

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 16: Daivāsura-Sampad-Vibhāga-Yoga

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YouTube Link: <https://youtu.be/kNSzjinY-ZM>

Anger, Lust and Greed - The Basis of Demoniatic Qualities

The **16th chapter** of the **Bhagavadgītā** is '**Daivāsura Sampad Vibhāg Yog**' - Yoga through Discerning the Divine and Demoniatic Natures.

The second session on the said subject began with the Auspicious Lighting of the traditional lamp that lights the steadfast flame, guiding us towards the path of Dharma, cleansing our Antaḥkaraṇa with the light of knowledge shedding the path of Ignorance. Followed by recitation of following prayers to the **Guru Parampara and, to the source of Divine Knowledge of Yoga, The Bhagavadgītā.**

sadāśiva-samārambhāṁ
śaṅkarācārya-madhyamām.
asmadācārya-paryantām
vande guru-paramparām ॥

Meaning: I bow with reverence to the Guru Parampara, lineage starting with the all-pervasive Lord Shiva consciousness (Sadasiva) with Adi Sankara in the middle and all those teachers up to my own Guru.

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ।

अद्वैतामृतवर्षिणीं भगवतीम्- अष्टादशाध्यायिनीम् अम्ब त्वामनुसन्दधामि भगवद्- गीते भवद्वेषिणीम् ॥ १॥

Meaning: Om. O Bhagavad Gita, with which Partha was illumined by Narayana Himself, and which was composed within the Mahabharata by the ancient sage, Vyasa, O Divine Mother, the destroyer of rebirth, the showerer of the nectar of Advaita, and consisting of eighteen discourses, upon You, O Gita, O affectionate Mother, I meditate.

Last session first three shlokas were discussed. The name of this chapter - **Daivāsura Sampad Vibhāg Yoga** can literally be defined as

- **Daiva: Divine Qualities**
- **āsura: Demonic Qualities**

So, in this chapter Bhagavān elaborated upon the Divine qualities and Demonic qualities.

Now the question may come to one's mind as to why HE compared the two. This was basically to help us sentient beings to get conscious of the Divine qualities and follow a virtuous life. Also only after becoming aware of the demonic qualities, can one refrain from them. Many a times people do wrong things unintentionally thinking them to be right.

When one watches movies, serials etc. the characters with good qualities are the ones which people like, and villain like characters people do not like. When it comes to acting one may take up roles of becoming a villain, but in real life everyone wants to be a hero and nobody wants to be a villain.

So, what are the righteous qualities which makes one a hero? In this chapter, in the first three shlokas Bhagavān elucidated on the qualities that one requires to become a hero. **HE mentioned 26 qualities (Daiva Gunas)**, and all these have an element which only a hero has. If one attains these qualities, the person shall qualify to become a hero in the eyes of Bhagavan!

No one likes villains or people with unpleasant qualities. If one watches Mahabharat, Ramayana, or even other serials in those there are heroes and there is villains as well. Everyone wants to become Ram, Vibhishana, Arjuna, Yudhishthir or Bheema but no one wants to become Ravana, Sroopanakha, Duryodhana, Dushasan and the likes. **To become like Śrī Ram one will have to emulate the qualities which HE possessed.**

Although it is up to us which traits one wants to follow - the good one or the bad ones, and become a hero or a villain.

Today's discussion dealt with Demonic qualities, the ones which should not be followed. Bhagavān said:

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.

dambha: means hypocrite.

Shankracharya Bhagavān in his commentary 'Gītā Bhashayam' has called such people as the ones who hold the flag of Dharma, but in reality, are not following Dharma. This trait can be illustrated by the following examples

- There are some people who go to the temples regularly. However, while performing austerities (*pooja* and *archana*), their minds are fixed outwardly rather than inwardly. They feel good about the fact that others are watching them perform the rituals.
- Another set of people take to doing *pooja* etc. for a longer duration when they have guests visiting. This is mainly to impress the people who have come from outside. Showing off good deeds is not considered virtuous.
- One more example of dambha is that of students who resort to unrighteous activities to fulfil

vested interests. Say for example in a class, some students are influencers. Supposing these influencers are promoting something which is not good. Nevertheless another discerning student joins them to be in their good books and also to fulfil his own desires. This student exhibits dambha.

