

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

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

2/2 (Ślōka 2-24), Sunday, 20 April 2025

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

## The Righteous Way and the Path of Delusion: Understanding the Twin Forces Within

The **16th Chapter** of Bhagavad Gītā is **Daivāsura Sampad Vibhāg Yoga - Yoga through Discerning the Divine and Demoniak Natures.**

The session commenced with deep prajwalan, the customary lighting of lamp, prayers to the Supreme, and salutations to all the Gurus.

**Vasudeva Sutam Devam, Kansa Chāṇūra Mardanam,  
Devakī Parama Ānandam, Kṛṣṇam Vande Jagadgurum.**

**Yogeśam Saccidānandam, Vāsudeva Rājapriyam,  
Dharma Saṁsthāpakam Vīram, Kṛṣṇo Vande Jagadgurum.**

**Śrī Guru Caraṇa Kamalabhyo Namaḥ.**

By the boundless and auspicious grace of the Divine, all present have been blessed with an invaluable opportunity—the pursuit of the highest purpose of human life. This sacred assembly is not merely a gathering but a means to attain the ultimate spiritual goal through the study, contemplation, and application of the Bhagavad Gītā. The journey of understanding its profound wisdom has already begun, and efforts are being made to integrate its teachings into daily life. However, it must always be remembered that this is solely by divine grace.

The realization must deepen each day that being chosen to read and understand the Bhagavad Gītā is not an ordinary occurrence. Whether it is due to the merits of this life, the accumulated virtues of past lives, the righteous deeds of ancestors, or the blessings of a saintly soul, it remains an undeniable truth that this opportunity has been granted by the Divine Himself. There is no scripture as supremely beneficial as the Bhagavad Gītā—a truth affirmed by countless sages, scholars, and enlightened beings over the past 5300 years.

Adi Shankaracharya extolled its greatness, proclaiming: "**geyam gītānāmasahāstram**"—there is nothing superior to the chanting of the Gītā. Even the slightest assimilation of its wisdom brings immense transformation. "**Bhagavadgītā kiñciddhītā**"—even a little understanding of the Gītā ensures that Yama, the god of death, dares not cast his gaze upon such a soul.

One who deeply studies and contemplates the Bhagavad Gītā, as emphasized by revered Swamiji, attains victory in every aspect of life. By imbibing its teachings, one's life becomes peaceful, joyful, and fulfilling. Even if the meaning is not entirely grasped, simply chanting its verses brings immense spiritual benefits. The power of its mantras reprograms the mind, inducing a profound sense of inner peace and calm. These are not mere words but the lived experiences of thousands, even millions, of dedicated practitioners.

Many have attested that even before fully engaging in discussions and discourses on the Gītā, simply reading and reciting it has brought them inner stillness. The restless mind no longer wavers as it once did; doubts and anxieties diminish. This transformation occurs because the Bhagavad Gītā does not impose a rigid path. Bhagavān Śrī Krishna does not insist on a single method of worship, nor does He dictate a specific form of devotion. Just as there are multiple ways to travel from Mumbai to Delhi—by foot, bicycle, rickshaw, bus, train, or airplane—so too are there multiple paths to the divine. The destination remains the same, regardless of the chosen mode of travel.

Unlike many other scriptures, the Bhagavad Gītā does not emphasize rituals or external symbols of faith. It does not dictate how one must pray or the specific manner in which one must wear a tilak. Instead, it focuses on the internal transformation that devotion brings. The Gītā does not concern itself with mere symptoms of faith; it addresses the essence of true spiritual evolution. This is what makes the Bhagavad Gītā exclusive and unparalleled. It is not bound by sects, rituals, or dogmas—it is a scripture of self-realization, offering wisdom that transcends time and circumstances.

Thus, those who immerse themselves in its study are truly fortunate. **The path of the Bhagavad Gītā is one of wisdom, discernment, and inner realization.** May this journey continue with unwavering dedication and ever-deepening faith.

In the twelfth chapter of Bhakti Yoga, Bhagavān Śrī Krishna has described thirty-nine qualities of a true devotee. If one considers themselves a devotee, it is essential to introspect and identify whether these qualities manifest within them. Bhagavān emphasizes characteristics such as "**adveṣṭā sarvabhūtānām maitraḥ karuṇa eva ca**," which include kindness, compassion, humility, and equanimity in both joy and sorrow. While external rituals like applying tilak, performing aarti, engaging in worship, or meditating for hours are significant, they alone do not define devotion. Their purpose is to aid in internal transformation. If one's life remains unchanged despite years of spiritual practice, it indicates that the essence of devotion has not yet penetrated deeply.

In the fifteenth chapter, the Bhagavān states, "**yatanto yoginaścainam paśyantyātmanyavasthitam**," meaning that until inner purification occurs, no matter how much effort is put in across multiple lifetimes, true transformation remains elusive. **Devotion should not be a superficial act but a means to elevate one's inner self.** The real question is whether one's purity is increasing, whether there is a shift in perspective, and whether there is a change in one's behavior. If everything appears the same as before, then spiritual practice has remained merely external, failing to touch the soul.

Merely looking at a glass of juice does not improve one's health; drinking it does. Similarly, merely observing or appreciating divine qualities is not enough; one must assimilate them. In the sixteenth chapter, the Bhagavān compassionately lists twenty-six divine virtues. The first verse describes eight

key qualities: "***abhayaṁ sattva-saṁśuddhir jñāna-yoga-vyavasthitiḥ dānaṁ damaś ca yajñaś ca svādhyāyaḥ tapa ārjavam.***" These include fearlessness, purity of heart, self-restraint, charity, sense control, performing duties without desire, self-study, and penance.

