



ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

देवासुर सम्पद्विभागयोगः

Chapter 16

Volume 2

श्री भगवान् उवाच

अभयं स्त्वसंशुद्धिः ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ 16 - 1

अहिंसा सत्यमक्रोधः त्यागः शान्तिरपेशुनम् ।

दयाभूतेष्वलोलुप्त्वम् मार्दवं ह्रीरचापलम् ॥ 16 - 2

तेजः क्षमा धृति शौचम् अद्रोहो नातिमानिता ।

भवन्ति संपदं देवीम् अभिजातस्य भारत ॥ 16 - 3

Sri Krishna tells here, again, what constitutes देव संपत् - spiritual wealth, divine virtue, ज्ञान साधनं - personal qualities helpful for gaining आत्मज्ञानं - Self-knowledge. These qualities are not mutually distinct. We have already seen these qualities described in different ways, both in the भगवत् गीता and in the Upanishads. Their repetition here, in this chapter, is mainly to call attention to their great importance in the life of every person. After enumerating these qualities, भगवान् says:

भवन्ति संपदं देवीम् अभिजातस्य भारत ॥

Arjuna, these personal qualities are found in every person born with देव संपत्, or who has grown mature enough to gain देव संपत्, which means, these are the personal qualities one must learn to recognize and cultivate for one's progress in life, both worldly progress and spiritual progress.



ब्रह्मविद्या **Brahma Vidya**

What are those qualities? भगवान् lists here 26 such personal qualities. They are:

- | | | | |
|-----|---------------------|-----|-------------|
| 1. | अभयं | 14. | शान्तिः |
| 2. | सत्त्वसंशुद्धिः | 15. | अपेशुनं |
| 3. | ज्ञानयोगव्यवस्थितिः | 16. | दयाभूतेषु |
| 4. | दानं | 17. | अलोलुप्त्वं |
| 5. | दमः | 18. | मार्दवं |
| 6. | यज्ञः | 19. | ह्रीः |
| 7. | स्वाध्यायः | 20. | अचापलं |
| 8. | तपस् | 21. | तेजः |
| 9. | आर्जवम् | 22. | क्षमा |
| 10. | अहिंसा | 23. | धृतिः |
| 11. | सत्यं | 24. | शौचं |
| 12. | अक्रोधः | 25. | अद्रोहः |
| 13. | त्यागः | 26. | न अतिमानिता |

Let us understand these words one by one:

1. **अभयं** - Fearlessness, freedom from every kind of fear. We have already talked about **अभयं** last time. The symbolic hand pose, the **अभय हस्तं** that we see in our deities, is instant divine assurance of this spiritual wealth to all devotees of **परमेश्वर**, who are committed to the pursuit of **पूर्ण ईश्वरज्ञानं**, with the attitude of **पूर्ण ईश्वर शरणागति**.



ब्रह्मविद्या **Brahma Vidya**

2. सत्वसंशुद्धिः means अन्तःकरण संशुद्धिः Keeping the mind and बुद्धि absolutely pure, never yielding place to any unclean or improper thoughts and actions. If one sticks to ethical life in terms of the basic Vedic commands सत्यं वद धर्मम् चर and स्वध्यायात् मा प्रमदः at all times, and under all circumstances, one's अन्तःकरण - mind and बुद्धि will always remain pure and clean, even in the midst of all worldly temptations and distractions.

3. ज्ञानयोगव्यवस्थितिः - Steadfastness in the pursuit of ज्ञानयोग, which means simultaneous pursuit of ईश्वरज्ञानं and योग. Pursuit of ईश्वरज्ञानं is through श्रवणं, मननं and निदिध्यासनं of Upanishad knowledge and pursuit of योग is through कर्मयोग बुद्धि, अनन्य ईश्वर भक्ति and सदा ईश्वर चिन्तनं - being in परमेश्वर consciousness at all times.

4. दानं is the act of giving part of one's wealth, within the limits of one's capacity, to a worthy cause or person. Such दानं is a manifestation of one's realization that nobody really owns anything, and one is only a trustee of everything one has.

Let us be constantly reminded of the Vedic commands

श्रद्धया देयं, अश्रद्धया अदेयं, श्रिया देयं, ह्रिया देयं, भिया देयं, संविदा देयं ॥

We have talked about these command words already in detail (see Introduction to Upanishads).

