



ŚRĪMADBHAGAVADĪTĀ INTERPRETATION SUMMARY

Chapter 16: Daivāsura-Sampad-Vibhāga-Yoga

2/2 (Ślōka 2-24), Sunday, 16 June 2024

Interpreter: GĪTĀ VIŚĀRAD ŚRĪ DR. ASHU GOYAL JI

YouTube Link: <https://youtu.be/e5YaRsQWrzE>

Demoniac qualities keep one chained to the cycle of life and death, while the cultivation of saintly virtues helps one break through the bondage of Maya

Chapter 16 of the Srimad Bhagavad Gītā - Daivāsura Sampad Vibhāg Yog - The Divine and the Demoniac qualities

The session begins with the prayer.

It is solely due to the grace of the Supreme Divine that one has been bestowed with the blessing to learn and imbibe the divine wisdom of the Srimad Bhagavad Gītā. This might be due to the result of one's virtuous deeds in the current life or the past lifetimes, due to the virtuous karmic deeds of one's ancestors or by the grace of having crossed paths with a saintly soul. It is unanimously believed by most scholars that the Srimad Bhagavad Gītā is one of the easiest scriptures to comprehend, which puts one on the path of virtuousness, benediction and well-being. The Gītā is available in a book which is as big as a match box, so small and yet to powerful and impactful. Mr. Dayal Goenka, one of the founders of Geeta Press, involved in publishing many religious texts in various languages had told that Srimad Bhagavad Gītā is one of the scriptures which can bring welfare to one and all and aid in uplifting the consciousness of mankind.

The Gītā teaches the art and science of self-management. The Gītā imparts the wisdom and puts one on the path of well-being that is applicable for Iham (material realm) and Param (spiritual realm). The Gītā imparts the skill to come out of ignorance and leads one to the path of knowledge and veracity. It has all the answers to help the seeker sail through every situation encountered in life from a serene state of mind. Gītā teaches us the art of living, brings peace of mind and it changes our life towards spirituality. Gītā is not only a scripture it is a blessing of the Supreme Divine which reminds us that almighty is a Saviour of good and unrighteous acts will not prevail. The Gītā is the only scripture which was spoken by the Supreme Divine himself on the battlefield and Gītā Jayanti is observed to commemorate this event. The Gītā is adopted by one and all irrespective of the Sampradaya (tradition or religious system) that one observes. The Gītā is also acknowledged and

adopted by the scholars of the western world. A seeker who imbibes the wisdom of Gītā is aligned to the path of welfare and spiritual elevation. Although it has 700 shlokas, each shloka conveys a deep meaning which would take a lifetime to reach perfection. The external state is a reflection of one's internal state and the Gītā is a guideline of divine wisdom which throws light on how the seeker can work on one's internal state in order to elevate and function from higher levels of consciousness.

In this chapter, Bhagavān expounds on two categories of people - The saintly persons and the demoniac persons. HE elaborately explains the Daivi or the saintly qualities that one needs to adopt, which would help one elevate to higher levels of consciousness or put one on the path to attain the Divine. HE then explains the demoniac traits which pushes one to ignorance and downfall, which one should overcome.

16.2

ahiṃsā satyamakrodhaḥ(s), tyāgaḥ(ś) śāntirapaiśunam, dayā bhūteṣvaloluptvaṃ(m), mārdaṃ(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;

Bhagavān explains the two kinds of human nature - saintly and the demoniac traits. Bhagavān explains that the saintly nature develops in humans by inculcating the modes of goodness (Sattva Guna). Such persons uplift themselves and the other and function from other-centric consciousness instead of a self-centered consciousness. In the first three shlokas of this chapter, HE expounds on the saintly or divine qualities. In the first shloka, Bhagavān has explained the following nine saintly or divine qualities: fearlessness, purity of mind, steadfastness in spiritual knowledge, charity, control of the senses, sacrifice, self-realization, austerity, and straightforwardness.