Next Bhagavān explained two more demoniac traits: **darpa** and **abhimana**.

Mind creates ideas about 'I' ness (*ahankara*) and 'mine' ness (*mamatva*). When one has pride related to I, like for example, I am a Brahmin, I am beautiful, I am rich etc., that is called abhimana. When, one has pride over mineness, like my house, my money, my intelligence it is darpa. **Any form of pride is not good as, everything is changeable.** Currently, a person may have money, beauty, power, etc., but in the future or the next birth, they might not possess these. Therefore, it could be challenging for the person to accept such changes, especially when they have a strong attachment to these attributes. Detaching from them, particularly if it happens involuntarily, would be a painful experience for the individual. So, Bhagavān said dambo, darpo and abhiman are not good and people possessing them are demonic in nature.

Thereafter, Bhagavān added **krodhaḥ** (anger) and **pāruṣyam** (harshness) to the list of demonic traits. Infact in the 21st shloka Bhagavān tagged krodha with *kaam and lobh* (lust and greed) and called them the gateways to hell. If one tries to analyze the three, all are very tough to face. They may be subtle in form, but once these manifest (become abhivyakt) then one is not able to control the mind or the heart despite knowing that these are unrighteous. The result is that the person tends to loose control.

In chapter 2 shloka 63, Bhagavān explained the repercussions of anger as:

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥18.63॥

Meaning: 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.

Bhagavān in the above shloka said the person with anger would be ruined because, the person's mind, intellect and even memory would get veiled or affected and, in that span, the said person would end up doing things which are not right. Like, throwing things that one is holding.

However, in Chapter 6, Bhagavān shows us the ways to control anger by fixating one's focus on HIM and HIM alone. Similarly, in chapter 17 Bhagavān elucidated on the three modes or Gunas (Sattavik, Rajasic and Tamasic). If one keeps oneself glued to Sattavik activities and practices Prāṇayama as a routine, Daiva qualities would elevate and destructive qualities will never spring up. Chapter 14 as well as the 17th chapter teaches one more on how to increase the Daiva qualities.

The fifth demonic quality which Bhagavān covered in this shloka is **ajñānam(ñ)** which means ignorance. Sometimes *vivek* (discernment) is shrouded. This results in unrighteous activities, mostly unknowingly.

After giving a glimpse of Asuric (demonic) qualities, Bhagavān, in the next shloka, has explained what one gains by possessing each of these qualities, whether Daiva or Asuric.

**daivī sampadvimokṣāya, nibandhāyāsurī 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 further explained that on embracing divine qualities, one progresses towards liberation (moksha). Such a person gains mastery over the mind and sense organs, allowing them to experience the world in the right way.

Conversely, leaning towards demonic qualities leads to entanglement in bondage, causing absence of true happiness (*sukha* / *ananda*) and resulting in pain, sorrows, and anxiety.

Arjuna was assured that he need not worry, as he already possessed divine qualities. This assurance makes him the hero of the Mahabharata. To become a hero in the eyes of Bhagavān, one can follow Arjuna's example, as HE personally confirmed that Arjuna already possessed those divine qualities.

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.

Henceforth Bhagavān explained in detail about the type of people with demoniacal traits. One may get perplexed as to why is HE stressing so much on negative traits?

Suppose a doctor advises avoiding certain types of sweets. In such a case, it is crucial to know specifically which sweets to avoid. Without this knowledge, a person won't be able to recognize and follow the advice. Therefore, knowledge plays a vital role in both Pravritti (adopting certain practices) and Nivritti (abandoning certain behaviors).

Bhagavān has conveyed that, in order to become a hero, one must refrain from certain things. This implies that understanding what needs to be avoided is essential for personal growth. These HE suggested in the following shlokas .