5. दमः means इन्द्रिय निग्रहः - practice of self-restraint and self-control over one's external organs of perception and action, which means, control over one's physical expressions, never being overpowered by anger, impulses, likes, dislikes, etc., and one's actions always being governed by ऋतं - proper conduct in life.



ब्रह्मविद्या **Brahma Vidya**

6. यज्ञः is any कर्म totally dedicated to परमेश्वर. Every कर्म that naturally directs one's mind and बुद्धि towards परमेश्वर, already in oneself, is यज्ञकर्म. Do every कर्म as यज्ञकर्म, that is the message here.

यज्ञो वै विष्णुः is the वेद मन्त्र. That means, every यज्ञकर्म is itself ईश्वर ध्यानं, ईश्वर ईक्षणं and ईश्वर आराधनं, all in one. Being so, every यज्ञकर्म is itself ईश्वर उपासन, a prayer for ज्ञानप्रसादं.

7. स्वाध्यायः means वेद अध्ययनं. Through proper education, study and training, gaining Vedic knowledge and learning to recite Veda mantras properly, is called स्वाध्याय or वेद अध्ययनं. In the Upanishad tradition, स्वाध्याय is always associated with प्रवचनं, which means अध्यापनं - practicing and teaching of Vedic knowledge.

8. तपस् is self-discipline in thought, word and deed. All personal austerities are collectively called तपस्. तपस् always involves a sense of sacrifice, a spirit of self-denial, and a total commitment to a superior goal in human endeavor. Such self-discipline naturally endows one with a superior stamina for a higher and nobler life.

9. आर्जवम् means "straightforwardness", a straight alignment in one's thought, word and deed, totally free from any kind of crookedness. That means, one's words should be in keeping with one's thoughts, and one's actions should be in keeping with one's words and thoughts. As the Upanishad says:

वाङ् मे मनसि प्रतिष्ठिता, मनो मे वाचि प्रतिष्ठितं

Let there be complete accord between what I say and what I think, and also between what I do and what I think. That is आर्जवं.



ब्रह्मविद्या Brahma Vidya

10. अहिंसा - Non-violence. Total absence of any tendency to deliberately hurt any being, either by thought, word or deed, propelled by one's राग-द्वेष forces. अहिंसा परमो धर्मः - non-violence is the highest code of conduct in daily life. Such conduct itself is प्रत्यक्ष ब्रह्मन् - direct and immediate manifestation of परमेश्वर.

11. सत्यं - Being truthful in thought, word and deed, at all times, under all circumstances. Even while speaking the truth, one must always be helpful and beneficial, and one must never hurt. Unless one is truthful at all times, one can never discover That Truth which is behind all worldly truths. It is That Truth - सत्यस्य सत्यं - The Truth of all truths, which makes every सत्यं as प्रत्यक्ष ब्रह्मन् - direct manifestation of परमेश्वर Itself.

12. अक्रोधः- Absence of anger; more specifically, resolution of anger. Only an angry person becomes angry, which means, anger has been in the person even before one becomes angry. The cause of anger in a person is one's unfulfilled desires and expectations. The means for the resolution of such anger is a matter of spiritual maturity. The more one's mind and बुद्धि are directed towards परमेश्वर, the less there is cause for any anger. Until anger completely disappears from one's system, whatever be the provocation, just do whatever needs to be done, without getting angry, as a matter of self-discipline. The ability to do so is indeed a देव सम्पत् - a divine personal quality.

13. त्यागः is सर्वकर्मफलत्यागः - renunciation of the fruits of all actions, which means, ईश्वर प्रसाद बुद्धि - totally dissociating oneself from the fruits of one's actions, and receiving the fruits of one's actions, whatever they are, as the very grace of परमेश्वर. Such mental disposition is त्यागः - a देव सम्पत्.

14. शान्तिः - अन्तःकरण उपशमः is शान्तिः peace and tranquility in one's mind and बुद्धि. As we may recall, Sri Krishna describes the अन्तःकरण, enjoying शान्ति in these words (G 2 - 70)



ब्रह्मविद्या **Brahma Vidya**

आपूर्यमाणं अचलप्रतिष्ठं समुद्रं आपः प्रविशन्ति यद्वत् ।
तद्वत् कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥

Just as waters from all the rivers enter the ocean, which is already full, which still welcomes all waters, and still does not move or change in any way, in a similar manner, that person in whom all the worldly desires joyfully enter and disappear, that person enjoys peace. Such a state of peace is achieved through ऋतं, सत्यं, सर्वकर्मफलत्यागं and ईश्वर प्रसाद बुद्धि as described already.

