

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 16: Daivāsura-Sampad-Vibhāga-Yoga

2/2 (Ślōka 8-24), Saturday, 13 January 2024

Interpreter: GĪTĀ VIŚĀRAD ŚRĪ SRINIVAS WARNEKAR JI

YouTube Link: [https://youtu.be/mlTG\\_lrAUiE](https://youtu.be/mlTG_lrAUiE)

## Āsuri Sampada: The Qualities Leading To One's Destruction

॥ श्री ॥

The **16th Chapter** of Bhagavad-Gītā is about the **Daivāsura-Sampad-Vibhāga Yoga: 'Yoga of Discrimination between the Divine and the Demoniocal Person'**.

The session began with the customary lighting of the lamp and prayers were offered to the Bhagavān and the Gurus. May Parameśvara grant us with the Wisdom of Discernment, that could lead us to blissfulness; The ceremonial lighting of lamp, enlighten us with Truth removing Ignorance. Prayers were offered to Parameśvara, Gurus, Vyas ji and Hanumān ji.

We also pay obeisance to this great nation of Bhārata and begin the discourse with a prayer to the source of this Divine Knowledge of Yoga, Bhagavadgītā.

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं  
व्यासेन ग्रथितां पुराणमुनिना मध्येमहाभारतम् ।  
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनी –  
मम्ब त्वामनुसंदधामि भगवद्गीते भवद्वेषिणीम् ॥१॥

"Om. O Bhagavad Gītā, with which Pārtha was illumined by Narayana Himself, and which was composed within the Mahabharata by the ancient sage, Vyāsa, O Divine Mother, the destroyer of rebirth, the one who showers the nectar of Advaita, and consisting of eighteen discourses, upon You, O Gītā, O affectionate Mother, I meditate."

One is indeed fortunate to chance upon the glory of Gītā for there are many who ask for it, yet it remains elusive. Its not a simple occurrence as it is said,

“जयतु जयतु गीता, वाङ्मय कृष्ण मूर्ती”

"Praises be upon Gītā for it is Bhagavān Krishna Himself in Scriptures!"

In the previous chapter, the Parameśvara, has talked about the discerning person, all-knowing and the greatest among HIS devotees, who has attained HIM through knowledge and has also described the importance of knowledge, in the last verse of the chapter. Keen to impart the understanding of what qualities led to this knowledge and what were the qualities needed to retain it, Bhagavān explained about the Divine and Asuric endowments; the two endowments, of which, one is conducive to knowledge, and the other detrimental to it.

Previously, we learnt about the different qualities that defined the Divine wealth or splendour. Adopting them would be akin to decorating oneself with jewels. For they are the gems that bring glory to the wearer!

Next, we shall learn about the Asuric tendencies, qualities whose possession may lead us astray in our quest of HIM, of the knowledge! One may listen to it and as one bathes to keep and maintain our outer body hygiene, similarly, one may recognise and discern the Asuric tendencies within us and cleanse ourselves of them with the light of knowledge and practice. This helps to become **śauca**, or pure of mind, body and the intellect.

Knowledge of these tendencies is like holding a mirror to oneself, in the path of traversing Dharma.

### What is Dharma?

There are many definitions of it, It is said that,

सत्यं ब्रूयात् प्रियं ब्रूयात् , न ब्रूयात् सत्यम् अप्रियम् ।

प्रियं च नानृतम् ब्रूयात् , एष धर्मः सनातनः ॥

"One should speak the truth, one should speak that is pleasant, truth but not unpleasant, pleasant but not falsehood. This is the eternal Dharma!"

Thus, "**Satya**" or truth is a definitive characteristic for the one who upholds Dharma.

There is a **beautiful incident in Mahabharata** that explains the nature of learning and knowledge.

Once, in Droṇācārya's ashram the princelings were all gathered together. The great Acharya thus taught them the first principle from the Taittiriya Upanishad for students,

वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति ।

"Having taught the Vedas, the preceptor then proceeds with the 'post-instruction'."

सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः ।

आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः ।

सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् ।

कुशलान्न प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् ।

स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ।

"Tell the truth.

Be ever righteous.

Never neglect your studies.

Having offered the desired fee to the teacher, do not cut off the thread of offspring.

Never be careless with Truth.

Never be negligent regarding what is Correct.

Never be negligent about your welfare.

Do not neglect your own prosperity.  
Never forget to study and to disseminate.  
Never forget your duties to the deities and the ancestors.”

Having taught this celebrated chant from Anuvaka XI, Lesson 11, from ‘**Shikshavalli**’, ‘On Contemplation’, of the **Taittiriya Upanishad**; Droṇācārya then exhorted them to learn it as their homework.

The next day, Acharya asked if everyone had learnt the shloka. All of them raised their hands that, “Indeed! We could recite it”. Yudhiṣṭhira was silent; “Oh revered Guru, I am yet stuck on the first point! satyaṁ vada! It is difficult to be truthful in all circumstances. I have tried yet failed to practise it!”

