberation.

16.1

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.

Bhagavān begins to unfold the *Daivī Sampad*—the divine qualities that elevate human life. These are not merely theoretical ideals but practical virtues to be lived. The first few qualities are foundational; once they are firmly established, the others naturally blossom.

• Abhayam (Fearlessness)

Fear arises from attachment, insecurity, and ignorance. We fear loss, uncertainty, rejection, and even death. However, it is essential to distinguish between *fear* and *caution*. Caution is protective and wise—it helps us avoid danger. Fear, however, weakens the mind and clouds judgment. In human life, from early morning until night, various kinds of fears continue to arise. At times, fear exists within the heart even without any apparent cause, and its origin remains unknown. The thoughts that arise in the mind, often uninvited, themselves generate an experience of fear. One also encounters fears related to animals, birds, insects, or external situations. In addition to these, contemplation about the afterlife (paraloka) may sometimes become a source of fear.

It is essential to understand the distinction between caution and fear. Efforts made to protect oneself from danger reflect caution, which is a positive trait. For example, if a lion or a serpent appears before someone, moving away from it or taking refuge in a safe place is an expression of prudence and awareness. However, the sense of anxiety or apprehension that arises in the heart without any valid reason constitutes fear, which indicates a negative tendency.

The root cause of fear is a lack of self-confidence. With the growth of knowledge, self-confidence arises, which in turn paves the way for self-development and inner progress.

Bhagavān addresses this weakness in Chapter 2:

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ २.३ ॥

Meaning: O Arjuna, do not yield to weakness. It does not befit you. Give up this petty faint-heartedness and arise.

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ २.४ ॥

Meaning: How can I fight against Bhīṣma and Droṇa, who are worthy of my worship?

Arjuna's respect was noble, yet attachment led to fear and confusion.

True fearlessness arises from surrender to Bhagavān:

हमारे साथ श्री रघुनाथ तो किस बात की चिंता,
शरण में रख दिया जब माथ तो किस बात की चिंता।

Meaning: When one has surrendered to Bhagavān, what remains to worry about?

At that time, Arjuna had become overwhelmed by fear (bhaya) and delusion (moha), and had thus deviated from the path of his duty (kartavya). The sense of reverence and respect that he held within his inner being (antaḥkaraṇa) toward his teachers (gurujana) and relatives (svajana) is indicative of a divine disposition (daivīya pravṛtti). The attitude of gratitude (kṛtajñatā) is always worthy of being upheld, for toward anyone from whom knowledge or assistance is received, respect is essential and obligatory.

Due to the delusion and fear that arose within Arjuna's inner being, his positive outlook weakened, and as a result, he began to turn away from his duty. For this very reason, Śrī Bhagavān first instructed the quality of 'Abhayam', fearlessness—which is very essential in life.

Fearlessness arises through bhakti. When a seeker (sādhaka) becomes completely dependent upon Bhagavān, fear gradually begins to dissolve. Just as a child places complete trust in its mother, in the same way, if a seeker takes full refuge in Bhagavān, the anxieties of life naturally begin to diminish. The deeper and more continuous the experience of connection with Paramātmā becomes, the more fear steadily disappears.

This understanding deepens further:

ममैवांशो जीवलोके जीवभूतः सनातनः ।

Meaning: The living being is an eternal fragment of the Supreme.

When one realizes this truth, fear gradually dissolves. The lives of Prahlāda, Dhruva, Sant Dnyaneshwar, Sant Eknath, and Sant Tukaram reflect this state of unwavering fearlessness born of devotion.

- **Sattva-saṁśuddhiḥ (Purity of mind)**

Purity of mind arises when ego, pride, jealousy, anger, and excessive desires are reduced. Lust, anger, and greed are described as the gateways to downfall. As these diminish, the mind becomes calm, clear, and receptive.

A pure mind alone can experience Bhagavān. Through Sāadhanā—selfless service, devotion, and discipline—the mind becomes refined.

A beautiful bhajan emphasizes this:

हमने आँगन नहीं बुहारा, चंचल मन को नहीं सँवारा,
कैसे आँगे भगवान।

हर कोने कल्मष कषाय की लगी हुई है ढेरी,
नहीं ज्ञान की किरण कहीं है, हर कोठरी अँधेरी।
आँगन चौबारा अँधियारा, कैसे आँगे भगवान।

हृदय हमारा पिघल न पाया, जब देखा दुखियारा,
किसी पथ भूले ने हमसे पाया नहीं सहारा।

सूखी है करुणा की धारा, कैसे आएँगे भगवान।

अंतर के पट खोल देख लो, ईश्वर पास मिलेगा,
हर प्राणी में ही परमेश्वर का आभास मिलेगा।
सच्चे मन से नहीं पुकारा, कैसे आएँगे भगवान।

निर्मल मन हो तो रघुनायक शबरी के घर जाते,
श्याम सूर की बाँह पकड़ते, साग विदुर घर खाते।
इस पर हमने नहीं विचारा, कैसे आएँगे भगवान।

Unless we cleanse our inner self, how can Bhagavān manifest within us? Inner purification is essential.

