

Bhagavad Gita, Chapter 16, Group Learning

Verse 3: Daivi-Sampat - Moral qualities

1. Abhayam (fearlessness):

- How would you distinguish between instinctive and psychological fear?
- What kills most dreams? [Fear of judgment]. *Discuss.*
- How can you reframe fear using neuroscience insights?
- What mindset shift helps reduce psychological fear?

2. Sattva-saṁśuddhi (purity of mind):

- What lesson does the mongoose story teach about assumptions?
- How did clouded thinking affect the wife's actions?
- What practice helps develop clean thinking?

3. Jñāna-yoga vyavasthitih (steadiness in contemplation):

- How would you convert classroom knowledge to lived knowledge (so it's spontaneous)?
- How does prasāda-buddhi transform your perspective? [Sees opportunities in challenges]. *Discuss.*
- Do you feel there's any blocks holding you back from internalizing the knowledge? *Share.*

4. Dānam (charity):

- What does it mean to give?
- What is sattvic giving? [Right recipient, time, attitude]. *Discuss.*
- Why are we sometimes reluctant to receive?
- "Receiver shouldn't feel small when receiving from you". *True/False.*

5. Damaḥ (Pausing Before Physically Reacting):

- "Dama is directing energy from limbic system (reactive) to prefrontal cortex (newer thinking brain)". *Discuss.*
- Give example HOW will you apply dama next time a situation triggers you. **EG:** Cursing at slow driver, quick to respond without thinking, etc.

6. Yajña (any physical action that acknowledges presence of Ishvara):

- What is your way of acknowledging Ishvara's presence on a regular basis? [**EG:** Via prayer before eating. Or maybe by seeing each situation coming your way is a learning opportunity – a gift from the Lord. Etc]

7. Svādhyāya (repetition/recitation of knowledge to "burn it deep"):

- "You want to replace unproductive inner noise with shastric soundtrack". *Discuss.*
- What is your way strengthening the knowledge? (**EG:** Spaced-repetition, self-testing).

8. Tapas (discipline / mind-management):

- Tapas is keeping your mind on what's important by asking "What is the most valuable use of my time right now? What needs my attention?". *How do you discipline your mind to return to what's important?*
- How do you determine what's important to you? What is your strategy?

9. Arjavam (Alignment / Integrity / Straightforwardness)

- What makes people say things they don't mean? [Fear of conflict/loss/too invested in status quo]. *Expand.*
- What indicates to you that what you know isn't what you live? That you're not totally integrated in certain areas.

10. Ahimsa (Non-violence)

- "Ahimsa is seeing less of the snake, and more of the rope, thus able to respond appropriately". *Discuss.*
- "Ahimsa is reducing hurt contained in your thoughts, words and actions". *Give example.*

11. Satyam (Truthfulness)

- a) "Speaking truthfully is saying how it really is, without omissions or embellishments". *Discuss.*
- b) "Speaking truthfully involves making your words beneficial, what you say adds value." *Discuss.*

12. Akrodha (Resolving Anger)

- a) Where does anger come from?
- b) According to Krishna: Desire leads to Anger/Disappointment. *What kind of desire is he talking about? And why might it lead to anger?*
- c) What is your way of dissolving resentment or negative-emotion towards something/someone? (EG: Pause, breathe, reframe, etc..)

13. Tyaga (Renunciation)

- a) What's the difference between losing marbles and outgrowing them?
- b) "When you let go of marbles, you gain something much bigger. Freedom from itch-of-marbles". *Expand.*
- c) How do traffic stops teach tyaga? [**Recognizing it's pointless arguing the red-light**]. *How does that apply to life?*

14. Śānti (Peace/Acceptance)

- a) What keeps your mind stuck in suffering?
- b) Peace is "Let it be. What's next? Solution mode!". *Discuss.* (**NOTE:** We're speaking of relative peace here, not moksha peace)

15. Apaiśunam (Absence of Slander)

- a) How do you handle someone slandering you?
- b) How do you make your mind stop slandering others?

16. Dayā (Compassion)

- a) What's the difference between empathy and compassion?
- b) What's the difference between empathy and pity?
- c) What suppresses natural empathy (feeling for another's joy/pain)?

