

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 16: Daivāsura-Sampad-Vibhāga-Yoga

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YouTube Link: <https://youtu.be/jD3V58hyF94>

Make the Scriptures the Motivator & the Prompter of Our Actions & NOT SELFISH Desires

The 16th chapter of Bhagavadgītā is '*Daivāsura-Sampad-Vibhāga - Yoga* describes the Yoga of Discrimination between the Divine and the Demonaical properties.'

The session began with the Auspicious Lighting of the lamp, guiding us towards the path of knowledge and away from the path of Ignorance.

In the last shloka of 15th chapter Bhagavān says:

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।

एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥

I have shared this most secret principle of the Vedic scriptures with you, O sinless Arjun. By understanding this, a person becomes enlightened, and fulfills all that is to be accomplished.

Swami Govind Dev Giri ji Maharaj says that with this last shloka the inherent Śāstra or the scriptures and its teachings is completed in the chapter. It also means that 'iti' is used indicating an end. Some interpret it as a summary of the Bhagavadgītā wherein whatever HE had to say was said. Some others give an interpretation that 16th, 17th and 18th chapters are like an addendum to this chapter. Some others say 18th is the conclusion. Many interpretations are given by different experts.

In 15th chapter Bhagavān gives us the yoga of knowledge by comparing the life to a tree where the branches are going downwards like a human being who is moving towards an abyss because of his actions, while the center point of entire universe is under the influence of supreme soul and moving upwards which means reaching the upper echelons to be one with supreme soul.

In 16th Chapter, Bhagavān speaks about the characteristics or qualities (Guna) of demigods and the demoniacs. Bhagavān had imparted knowledge on different accepts of life in the previous chapters and this chapter gives the mode of attaining and practicing those teachings which he had stated in the

previous chapters.

Doing good to others is a divine quality and this day is the festival of lights, and in this auspicious accession, one can offer a wonderful gift of learngeeta.com upcoming sessions, to be gifted to your friends, relatives and the people around you. What better gift can one give in this auspicious occasion?

HE had spoken about the quality of demigods and gave 26 types of natural qualities of demigods. And in the latter part of this chapter, HE speaks about the demoniac qualities.

Bhagavān says all the 26 guna is in Arjuna. However, HE had spoken about these in detail for our benefit.

16.2

ahiṃsā satyamakrodhaḥ(s), tyāgaḥ(ś) śāntirapaiśunam, dayā bhūteṣvaloluptvaṃ(m), mārđavaṃ(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 the first shloka Bhagavān spoke of 9 qualities of demigods out of which the three abhayam (fearlessness), satva samsuddhi (purification), jñāna yoga (yoga of knowledge), are the most important.

All the good characteristics are present in everyone, however, if these three are practiced, the demigod like qualities will be present in us.

1. **Ahimsa** – Not to hurt anyone, get into brawls. In Bhagavadgītā, it is not just as simple as this. Bhagavān meant that Ahimsa should be followed Manasa (in mind), vacha (in speech), karmana (in action). Further it is not just physical actions but even in mind one should not think of hurting others.

HE also advises Arjuna to fight in the war. This brings in some confusion as to how Bhagavan says ahimsa and then also says fight the war.

War is not being hurtful, it is ahimsa. When soldiers fight in the war and kill the enemies it is their duty and not considered as being hurtful as it is the soldiers 'dharma' to fight. Hence, not considered as undesirable. In 16th and 18th chapters also HE mentions about this.

2. **Satya** - Speaking the truth as it happens is truth. Even modifying or distorting the facts while speaking is also not truth and is termed as untruth. The best examples of truth comes from Raja Harishchandra and Mahatma Gandhi.

3. **Akrodha**- To control anger and not showing anger. How to control anger is explained by Bhagavan in Chapter 2 :

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥

Anger leads to clouding of judgment, which results in bewilderment of memory. When memory is bewildered, the intellect gets destroyed; and when the intellect is destroyed, one is ruined.

Anger makes a person lose control over his senses and the person even fails to understand what is right and what is wrong and does not even think of the impact of actions.

Eg: A person may throw water in anger, which results in water spilling and the glass breaking. In anger a person cannot even understand the damage by ones actions.