A person may consider themselves virtuous or devoted, but true self-examination is required. Do they possess fearlessness? Do they engage in selfless charity? Do they have control over their senses? Do they perform their duties without expectations? Do they study spiritual texts? Do they practice penance?

The concept of penance is often misunderstood. Many people find even minor discomforts unbearable. For instance, during winters, people start using air conditioners as soon as summer approaches, and if power goes out for even ten minutes, they begin to complain. If mere imagination of discomfort brings distress, how can one ever practice true penance?

Penance does not require retreating to the Himalayas. It can be practiced in daily life. **One must train the mind to endure adversities voluntarily.** If the maximum temperature of a city reaches 47 degrees Celsius, can one sit without a fan or AC for an hour? If electricity is available, can one still choose to go without it for some time? Can one skip a meal occasionally and observe how the mind reacts? People become rigid in their preferences—tea must be at a certain temperature, sugar must be added in precise amounts, salt must be sprinkled separately—such individuals will struggle with penance.

**Adi Shankaracharya ji**, in *Vivekachudamani*, highlights the importance of tolerance and endurance as essential qualities for spiritual progress. Challenges in life—be it due to government policies, neighbors, family members, or colleagues—are inevitable. If one cannot endure discomfort with grace, true penance remains unattainable.

Some individuals tolerate difficulties but carry them as burdens. They constantly complain about their hardships—some are troubled by their daughters-in-law, some by their in-laws, some by their bosses, and others by the government. They lament their struggles to anyone willing to listen. This is not true endurance. Endurance should be accompanied by ease and happiness, not resentment. It should not be a means to garner sympathy or self-glorification.

**True penance means accepting discomfort with a cheerful heart, not bearing it with a sense of suffering.** When summer arrives, one can try turning off the air conditioner for a while, practicing resilience against the heat. When accustomed to comfort, consciously embracing discomfort builds inner strength. This is the essence of penance.

Another essential quality is simplicity (**ārjavam**). Many people try to appear more affluent, more knowledgeable, or more virtuous than they are. A person obsessed with food may claim they hardly eat or that they avoid sweets, only to be perplexed when their sugar levels rise. Such pretensions are mere delusions. **True spiritual growth requires authenticity and sincerity in thoughts and actions.**

Thus, **devotion is not just about rituals but about transforming one's nature.** One must introspect—are these divine qualities manifesting in daily life? Is there a genuine shift in perspective and behavior? If not, then the journey of devotion remains incomplete.

People often stand in front of a Ferrari, click pictures, and share them. When someone asks, "When did you buy it?", they simply respond with a smile instead of admitting that it's not theirs. **Life would be much simpler if people were as they truly are.** Why pretend to be more knowledgeable than

one actually is? Why showcase more wealth than one possesses?

No one can double their stature artificially. Will it alter reality? Will it transform life? Is the goal just to buy expensive curtains or own the latest smartphone? But what defines "expensive"? For someone who owns a ₹1,00,000 phone, an upgrade means getting a ₹1,20,000 one, it means moving up the ladder. **The cycle is endless.** And what truly changes in life by doing this?

People constantly chase something better—be it a more luxurious home, a fancier gadget, or an extravagant lifestyle. Yet, even if someone builds the grandest mansion, will it be the best? Even if one constructs Antilia, does it become the ultimate? **The truth is—there is no ultimate.** The illusion of the best keeps people restless. A better phone, better clothes, better food—everything is about chasing better, but in reality, better is just a mirage. The moment one reaches a higher level, an even higher one appears.

Why not live simply? Why the need for constant exchange and upgrades? It is not necessary. iPhones will continue launching— The cycle won't stop. Yet, some people go to the extent of selling their kidneys just to buy the latest model. What madness is this?

**Simplicity brings peace, not the endless pursuit of more.**

## 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;

In this sublime verse, Bhagavān enumerates the virtues that illuminate the path of a noble life. These qualities refine one's character and lead toward spiritual evolution.

### **Ahimsa — Non-violence**

Ahimsa is not limited to refraining from physical harm or adopting vegetarianism. True non-violence is the art of ensuring that no being suffers because of one's **thoughts (manasa), words (vāchā), or actions (karmana)**.

Often, people pride themselves on speaking harsh truths under the pretext of "honesty" — but if words are sharp enough to trouble someone's heart, even depriving them of sleep, this is not truth, but a subtle form of violence.

Similarly, mocking or belittling others — whether through sarcasm or constant fault-finding — is also a quiet form of himsā (violence). Over time, such behavior becomes habitual, and the individual begins to mistake cruelty for wit.

Even the smallest of actions can reflect violence born from insensitivity. In a temple, if someone shifts another person's shoes aside just to make space for their own, this too is an act of disregard, a seed of violence. **Ahimsa is rooted in the awareness of how our presence and behavior impact**

others.

## Satyam — Truthfulness

Satyam is the backbone of dharmic living — yet truth is not to be wielded like a sword. Truth must be spoken in such a manner that it is both **pleasant (priyam)** and **beneficial (hitam)**.

The **Nīti Śāstra** beautifully advises:

सत्यं ब्रूयात् प्रियं ब्रूयात्, न ब्रूयात् सत्यमप्रियम्।

(Speak the truth, but speak it pleasantly; never speak an unpleasant truth.)

Merely speaking the truth is not a virtue if it wounds another's heart. Truth must be seasoned with compassion. On the other hand, flattery and insincere praise are just as harmful — speaking one thing to someone's face and another behind their back corrodes both relationships and character.