In this shloka, Bhagavān continues to explain from the below qualities:

10. Non-violence:

This means to refrain from hurting other living beings through thought, word, or deed. The purpose of human birth is to elevate to higher levels of consciousness and to attain realization. However, one is attracted towards material goals and end up harming the other species or beings in the process of chasing material goals. In the process of building material assets, the human race has ended up harming the flora and fauna - For example, killing the insects by spraying harmful chemicals, using ultraviolet light to attract and kill insects, pests or flies, using certain equipments to torture and kill the rat species, engaging in torturing and harming animals which are devoid of intellect, so on and so forth. The supreme divine has not allocated the entire planet to humans alone. There are millions of species residing on planet Earth and they are all interdependent to maintain the ecological balance. The human race has done nothing for the benefit of life on Earth. On the contrary, the human activities have damaged the environment and made it less hospitable for other species and for the future generations. We are responsible for the sixth mass extinction, and it is estimated that we are now responsible for expediting the normal rate of extinction by an alarming rate. Hence, it is essential to practice non-violence towards the Flora and fauna. If one engages in harming the insects or any other species, one might end up descending the ladder and attain the birth in insect or animal

kingdom depending on the karmic deeds.

Some persons take pride in putting others down and by speaking words which could wound the other mentally and emotionally for a very long time. Some people engage in committing sadistic acts and enjoy the pleasure they would obtain from humiliating others. Harming the other with speech is also a form of violence. Harsh words have the power to cut someone deep and cause the same or even more pain than a physical wound, which could also lead to a psychological scar. Hence, one needs to choose the words wisely and refrain from harming the other with speech or words. Now, one might wonder that harboring negative thoughts for the other internally would not lead to external form of violence. However, the negative thoughts translate into harmful speech or words and this intern translates to harmful actions. Hence, one needs to refrain from hurting the other beings by thought, words or actions. One can start the process of transforming oneself by trying to practice at least one of the Daivi or Divine qualities for a week and observe the difference in oneself.

11. Truthfulness:

This means to refrain from falsehood and distorting the facts. One needs to be truthful in speech. However, some persons have a misconception that being straightforward and conveying the truth as-is, even if it is harsh or has a detrimental effect on the other is truthfulness. One needs to refrain from harming the other with speech and choose the words carefully, tweak the words with gentleness before putting forth the point to the other. The below shloka explains how one can practice truthfulness:

सत्यं ब्रूयात् प्रियं ब्रूयात् , न ब्रूयात् सत्यम् अप्रियम् , प्रियं च नानृतम् ब्रूयात् , एष धर्मः सनातनः

‘Speak the truth that is pleasant. Never speak the truth that is unpleasant. Never speak the untruth even if it’s pleasant. This is eternal philosophy of righteousness.’

One should also refrain from spreading misinformation or conveying partial truth. The below tale from Mahabharat explains the concept of misinformation:

Ashwathama, a revered warrior and the son of Dronacharya, found himself at the heart of a deception that would change the course of the epic war of Kurukshetra. In the heat of battle, the pāṇḍavas decided to spread the news of Ashwathama’s death, knowing well that the ‘Ashwathama’ they referred to was an elephant, not the man.

अश्वत्थामा हताः इति | नरोवा कुञ्जरोवा ||

Yudhishtira, the eldest of the pāṇḍavas known for his truthfulness, was chosen to deliver this news. He did so, but his words, deliberately ambiguous, were lost in the noise of war. Dronacharya, hearing only of his son’s ‘death’ and not the full truth, was heartbroken. He lost his will to fight and was eventually killed, changing the tide of the war.

In current times, one always engages in sharing misinformation or partial truth which could influence the other or even incur negative consequences. Being truthful in speech is a virtuous quality. By practicing the quality of being truthful, one can win the trust of others. On the contrary, if one is engaging in falsehood, one ends up losing credibility and fails to build the factor of trust amongst the others. One can make an effort with a simple exercise of practicing truthfulness on a daily basis. One can record the count of one's own falsehood during the day (which was unnecessary or mundane). With this exercise, the frequency or count of falsehood would reduce consciously in course of time.