He ends the shloka by saying **pārtha me śṛṇu** (listen to me Partha).

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.

Individuals with demonic characteristics do not comprehend what proper actions (**pravṛttiṃ**) are; or how to refrain from improper actions (**nivṛttiṃ**). Such people can be of two types. One who do wrong

things knowingly, and two, who do them unknowingly. Probably, they have done so many wrong things in their past life, that they are habitual and do not realise that they are doing anything wrong.

Hence, they are not able to practice cleanliness, external as well as internal (**śaucam**). Inside their mind they have so many wrong thoughts. They lack good behaviour (**āchāra**) and truthfulness (**satyam**). They are arrogant and unruly.

16.8

asatyamapratishṭham(n) te, jagadāhuranīśvaram, aparaspasambhūtam(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?

Here Bhagavān discussed the **ideology possessed by demoniac people**.

Hindu philosophy has 6 divisions or Darshanas, usually called the 6 systems or schools of thought. The said philosophy is based on Vedas.

Darshanas are a component of the six classical scriptures of Hinduism. The remaining five are **Shrutis, Smritis, Itihasas, Puranas, and Agamas**.

Āstika is one who believes in the existence of a Self or Brahman. He has been defined in one of the three ways:

- as those who accept the **epistemic authority of the Vedas**;
- as those who accept the **existence of ātman**;
- as those who accept the **existence of Ishvara**.

Nāstika, by contrast, are those who deny all the respective definitions of *āstika*; they do not believe in the existence of the Self.

Demoniac people believe that the world is:

asatyam : without Absolute Truth,

apratishṭham : without any basis (for moral order),

anīśvaram: without a God (who has created or is controlling it),

aparaspas: without cause

kimanyatkāmahaitukam: It is created from the combination of the two sexes and has no purpose other than sexual gratification.

Individuals with such a perspective often have fickle thoughts, basing their beliefs solely on what they can perceive. However, not everything visible is necessarily true. For instance, the moon appears small due to distance, though its actual size differs from our perception. Our eyes, ears, and the five senses are not always capable of perceiving the absolute truth. This is why belief in Vedas and Shrutis becomes essential.

One might question the reasons for the vast diversity in the world, such as differing intelligence levels, varied appearances, wealth discrepancies, and differences in abilities. The theory of karma provides an explanation: actions in a previous life determine one's circumstances in the next. However, those with a demoniac mindset often reject such theories.

16.9

**etāṃ(n) dr̥ṣṭimavaṣṭabhya, 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.

In the absence of true self-knowledge, the demoniac-minded fabricate distorted views of the truth with their impure intellects (**alpabuddhayaḥ**). Such people with a destructive mindset (**naṣṭātmāno**) may take birth with the intention of causing harm to the world. Motivated by personal gain or a desire for increased power, they engage in wrongful actions (**kṣayāya karmāṇaḥ**). Their actions can shape into wars and various forms of man-made destruction, leading to universal (**jagataḥ**) harm and suffering (**ahitāḥ**).

16.10

**kāmamāśritya duṣpūraṃ(n), dambhamānamadānvitāḥ,
mohādgr̥hītvāsadgrāhān, 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.

Due to their deluded intellect (**mohād**) such people are filled with:

- Desires (**kāma**) which like fire, are insatiable (**duṣpūraṃ**) ie the more one fulfils the more they increase.
- hypocrisy (**dambha**)
- pride (**madānvitāḥ**), and
- arrogance (**māna**)

They use wrong means to maintain their nature and thus lead impure lives (**aśucivratāḥ**).

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.

These individuals with such a perspective hold the belief that they have a finite lifespan, of around 80-100 years, and that there is no concept of rebirth (**pralayāntā**) for them. Without a belief in the principles of karma and rebirth, they adopt an approach focused on total enjoyment during their current lifetime (**kāma upabhoga**). This mindset can lead them to be more open to pursuing unrighteous ways for the sake of personal pleasure and satisfaction.