This is true learning. Memorisation is not learning. True Knowledge is only obtained through putting it into practice. This is the difference between “**Knowing**” and “**Understanding**”

The people with Asuric tendencies don’t have the ability of discernment between right and wrong. Hence, how could they follow the path of Dharma? They believe the Truth to be Untruth and vice versa,

Thus, when Bhagavān began the Asuric qualities in the 7th shloka and stated,

प्रवृत्तिं च निवृत्तिं च जना न विदुर् आसुराः ।  
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७ ॥

"Those with Asuric qualities do not comprehend virtuous tendencies nor how to abstain from vice. Cleanliness, proper conduct and truthfulness are not found in them."

Where, **pravṛtti** is ‘inclination to virtue’ (**dharma**), and **nivṛtti** is ‘abstaining from vice’; They do not have Cleanliness (**śaucam**), proper conduct (**ācārah**) and truthfulness (**satyam**). One realises that those with Asuric tendencies cannot be on the path of Dharma, as discernment between what to do and what not to do is essential for it!

One gains Jñāna to obtain this ability of discernment, where the List of Asuric tendencies become a guide for the sadhakas to know what to not have in order to progress further in HIS quest.

**16.8**

**asatyamapratīṣṭhaṁ(n) te, jagadāhuraniśvaram,  
aparasparasambhūtaṁ(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?

**What is the mindset that leads to such a disposition?**

As many of us know, all beings on earth are upheld by the force of Gravity. This goes up on every scale including the Universe itself. But what upholds the universe? If gravity then what upholds Gravity itself? What is its source? And what is the source behind this source?

Those who have experienced Self Realisation would answer, the Paramātmā who is the underlying essence in all created things.

In contrast, people with Asuric tendencies believe that the world is an illusory conception, based on falsity (**asatyam**); that it is without any basis (**apratīṣṭham**), that it is without creatorship of a controller since it is false (**anīśvaram**).

Because it has arisen from nowhere like entities from perspiration, it has not arisen from a cause (**aparasparasambhūtam**). What else can be said (**kim anyat**)? Its cause is just according to the desire of those who propound theories about it like reproduction (**kāmahaitukam**).

If they can imagine that the world arises only by illusion, then that becomes the cause.

Thus, they see engagement in lustful activities as the purpose of human life. As they do not wish to accept an imposition of authority and regulation of behaviour that is a necessary corollary of belief in the Supreme, they prefer to subscribe to the view that there is no Paramātmā and the world has no basis for moral order.

One may find similarities with the above mentioned tendencies and current trend of **DINK** (Double income no kids) or the concept of Live In where both partners come together for the sake of pleasure and want to remain free of any responsibilities of such a union.

Thus, as there is no governing principle in this world, they could get away with whatever they want, because there is no law. They have no sense of connectedness, nothing in common with anyone else.

There is a saying in the Mahabharata that,

आहारनिद्राभयमैथुनं च सामान्यमेतत्पुभिर्निराणाम्।

धर्मो हि तेषामधिको विशेषो धर्मेण हीनाः पशुभिः समानाः॥

“Eating, sleep, fear and Copulation; these habits are common between human beings and animals. It is only Dharma which is additional special quality of human beings, without which he is same as an animal.”

Thus, such petty, cruel and vile behaviour only leads to their arrogance and destruction of the world and he becomes undistinguished from an animal.

## 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.

One can find various reunion these days. The principle of all such reunions is mainly 'enjoyment'. The people there have no concept of good or bad just material pleasure.

They are **naṣṭātmān**, they have lost themselves. They have no concept that there is something beyond the physical body, whether it is Parameśvara, self, humanity, nationality, nothing at all.

There are two types of pleasure seekers,

■**Asuras**: Pleasure seekers due to greed. They can harm others for their own greed. Many of the corporate Crooks, thieves etc., come in this category.

■**Rakshasa**: Sadists. These seek pleasure in causing harm to others for their need, even if it means their own death. Terrorists are of this category. They seek harm of others even at the cost of their own life for an evil cause. The kite too exhibits this quality, where it seeks to enter the flame at the cause of its own death while also extinguishing the flame.

Thus, bereft of knowledge of the Self (**naṣṭa-ātmānaḥ**), of meagre intelligence (**alpa-buddhayaḥ**) they consider the body to be the self. Accepting shelter (**avaṣṭabhya**) of this view (**drṣṭim**), they take birth (**prabhavanti**) solely for the destruction (**kṣayāya**) of this world (**jagataḥ**) and engage in cruel activities (**ugra-karmāṇaḥ**) for that purpose.

## 16.10

### **kāmamāśritya duṣpūraṁ(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.

Greed is a primary indicator for these people. A major aspect of the materialistic world view is greed or endless selfish desire.

People who follow the materialistic world view do not believe that selfless action, work that benefits someone other than themselves, is worth anything. **“The nature of desire is endless.”** One can never be satiated with obtaining just one object as it is always never ending.