12. Being devoid of anger:

Anger is a result of unfulfilled desires or when things don't turn out as expected. The root cause of anger is unfulfilled expectations. This is the problem with the self and not the other. When the behavior or actions

of the other does not align with one's expectations, one is gripped by anger. Anger also stems when one's pride, ego and attachment takes a hit. Say for example, in the animal species, if the mother senses danger from a stranger approaching her infants, she tends to get angry and exhibits aggressive behavior due to the attachment towards her infants. Another example of a daily life activity where one is expected to be served tea by a family member at 5:00pm but instead gets to consume tea 15 or 20 minutes late. One is gripped by anger (due to expectations in relationships) and this in turn leads to arguments. When one is gripped by greed, one develops an excessive desire to acquire or possess more than one needs, and when this is not fulfilled, one is gripped by anger.

Like how a small spark when unattended can lead to a huge fire that becomes challenging to be extinguished, pent up anger can translate into rage that can cause irreparable damage. Hence, one can engage in techniques like deep breathing to ease oneself during the onset of anger and nip it in the bud. Penting up anger could later blow up, make one lose control and say things in the heat of the moment that be detrimental to oneself and the other. As they say - If you are patient in one moment of anger, you will escape a hundred moments of regret or sorrow.

13. Renunciation:

It means freedom from expectations and dependency on desires or material pleasures. Let's say there is a power cut during very hot weather. In this situation, one tends to get frustrated and ends up reaching out to the electricity board to enquire by when the power would be restored. At times, the ceiling fan would not have even stopped rotating post the power cut and one is already gripped by frustration and impatience. Consider another example where there is a gathering and one was not served tea - unintentionally or due to shortage, one tends to be gripped by states of frustration, irritation or disappointment. Renunciation here is the art of letting go and mastering freedom from expectations. In this state, one's happiness is not dependent on material objects and pleasures. One remains serene irrespective of the situation.

14. Peacefulness

This is the state of mental poise. Peacefulness is the ability to retain inner equilibrium despite disturbing external situations. It is an attitude of equanimity during the dualities of life i.e., treating victory and defeat, pleasure and pain, honor and dishonor, profit and loss as the same. However, one is in a constant pursuit of seeking peace with a notion that material goals would bring peace. However, one is compromising on peace in the pursuit of attaining material goals. When one learns the art of remaining equipoised during the dualities of life, one would be in a state of peacefulness. This has also been explained in the below shloka from chapter 2:

**सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ |
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि || 2.38||**

Fight for the sake of duty, treating alike happiness and distress, loss and gain, victory and defeat. Fulfilling your responsibility in this way, you will never incur sin.

One of the seekers wanted to know if violence is necessary. It is not necessary at an individual level but might be necessary for a king or the supreme authority governing a state. The emotion of anger can be detrimental when one slips into rage and vents out one's frustration on the other. Say for example, if one exhibits anger towards a child for the sake of the child's wellbeing, the anger is justified. However, if one exhibits anger towards the child as one is gripped by frustration, irritation or any other negative state, then one is functioning from a state of uncontrolled anger.

15. Refrain from Fault finding:

It means to refrain from finding fault in the other. One needs to refrain from finger pointing,

backbiting or unnecessary negative gossip about the other. Focusing on the defects of the other and highlighting the same to a third person is a demoniac trait. One should learn to see the faults in oneself and appreciate the virtues in the other. If one sees any flaws or defect in the other, one should refrain from criticizing and highlighting the same to every other person. Some persons take pleasure in speaking about the defects or shortcomings of the other, it is similar to an itch which brings pleasure upon itching, but in turn causes harm to the skin. The trait of fault finding is not appreciated by the Divine.