To walk the path of truth is to accept temporary discomfort and external opposition. But over time, the strength cultivated through truthfulness grants deep peace. Falsehood may seem convenient in the short run, but it breeds endless entanglements. **The path of truth, though thorny at first, ultimately leads to lasting bliss.**

## Akrodhaḥ — Freedom from Anger

Anger is like fire: a single spark can reduce lifetimes of relationships and effort to ash. Like flames, the more it is fed, the more it grows. If one starves it early by consciously ignoring the trigger, it fades away.

Anger is never independent; it always arises as a reaction. It is born from:

- **Kāmanā** (desire) being obstructed
- **Ahaṅkāra** (ego) being hurt
- **Moha** (attachment) being challenged
- **Lobha** (greed) being denied

If these roots are not present, anger cannot sprout. Even world leaders and kings cannot control everything to their will — then why should ordinary beings expect life to unfold precisely as they wish? This expectation is the breeding ground of anger.

The real art lies in letting go, in ignoring the uncontrollable. The mantra: "**Om Ignorāya Namah**" — reminds us of the power of selective ignorance. The less one reacts, the more peace blossoms.

## Tyāgaḥ — Renunciation

Renunciation is not the rejection of material objects but the liberation from inner clinging. A true renunciate remains at ease in both gain and loss.

Consider the gathering where everyone is served a delicacy except one person. If that person remains undisturbed and smiles, saying:

**"It's fine, others have received, and I have not"** — this is **sahaja tyāga** (effortless renunciation).

While modern thought often glorifies the fight for one's rights, Bharatiya wisdom honors those who

forgo them for the greater good. **Śrī Rāma** accepted exile without protest; **Bharata** relinquished his rightful throne with grace.

**The secret to inner peace lies in detachment from expectations.**

### **Śāntiḥ — Tranquility**

When the mind ceases its endless demands, tranquility dawns. One who learns to remain unshaken amid gain and loss, praise and criticism, and the ceaseless turbulence of the world, achieves true peace.

### **Apaiśunam — Freedom from Gossip and Slander**

Fault-finding and gossip may offer momentary excitement but always result in lasting bitterness. Speaking ill of others is like scratching a wound — it only deepens the infection, in both heart and society.

Even light-hearted gossip, such as encouraging domestic helpers to share secrets over tea, slowly corrodes compassion and connection.

A wise person refrains from dissecting others' lives, focusing instead on refining their own.

### **Dayā Bhūteṣu — Compassion Towards All Beings**

True compassion is spontaneous, not performative. It does not carry an air of superiority or self-importance.

Helping someone should be devoid of judgment and free from the expectation of gratitude. A compassionate heart does not deliver sermons to the suffering; it simply serves.

### **Aloluptvaṃ — Freedom from Excessive Craving**

Contentment arises not from accumulation but from gratitude. Craving — for objects, status, or relationships — is a bottomless pit.

Sometimes, envy arises even over trivial matters — a neighbor's gadget, a friend's furniture, or even another's relationships. To remain unshaken by such comparisons is the beginning of true contentment.

### **Mārdavam — Gentleness**

Gentleness is the fragrance of true strength. Some individuals, by their very presence, radiate softness — in speech, manner, and expression. Others display harshness in their voice, walk, and gaze.

A truly refined heart moves through life as though it were a soothing balm, soft in its approach even amid adversity.

### **Hriḥ — Modesty**

Mistakes are human — but how one responds to them is the real test of character.

मनुज गलती का पुतला है, यह अक्सर हो ही जाती है।  
जो कर ले ठीक गलती को, उसे इंसान कहते हैं।

Those who justify their errors before even correcting them remain trapped in a cycle of self-deception. But those who feel genuine remorse, who own their faults without excuses, are on the path of growth.

### Acāpalaṃ — Steadiness

Restlessness reflects the wavering of both body and mind. Eyes darting from place to place, fingers constantly fidgeting, thoughts leaping in every direction — these are signs of inner instability.

A beautiful example of steadiness can be seen in **Mahant Kṣhamā Rām Ji Śāstri**, a saint renowned for his unbroken concentration. During his discourses, his eyes remain lowered, his tone unwavering, and his posture steady—even during hours of continuous recitation. His very presence exemplifies the grace born of mental discipline.

Thus, this verse unveils a map for the evolution of human character, from reactive and restless, toward refined and divine. Each quality, when cultivated sincerely, weaves inner harmony and anchors the seeker on the path to self-realization.

### 16.3

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

In this profound verse, Bhagavān continues to reveal the qualities that adorn a life guided by the divine. These traits, when nurtured, elevate a person from the ordinary to the extraordinary, lighting the path to self-realization.

### Tejaḥ — Radiance and Vitality

A life infused with **tejaḥ** shines with both strength and grace. This radiance is not confined to physical appearance, but emanates from deep within — a reflection of inner purity and vitality.

According to the ancient understanding of **sapta dhātu** — the seven bodily elements — the essence of one's vitality is directly influenced by the food one consumes. Food transforms step by step:

**rasa** (nutrient essence) → **rakta** (blood) → **māṃsa** (muscle) → **asthi** (bone) → **majjā** (bone marrow) → **vīrya** (vital strength) → **ojaḥ** (spiritual glow).

It is this **ojaḥ** that ultimately manifests as **tejaḥ** in one's aura, voice, and very presence.

Some people, by their mere words or silent presence, command attention and respect. Their speech is met with reverence, their opinions carry weight — not because of status or age, but due to the natural glow of their inner strength. Conversely, even those in positions of authority, if devoid of this inner radiance, find their words fall upon deaf ears.