**Arthur Schopenhauer**, the German philosopher believed in the western worldview of **“eat, drink and be merry!”**. This is a concept that fulfils the limited understanding of those that believe that the human life is just that. And there is no underlying intelligence or consciousness that is connected to a Universal source.

It is irony that the same philosopher after coming in contact with the Vedas and The Upanishads called them **“the production of the highest human wisdom”**, and believed that they contained superhuman concepts.

Driven by insatiable (**duṣpūraṁ**) desires (**kāmam**) and filled with hypocrisy (**dambha**), pride (**māna**) and arrogance (**mada**), these deluded (**mohāt**) persons always hanker after temporary sense objects (**asat-grāhān**). Sworn to depravity (**aśuci-vratāḥ**), they engage in the worship of insignificant deities.

**Asat-grāhān** pravartante is when one becomes inclined to follow bogus ideology, and **aśuci-vratāḥ** refers to those who have given up pure conduct and behave in an abominable manner

**Dambha/Pretentiousness**: This greed propels them to dambha or pretentiousness. They do not see the harm in putting on a show to gain favours or get what they want.

**Mānaha/Pride**: As they accumulate more wealth and power, they feed their superiority complex, resulting in Mānaha or excessive pride.

**Mada/Intoxication:** When their pride reaches greater and greater heights, they become drunk with their ill-gotten accomplishments and possessions. This is mada, intoxication.

**Moha:** When one cannot tell right from wrong, one begins to develop views that are not based on truth or rationality, termed in the shloka as **moha-asat**.

Thus, the activities or undertakings of such people are impure, lawless, without any consideration of duty or the bigger picture. Defrauding others or destroying others is acceptable to them.

When folly gets added to obstinacy, which is ingrained in their body, there is hardly any limit to their perversity. They are from their very birth, habituated to doing acts, which cause harm to others and destroy their lives. They look down upon the world and proclaim their exploits from their house-tops. These unworthy people are not the examples that any individual should follow.

## 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.

So far we saw how highly materialistic people inflict harm upon the society. This verse indicated how they cause harm to themselves as well.

They are "**Seekers of Pleasures**" (kāma-bhoga).. Bhagavān described that such people were mostly engaged in gratification of their senses. They preferred to pursue the way of the world that promised to provide immediate gratification, but they end up struggling even more in the worldly direction.

Every selfish desire comes pre-packaged with the seed of anxiety (**cintām**). "What will happen to the country?" They are worried over things beyond their scope or control at odd times.

Commonly, there will always be one desire or another that remains unfulfilled in life. But when one gives the utmost importance to desire and consumption, when one makes it the ultimate goal of life, their mind is in a constant state of agitation until each desire is fulfilled.

Their desires for material attainments (**kāma-upabhoga**) torment them and they undertake enormous schemes to fulfill their aspirations. When a cherished object is attained, for a moment they experience relief, but then new anguish begins.

"I wish to go to South America" after just finishing the tour of the North American continent. One may have heard of these fellows who even at their twilight years having led a blessed life still craving for more!

They are worried about the object being snatched away and they labour to retain it. Since, they consider themselves as doers, there is an expansion in the ego.

Finally, when the inevitable separation from the object of attachment takes place, there is only misery. Thus, they do not have even a single moment of peace. Their mind is always agitated with an infinite number of anxieties and worries. This constant state of tension is never ending and it goes on

all the way till the end of their life (**pralaya-antām**).

**Since they believe sense enjoyment to be the ultimate purpose of life, they remain beset with unlimited anxieties until the time of death.**

So negative is their approach that Jñāneshvara mauli at one point declared,

आतां असो हें किडाळ । बोली न करूं पघळ ।

सांगतांचि सफोल । होतसे वाचा ॥ ३१३ ॥

“Let us stop this discussion on an odious subject, which only exhausts the tongue.”

**16.12**

**āśāpāśasatairbaddhāḥ(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.

The people with Asuric tendencies are bound (**baddhāḥ**) by the ropes (**pāśa**) of unlimited desires and always absorbed in lust and anger (**kāma-upabhoga**), they endeavour to secure wealth (**artham**) by any unjust means (**anyāyena**), for the sake of indulging in sensual pleasures (**kāma-bhoga**).

There is a saying in Sanskrit that describes this in detail,

आशा नाम मनुष्याणां काचिदाश्चर्यशृङ्खला ।

यया बद्धाः प्रधावन्ति मुक्तास्तिष्ठन्ति पङ्गुवत् ॥

“The life of people bound by the invisible chain of hope and insatiable desire is affected in a very surprising manner. Those who are bound by this invisible chain run amok, but those who are not bound by it are found to be relaxing as if limp (and well contented under any circumstance).”