One can draw inspiration from the Chinese Wisper game to understand the ill effects of fault finding and learn to rise above from the quality of fault finding, negative gossip and back-biting. In this game, A group of people gather in a circle or in a line. The first person thinks of a sentence and whispers it into the ear of the person next to him or her. The person who just heard the sentence whispers it to the next person. This continues until it reaches the last person. The last person says the sentence that he or she heard out loud. Usually, this is funny because after so many people have whispered the sentence, it has morphed into something different than when it started. It is a common scenario where one would tell a secret to a friend and tell them not to tell anybody else, but most of the time that does not happen. Whether it is good or bad, more people will end up knowing about it and somewhere along the line the story will change. Whether it be on purpose, or somebody has misinterpreted what they heard, or whether they just heard a little bit of it and filled in the gaps themselves with guesses. Gossip that has been inaccurately transmitted from person to person.

Hence, one needs to refrain from this pattern of finding faults, backbiting or unnecessary gossip. One can try the exercise of refraining from fault finding for a week and then observe the transformation in oneself.

As Kabir Das ji says -

बुरा जो देखन मुझे मिला, बुरा न मिलिया कोई। जो मन खोजा अपना, तो मुझे बुरा ना कोई।।

Kabir Ji says that he searched the world for the bad guy, the real evil person but he couldn't find the evil person no matter where he looked. Then he looked within at his own thinking process, his own mind, Then, he found the real evil person who lived in his mind, unchecked.

16. Compassion:

It is a quality to develop empathy for all living beings. Compassion is the deep sympathy that arises upon seeing the sufferings of others. The quality of compassion does not arise once in a blue moon, but is constantly present in the one who is compassionate and sensitive towards the other. If a child fails in an exam or if a person undergoes a loss in business, one should be empathetic instead of lecturing the other, which is similar to sprinkling salt on someone's wounds. If one is blessed with material opulence, one can be compassionate by making use of the same to uplift the other. If one keeps a pot of water for the birds or animals during scorching heat, one tends to think that by placing the water pot on a regular basis would attract birds or animals regularly. However, compassion is an act of kindness where one functions from a state of other-centric consciousness instead of being self-centered.

17. Refraining from the sense of greed:

The quality of greed leads to never-ending desires of acquiring more and more. If one owns a car and then sees that the other has a new model of the same car, one tends to exhibit the anticipation of experiencing the same pleasure and desire to acquire the advanced model of the car. This is also seen amongst people where upon seeing a new addition of a family member (say son-in-law who has seen success in the material world), one desires to have a similar person with similar material qualities. Freedom from this state of greediness brings inner peace.

18. Gentleness:

This means to be exhibit sensitivity and refrain from rough or crude behavior and conduct towards the other. If one is gentle in words and deeds, it brings a healing or soothing effect on those who are in distress. One tends to enjoy the company of the person who is gentle and tender.

19. Modesty:

This is a quality where one's inner consciousness exhibits a sense of guilt upon committing non-virtuous actions.

20. Devoid of fickleness:

This is the quality to remained focus and not sway when encountered by distractions. An unwavering mind is steadfast unlike a wavering mind and senses that drift hither and thither like a leaf. The frequency of movement of one's eyes reveals the level of distraction or focus. In medieval times, when people were looking for a bride for a family member, they would observe the frequency of movement of the eyes. If one's eyes are looking all around at a high frequency, they would refrain from pursuing with the matrimonial process. If the bride refrains from fickleness in senses, she was considered to be gentle.

One can draw inspiration from Kshama Ram Ji Shastry, who would remain focused in the speed of speech, tone and posture while delivering the spiritual discourse. Kshama Ram Ji Shastry was not disturbed with the audience moving around or any other external disturbances and was firmly locked in the same position of reading from the book for a stretch of 6 hrs. Most of us are engaged in fidgeting and are gripped by fickleness. Being devoid of fickleness is considered to be a saintly trait. One can try practicing consciously on reducing fickleness for a week and then observe the difference.