One should control the senses to control anger. Sometimes, if someone speaks ill of us, the mind starts feeling disturbed and even this is termed as anger. Control of senses also means not allowing the mind to become perturbed and disturbed. As the sattvic characteristics increase, the anger will subside on its own.

3. **tyāga** - Sacrifice. In 18th chapter Bhagavan Arjuna asks what is tyāga and what is sanyasa?

To give up the worldly desires or the basic necessities of the living being cannot be termed as sacrifice. For Eg: If one wants to sleep, it cannot be avoided.

If within the ambit of dharma, we give up something that is tyāga like giving up on food for fasting in certain anuṣṭhāna (ceremonies).

Arjuna in 18th chapter expresses that he did not know whether the war will bring victory or loss.

न चैतद्विद्मः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषाम
स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥

We do not even know which result of this war is preferable for us—conquering them or being conquered by them. Even after killing them we will not desire to live. Yet they have taken the side of the sons of Dhritarasthra, and now stand before us on the battlefield.

For this Bhagavan replies;

र्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

You have a right to perform your prescribed duties, but you are not entitled to the fruits of your actions. Never consider yourself to be the cause of the results of your activities, nor be attached to inaction.

One has the right to fight but not the right to the fruits of action. One should do the duty wherever, in office or school or in any vocation but without expectation of the fruits.

There are 8000 sevis in Geeta pariwar, they all do seva without any expectation. Some have absolutely no recognition of any kind but still they continue to do seva.

4. **Shanthi**- Peace of mind. Keeping the mind without any disturbance. Some persons may be consumed by desires and such ones may get interested in some actions which bring good results. If the action is completed and the results are good it makes the mind happy, but opposite will make the mind disturbed.

When rajasik characteristic gets diminished and sattvic increases, the mind will be at peace and happy.

In 2nd chapter Bhagavān had said:

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥

But an undisciplined person, who has not controlled the mind and senses, can neither have a resolute intellect nor steady contemplation on God. For one who never unites the mind with God there is no peace; and how can one who lacks peace be happy?

If one is disturbed in mind peace can never be found. Some may think that money will bring recognition, fame and position. As much as one runs in life to get these aspirations peace will never reach them. One has to be contented to be happy.

In 12th chapter Bhagavān said;

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥

They are ever-content, steadily united with Me in devotion, self-controlled, of firm resolve, and dedicated to Me in mind and intellect.

5. **apaiśuna** - Not bothering others by ridicule and finding fault

6. **Daya** - to be considerate and empathetic to others. To be compassionate towards other living beings

7. **aloluptva**– Not to be engrossed in matters of the world which makes the mind stresses. Free from desires

8. **mārdava**- Our speech should be what we have in mind. One should not be something inside and different outside. One should be honest.

9. **hrīr**- If one does anything wrong it will bring a shameful feeling.

The rajasik guna will make its way in our mind and bring us shame. Some even when they make a mistake they still hold their head high and walk. However, such acts should bring a feeling of shame and remorse.

10. **Achapalam** - Unmoved or steady. One should not get frustrated and agitated under any circumstance.

16.3

**tejaḥ kṣamā dhṛtiḥ(ś) śaucam, adroho nātimānitā,
bhavanti saṃpadam(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.

11. **tejah** - Everyone has an aura around the body.

When Swami Vivekananda ji in his speech said '**My brothers and sisters' it made a huge impact on people as he had that aura around him to influence the minds.** This is not for everyone. It is this aura which actually influences the persons listening. This is possible when a person does tapah and achieves that stage of aura.

One cannot just learn Gītā and start teaching others. One cannot just listen to discourses or reads books and start teaching the Gītā and its meaning and interpretation. It is the tejah of Swamiji because of which the Geeta pariwar has grown to this extent.

12. **Kshama**- To forgive. Even if someone does wrong to us such a person also should be forgiven. This will increase the 'tejas'.

There are 2 types of forgiveness. Eg; A powerful person comes in front of us, and we are unable to fight such a person and forgive that person because we are not capable of fighting, that will not be termed as forgiveness.

13.**Dhriti**- Brave. There are 3 types of dhriti, sattvik, rajasik and tamasik. Sattvik should be the way to be brave.