### Kṣamā — Forgiveness



Forgiveness is a virtue easily sought, yet rarely offered. Whenever one stumbles or errs, the heart cries for compassion: **"I hope they will forgive me."** But when another falters, the mind swiftly shifts to judgment rather than mercy.

Human nature tends to justify personal mistakes while holding others to the strictest standard. However, true nobility lies in reversing this: being stern with one's own faults and infinitely kind toward the errors of others.

Forgiveness must be complete — not a conditional, temporary truce. Often, people claim to forgive but continuously revisit the fault. A mother may scold her child, saying, "That day I let it go and did not say anything." If such reminders become frequent, the question arises: was the fault ever truly forgiven?

Forgiveness means to release the offense not only outwardly but from the heart. **True kṣamā is the ability to erase the memory of the hurt.** To forgive others and be unyielding toward one's own shortcomings is the hallmark of a divine soul.

### **Dhṛtiḥ — Fortitude and Patience**

Patience is the foundation of strength, the art of steady perseverance amid trials. In today's age, this virtue is fast vanishing. Whether in worldly pursuits or spiritual practices, the modern mind seeks shortcuts. Even sacred experiences are rushed — be it racing for VIP passes at pilgrimages, completing rituals in haste, or expecting enlightenment through instant techniques.

But the law of nature remains unchanged: true transformation unfolds only in its due season.

As the timeless doha reminds us:

धीरे धीरे रे मन, धीरे सब कुछ होय।  
माली सींचे सौ घड़ा, ऋतु आये फल होय॥

"Slowly, O mind, everything happens in its time; the gardener may pour a hundred pots of water, but the tree bears fruit only in its season."

A spiritual seeker must understand this deeply: sustained effort, anchored in patience, leads to blossoming. Rushing only stunts the process. Just as the farmer cannot force his crops to ripen overnight, the journey to self-mastery requires trust in the timing of life.

### **Śaucam — Purity**

Śaucam transcends mere hygiene; it embodies both external cleanliness and inner sanctity.

During the pandemic, hand sanitizers became the norm. While they eliminate germs, they do not prepare the body for the sacred act of nourishing itself. Flowing water, traditionally used to cleanse hands and feet before meals, purifies not just physically but symbolically — washing away lethargy, distraction, and impurity from the mind.

Purity is not limited to what meets the eye. For instance, Bisleri water may be laboratory-tested for safety, but the waters of the **Sangam** — the holy confluence of rivers — hold a spiritual purity that transcends scientific measures.

A life steeped in śaucam means maintaining clarity in thought, integrity in action, and sanctity in



relationships. It is a constant endeavor, not a one-time ritual.

### **Adrohaḥ — Freedom from Malice**

To harbor enmity is to poison one's own heart. The absence of malice is not merely about refraining from revenge but about holding goodwill, even toward those who may have caused harm.

A heart that is free from droha (hatred) is light and fearless. It sees others not as rivals or enemies, but as fellow travelers on the journey of life. Such a heart is always at peace.

### **Nātimānitā — Absence of Excessive Pride**

Excessive pride is a veil that clouds one's perception of reality. It manifests subtly — in the brands one flaunts, in conversations about achievements, and even in the way one views their own morality or spiritual practices.

Those who walk the path of superiority are often trapped in insecurity. Their ego is always searching for signs of disrespect. If they are not acknowledged in gatherings, not offered the seat of honor, or if their achievements go unnoticed, they feel wounded.

On the other hand, a truly humble person is neither inflated by praise nor deflated by disregard. They do not chase validation, for their worth is not measured by external applause.

Pride is a chain that binds the heart in endless cycles of joy and sorrow. Humility frees the seeker from this bondage and opens the door to true contentment.

Thus, Bhagavān reveals that qualities like radiance (**tejah**), forgiveness (**kṣamā**), patience (**dhṛtiḥ**), purity (**śaucam**), freedom from malice (**adrohaḥ**), and absence of excessive pride (**nātimānitā**) are the ornaments of one born with divine nature.

These are not mere ideals to admire but virtues to practice and embody.

Bhagavān enumerates **twenty-six** such divine qualities in the first three verses of this chapter. A seeker must strive to recognize both the divine (**daivī**) and demonic (**āsurī**) traits within, for it is through this self-inquiry that transformation begins.

A life woven with these divine virtues brings peace, strength, and ultimately, liberation. Attachment to ego and malice only deepens suffering. The choice rests with the seeker — which path to walk.

## **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.

In this verse, Bhagavān, with crystal clarity, unveils the dark tendencies that bind a being to the demoniac path — a life led not by wisdom and compassion, but by ego, pretension, and ignorance. These qualities, when unchecked, distance the soul from its divine nature and mire it deeper into suffering.

## Dambhaḥ — Hypocrisy

**Dambha** is the art of pretension — of showcasing virtues, wealth, or qualities one does not genuinely possess. It is the desire to project an image for external validation, even if the reality does not match.

Consider the man who spends only five minutes in daily prayer, but when guests arrive, he suddenly extends it to twenty, his posture and expressions exaggerated for their benefit. This is the classic face of **dambha** — spirituality performed for an audience, rather than for the Divine.

Bhagavān warns: such behavior is not merely a harmless social act, but a seed of inner deceit that veils the truth and estranges one from authentic growth.

## Darpaḥ — Arrogance of Possessions

**Darpa** is the pride that arises from ownership and attachments. It manifests in statements like, "**My business, my children, my home, my degree.**" The ego becomes so intertwined with possessions and relations that the individual's sense of self-worth is measured entirely by these external labels.