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.

Bhagavān continues to explain the saintly or the divine traits in this shloka.

21: Tejas or Brilliance:

To understand this quality, let's understand the principles of 7 Dhatus (tissues) as stated below:

The seven dhatus are:

- **Rasa Dhatu:** Plasma/lymph fluid
- **Rakta Dhatu:** Blood
- **Mamsa Dhatu:** Muscles
- **Meda Dhatu:** Fat
- **Asthi Dhatu:** Bone
- **Majja Dhatu:** Bone marrow
- **Shukra Dhatu:** Reproductive fluid

The food that one consumes is initially converted into Rasa. Once there is formation of Rasa, the

remaining gets converted into Rakta. Once there is formation of Rakta, the remaining gets converted into Mamsa. Once there is formation of Mamsa, the remaining gets converted into Meda. Once there is formation of Meda, the remaining gets converted into Asthi. Once formation of Asthi is over, the remaining gets converted into Majja. Once there is formation of Majja, the remaining gets converted into Shukra. This generates Ojas (Vigor or essence of vitality) and then Tejas (Brilliance). The quality of Tejas reflects in one's speech and personality due to which one can create a positive impact on social circle.

22. Forgiveness:

Forgiving others for their wrong doings is necessary to live in a serene state. Through forgiveness, one heals the emotional wounds caused by others that would otherwise disturb the mind. We need to forgive others for the sake of oneself, instead of the sake of the other. By forgiving the other, one is liberating oneself from the wounds or distress caused by the other. It can help free oneself from the thoughts of the person who inflicted harm.

When one truly forgives, one tends to forget. Consider a scenario where a mother reprimands her child. She keeps reiterating to the child about his/her mistakes from the past. It is common for the child to wonder that the mother could have highlighted the mistake at the very moment instead of reiterating it time and again. When one truly forgives the other, one would refrain from reminding the other about the favor of being forgiven. Where there is true forgiveness, there is forgetfulness. One needs to forgive and forget. As they say:

जहाँ दया तहाँ धर्म है, जहाँ लोभ तहाँ पाप ।
जहाँ क्रोध तहाँ पाप है, जहाँ क्षमा तहाँ आप ॥

Where there is compassion, there is righteousness; where there is greed, there is sin; where there is anger, there is destruction; where there is forgiveness, there is self-realization.

23: Refraining from shortcuts (Patience and Virtue):

This quality of patience and virtue has been explained by Kabir Ji in the below doha:

धीरे-धीरे रे मना, धीरे सब कुछ होय ।
माली सींचे सौ घड़ा, ऋतु आए फल होय ॥

Everything has its own pace and takes time to accomplish certain things. Consider the example of sowing a seed. If one loses patience and keeps watering the seed in excess, the seed does not emerge into a tree within a short span. It takes the required time to emerge into a tree. Consider the example of a fern and bamboo. Upon sowing the seed, the fern emerges in a span of six months. Whereas upon sowing a bamboo seed, it takes approximately five years to shoot up into a bamboo tree. Everything has its own time frame and hence the quality of patience and perseverance is necessary to accomplish any task. Consider another example where a pediatrician examines many infants. Every mother visiting the pediatrician complains that the growth or skill of her child has not evolved when compared to other children. One needs to remember that every child is unique, and every child has his/her own pace. Hence, one needs to practice patience and virtue.

24: Cleanliness:

It refers to both internal and external purity. One needs to maintain cleanliness of the body and mind. Some people use sanitizers and refrain from washing the hands in running water or with soap. Some of them consume food without washing the hands in running water. This is not the accurate or ideal way of practicing hygiene by washing hands with running water and soap. One needs to follow certain etiquettes of washing the feet before entering the temple or maintaining cleanliness while handling

pious scriptures. Cleanliness here also refers to the internal state of purifying the mind.