**Thus, those tied to desires keep running to achieve them, while those devoid of desires sit relaxed.**

These are all indicators of a Rājasika. The 3 Guṇas are explained in detail in 14th chapter; Rājasika are action oriented driven by desire. One may know of Hari or Gītā Pārāyaṇa (being attached, devoted to) where one recites the sacred text in intense attachment. Those with Asuric tendencies tend to have a similar sentiment towards their goal driven by desire and greed.

Then should one refrain from having goals? But how is that possible?

It is good to have goals. Goals driven by ambition and goals driven with selfish desires are different. One is an ideal (**Dheya**) and the other is driven by attachment of interest (**Kama**).

- When the desire is for wellbeing of others, the desire becomes **Dheya**.
- When the desire is out of selfishness and is for one own's material pleasure it becomes **kama**

One should avoid selfish desires as they are endless and there is a risk of spiralling on a downward path.



As Jñāneshvara ji stated,

आमिषकवळु थोरी आशा । न विचारितां गिळी मासा ।  
तैसें कीजे विषयाशा । तयांसि गा ॥ ३३७ ॥  
वांछित तंव न पवती । मग कोरडियेचि आशेची संतती ।  
वाढऊं वाढऊं होती । कोशकिडे ॥ ३३८ ॥  
आणि पसरिला अभिलाषु । अपूर्ण होय तोचि द्वेषु ।  
एवं कामक्रोधांहनि अधिकु । पुरुषार्थु नाहीं ॥ ३३९ ॥

“Just as the fish swallows without thought the hook for the sake of the bait, sexual desire makes them reckless. If they do not succeed in securing their objects of desire, they go on spinning futile hopes like the silkworm, who spins a web round itself. If their desire is thwarted, it turns into hatred and then they think that the human life has no other worthy end, than the fulfilment of desire and anger.”

तैसें उंचौनि लोटिलें कामें । नेहटती क्रोधाचिये ढेमे ।  
तरी रागद्वेष प्रेमें । न माती केंही ॥ ३४१ ॥  
तेवीचि जीवीचिया हांवा । विषयवासनांचा मेळावा ।  
केला तरी भोगावा । अर्थे कीं ना ? ॥ ३४२ ॥  
म्हणौनि भोगावयाजोगा । पुरता अर्थु पै गा ।  
आणावया जगा । झोंबती सैरा ॥ ३४३ ॥  
एकातें साधूनि मारिती । एकाचि सर्वस्वें हरिती ।  
एकालागीं उभारिती । अपाययंत्रें ॥ ३४४ ॥

“So these Asuric beings roll down from the cliffs of (unfulfilled) desires and dash against the rocks of hatred, but in spite of this, their penchant for desire and wrath does not diminish. When they feel such intense longing for sense-enjoyments, how can they satisfy it without lure? So they assail the world to secure wealth, sufficient for the satisfaction of their desires. They wait for an opportunity to catch a person single and then kill him, completely rob some one and hatch out a plot to ruin another”

The culmination of this expansion of self happens when one begins to have faith in the Highest Self, Parameshvara, the faith that HE is responsible for our well being. Consequently, our anxiety about our well being also begins to diminish. This is the journey from **Swaarth (Selfish)** to **Swa + Arth (Self + Knowledge/Meaning)**! (As also described by Ranade ji)

## 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”.

Those with Asuric tendencies think, “Today I have attained so much (**labdham**), and also in the future I will obtain (**prāpsyē**) all my cherished desires (**manah-ratham**). So much wealth (**dhanam**) is now mine, and it will increase in the future more and more.”

Does this mean one shouldn't accumulate wealth? But how does one sustain themselves in this material world?



**Our scriptures state that Dharma, Artha (Wealth), Kama (Desire), Mokṣa (Liberation) are the 4 Puruṣārthas or objectives of humans.** Thus, wealth accumulation is part of a natural lifestyle. However, Artha and Kama must be pursued in accordance with Dharma, to lead one towards Mokṣa. Pursuit of Artha and Kama for the enjoyment and fulfilment of senses only leads to destruction.

Desires are never ending; Kama (lust), Krodhaḥ (anger) are symptomatic of a Rājasika. As Bhagavān stated,

**काम एष क्रोध एष रजोगुणसमुद्भवः ॥**

**महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥3. 37॥**

“It is lust alone, which is born of contact with the mode of passion, and later transformed into anger. Know this as the sinful, all-devouring enemy in the world.”

Thus, Parameśvara called them the enemies of this *ēha loka* (mortal plane). One should be careful and rectify if they find these qualities within them as they lead one astray from Dharma. One should not confuse them with pursuing Kama and Artha in accordance with Dharma, for these are basic requirements to sustain as a householder. What is needed is to pursue all their responsibilities as their Duty.

Indeed, Bhagavān has declared that HE is Kama as well,

**बलं बलवतां चाहं कामरागविवर्जितम् ।**

**धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥7.11॥**

“I am the strength of the strong, free from longing and attachment. I am, O Best of the Bhāratas, the desire in all beings that is not contrary to dharma.”