Darpa is the subtle intoxication of 'mine-ness' (**mamatā**) — forgetting that all worldly possessions are but temporary. When the ego clings to ownership, it creates division and feeds superiority.

## Abhimānaḥ — Conceit

**Abhimāna** is the inflated sense of self — the constant inner narrative of "I am this, I am that." It is pride rooted in personal qualities, whether beauty, intellect, talent, or achievements.

This self-centered thought structure leads to an endless cycle of expectations and disappointments. The **abhimānī** believes the world must orbit around their perceived greatness, and when reality differs, the heart is wounded.

## Krodhaḥ — Anger

**Krodha**, or anger, is one of the most destructive forces within. It clouds judgment, compels the tongue to wound, the hand to harm, and the mind to spiral in regret once the fire has cooled.

In the heat of rage, relationships are shattered, words are uttered that cannot be unsaid, and actions are taken that bring lifelong sorrow. The angry man is both victim and perpetrator, trapped in the flames he himself ignited.

After the storm passes, the heart often whispers: "**Why did I act so? Why did I speak so?**" But the damage is already done.

## Pāruṣyam — Harshness

**Pāruṣya** is a cold and unyielding heart, one that lacks the softness of compassion. It expresses itself through cruelty — in words, actions, and even thoughts.

When disasters strike — floods, earthquakes, or personal tragedies — one with pāruṣya may say with indifference: "**They brought this upon themselves.**" Such callousness is a sign of a heart hardened by ego and devoid of empathy.

**Pāruṣya** is not limited to human interaction alone. It can be seen in acts of cruelty toward animals, insensitivity to nature, and even in overly rigid relationships within families — where dominance and control masquerade as discipline.

A person who believes authority is maintained by being perpetually stern, who never allows the heart to soften even when circumstances call for understanding, walks the path of **asuric** nature.

### **Ajñānam — Ignorance**

Ignorance is natural, but the most dangerous form is not knowing that one is ignorant.

The wise recognize their limitations. As **Socrates** famously said, “**I know that I know nothing.**” But those steeped in **ajñāna** often dismiss sacred texts, scoff at spiritual truths, and wear their ignorance as if it were wisdom.

To deny the presence of a higher truth, to ridicule the scriptures as mere mythology, to reject divine wisdom without understanding it — this is the blindness of **ajñāna**.

Such ignorance feeds pride, closes the doors of learning, and binds the soul to darkness.

Bhagavān does not list these traits to condemn, but to offer the seeker a mirror. Pride, arrogance, conceit, anger, harshness, and ignorance are not distant faults—they often reside within, subtly influencing thoughts and actions.

### **Recognizing them is the first step toward transcendence.**

One must vigilantly uproot these tendencies and replace them with humility, patience, forgiveness, and self-awareness. The demoniac nature is not the essence of the soul, but a veil that conceals it.

By striving to dissolve these impurities, one draws closer to the divine light that eternally shines within.

## **16.5**

**daivī sampadvimokṣāya, nibandhāyāsūrī 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, in His boundless compassion, assures Arjuna that there is no need for sorrow or despair, for he is born with divine tendencies.

The verse reveals an eternal truth: the divine endowment (**daivī sampad**) paves the way to liberation, while the demonic disposition (**āsūrī sampad**) binds the soul deeper into the entanglements of worldly existence.

Those graced with divine qualities—such as humility, forgiveness, patience, and inner purity—naturally ascend toward freedom (**vimokṣa**). Their hearts turn toward dharma, their actions reflect compassion, and their minds rest in the Divine.

In contrast, the **asuric** nature leads one into bondage (**nibandha**). Ego, pride, anger, deceit, and harshness entrap the soul, creating endless cycles of sorrow and suffering.

Yet here, Bhagavān gently reassures His dear friend Arjuna: "*Do not grieve, O Arjuna, for you have been born with divine virtues.*"

This divine pronouncement is not merely a statement of fact but a sacred affirmation. Arjuna, whose heart has always inclined toward righteousness and who stands on the battlefield grappling with dharma, is already rooted in the qualities that uplift the soul.

This is a moment of profound grace: the Supreme affirms the seeker's potential, reminding Arjuna—and through him, every aspirant—that divine tendencies are our true nature, only waiting to be awakened and nurtured.

## 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.

Having defined the broad framework of divine and demonic qualities, Bhagavān now deepens the seeker's understanding by declaring that all beings fall into one of two categories:

- Those who embody the **daivī sampad** — the divine endowments, and
- Those who embody the **āsurī sampad** — the demoniac tendencies.

In this world, the inner nature of a being determines their path: the divine disposition leads to peace, liberation, and union with the Supreme, while the demonic tendencies entangle the soul in cycles of desire, ego, and suffering.

Bhagavān further reveals that He has already explained the divine attributes at length, their beauty, and their transformative power. Now, He prepares Arjuna to listen closely as the qualities of the demonic nature are unfolded — not for condemnation, but for recognition and self-reflection.

For a wise seeker, understanding both is essential. Only by recognizing the difference can one consciously nurture the divine and root out the demonic within.

Just as light and shadow coexist in the world, both divine and demonic tendencies dwell within the heart. The teachings of the Gītā offer the lamp of discernment to help illuminate the path of liberation.

## 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.

Bhagavān reveals a defining trait of those endowed with demonic tendencies: a complete lack of

discernment regarding **pravṛtti** (that which ought to be done) and **nivṛtti** (that which ought to be avoided).