25: Bearing enmity toward none:

Bearing enmity toward others poisons our own mind. The quality of freedom from hatred toward others liberates oneself from distressing states. Even if the other is at fault and other chooses to keep distance, one's doors should always be open to accept the other for reconciliation.

26: Absence of vanity:

Self-praise, boastfulness, ostentation, etc. all stem from pride. Some people are particular about accumulating branded possessions. There is no harm in having a branded phone (say iPhone). However, some people are obsessed about the brand with a perception that it brings about the best from their personality. However, one is captured by the sense of ostentation to impress the other.

Bhagavān mentions to Arjuna that he is endowed with all the 26 Daivi or saintly traits.

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.

- Bhagavān now explains the qualities of a demoniac person. In this shloka, HE explains six demoniac qualities.
- **Hypocrisy:** Hypocrites make an external show of virtuous behavior for impressing others, without possessing the matching internal traits. Their external state does not align with their internal state. Say for example, one is at the mall and clicks a picture beside a luxurious item (say a car) and posts the same on social media to gain the required attention.
- **Arrogance and Pride:** Being arrogant and disrespectful to others is a demoniac quality. These people swell with pride about their material possessions and qualifications and look down upon others.
- **Anger:** Greed or unfulfilled desires, harboring expectations from the other which are not fulfilled is the root cause of anger.
- **Lack of sensitivity:** Such persons are cruel and harsh, and devoid of sensitivity for others' sufferings in their interactions with them. Let's say the house help is unwell and unable to perform the daily chores. An insensitive or harsh person would insist the house help to take an over-the-counter medication and continue to work.
- **Ignorance:** One who is gripped by ignorance does not realize what is unknown to them. Such persons are of the opinion that they possess more understanding and knowledge than anyone else. As quoted by a scholar - "The only true wisdom is in knowing you know nothing."

16.5

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.

Having described the two kinds of natures, Bhagavān now throws light on the consequences of both the natures. HE says that the demoniac qualities keep one chained to the cycle of life and death, while the cultivation of saintly virtues helps one break through the bondage of Maya or the material realm. HE declares that Arjuna is endowed with all the saintly qualities.

16.6

dvau bhūtasargau loke'smin, daiva āsura eva ca, daivo vistaraśaḥ(ph) prokta, āsuram(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 shloka, Bhagavān says that there are two kinds of beings in this world - those endowed with a divine nature and those possessing a demoniac nature. Having described the divine qualities in detail, HE now explains more about the demoniac nature.

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.

In this shloka, Bhagavān explains that the demoniac nature person is confused about what is right and what is wrong, and thus, neither purity, nor truth, nor right conduct is found in them. One who is endowed with Daivi or saintly qualities has the clarity about the right action and wrong action. The saintly person has the awareness about the Do's and the Don'ts, whereas the demoniac natured person lacks the clarity on the right and wrong action or the Do's and Don'ts. Hence, they possess neither purity, nor good conduct, nor even truthfulness.

16.8

asatyamapraṭiṣṭham(n) te, jagadāhuraniśvaram, aparasparasambhūtam(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?

In this shloka, Bhagavān explains that those with demoniac nature believe that there is no Supreme Divine (almighty) who has created this world and who sustains it. They believe that it is created from the combination or union of male and female and has no purpose other than the gratification of the senses.

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 this shloka, Bhagavān continues to explain that those who have such false views (as explained in the previous shloka), harbor small intellect and cruel actions. They bring about suffering and devastation to the self and the rest of the world. They do not hesitate to aggressively pursue their self-centered goals, even if it results in grief to others and destruction to the world.

16.10

kāmamāśritya duṣpūraṃ(n), dambhamānamadānvitāḥ, mohādgr̥hītvāsagrāhān, pravartante'sucivratāḥ 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.

In this shloka, Bhagavān explains that the demoniac nature persons are filled with insatiable desires. One desire leads to another and this becomes the root cause for greed and lust. Such persons pretend to be what they are not. They are attracted to pleasures of sense objects, their intellect is self-centered, and they swell with pride and arrogance. They go to any extent to fulfill their greedy desires, even if they have to resort to wrong conduct.