Chatrapati Shivaji Maharaj is an icon and revered by many. He visualized the concept of Swarajya and pursued this goal relentlessly. Yet, it was not out of self interest but for the larger cause of welfare of an oppressed people and the an ancient civilization. He always dedicated his empire to Shri Hari and that it is HIS desire. This is a living example of how one acts in accordance with Dharma!

## 16.14

**asau mayā hataḥ(ś) śatruḥ(r), haniṣye cāparānapi,  
īśvaro'hamahaṁ(m) bhogī, siddho'ham(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.”

One of the hallmarks of these people is the arrogance and self delusion of their greatness. Akin to Narcissism.

This could be gauged by the language when they conquer or kill their enemies. “I have slain (**hataḥ**) this enemy (**śatruḥ**) and I shall also slay others (**haniṣye**). I am a great controller (**īśvaraḥ**) and enjoyer (**bhogī**). I am perfect (**siddhaḥ**), powerful (**balavān**) and happy (**sukhī**).”

One can remember Rāvana in ancient times and those who are without care of responsibilities towards others due to their perceived control over the “man, money, media, muscle power”

16.15, 16.16

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

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

"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."

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.

Another characteristic of such people is Self delusion and false sense of Grandeur.

"I am wealthy (**āḍhyaḥ**) and of noble birth (**abhijanavān**). Who is equal (**sadṛśaḥ**) to me? I will perform ritualistic sacrifices, and give in charity (**dāsyāmi**); thus I shall enjoy great happiness (**modiṣye**)." Deluded by ignorance (**ajñāna-vimohitāḥ**), they speak in this way.

When someone harbours an endless list of desires, it is impossible for all of them to be fulfilled. So then, any person who becomes an obstacle to the fulfilment of a desire automatically becomes an enemy. These men preoccupied with worldly achievements boast about their wealth and large family.

"I have many followers!" "Who has greater knowledge than me!". There is a constant of me, mine, myself in their actions. The same becomes their approach towards even pious activities. They have power to perform yajñas, engage in charity and enjoy all sensual pleasures.

Ideally, acts like charity are to be done with a Sāttvika bhava. A famous couplet of Rahim Sen a contemporary of Goswami Tulsidas ji mentions how dana is to be performed when Tulsidas ji asked in a letter,

ऐसी देनी देन जू - कित सीखे हो सैन।  
ज्यों-ज्यों कर ऊँचे करो, त्यों-त्यों नीचे नैन॥

"Oh my dear friend: Why do you perform Dana in this manner? As an how you raise your hand to give, so you lower your gaze.."

Rahim ji humbly answered,

देनहार कोई और है, देवत है दिन रैन।  
लोग भ्रम हम पर करें, याते नीचे नैन॥

"The giver is someone else (Ishvara)! HE who constantly be it day or night. But people think it is I who gives, and hence my gaze lowers in shame!"

A beautiful allegory was shared by the Prime Minister Narendra Modi ji in one of his talks. He said that Many in their general conversations casually say that they have purchased a shirt or something. However, a simple shirt is only produced with toil of many, akin to a Yajña! Be it the cotton farmer, the yarn maker, the tailor or even the merchant. Every stakeholder has given his all to make this single fabric. Thus, one can never 'own' it.

Those with Asuric tendencies feel none is equal to them. Ignorant, they live in the delusion that enjoyment means physical sensual pleasure.

Here, they misunderstand power and victory as happiness!

The simplicity of language used for description of Asuric tendencies enabled this to a larger audience, so that we too could gain benefit from it.

Thus, the above 3 verses describe the attitude of an Asuric person, where they believe 'no one is equal to me. I am superior to everyone else'. So the net result is the strengthening, the hardening of the 'I' notion, the ego, the aham. Each step taken towards the ego is one step taken away from self realization.

There is no scope for detachment or renunciation. Attachment grows by leaps and bounds in such people. The root cause of all this is ignorance of one's true nature.

### **Then, what are the consequences of enabling Asuric tendencies?**

Those who are delusional and ignorant, get entangled in the mesh created by the ego and become bewildered by numerous thoughts of the lowest quality. Consequently, they destroy their own destiny.

They become addicted to evil actions. They remain in their own world of enjoyment. They do not understand that life does not end with death. Diverted by thoughts, in constant delusion and addicted to physical enjoyments, they fall in unredeemable Naraka (the lower realms of existence).

The more knowledge one has, the more humble one must be. It is said that,

### **विद्या विनयेन शोभते ॥**

“Knowledge shines by humbleness”

Jñāneshvara ji too explained,

**म्हणोनि थोरपण पन्हांचि सांडिजे । व्युत्पत्ति आघवी विसरिजे ।**

**जें जगा धाकुटें होइजे । तें जवळीक माझी ॥ ३७८ ॥**

“Therefore, cast off all ideas of greatness, and forget all your learning. When you humble yourself before the world, then you will come close to Me (Bhagavān).”

Even the Divine is humble, what is to be said of the mortals then?