In human life, the complete eradication of these inner vikāras—impurities or disturbances is not immediately possible. Within every seeker (sādhaka), their presence exists at some level or the other. The purpose of sādhanā is to gradually reduce their intensity. By restraining the mind through sātṭvika bhāva (pure and harmonious disposition), and by consciously refining these impurities, the antaḥkaraṇa (inner instrument) becomes progressively purified and serene.

Without a purified antaḥkaraṇa, it is not possible to experience closeness to Bhagavān. The awakening of bhakti also occurs only in a pure mind. 'Sattva-saṃśuddhi' (purification of inner being) is the very foundation of bhakti, and it is through bhakti that 'Abhayam' (fearlessness) manifests. Therefore, purification of the inner being is an essential and indispensable aspect of sādhanā. Just as a sacred guest cannot be welcomed into an impure courtyard, in the same way, the experience of Bhagavān cannot arise in an impure mind.

Through the continuous practice of sādhanā, the purification of the antaḥkaraṇa begins to take place naturally. When a seeker engages time, effort, and mental energy in noble actions (satkārya), the mind (citta) gradually distances itself from the negative tendencies of the worldly realm. The inner being becomes filled with positive thoughts, love, harmony, and bhakti. In this way, "sattvasamsuddhi" emerges as a divine quality (daivīya guṇa) in the life of a seeker, guiding HIM steadily along the path of spiritual evolution and inner upliftment.

- **Jñāna-yoga-vyavasthitih (Steadfastness in knowledge and Yoga)**

Knowledge can be acquired easily, but remaining firmly established in it is difficult. The mind frequently oscillates—sometimes absorbed in the Divine, and at other times distracted by worldly concerns.

True steadfastness means continuous alignment with spiritual understanding. It requires practice, devotion, and discipline to reach a state where the mind becomes one-pointed and stable.

- **Dānam (Charity)**

Charity is an expression of compassion and detachment. It should be given selflessly, without expectation of return or recognition. True charity purifies the heart and reduces ego.

- **Damaḥ (Control of senses)**

The senses constantly pull the mind outward. Without control, they create restlessness and distraction.

Through discipline, the senses are regulated, allowing the mind to remain focused. Along with

control of mind (*śama*), this becomes the foundation for higher spiritual growth.

- **Yajñah (Sacrifice / Spirit of offering)**

Yajña is not limited to rituals. Any action done selflessly for the welfare of others becomes Yajña.

When all actions are performed as an offering to Bhagavān, life itself becomes sacred.

“Yajña” carries a profoundly expansive meaning. In common understanding, it is often confined merely to the ritual of havana (sacrificial offering into fire). However, from a śāstric (scriptural) perspective, yajña signifies any noble (*śubha*), selfless (*niḥsvārtha*), and welfare-oriented (*lokakalyāṇakārī*) action.

“आत्मनमोक्षार्थं जगद्धिताय च”

This Vedic statement beautifully expresses this spirit. It has also been repeatedly emphasized by Swami Vivekananda. Any action performed for one’s own inner upliftment (*ātma-mokṣārtham*) and for the welfare of the entire world (*jagad-hitāya*) assumes the nature of yajña.

Śrī Bhagavān, in the fourth chapter of the Bhagavad Gita, elaborates in detail on the various forms of yajña. These are not limited merely to agnihotra (fire rituals). Rather, yajña is performed through knowledge (*jñāna*), austerity (*tapah*), self-study (*svādhyāya*), and righteous action (*karma*) as well.

Thus, yajña is not merely an external ritual, but a comprehensive way of living—where every karma, when performed with purity of intention and in the spirit of offering, becomes sacred and transformative.

- **Svādhyāyah (Study of scriptures)**

Regular study, reflection, and chanting of sacred texts refine the intellect and deepen understanding. True study leads to transformation in life.

- **Tapah (Austerity)**

Tapas includes discipline, endurance, and emotional strength.

To remain calm in adversity, to tolerate discomfort, and to forgive even when wronged—these are true forms of Tapas.

- **Ārjavam (Straightforwardness / Simplicity)**

Ārjavam is simplicity, sincerity, and integrity—complete alignment of thought, word, and action, free from hypocrisy.

The life of Śabarī is a profound example of this divine quality.

Śabarī, originally named Śramaṇā, was born in a tribal family. From a young age, she had a tender and compassionate heart. She deeply loved a lamb she cared for—playing with it, feeding it, and keeping it close always.

As she grew older, her marriage was arranged with great celebration. On the eve of her wedding, she discovered that many animals, including her beloved lamb, were to be sacrificed for the feast. Her heart could not accept this cruelty. In deep anguish, she left her home in the night, determined that such harm should not occur because of her.