16.11

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

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

In this shloka, Bhagavān explains that demoniac nature persons seek for immediate gratification, but they end up struggling even more in the worldly direction. They are convinced that that gratification of short-term desires and accumulation of wealth is the highest purpose of life.

16.12

āśāpāśāsatāirbaddhāḥ(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.

In this shloka, Bhagavān explains that those with demoniac nature are in constant pursuit of acquiring wealth. The root cause of all miseries is expectations and these people are stuck in a vicious loop of expectations and unsatiable desires. They do not hesitate in adopting unjust or wrong modes to

acquire wealth, even if they have to deceit their own friends or family. Hence, they accumulate sins for every unjust action performed to accumulate wealth. One needs to understand that wealth accumulated in unethical ways does not sustain and last long.

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".

In this shloka, Bhagavān explains that demoniac nature persons are of the opinion that "I have acquired so much wealth today, and I shall now fulfill this desire of mine. This is mine, and tomorrow I shall have even more." The function from a state of I or ME consciousness. The saints say that the more one functions from this state of mind, the more one lacks and has the feeling of incompleteness. They are gripped by restlessness. They fail to realize that everything in this world is temporary.

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."

In this shloka, Bhagavān continues to explain that the demoniac nature persons have a view that "Enemy has been destroyed by me, and I shall destroy the others too! I am like the Supreme Divine Himself, I am the enjoyer, I am perfect, I am powerful, and I am happy." They believe that they are more powerful than the almighty himself and swell with pride. They believe that they are powerful and do not have to bow down to the laws of the world or to the Divine himself. They lack humbleness and cannot see anything else beyond their self. Hiranyakashipu is an example of this mindset where he was of the opinion that he is invincible.

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."

In this shloka, Bhagavān continues to explain the mindset of the demoniac nature persons - "I am wealthy and I have highly placed relatives. Who else is equal to me? I shall perform sacrifices (to the celestial devatas); I shall give alms; I shall rejoice." In this way, they are deluded by ignorance. Duryodhana is an example of this mindset, who was gripped by ego, which eventually led to his downfall.

16.16, 16.17

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

**ātmasaṃbhāvitāḥ(s) stabdhā, dhanamānamadānvitāḥ,
yajante nāmayaajāste, dambhenāvidhipūrVākam 16.17**

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.

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

In this shloka, Bhagavān explains that demoniac nature persons engage in incorrect ritualistic ceremonies and incorrectly align to the rules of the scriptures. During Durga pooja or Ganesh Chaturthi, the tents where people gather and engage in worship are incorrectly performed and deviate from the rules of the scriptures. The mantras are chanted incorrectly. The portrait of the organizer gathers all attention when compared to the idol of the divine. At times, film songs are played instead of the mantras. This gathering for pooja is performed for namesake instead of practicing true devotion.

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.

In this shloka, Bhagavān explains that those with demoniac natures are gripped by ego, pride, cruelty, anger and arrogance. They lack the righteous qualities themselves and enjoy finding fault in everyone else. They consider themselves all-important, superior and are envious of other's success. Due to the pride in their heart, they even disregard and disrespect the Supreme Divine.

16.19

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

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

In this shloka, Bhagavān explains the fate of the demoniac nature persons. HE mentions that in their next lives, HE gives them birth in families with similar mentalities, where they get a suitable demoniac environment due to their demoniac nature and the nature of their deeds.

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.

Bhagavān continues to explain the fate of the demoniac persons by saying that such demoniac souls take birth again and again in demoniac wombs.

They descend down the ladder and attain birth in lower species or even descend down to hellish abodes. Such souls fail to attain HIM due to their demoniac qualities.

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.