14.**Shoucham** - Cleanliness. One is the physical cleanliness, other is the internal cleanliness. Inner cleanliness is by controlling one's senses. E.g.: By not getting angry at anyone, not harbouring hatred against anyone.

15.**Adhroho** -Not having any feeling of malice or vengeance.

Arjuna had seen so much of injustice but still when it comes to war with his kith and kin he felt:

तस्मान्नाहं वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् |
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ||

Even though they may be aggressors, sin will certainly come upon us if we slay them. Hence, it does not behoove us to kill our own cousins, the sons of Dhritarashtra, and friends. O Madhav (Śrī Krishna), how can we hope to be happy by killing our own kinsmen?

16.**Na ati manita** - Not having feeling of pride. Bhagavān has made us all, and there may be some differences in our way of life. It is not right to show pride as the HE who made us big can also bring one down.

Bhagavān said that all these are the characteristics or qualities of the demigod. In the rest of the chapter, HE spoke about the demoniac qualities.

16.4

**dambho darpo'bhimānaśca, krodhaḥ(ph) pāruṣyameva 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.

17.**dambho** - Jagadguru Shankaracharya had said that when one takes the flag of dharma and follows the path of adharma that is false pride.

Likewise, a person goes to temple, worships the deities by performing yajna and giving alms to the poor, but only with an intent to show other people how good he is and seeks name and fame and recognition. This is considered demonic character as the worship done in this manner and good deeds done in this manner is not valued as good quality.

18.**Darpaha** - Person who exhibits lot of pride and is egoistic. **When the 'I' comes into picture the ego increases.** Some think that just because they studied and acquired some knowledge they are very well read and know everything.

The lack of knowledge and having ignorance in large measure results in increase in demoniac characteristic and not considered good.

16.5

daivī sampadvimokṣāya, nibandhāyāsuri matā, mā śucaḥ(s) saṃpadaṃ(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.

Bhagavān speaks on the effects of the 2 types of characteristics.

When the 'daivi' nature of goodness is higher it takes the person in the path of knowledge and deliverance.

As the 'asuri' or demonic nature increases the person becomes entangled in the world with unhappiness.

Bhagavān then told Arjuna that he has all the 'daivi' characteristics and hence he need not feel sad about anything.

16.6

dvau bhūtasargau loke'smin, daiva āsura eva ca, daivo vistaraśaḥ(ph) prokta, āsuraṃ(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.

In this world there are 2 types of persons.

Bhagavān in the earlier shloka described the qualities of a 'daivi' nature and now HE said he will speak about the 'asuri'.

16.7

pravṛttiṃ(ñ) ca nivṛttiṃ(ñ) ca, janā na vidurāsurāḥ, na śaucaṃ(n) nāpi cācāro, na satyaṃ(n) teṣu vidyate 16.7

Men possessing a demoniac disposition know not what right activity is, and what right abstinence from activity is. Hence they possess neither purity (external or internal) nor good conduct nor even truthfulness.

'**Prāvṛti**' meaning what should be done by persons as one's inherent nature and the good deeds that one should be engaged in.

'**nivṛti**' is the quality which is inherited and comes out of certain actions which are not in the path of dharma.

If this aspect is not understood, one will be treading the path of 'asuri' ways knowingly or unknowingly. Such a person will be unclean inwardly as well as outwardly and his behaviour towards others will also not be good towards fellow beings.

16.8

asatyamapraṭiṣṭhaṃ(n) te, jagadāhuraniśvaram, aparasparasambhūtaṃ(ñ), kimanyatkāmahaitukam 16.8

Men of demoniac disposition say this world is without any foundation, absolutely unreal and Godless, brought forth by mutual union of the male and female and hence conceived in lust; what else than this?

Such 'asuris' will be of the view that everything is untruth, believe that there is no God, that there is no proof of it and the world began with the union of a man and woman. They tend to disrespect all shastras and are in denial of accepting any kind of explanation. Such persons do not believe in the supreme soul or the Bhagavān.

16.9

etāṃ(n) dṛṣṭimavaṣṭabhya, naṣṭātmāno'lpabuddhayaḥ, prabhavantyugrakarmāṇaḥ, kṣayāya jagato'hitāḥ 16.9

Clinging to this false view, these slow - witted men of vile disposition and terrible deeds, are enemies of mankind, bent on destruction of the world.