16.12

**āśāpāśaśatairbaddhāḥ(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.

Individuals harbouring countless desires, are able to fulfil some, but many remain unmet. The unfulfilled desires give rise to attachments and bondage and emotions like lust and anger. To satiate their desires some may resort to unrighteous means such as corruption, murder, and other unethical ways to accumulate wealth. This behavior of the impact of unchecked desires was explained in shloka 2.62 given below

ध्यायतो विषयान्मुंसः सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥2.62॥

Meaning: While contemplating on the objects of the senses, one develops attachment to them. Attachment leads to desire, and from desire arises anger.

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”.

The guidance provided by Bhagavān in this chapter should be applied to oneself without imposing it on others. It is intended for self-evaluation rather than passing judgment on others. Recognising our own ignorance, we should use these teachings for self-improvement.

The chapter aims to make us aware so that we can become heroes in our own lives, not for the purpose of pinpointing the faults or deficiencies of others. It showcases that everyone in this world possesses divine and demoniac qualities, though with varying proportions in each individual.

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.”

Ego builds a personality of its own, and under its sway, people identify with thoughts, emotions, and bundles of memories, which they see as integral parts of themselves. Such people:

- Respect power and believe in the principle of “might is right.” Hence, they do not hesitate in even harming or injuring others to eliminate obstacles in the fulfillment of their desires,
- They feel they are God,
- They are born to enjoy,
- Are perfect,
- Powerful and,
- Happy.

They think they are happy by killing people. But in reality, they are not. They have not realised the real happiness. And for something which they haven't realised they cannot know that thing. From childhood they are engaged in lust, anger and greed(*kama, krodha and lobha*), and for them these

are the only ways to proceed in life.

16.15

**āḍhyo'bhijanavānasmi, 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."

They are deluded by ignorance and feel that

- they have wealth,
- they have connections,
- Who else is equal to them?
- they are right.
- they live a moral life as they perform sacrifices and donate money.

Blinded by pride, they think along these lines, "I was born in a wealthy and aristocratic family. I am rich and powerful, and I do what I like. There is no need for me to bow down before God because I am like God myself."

16.16

**anekacittavibhrāntā, mohajālasamāvṛtāḥ,
prasaktāḥ(kh) kāmabhogeṣu, patanti narake'sucau 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.

Due to these desires, they become:

- Fickle / unstable,
- Their mind is not in their control,
- They entangle themselves in delusions,
- Get completely attached to worldly objects,
- Their unrighteous karmas lead them to living life in hell.

It was explained that here are 28 types of hell and based on ones karmas, one of them is allotted.

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.

Their karmas (sacrifices) are performed to maintain social levels. And thus they end up not following the ordinances given in the Śāstras.

For example:

- To create a favourable impression, they engage in activities like *pooja* (worship), *archana* (ritual offerings), donations, and sacrifices. However, if these actions are not performed following the prescribed *vidhi* (guidelines), they may not have the intended significance.
- mahurat is at 4pm, but since the minister arrived late the ceremonies/rituals/yajnas etc. are postponed coinciding with minister's arrival or convenience
- not concerned about the rituals, including the chanting of mantras, whether performed accurately or completely by the Pandit ji

16.18

**ahaṅkāraṃ(m) balaṃ(n) darpaṃ(ñ), kāmaṃ(ñ) krodhaṃ(ñ) ca saṃśritāḥ,
māmātmāparadeheṣu, 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.

Blinded by:

- pride (**ahaṅkāraṃ**)
- power (**balaṃ**)
- arrogance (**darpaṃ**)
- desires (**kāmaṃ**) and
- anger (**krodhaṃ**)

such individuals develop hatred for others. Completely unaware of the fact that Bhagavān resides in each one of us they sometimes insult or hate Paramātmā, the in-dweller.

In the next shloka Bhagavān explained the fate of these individuals.

16.19

**tānahaṃ(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.

When an individual engages in wrongful actions or harms others, Prakṛti (nature or the cosmic order) creates situations that bring hardships or difficulties into his life. Such individuals get bound to the cycle of birth and death.