15. अपेशुनं - Absence of पेशुनं is अपेशुनं. Talking about the defects and limitations of one person to another person is पेशुनं, and the absence of such behavior is अपेशुनं. One may talk about the good qualities of some person to some other person. If one does so, it would only confirm what is good in one's own self, and also in others. But talking and gossiping about the defects and limitations of some person to some other person is a totally destructive behavior. It does no good to anyone. भगवान् points out here that अपेशुनं - total absence of such destructive behavior is देव सम्पत् - a divine attribute.

16. दयाभूतेषु - Compassion towards all beings, especially towards those suffering from pain of any kind. Such compassion extends to all living beings in the entire human, animal and plant kingdom. To respond helpfully and appropriately to the pain of others is a noble quality to be recognized and cultivated. That is precisely what is communicated in our daily prayers लोकाः समस्ताः सुखिनो भवन्तु - May all beings in this entire creation be well and happy. Thus दया is a spontaneous expression of Universal ONENESS, and as such दया is a देव सम्पत् - a spiritual wealth.

17. अलोलुप्त्वं - Total absence of लोलुप्त्वं - any craving for a desired sense object, while being in its very presence. For example, you see a sense object, and you crave for it immediately, or you see someone enjoying a sense object which you like, and immediately you get a craving to experience the joy of that sense object yourself. Such craving is called लोलुप्त्वं. Total absence of such craving is called अलोलुप्त्वं. To



ब्रह्मविद्या **Brahma Vidya**

recognize and cultivate अलोलुप्त्वं, one needs not only a high level of personal discipline, but a strong sense of ethical character and विवेक बुद्धि, which means, one must have a predominance of सत्त्व गुण in one's स्वभाव. It is this quality of अलोलुप्त्वं that is indicated by the Upanishad words मा गृधः कस्य स्विद्धनम्.

18. मार्दवं means gentleness and kindness in attitude, characterized by total absence of crudeness, rudeness, harshness or cruelty of any kind in all personal transactions.

19. द्वीः means shyness, modesty, humility characterized by total absence of any air of superiority or arrogance.

20. अचापलं means absence of all unnecessary bodily motions which serve no purpose. Such unnecessary body-motions indicate the existence of mental agitations of some kind. To lead a purposeful life, one must avoid all unnecessary actions which serve no useful purpose. अचापलं also means absence of unsteady wavering and indecisive mind and बुद्धि.

21. तेजः means vigor and brilliance of one's mind and बुद्धि, as expressed by one's capability to face all normal and difficult situations with equally quiet confidence.

22. क्षमा indicates composure in all personal situations and transactions in life, as well as a spirit of understanding, accommodation and forgiveness in dealing with other people.

23. धृतिः means fortitude, ability to uplift oneself from weariness of body and mind, in the performance of one's duties. The one who is able to assemble that extra energy needed to dismiss any sense of weariness or tiresomeness in doing things which are to be done, that disposition of the person is called धृतिः.

24. शौचं means cleanliness, both external and internal. External cleanliness is with respect to the external environment, one's dwelling place, physical body, clothing, food,



ब्रह्मविद्या **Brahma Vidya**

etc. Internal cleanliness is with respect to one's अन्तः करण - mind and बुद्धि, which is accomplished only through ethical and moral life style, self-discipline, कर्मयोग बुद्धि and ईश्वर भक्ति.

25. अद्रोहः means total absence of deceit, treachery, malice and feelings of violence towards anyone. अद्रोहः is even more than अहिम्सा. अद्रोहः is entertaining no ill-feelings whatsoever towards anyone; and finally

26. न अतिमानिता means never entertaining any exaggerated opinion about oneself.

भवन्ति संपदं देवीम् अभिजातस्य भारत - All these personal qualities are found in a person born with देव सम्पत्, or one who has grown mature enough to gain देव सम्पत् - the spiritual wealth such qualities are., which means, these are the qualities which one must learn to recognize and cultivate into one's स्वभाव for one's progress in life, both worldly progress and spiritual progress.

All these qualities together describe the disposition - the स्वभाव of a person naturally endowed with देव सम्पत्.

We will continue next time.