Such individuals wander through life without the compass of dharma. Even when righteous guidance is available, their choices remain rooted in ignorance and self-centeredness, often veering away from wisdom.

Devoid of **śauca** (purity), their hearts remain clouded and impure; their actions lack sanctity. Their **ācāra** (conduct) does not align with virtue or nobility, and truth (**satya**) finds no place upon their tongues.

With no regard for moral values or ethical principles, they drift toward self-destruction. Their lives become entangled in **adharma**, and their presence spreads discord rather than harmony.

## 16.8

### **asatyamapratīṣṭhaṁ(n) te, jagadāhuraṇīśvaram, 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?

Continuing the revelation of the asuric disposition, Bhagavān describes their flawed worldview. Such beings reject the existence of a Divine Intelligence governing the cosmos.

In their eyes, the world is **asatyam** (devoid of truth) and **apratīṣṭhaṁ** (without any moral foundation or higher order). To them, there is no **Īśvara** — no Supreme Reality orchestrating the universe.

Their beliefs reduce existence to mere biological happenstance: born of the union between man and woman, driven solely by **kāma-haitukam** — the pursuit of sensual pleasures.

They deny any purpose beyond material satisfaction. Their philosophies dismiss dharma, ridicule spiritual wisdom, and glorify indulgence and self-gratification. Their rejection of divine order breeds moral decay and perpetuates falsehood.

## 16.9

### **etāṁ(n) dṛṣṭimavaśṭabhya, 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.

Holding firmly to this deluded perspective, those under the sway of demoniac tendencies become **naṣṭātmānaḥ** — spiritually lost, disconnected from their own higher Self. Their intellect remains stunted, **alpa-buddhayaḥ** — limited and narrow.

Driven by this inner darkness, their actions grow increasingly **ugra-karmāṇaḥ** — fierce, violent, and destructive.

They stand not only as a danger to themselves but also as adversaries to the well-being of the world,

**jagato'ahitāḥ**. Their choices and deeds tear at the fabric of society, fueling chaos, cruelty, and calamity.

History is replete with such examples — individuals and ideologies, born of arrogance and spiritual blindness, who inflicted untold suffering upon humanity, all while believing themselves to be right.

Bhagavān thus illuminates the grave consequences of walking this path — one that distances the soul from light, wisdom, and the Divine.

## 16.10

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

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

Bhagavān unveils the inner world of those enslaved by demoniac tendencies. Clutching tightly to desires that are **duṣpūram** — insatiable and impossible to satisfy — these beings remain perpetually unfulfilled, yet endlessly craving.

Their lives are further colored by **dambha** (hypocrisy), **māna** (arrogance), and **mada** (excessive pride). Fuelled by delusion (**moha**), they cling to false ideologies, accepting them as absolute truths, and in turn, propagate these as dogma.

Not only do they lead themselves astray, but they also mislead others, often weaving these distorted beliefs into elaborate narratives designed to manipulate — especially targeting the impressionable minds of the young. Their ways are impure, their vows **aśuci-vratāḥ** — unclean and devoid of sanctity. Such people rebel against dharma, celebrate falsehood, and perform actions that degrade rather than uplift human dignity.

## 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.

Completely engrossed in endless desires, these beings live in a state of **cintā-āparimeyām** — infinite worries that linger until the final breath (**pralayāntām**).

Their sole conviction is rooted in sensual indulgence: **kāma-upabhoga-paramāḥ** — believing the purpose of life is nothing beyond the pursuit of material enjoyment.

Their philosophy is simple but hollow: "*Eat, drink, and be merry*" — regardless of consequences, ethics, or harm caused to others. Their days are spent chasing fleeting pleasures; intoxication, indulgence, and reckless deeds become the rhythm of their existence.

But this pursuit leads not to happiness, only to deeper dissatisfaction. Despite the suffering their choices bring, they remain blind, chained to this endless and futile chase.



**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.

Bound by **āśā-pāśa-śatair** — hundreds of ropes of unfulfilled desires — these individuals become devoted slaves to **kāma** (lust) and **krodha** (anger).

Their quest for sensual gratification knows no bounds, and in this blind pursuit, they do not hesitate to employ unjust, dishonest, and unethical means to accumulate wealth (**anyāyena artha-sañcayān**).

This cycle of craving is endless. When one desire is fulfilled, another instantly arises. A man without a home longs for shelter, but once achieved, his desires evolve: a larger house, finer furnishings, grander luxuries — the hunger only deepens.

The mind continuously seeks new anchors of happiness, shifting from one object or person to another, failing to grasp the simple truth: true contentment cannot be found in external acquisitions.

Even those who possess great wealth and power remain restless, for desires multiply rather than diminish. The poor toil in hope of abundance; the rich, in anxiety over maintaining and expanding it. The wheel turns ceaselessly, trapping all in its relentless spin.

In their desperate attempt to satisfy desires, people fall to deceit, manipulation, betrayal, and immorality. Whether rich or poor, powerful or powerless — all become victims of this unending cycle.

Yet saints, sages, and realized beings have long taught: true happiness arises not from fulfilling endless desires, but from transcending them altogether. By relinquishing expectations, embracing contentment, and surrendering at the feet of the Divine, one can finally break free from these shackles and taste true, unshakable joy.