**गा सहस्रकिरणाचिये दिठी । पुढा चंद्रही लोपे किरीटी ।**

**तेथ खद्योत का हुटहुटी । आपुलेनि तेजें ॥ ३७९ ॥**

**तैसें लक्ष्मियेचें थोरपण न सरे । जेथ शंभूचेंही तप न पुरे ।**

**तेथ येर प्राकृत हेंदरें । केविं जाणों लाहे ॥ ३८० ॥**

**यालागीं शरीरसांडोवा कीजे । सकळगुणांचें लोण उतरिजे ।**

**संपत्तिमदु सांडिजे । कुरवंडी करुनी ॥ ३८१ ॥**

“When the moon pales before the sun of thousand rays, how can a glow-worm show off its light? Where the greatness of Devi Lakshmi or the austerities of Bhagavān Shiva pale into insignificance, how can an ordinary mortal enter My kingdom? So let him surrender to Me, the pride of his physical strength, his virtues and the vanity of riches to become worthy of Me.”

**ātmasambhāvitāḥ(s) stabdhā, dhanamānamadānvitāḥ,  
yajante nāmayajñaiḥ, 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.

Filled with pride, unsubmitiveness, arrogance and the intoxication of false prestige (**māna-mada-anvitā**) due to wealth, these Asuric perform ostentatious ritualistic sacrifices in name only (**yajante nāma-yajñaiḥ**), disregarding all the injunctions of scripture (**avidhi-pūrvakam**)

Here, **Ātma-sambhāvitāḥ** is when one considers themselves to be worshipable; therefore, they are **stabdhāḥ**, not humble, but arrogant. However, no sādhu gives them respect. **Nāma-yajñaiḥ** denotes 'acts that are Vedic sacrifices in name only'.

When one is overtly materialistic, being self conceited, they always engage in a constant game of one-upmanship with one's rivals. Such people put in a lot of effort to create the impression that they are always one step ahead with regards to wealth, power and achievements as compared to their rivals.

Performing good deeds should be to adhere to Dharma, following the proscribed path and not for image building.

Here, the verse explained it in terms of a Yajña (Sacrificial ritual); The broader meaning of the term sacrifice could mean any activity undertaken for the greater good of society, commonly termed social service.

Virtuous people perform sacrifice to purify the self and to please Bhagavān, However, the Asuric people do so with an impure intent. They do grandiose ritualistic ceremonies so as to look pious in the eyes of society. But they do not adhere to the injunctions of the scriptures (**vidhi**), and instead perform sacrifices for personal advertisement and pretentious display (**avidhi**).

Thus, intoxicated with power, wealth, honour they become self-conceited and proud. One should always be mindful if one is being led astray on this path.

A Judge can only pronounce his judgement after hearing both sides of the argument. Similarly, a sadhaka can only discern between correct and incorrect actions after knowing what constitutes as a good action and what is bad. There is a section in **Dasbodh** of **Ramdas Swami ji** which describes "**murkhachi lakshane**" (the attributes of the foolish) as well as the "**attributes of the virtuous**" and "**attributes of viciousness**" which helps one with the exact check list of what are beneficial qualities what are not.

Ramdas Swami ji described this "foolishness" to stem from ignorance,

जे प्रपंचिक जन। जयांस नाहीं आत्मज्ञान ।

जे केवळ अज्ञान। त्यांचीं लक्षणें ॥ ७ ॥

"Those beholden to the material world, who do not have Self Realisation , who are only ignorant, these attributes (of foolish) is of them"

One of the qualities of those with vicious qualities is of boasting; where, Without having anything he boasts of being the most virtuous. In short he doesn't know what he is, what others are, how to behave how not to, and even what will yield him all that is good in life. He is not only a fool thence but an idiot too

आपली आपण करी स्तुती । स्वदेशीं भोगी विपत्ति ।

सांगे वडिलांची कीर्ती । तो येक मूर्ख ॥ १२ ॥

"He who boasts about himself, and the glory of his elders instead of trying to get out of his own predicament, he is foolish"

In this social media crazy generation, one may find many of such attributes resembling their own, where instead of focusing on the rituals a couple is more interested in taking pictures. By avoiding such negative attributes one can become much wiser.

## 16.18

**ahañkāraṃ(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.

Therefore, the ones with Asuric characteristics are vile, malicious, cruel, belligerent, and insolent.

Taking shelter of false ego (**ahañkāraṃ**), bodily strength (**balaṃ**), pride, insolence (**darpaṃ**) lust (**kāmaṃ**) and anger, the Asuras hate HIM, the Paramātmā, who resides within the bodies of the **ātma-para**, whose hearts are always dedicated to serving HIM. They attribute faults to the saintly persons' good qualities (**abhyasūyakāḥ**).

Although they do not possess righteous qualities themselves, they enjoy finding faults in everyone else.