The 'asuri' thinks of disbelieving the existence of Bhagavān and the supreme soul. They are of the view that the world is running on its own and will not believe in the truth. Such a person will go on destructing self and will be of very low intellect.

To grow even a flower, mud, water, sun and so many other aspects confluences to make it happen. However, an 'asuri' doesn't understand how this complexity in the world cannot have any basis and be built on its own.

Such persons even if they do any larger actions, it will tend towards destructions and all their efforts will be wasted. In the world, because of meaningless wars fought, so many die and which also results in large scale destructions. The causative factor for all these is the impact of the demonic quality of some persons.

16.10

kāmamāśritya duṣpūraṃ(n), dambhamānamadānvitāḥ, mohādgrhītvāsadgrāhān, pravartante'śucivratāḥ 16.10

Cherishing insatiable desires and embracing false doctrines through ignorance, these men of impure conduct move in this world, full of hypocrisy, pride and arrogance.

Many of the desires of such a person will never be fulfilled as it is never ending. Desires are like fire, the more you fuel it, more it increases in intensity.

An 'asuri' shows off his wealth, flaunts the name and fame and becomes egoistic even though these are results of undesirable and wrong actions and such a person will be encircled with demonic qualities.

16.11

cintāmaparimeyāṃ(ñ) ca, pralayāntāmupāśritāḥ, kāmapabhogaparamā, etāvaditi niścītāḥ 16.11

Giving themselves up to innumerable cares ending only with death, they remain devoted to the enjoyment of sensuous pleasures and are firm in their belief that this is the highest limit of joy.

Such persons are always engulfed in unending stress in mind as is filled with worries. If one starts noting the desires and listing it, we can find that minimalism is far away from us.

The thoughts in mind will be numerous and the mind is unduly engaged in too much of thinking about non important matters. This state of mind will continue until the end of life.

Such persons have a single point agenda to ensure that all desires are fulfilled.

Swami Govindji giri Maharaj says that human beings got a body but do not use it properly for good causes like chanting gītā, serving cows, serving the people, ablution in the Ganges and such good actions. If this is not followed, then life is spent in a wasteful manner.

16.12

āsāpāśasatairbaddhāḥ(kh), kāmakrodhaparāyaṇāḥ, ihante kāmabhogārtham, anyāyenārthasañcayān 16.12

Held in bondage by hundreds of ties of expectation and wholly giving themselves up to lust and anger, they strive to amass by unfair means hoards of money and other objects for the enjoyment of sensuous pleasures.

When the desires are not fulfilled the mind is also in the same frame.

ध्यायतो विषयान् पुंसः सङ्गस् तेषूपजायते ।
सङ्गात् सञ्जायते कामः कामात् क्रोधोऽभिजायते ॥ ६२ ॥

By continuously meditating on the objects of the senses, a person develops attachment to them. Attachment gives rise to lust, which in turn leads to the awakening of anger.

One may feel like eating a Rasagulla, the desire to eat raises its head. But being a diabetic, say, the person is not supposed to eat. The mind gets agitated and angered because of the desire overcoming the inability to eat. In order to ensure that desires are fulfilled, one may indulge in undesirable ways to get what is desired for.

The differentiation between good and bad ways is also lost in this desire fulfilment.

16.13

idamadya mayā labdham, imaṃ(m) prāpsyē manoratham, idamastīdamapi me, bhaviṣyati punardhanam 16.13

They say to themselves, “This much has been secured by me today and now I shall realize this ambition. So much wealth is already with me and yet again this shall be mine”.

Bhagavān here spoke about how such people think. If one desire is fulfilled, they think that they can get more desires fulfilled. They also think that if they have lot of wealth, that will remain with them forever and they can keep amassing more and more wealth.

16.14

**asau mayā hataḥ(ś) śatruḥ(r), haniṣye cāparānapi,
īśvaro'hamahaṃ(m) bhogī, siddho'haṃ(m) balavānsukhī 16.14**

“That enemy has been slain by me and I shall kill those others too. I am the Lord of all, and enjoyer of all power. I am endowed with all occult powers, and am mighty and happy.”

Such persons think that they can kill their enemies and can finish off any other enemies too. They get into a state of pride that they themselves are the Bhagavan and are powerful and can do anything, get anything and believe that they are the happiest persons.