16.20

**āsurīm(ṽ) yonimāpannā, mūḍhā janmani janmani,
māmaprāpyaiva kaunteya, tato yāntyadhamām(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.

In this verse Bhagavān declared that such ignorant people get born and reborn (**mūḍhā janmani janmani**) in demoniac environment (**āsurīm yoni**) and never attain HIM (**māmaprāpyaiva**). Every

birth they keep falling into even lower planes.

If we refer to chapter 15 shloka 6 (given below), Bhagavān had said people who attain HIM do not come back in this material world.

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्भाम परमं मम ॥ 15.6॥

Meaning: Neither the sun nor the moon, nor fire can illumine that Supreme Abode of Mine. Having gone There, one does not return to this material world again.

In next shloka Bhagavān describes the three gates of the hell.

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.

Therefore, to remain in heaven one has to completely steer away from the following three *vikaras* (wrongful deeds or actions):

- **Desire,**
- **Anger,** and
- **Greed.**

To achieve this, one needs to elevate one's Sattvik mode to the maximum. Bhagavān has given complete guidance in chapter 17 as to how Sattvaguna can be raised.

16.22

**etairvimuktaḥ(kh) kaunteya, tamodvāraistribhirnaraḥ,
ācaratyātmanaḥ(ś) śreyasḥ(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.

- A person who is able to free himself from the three vikaras discussed above, does not face darkness in life,
- He is able to move his journey towards the attainment of Bhagavān, and
- He can eventually attain HIS Supreme Abode.

16.23

**yaḥ(ś) śāstravidhimutsrjya, vartate kāmakārataḥ,
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.

Those of who act under the impulse of desires, and disregard Śāstras (due to pride they feel superior to Śāstras), will not get to perfection and their minds would not be purified. They will not get happiness in life, and will not be able to reach HIS Abode.

So, now that one has become aware, what should be done to avoid the challenges and consequences associated with demoniac qualities?

The key to transformation lies in taking action now. Becoming aware of the qualities within oneself is the first step. To clear the path towards positive change, one should begin following Daiva (divine) qualities immediately. While the transformation may not happen instantly, consistent efforts will lead to positive results over time.

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 emphasised that it is important to follow the guidelines of the scriptures to lead a virtuous life.

To know or learn our Śāstras one can follow a Guru and his teachings with steadfast faith. One can also opt to do self-study of Śāstras / Vedas, but it is acknowledged that not everyone may be able to pursue this path independently.

In the next chapter, Arjuna raised a question about those who do not have access to Śāstras. Bhagavān emphasized the significance of seeking guidance from a knowledgeable teacher with Shraddha (faith and commitment).

Question & Answer

Ajitha Kumar Ji

Question: *Everyone has Divine qualities as well as Demonic qualities. Point is that a person keeps shifting between the two. What could be the possible reason behind that?*

Answer: Each one keeps moving between three gunas (Sattvic, Rajasic and Tamasic). When one is able to keep oneself in Sattvic slab then Divine qualities predominate. And as we drift to Rajasic and Tamasic modes then one ends up with Demonic qualities. How the movement happens within the three gunas/modes, the same shall be covered in chapter 14 vivechan session.

Maheshbabu Ji

Question: *Is it beneficial to chant mantras when one does not even know its meaning?*

Answer: Yes! it will still have good affects and one shall even get the *punyas*. Swami Govind Giri Maharaj ji in many of his public meetings / discourses has said that even if one does not know the meaning of Bhagavadgītā, its mere recitation would change things for us. If one refers to chapter 18 shloka 71, on this subject Bhagavān HIMSELF has said:

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
सोऽपि मुक्तः शुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥ 18.71॥

Meaning: Even those who only listen to this knowledge with faith and without envy will be liberated from sins and attain the auspicious abodes where the pious dwell.

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu
brahmavidyāyām(ṽ) yogaśāstre śrīkṛṣṇārjunasaṁvāde
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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॥ OM ŚRĪKṚṢṆĀRPAṆAMASTU ॥