They consider themselves all important, and as a consequence of this nature of self-glorification, they are envious of other's success. If ever they are opposed in their schemes, they become enraged and cause agony to others as well as to their own selves.

Consequently, they disregard and disrespect the Supreme who is seated within their own hearts and the hearts of others. Thus, overwhelmed by pride, egoism, cruelty, arrogance, desire and anger, they despise everybody, even Parameśvara.

But, the Divine lives everywhere, in others and even in their own self. Hating others is hating HIM.

## 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.

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.

**Next, Bhagavān described the consequences of enabling Asuric tendencies...**

Bhagavān again emphasized on the horrible consequences of leading a delusioned life with Asuric tendencies whereby through their behaviour, such people become **narādhāmān**, the lowest of the humans, the most wretched category of people in this world. They mistakenly think that they are above the law. But they are not above the law of karma.

Such people get the punishment that they deserve, which is rebirth into wombs with similar tendencies, in families with similar mentalities, where they get a suitable Asuric environment to exercise their free will and heartily vent their degraded nature or even be born in wombs such as those of animals and insects.

These punishments are not personal judgements but simply a consequence of their own actions. Just as one cannot get rice on sowing wheat grains, one cannot get beneficial consequences after causing harm. As one sows, so shall they reap! The Role of Ishvara is similar to Judge who only pronounces the Judgement, he is not the reason for their misery. Similar to how an executioner is not a murderer, neither an arbitrary of justice but only a person in system doing his duty.

**The Law of Karma reigns Supreme, Bhagavān does not interfere in it.**

Anyone who has attained a human birth has a chance to achieve self realization and liberation. But those individuals who engage in destruction of others instead of improving their state give up this golden opportunity.

Such people enter a never ending descent into lower and lower realms of existence. Hence, it is extremely important that one is always self aware and get rid of any such tendencies that they may possess.

In the 6th chapter, Bhagavān described in great detail the process and the ultimate joy of Union of mind with HIM. HE declared,

**यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।  
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ 30॥**

“For those who see Me everywhere and see all things in Me, I am never lost, nor are they ever lost to Me.”

Those who strive for HIM are able to overcome evil. Based on our accumulated spiritual merits from past lives, they are reawakened with their wisdom in future births. Thus, in contrast to the people with Asuric qualities they can continue their journey from where they had left off. And with the help of their accrued merits from previous lives, in their present life, the yogis fast track towards Paramēśvara.

The yogi (who seeks Union with HIM) is superior to the tapasvī (ascetic), the jñānī (person of learning), and the karmī (ritualistic performer).

And while those with Asuric tendencies fall to their destruction, those who seek HIM even if are lead astray or incomplete in one life are never lost to HIM.

## 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.

Bhagavān described the origin of the Asuric disposition as **lust (kāma), anger (krodha), and greed (lobha)**.

Lust, which later transforms into anger, and is the all-devouring enemy of the world. Greed is also a transformation of lust. Together, lust, anger, and greed are the foundations from which many vices develop. They fester in the mind and make it a suitable ground for all other vices to take root.

While lust and anger are under the domain of body, under the influence and acted on the sense-organs; greed is mostly the domain of the mind. They are the root of all the Asuric tendencies. Because of them, calamities occur with ease, agonies become cheap and what is ordinarily called ruin, is not really so; these three spell real ruin. Thus, one should be cautious of their existence within us.

## 16.22

**etaivimuktaḥ(kh) kaunteya, tamodvāraistribhirnaraḥ,  
ācaratyaātmanaḥ(ś) śreyah(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.

The person who has successfully conquered desire, anger and greed, the three gates of tamas or darkness, such a person puts his life on the right track, he does good to himself.

The scriptures too teach us this, one of the many famous shlokas from the Brihadaranyaka Upanishad states,

असतो मा साद् गमय,  
तमसो मा ज्योतिर् गमय,  
मृत्योर मा अमृतम् गमय।

“Lead us from ignorance to truth, Lead us from darkness to light, Lead us from death to deathlessness.”

By following Dharma and seeking union with HIM, He attains the supreme goal of self realization, of Oneness with Parameśvara instead of entrapment in the never ending cycle of birth and death.



## 16.23

**yaḥ(ś) śāstravidhimutsṛjya, vartate kāmākārataḥ,  
na sa siddhimavāpnoti, na sukhaṁ(n) na parāṁ(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.

**The importance of adhering to the Proscribed path is reiterated again.**

Scriptures are the guiding maps given to humans on their journey towards enlightenment. They provide us with knowledge and understanding and give us instructions on what to do and what not to do.

The directives to perform certain activities are called **vidhi**. The directives not to perform certain activities are called **niṣhedh**.

By faithfully following both these kinds of injunctions, human beings can proceed towards perfection. However, the ones with Asuric tendencies, reverse the teachings of the scriptures. They engage in prohibited acts and refrain from recommended ones.