It is basic nature of humans that if desires are not fulfilled one becomes unhappy and as a result the attempts to succeed keeps going on and on. If all the desire gets fulfilled another desire will crop up. Such persons are neither happy nor strong in mind and they live in fear and insecurities that something may go wrong.

16.15

**āḍhyo'bhijanavānasmī, ko'nyosti sadṛśo mayā,
yakṣye dāsyāmi modiṣya, ityajñānavimohitāḥ 16.15**

“I am wealthy and own a large family; who else is equal to me? I will sacrifice to Gods, will give alms, I will make merry.”

Such persons are of the view that they have so much money that they can earn ‘punya’ or the virtue of goodness and as a result get whatever they want. They also think that they are the ultimate and they can offer alms and donate from their wealth. They live in the illusion that they are very the best and wealthy and can do anything with their prosperity.

Bhagavān has created the world and has given each one of us a unique and special gift. Hence, no one is above all.

16.16

**anekacittavibhrāntā, mohajālasamāvṛtāḥ,
prasaktāḥ(kh) kāmabhogeṣu, patanti narake'śucau 16.16**

Thus deluded by ignorance, enveloped in the mesh of delusion and addicted to the enjoyment of sensuous pleasures, their mind bewildered by numerous thoughts, these men of devilish disposition fall into the foulest hell.

Such a person's mind is filled with illusions, shackled by desires and the intellect is destroyed and they are

heading in the path of 'adharma' or unrighteousness. They are indulging in all sorts of actions which will lead them only to the hellish end.

16.17

ātmasaṃbhāvitāḥ(s) stabdhā, dhanamānamadānvitāḥ, yajante nāmayajñaiste, dambhenāvidhipūrVākam 16.17

Intoxicated by wealth and honour, those self-conceited and haughty men perform sacrifices only in name for ostentation, without following the sacred rituals.

Such a person, even if they do any type of yajna, donate to the needy and perform good actions, the thought behind it is only to earn name and fame and nothing is with a selfless mind. If some important persons are coming for puja, they do not even follow the scriptures on the auspicious time as per the stars, they will do it when the important guest arrives just to show off. They do not follow the set rules as per Śāstras.

16.18

ahaṅkāraṃ(m) balaṃ(n) darpaṃ(ñ), kāmaṃ(ñ) krodhaṃ(ñ) ca saṃśritāḥ, māmātmaparadeheṣu, pradviṣanto'bhyasūyakāḥ 16.18

Given over to egotism, brute force, arrogance, lust and anger etc., and calumniating others, they despise Me (the in-dweller), dwelling in their own bodies, as in those of others.

Pride, power, ego, desires, anger, everything is present in such a person's mind. They have hatred in their mind and such hatred is not directed at others but actually it is directed at Bhagavan himself as he resides in each one of us.

16.19

tānaḥaṃ(n) dviṣataḥ(kh) krūrān, saṃsāreṣu narādhamān, kṣipāmyajasRāmaśubhān, āsurīṣveva yoniṣu 16.19

Those haters, sinful, cruel and vilest among men, I cast again and again into demoniacal wombs in this world.

Bhagavān said that such person who demonstrate hatred will be thrown into undesirable wombs from which they will have to experience lot of suffering and hardships.

It is not that Bhagavān does not love such people.

Bhagavān in 9th Chapter says:

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥

I am equally disposed to all living beings; I am neither inimical nor partial to anyone. But the devotees who worship ME with love reside in ME and I reside in them.

Such effects expressed by Bhagavān is purely because of the persons bad character and nothing to do with HIM.

16.20

**āsurīṃ(ṽ) yonimāpannā, mūḍhā janmani janmani,
māmaprāpyaiva kaunteya, tato yāntyadhamāṃ(ñ) gatim.16.20**

Failing to reach Me, Arjuna, those stupid persons are born life after life in demoniac wombs and then verily sink down to a still lower plane.

Bhagavān said here that such persons may be born as an undesirable being which may have to undergo hardships. This situation will go on in cycles repeatedly because of their past deeds.

Such persons will reach only the 'adhamagati' or inferior births. It is said that we all have done some good deeds in past lives and have been blessed by our ancestors and elders and hence got this divine opportunity to learn and understand gītā and also be in divine association of the Geeta pariwar sevis and sadhaks.