She wandered through the forest for days, changing directions so she would not be found. Exhausted, she eventually collapsed near the hermitage of Mataṅga Ṛṣi.

The sage, seeing her innocence and purity, revived her and listened to her story. Moved by her compassion, he allowed her to stay in the āśrama.

Śabarī began serving with complete devotion—cleaning the āśrama, arranging food, and assisting the disciples. Her life became one of silent, selfless service. However, some disciples disapproved of her presence.

Not wanting to create disturbance for her Guru, Śabarī quietly left the āśrama. Yet, her devotion remained unchanged. She chose to continue serving from a distance.

She lived in the forest, building a small shelter on a tree. Every night, she would sweep the paths used by the sage and his disciples, removing thorns and obstacles. During the day, she gathered firewood and stacked it near the āśrama to reduce their effort—never revealing her identity.

Years passed in this silent service.

One day, Mataṅga Ṛṣi noticed that the work of the disciples was being mysteriously completed. Upon inquiry, the truth was discovered. Śabarī was brought back to the āśrama. Her humility and devotion deeply moved the sage.

As the sage prepared to leave his body, he called Śabarī and blessed her, saying that Bhagavān Śrī Rāma Himself would one day visit her.

Holding these words as her life's truth, Śabarī waited with unwavering faith.

She did not know when or from which direction Bhagavān would come. So every day, she cleaned all the paths leading to the āśrama, decorated the surroundings, and lovingly gathered fruits—always preparing for His arrival.

Years turned into decades. Her body aged, but her devotion remained fresh.

Finally, the divine moment arrived—Bhagavān Śrī Rāma came to her hut.

Overwhelmed with devotion, Śabarī offered Him berries. In her innocence and love, she tasted each berry to ensure it was sweet before offering it. Bhagavān accepted them with joy, seeing her pure devotion.

This is Ārjavam—complete simplicity, purity of heart, unwavering faith, and absolute sincerity in action.

Key Insight

Bhagavān begins with inner transformation. Fearlessness, purity, and steadfastness form the foundation. When these are cultivated, all other divine qualities naturally unfold. These are not merely to be understood—they are to be lived, leading us steadily towards the Paramātmā.

16.2

ahiṃsā 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;

In continuation of the divine qualities, Bhagavān now elaborates further traits that refine one's interactions with the world. These qualities govern how a person thinks, speaks, and behaves with others.

- **Ahimsā (Non-violence)**

Non-violence is not limited to physical harm. It includes non-violence in thought, speech, and action. Harboring hatred, speaking harshly, or causing emotional hurt also violates Ahimsā. A truly evolved person avoids causing suffering in any form.

- **Satyam (Truthfulness)**

Truthfulness means speaking what is true, but it must also be beneficial and pleasant. Truth spoken harshly can hurt; hence, it should be expressed with sensitivity and wisdom.

- **Akrodhaḥ (Absence of anger)**

Anger arises when desires are obstructed or expectations are not met. Even when provoked, a person endowed with divine qualities maintains composure. This does not mean weakness, but mastery over emotional reactions.

- **Tyāgaḥ (Renunciation of doership)**

Tyāga here does not merely mean giving up actions, but giving up the ego of "I am the doer." Actions continue, but with the understanding that everything happens by the will of Bhagavān.

- **Śāntiḥ (Calmness / Peacefulness)**

A calm mind remains undisturbed amidst success or failure. Such composure comes from inner clarity and detachment.

- **Apaiśunam (Absence of slander)**

Avoiding fault-finding, gossip, and criticism of others. Speaking ill of others pollutes the mind and creates negativity.

- **Dayā bhūteṣu (Compassion towards all beings)**

Compassion arises when we see all beings as part of the same Divine. It reflects in kindness, empathy, and a willingness to help others without expectation.

- **Aloluptvam (Absence of greed / Non-attachment to sense objects)**

Even when sense objects are present, the mind does not get attached. This is true detachment—not running away from the world, but remaining unaffected by it.

- **Mārdavam (Gentleness)**

Gentleness in behavior, speech, and approach. A gentle person brings comfort and harmony wherever they go.

- **Hriḥ (Modesty / Sense of shame)**

A natural sense of restraint that prevents one from engaging in wrong actions. It is an inner moral compass that keeps one aligned with dharma.

- **Acāpalam (Steadiness / Absence of restlessness)**

Freedom from unnecessary activity, gossip, and frivolous pursuits. The mind remains steady and purposeful rather than scattered.

Key Insight

While the earlier verse focused on inner purification and discipline, this verse guides how those inner qualities manifest in our interactions with the world. A person with *Daivī Sampad* not only thinks purely but also speaks gently, acts compassionately, and lives with restraint and balance.

The session concluded with the prayer:

हरी शरणम् हरी शरणम् ॥



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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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