In this shloka, Bhagavān explains that Desire, Anger and Greed are the three gates to hell. Desire within control does not cause any harm. However, unsatiable desires lead to greed and from greed stems anger. Together, lust, anger, and greed give rise to demoniac qualities which eventually leads one to descend down the ladder or attain downfall. Hence, Bhagavān advice to abandon Desire, Anger and Greed.

16.22

**etaivimuktaḥ(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.

In this shloka, Bhagavān explains that one who relinquishes Desire, Anger and Greed is free from the three gates to hell and is on the path of supreme goal of attaining the almighty.

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.

In this shloka, Bhagavān explains about those people who disregard and violate the guidelines mentioned in the scriptures. The scriptures have instructions about the dos and Don'ts. When one follows the directives of the scriptures, one moves towards perfection. However, those who deviate from the directives of the scriptures (with an assumption that they possess higher intellect and understanding) neither acquire true knowledge, nor the perfection of happiness, nor liberation from material bondage. Say for example, if scriptures advice on performing the Shraad Vidhi after someone's demise, some people engage in food distribution activities at orphanages. Although the act of distributing food at orphanages is virtuous, substituting this activity over the directive of the scriptures is not the best way to proceed. Demoniac nature persons engage in prohibited acts and deviate from performing the recommended acts.

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.

In this shloka, Bhagavān explains that the scriptures have the supreme authority in ascertaining the Dos and the Donts; what to do and what to refrain from doing. Some persons are of the opinion that they would act as per their will and convenience. Bhagavān advises that one needs to understand the scriptures and act as per the guidelines mentioned in them. If one is unable to comprehend a Parampara, instead of deviating and exercising as per one's will, it is recommended to consult a learned scholar, acharya or a Shankaracharya to understand the significance of the Parampara before deviating on an improper direction. Bhagavān concludes this chapter by stating that one needs to act according to the scriptures.

The session ends with prayer and Hanuman Chalisa.

Question and Answer

Snehalata Ji

Question: What is the meaning of aśhuchi-vratāḥ in shloka 10?

Answer: It implies to false narrative or impure resolve.

Balkrishna Ji

Question: Why is it advised to refrain from engaging in pooja for a women during restricted days of the month.

Answer: One can engage in reading the Gītā or in devotion. It is advised to refrain from touching the idol of the divine to maintain the purity of the divine.

Ravish Ji

Question: It was told that one should refrain from killing insects such as mosquitoes or cockroaches. Then how can one keep diseases at bay?

Answer: If one maintains cleanliness, the insects are at bay. One can wipe them off with a broomstick instead of killing them.

Preethi Ji

Question: How to manage uncontrolled anger or outburst of anger for no reason?

Answer: The root cause of anger is linked to unfulfilled desires, expectations or engaging in tasks which one dislikes. One needs to work on the root cause to dissolve the anger.

Savitha Ji

Question: How to rise above sadness?

Answer: Every individual encounters phases of happiness and sadness. If one is sad for losing a loved one, one needs to realize that nothing is permanent, and everything is temporary. Everyone who attains birth has to undergo death and the cycle continues. By engaging in Gītā, one will be able to rise above sadness and miseries.

Jonnalagadda Ji

Question: What does hrīr achāpalam imply?

Answer: It refers to engage in an action which one's consciousness disapproves or any action which violates the social, civic or judicial laws.

Deepshikha Ji

Question: How to master the control over the senses?

Answer: It is a process which needs to be implemented with practice. Instead of being a slave to the mind, one needs to be the master of the senses and it can be attained with constant practice.

Question: If one accidentally kills insect, what would be the repercussions?

Answer: With accidental actions that result in harming the insect, one can cut through the negative karmic reactions with chanting, austerities, charity or other virtuous deeds.

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu
brahmavidyāyāṁ(ṽ) yogaśāstre śrīkrṣṇārjunasaṁvāde
daivāsurasampadvibhāgayogo nāma ṣoḍaśo'dhyāyaḥ.**



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 ŚRĪKRṢṆĀRPAṆAMASTU ||