Those who have started learning gītā should continue in the journey as destined and chosen by HIM and continue towards imbibing the goodness in it. If an opportunity is lost there is no telling when again such a divine chance will come our way. One should make best use of the provided opportunity.

16.21

**trividhaṃ(n) narakasyedaṃ(n), dvāraṃ(n) nāśanamātmanaḥ,
kāmaḥ(kh) krodhastathā lobhaḥ(s), tasmādetattrayaṃ(n) tyajet 16.21**

Desire, anger and greed – these triple gates of hell, bring about the downfall of the soul. Therefore, one must shun all these three.

If these 3 doors to hell the desires, anger and the greed are such qualities that if not conquered and a person comes into their influence, such person can never reach the desired path of divine justice and head towards the supreme soul. Hence all such qualities should be shunned.

16.22

**etairvimuktaḥ(kh) kaunteya, tamodvāraistribhirnaraḥ,
ācaratyaātmanaḥ(ś) śreyaḥ(s), tato yāti parāṃ(ñ) gatim 16.22**

Freed from these three gates of hell, man works for his own salvation and thereby attains the Supreme goal ie. God.

Once these bad qualities are corrected or shunned, then such a person gets a better world after the death.

16.23

**yaḥ(ś) śāstravidhimutsrjya, vartate kāmākārataḥ,
na sa siddhimavāpnoti, na sukhaṃ(n) na parāṃ(ñ) gatim 16.23**

Discarding the injunctions of the scriptures, he who acts in an arbitrary way according to his own sweet will, such a person neither attains occult powers, nor the supreme goal, nor even happiness.

One who will not follow the path of Śāstras and are engaged in wrong acts, such person will neither be getting happiness nor the deliverance at the end of life.

16.24

**tasmācchāstraṃ(m) pramāṇaṃ(n) te, kāryākāryavyavasthitau,
Jñātvā śāstravidhānoktaṃ(ñ), karma kartumihārhasi 16.24**

Therefore, the scripture alone is your guide in determining what should be done and what should not be done. Knowing this, you ought to perform only such action as is ordained by the scriptures.

Bhagavān concluded here that the Śāstras should be practiced by understanding what should be done and what should not be done. The right and the wrong, the good and bad.

One may not be capable of studying the Śāstras, but one should listen to the knowledgeable jñāni, a learned guru.

Sometimes we may feel that we may not understand. Our mind has limited capacity for understanding the higher realms of Śāstras. We can learn to follow the scriptures and take guidance from learned persons. One should attempt to follow the 'daivi' qualities and lessen the 'asuri' qualities.

The session concluded with Sankeertana.

Question and answer:

Question: Whether the Soul is completely on our body?

Answer: The Soul does leave in one of the openings of the body. Even if multiple organ failure also, the soul is an energy which leaves the body.

Nehaji

Question: Should we forgive everyone in life even those who hurt us?

Answer: If not forgiving, what else could you do? Whether you forgive or not effect is in your mind. If you forgive it will ease your mind. To make others realise is positive but if its possible. The more you worry more it hurts. Why hurt us because others didn't understand.

Ghanashyamji

Question: If Bhagavān is in everyone. HE also says even a leaf will not move without his will. Then why does not Bhagavān say that asurim yoni ...

Answer: If you give pocket money to child and he misuses what will happen. Bhagavān has given us this body and it is for us to do good karma.

Kamaleshji

Question: How to come out of the entanglement of the guṇās and become gunatita?

Answer: Firstly, one has to sacrifice the niṣiddha karma or the forbidden ones. Practice the sattvik karma without the desire for fruits. One who will perform the karma and does not desire for the fruits of karma will be following the niṣkāma karma and will be guṇātīta or freed from all undesirable qualities.

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu
brahmavidyāyāṃ(ṽ) yogaśāstre śrīkṛṣṇārjunasaṃvāde
daivāsurasampadvibhāgayogo nāma ṣoḍaśo'dhyāyaḥ.**

Thus, in the Upanisad sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between Śrī Kṛṣṇā and Arjuna, ends the sixteenth chapter entitled “The Yoga of Division between the Divine and the Demoniocal Properties.”



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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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