Many a times one knows that something is bad for us, yet, we do it for momentary pleasure. Like a smoker will convince himself to take a small puff despite knowing it to be bad for him. Such a person clings to passion, anger and greed and does not ignore their dictates. He acts 'whimsical', **kāma-cārataḥ**.

Thus, he (giving up the highway to liberation) enters the jungle in the form of wild conduct and wanders freely there. He cannot free himself from these mental disorders, even for a moment and he does not even dream of getting out of their clutches.

How can one get a beneficial result then?

Bhagavān declared that those who renounce the authorized path and act according to their whims, impelled by the impulses of their desires, achieve neither true knowledge, nor the perfection of happiness, nor liberation from material bondage.

## 16.24

**tasmācchāstraṁ(m) pramāṇaṁ(n) te, kāryākāryavyavasthitau,  
Jñātvā śāstravidhānoktaṁ(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.

This shloka is the essence of this chapter, thus when HE states “**tasmāt**” (Therefore) It is an indication of it that we have arrived to the conclusion.

All actions are derived by our motivation, that determine whether we are behaving as divine entities or as Asuric ones. If the prompter of our actions is selfish desire, we are heading in the wrong direction.

If the prompter is scripture, we are heading in the right direction. The scriptures are to be referred to know what right action is and what is not. They are the guide to every action and behaviour.

They are the ultimate authority to guide one's actions. Understanding this, one should perform their actions as ordained in the Scriptures.

Therefore, scripture (**śāstram**) is the authority (**pramāṇam**) in ascertaining (**vyavasthitau**) what should be done (**kārya**) and what should not be done (**akārya**). By knowing (**jñātvā**) the instructions of the scripture concerning the performance of your prescribed duties, simply be an instrument.

Our Śāstras include the Vedas, Upanishads, Puranas and Itihasa. Bhagavadgīta too, is such a scripture, being the essence of the Upanishads. We can learn and try to incorporate its teachings in our life. These are scientific, hence the term 'Śāstra' and they guide the known principles. E.g There is a method to dilute sulphuric acid, if one diverges from it, it would result in chaos. Similarly, our Śāstras too prescribe certain methods, if not followed, it is difficult to get the exact result as expected.

Therefore, when in doubt, we should refer to the guidelines in the Śāstras on the performance of actions.

The session ended with explaining *puspika* as a bunch of flowers, and to forgive any mistakes done in recital and understanding. It concluded with Hari Naam sankeertana.

-----

Let us now take a look at some of the Q & As of this session..

## Question and Answers

### Chandrapal ji

**Question:** What is the meaning of **OM TAT SAT**?

**Answer:** OM is HIS name! By invoking HIS name in this manner at the end, one becomes free of any doshas in any Mantra. Om is the *pranava*, the primordial sound. All three OM TAT SAT are technically HIS sounds (names); it refers to the Supreme absolute Truth!

### Shrivastav ji

**Question:** What is the difference between pravṛtti Gītā and nivṛtti Gītā? How is Gītā beneficial for those who are still worldly?

**Answer:** Mokṣa means liberation; liberation from what? It is sorrow. The world is filled with dualities and thus, one is entangled in this cycle. What is sorrow? What is happiness? All these are discussed in detail in Gītā. The most important aspect of it is the primordial question of who am I? Knowing that I am beyond this body, frees us from the source of its affectation, thus frees us from its bondage and one becomes free even while living in this body.

The entire Gītā is Bhagavān exhorting and convincing Arjuna to undertake his duty. How can then children on reading it become monks leaving their worldly duties? As we are born as human beings, we are different from species who cannot control their instincts. Thus, one must fulfil their obligations and strive to move towards HIM. Gītā acts as a guide for us on this path.

**Question:** Can one become free of the undesired qualities mentioned above in this day and age?

**Answer:** One might not be able to do so immediately, however, one is consistent and practices it

becomes a part of their nature and they can slowly improve. Corruption cannot be immediately avoided especially if the entire organisation is corrupt; there are some remedies like giving the corrupt money to charity to mitigate its doshas until one is able to leave the circle completely. Such measures can be employed for a time.

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu  
brahmavidyāyām(ŷ) yogaśāstre śrīkṛṣṇārjunasaṃvāde  
daivāsurasampadvibhāgasyo 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.”



We are sure you enjoyed reading the Vivechan write- up. Please invest three minutes of your time to provide us your feedback. Use the link below:

<https://vivechan.learngeeta.com/feedback/>

**Thank you-For reading the summary**

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

**Har Ghar Gītā, Har Kar Gītā !**

Let's come together with the motto of Geeta Pariwar, and gift our Geeta Classes to all our Family, friends & acquaintances

<https://gift.learngeeta.com/>

Geeta Pariwar has taken a new initiative. Now you can watch YouTube videos and read PDFs of all the interpretation sessions conducted earlier. Please use the below link.

<https://vivechan.learngeeta.com/>

**Learn Geeta, Spread Geeta, Live Geeta**

**|| OM ŚRĪKṚṢṆĀRPAṆAMASTU ||**