**सीताराम सीताराम सीताराम कहिये,  
जाहि विधि रखे राम ताहि विधि रहिये॥**

मुख में हो राम नाम राम सेवा हाथ में, तू अकेला नहीं प्यारे राम तूरे साथ में  
विधि का विधान जान हानि लाभ सहिये, जाहि विधि रखे राम ताहि विधि रहिये ॥1॥

किया अभिमान तो फिर मान नहीं पायेगा, होगा प्यारे वही जो श्रीरामजी को भायेगा  
फल की आशा त्याग सुभ काम करते रहिये, जाहि विधि रखे राम ताहि विधि रहिये ॥2॥

जिंदगी की डोर सौंप हाथ दीनानाथ के, महलो में रखे चाहे झोपड़ी में वास दे  
धन्यवाद निर्विवाद राम-राम कहिये, जाहि विधि रखे राम ताहि विधि रहिये ॥3॥

आशा एक रामजी से दूजी आशा छोड़ दे, नाता एक रामजी से दूजा नाता तोड़ दे  
साधू संग राम रंग अंग अंग रंगिये, काम रस त्याग प्यारे राम रस पगिये ॥4॥

**सीताराम सीताराम सीताराम कहिये, जाहि विधि रखे राम ताहि विधि रहिये ॥**





The secret to peace lies in surrendering oneself to the divine will. Those who lack the patience to endure life's trials remain entangled in endless desires. But those who truly understand the nature of destiny learn to accept both gain and loss with equanimity.

**"Jahi vidhi rakhe Ram, tahi vidhi rahiye, Sita Ram Sita Ram Sita Ram kahiye"**

One must let go of pride and attachment to outcomes, for only that which aligns with the Bhagavān's will shall come to pass. Instead of clinging to worldly aspirations, one should focus on performing righteous deeds without expectation of rewards. Surrendering the strings of life into the hands of the Divine leads to true peace.

**"Jindagi ki dor saup haath deenanaath ke, Mahalon mein rakhe chaahe jhopdi mein vaas de, Dhanyavaad nirvivaad Ram Ram kahiye."**

True liberation comes when a person places all hope in the Divine and abandons worldly desires. By forming an unbreakable bond with the Bhagavān, detaching from fleeting relationships, and renouncing worldly pleasures, one can immerse completely in the bliss of devotion.

**"Aasha ek Ram ji se, dooji aasha chhod de, Naata ek Ram ji se, dooja naata chhod de, Sadhusang Ram rang ang ang rangi, Kaam ras tyaag pyaare Ram ras pagi."**

Only when one ceases to seek fulfillment in objects, people, or circumstances does life become truly blissful. The shackles of countless desires bind individuals, pushing them towards injustice and unethical deeds.

**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 one entangled in worldly attachments constantly revolves around this endless cycle of acquisition. Their thoughts are steeped in self-centered pride:

*"Today, I have gained this. Tomorrow, I shall acquire that. My desires will soon be fulfilled. I already possess wealth, and more will follow."*

Such a mindset is never at peace, for the thirst of desire is unquenchable. Each accomplishment merely paves the way for new cravings, and every possession only sparks the longing for something grander. Contentment forever eludes them, and the relentless pursuit of accumulation continues, like a mirage — always visible, yet always out of reach.

**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."

Drunk on pride and inflated ego, the demoniac-minded person proclaims with great vanity:

*"This enemy I have crushed, and others too shall fall by my hand. I alone am the master. I alone am*

*the enjoyer of all pleasures. I am accomplished, strong, and supremely happy."*

This dangerous self-delusion blinds them entirely to reality. Believing themselves to be the ultimate controller — the **īśvara** of their world — they reject the role of Bhagavān in creation and instead place themselves on the pedestal of false supremacy.

Such pride becomes their undoing, for the sense of power and happiness they cling to is but an illusion, fleeting and fragile.

## 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."*

In their arrogance, they loudly declare:

*"I am wealthy, I belong to an illustrious lineage. Who can compare to me? I shall perform grand yajñas, give lavish donations, and indulge in endless pleasures!"*

Thus intoxicated by wealth, status, and power, they become **ajñāna-vimohitāḥ** — utterly deluded by ignorance. Blinded by their pride, they fail to perceive the impermanence of material success, mistaking it for eternal security.

History stands as a silent witness to the fate of those who, like Duryodhana and Karṇa, once stood tall in their arrogance, only to fall, defeated by their own inflated sense of self-worth.

True strength and wealth lie not in possessions or lineage but in humility, wisdom, and the grace of Bhagavān.

## 16.16

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

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

With minds scattered across countless desires, deluded and entangled in the endless web of illusions, such individuals lose all sense of direction. Their hearts remain perpetually attached to the pursuit of fleeting pleasures, unaware that these indulgences are but traps leading to ruin.

The more they chase sensual gratification, the more deeply they sink into this mire of discontent and confusion. Eventually, weighed down by the consequences of their choices, they tumble into the most impure states of existence — both in this world and beyond — where regret, suffering, and helplessness await.

## 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.

Blinded by self-conceit and stiffened with arrogance, intoxicated by wealth and the pride of social standing, these individuals indulge in grand religious performances. But their sacrifices and rituals are mere hollow spectacles — devoid of sincerity and unanchored from scriptural guidance.

Even today, one can observe similar displays: majestic religious events are organized, yet the true essence of devotion is lost amidst the pomp. Massive banners showcase the organizers' faces, overshadowing the very deity in whose name the event is held. The air, rather than echoing with sacred mantras, resounds with blaring music and performances far removed from any spiritual purpose.

Charity is offered, not from compassion but for public applause; rituals are performed, not for Bhagavān, but for self-glorification. Such superficial acts serve only to feed the ego, distancing the heart further from true devotion.

## 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.

When one's heart becomes a fortress for ego, brute strength, false pride, unchecked desires, and seething anger, the path to righteousness fades into oblivion.