17. Bhūteṣu aloluptvaṁ (Absence of Longing)

- a) "Absence of longing is not allowing the object to become bigger than you - the subject". *Discuss.*

18. Mārdavam (Softness)

- a) Softness is opposite to rigidity. *Explain.*
- b) How is softness different from weakness?
- c) What does it mean to convert "What!" to "So what!"?

19. Hriḥ (Modesty/Humility)

- a) What creates an exaggerated "I-sense"?
- b) Modesty is remembering your talents/beauty/greatness is borrowed for a while. *Explain.*
- c) What's the difference between modesty and self-deprecation?

20. Acāpalam (Absence of Physical Agitation)

- a) Fidgeting, leg-shaking, clenched-jaw is mental resistance. *Can you relate to this?*

21. Tejaḥ (Brilliance)

- a) 4 pillars of brilliance are: **(1)** Discernment – viveka **(2)** Emotional intelligence **(3)** Well-wisher **(4)** Sharing your strengths with the world. *Discuss.*

22. Kṣamā (Composure/Equanimity)

- a) Having composure involves going from "Why me?" to "What now?". *Discuss.*
- b) What is composure for you?

23. dhṛtiḥ (Fortitude/Persistence)

- a) How did the mousebird prove impossibility wrong?
- b) What separates possible from impossible?

24. śaucam (cleanliness):

- a) Share your way of making the external environment help your state of mind? [EG: Idols, organized, etc]
- b) What's the difference between healthy self-interest and self-centeredness?
- c) Suppose you feel jealous of someone's ability you admire. What would you do with that feeling?

25. Nātimānitā (no exaggerated self opinion):

- a) How might spiritual knowledge become a source of ego (exaggerated self-opinion)?
- b) Where's the line between healthy self-respect (showing people you are accomplished and capable) and arrogance?
- c) "Nothing is really mine". *How might this help reduce exaggerated self-opinion?*

Verse 4: Asuri-Sampat - Immoral qualities

1. Dambha (hypocrisy / lip service):

- a) "Hypocrisy is gap between what you publicly claim/project, and what you privately know/do instead". *Anything you'd like to add?*
- b) How does social media amplify hypocritical tendencies? [EG: Carefully selected images VS. reality]

2. Darpa (Unhealthy Pride / Exaggerated opinion about "I" or ahamkara):

- a) "Healthy I-sense is when your presence doesn't agitate others". *Expand...*
- b) What makes the empirical I-sense unhealthy? [Borrowed stories/notions from memory]

3. Abhimāna (Subtle Ego-Demand for Respect):

- a) Why do we seek validation from others? [Doubting our place/worth]
- b) How does demanding respect actually disrespect yourself?

4. Krodhaḥ (anger):

- a) How can anger become a teacher? [Shows what we value, etc...]

5. Pāruṣyam (Harsh Speech):

- a) What makes speech beneficial versus just polite? [Substance over sweet words]
- b) What might be the cause of harsh words (ie: it just comes out)?

6. Ajñānaṁ (lack of discrimination):

- a) "I love you, but that doesn't mean I'll agree with you always". *Expand...*

Verse 7:

- a) How do personal likes and dislikes cloud our ability to see what truly needs to be done? [Desires override duty]

Verse 8:

- a) How does viewing the universe as random matter affect one's sense of purpose and connection? [Creates meaninglessness and isolation]

Verse 9:

- a) What contributes to mind twisting facts, thinking it can do whatever it wants? [alpa-buddhi]
- b) Why does cruelty / hate-speech spread like a virus from person to person in society?

Verses 11-12:

- a) What kinds of concerns consume people's minds even until their final moments?
- b) What did Karna, in Mahabharata, think in his final moments?

Verses 13-20:

- a) **V14:** Why does the ego need to create enemies to feel real, and how does this pattern show up in your daily life?
- b) **V20:** Is being born with weaknesses (asuri-wombs) the end of the world, why is it better to focus on transformation rather than staying in victim mode?

Verses 21:

- a) How do binding desires differ from healthy desires in daily life?
- b) Why might anger arise when we tie our peace to one specific outcome?