Such individuals, steeped in self-importance, become resentful even toward the Divine presence that dwells within all living beings — themselves included. They mock, criticize, and harbor hatred against those who walk the path of virtue, failing to see the same Divine spark in every creature.

Ego blinds them, anger consumes them, and desires chain them — until their hearts are so hardened that even the thought of surrendering to truth and humility feels foreign. Thus, severed from wisdom and disconnected from Bhagavān, they spiral toward self-destruction.

## 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.

Those who harbor hatred in their hearts, who embrace cruelty and walk the path of wickedness, who scorn virtue and delight in the suffering of others — such fallen souls are repeatedly cast into lower

realms of existence. Bound by the unerring law of karma, they are born again and again in demonic wombs, where darkness, deceit, and destruction shape their journey.

The āsurī yoni, or demonic birth, is not marked by monstrous forms, but by monstrous qualities — greed, deceit, oppression, and malicious intent. The atrocities one witnesses throughout history and even in present times are reflections of this asuric temperament. And until the heart is freed from these shadows, the soul remains trapped in an endless cycle of sorrow.

## 16.20

**āsurīṃ(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.

Having fallen into these demonic lineages, such deluded souls wander birth after birth, shrouded in ignorance, never once turning their gaze toward the Divine. Time and again, they squander the precious opportunity of human birth by choosing arrogance over humility, falsehood over truth, and hatred over compassion.

Bhagavān reveals the somber destiny of these beings — a descent from one dark fate to another, slipping ever further from grace. Their refusal to embrace righteousness seals their doom, and the light of liberation remains forever out of reach.

## 16.21

**trividham(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, in His boundless compassion, offers a clear and timeless warning: there are three open gates that lead the soul toward destruction — **kāma** (lust), **krodha** (anger), and **lobha** (greed). These are the highways to suffering, both in this world and beyond.

Yet, the message is not one of blind rejection. When harnessed wisely, desires can motivate noble deeds, controlled anger can uphold justice, and ethical ambition can foster growth. For example, when a parent disciplines a child, their anger stems not from ego, but from concern — guiding the child toward righteousness. Similarly, ambition, when directed toward selfless service, becomes a force for upliftment, not greed.

But when these tendencies spiral beyond control — when desire becomes insatiable, anger turns blind, and greed erodes all morality — they consume the individual from within, extinguishing peace, wisdom, and virtue.

Therefore, Bhagavān advises one to renounce these tendencies, not merely in action but in thought and intent, for in doing so lies the path to self-mastery and liberation.

## 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.

Bhagavān declares that the one who has freed himself from the three gates of hell — **lust, anger, and greed** — walks the path of true welfare, and ultimately attains the highest spiritual goal.

When these destructive tendencies are conquered, the mind becomes calm, the heart pure, and the actions righteous. Such a person, rooted in wisdom and self-discipline, makes conscious choices that elevate the soul. Each thought and deed becomes an offering to the Divine, and the journey, once shrouded in darkness, is illumined by the light of inner peace and fulfillment. The one who walks this path, O Kaunteya, is assured of reaching the supreme state of liberation.

**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.

Bhagavān now cautions — one who disregards the sacred injunctions of the scriptures and acts purely out of personal desire, remains bereft of perfection, happiness, or spiritual progress.

In the modern age, this truth is more relevant than ever. People often discard scriptural wisdom, labeling ancient practices as irrelevant or superstitious, and surrender instead to the fleeting impulses of the mind. Some refuse to perform ancestral rites, questioning their necessity; others scorn devotional practices, arguing that offerings like milk to a deity hold no meaning.

Yet such thoughts are born not from true wisdom, but from a mind clouded by arrogance and ignorance. The scriptures are beacons of time-tested truth, distilled from the experience of saints and sages, who walked the path before us. To dismiss them is to wander blindly, at the mercy of one's whims — a sure path to downfall.

True joy, both in this world and beyond, lies in surrendering to the guidance of the scriptures, and in walking the path lit by their eternal light.

**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.

Thus, Bhagavān lovingly concludes — the scriptures must stand as the supreme authority in determining what is right and what is to be avoided. Having understood the teachings prescribed in the sacred texts, one should align one's actions accordingly.

When the mind is confused or torn between choices, it is to the scriptures that one must turn. The

wisdom of the saints and sages, preserved across generations, holds the key to discerning righteousness. Even for those unfamiliar with Sanskrit or ancient texts, listening to spiritual discourses, reading scriptures like the **Bhagavad Gītā**, the **Rāmāyaṇa**, or the lives of realized saints, illuminates the way.

In the present times, many who claim to be spiritual leaders manipulate scriptural meanings, often misguiding others out of ignorance or ego. Bhagavān's instruction serves as a gentle reminder — one must carefully distinguish between true wisdom and hollow oratory. The words of realized souls, anchored in genuine scriptural understanding, offer the safest guidance.

When one walks in harmony with sacred texts, the journey becomes smooth, the heart becomes humble, and the destination — self-realization — is assured.

### **Conclusion of the Chapter**

And thus concludes the sixteenth chapter of the sacred dialogue between Bhagavān Śrī Krishna and Arjuna, found in the Upanishadic scripture — the Bhagavad Gītā.

This chapter, "**Daivasura Sampad Vibhāga Yoga**", unveils the distinction between divine and demonic qualities, guiding seekers toward a life of righteousness and self-mastery.

Traditionally, each chapter concludes with the sacred invocation:

**"Om Tat Sat"** — a prayerful offering, seeking forgiveness for any errors in recitation or comprehension, and a humble surrender to the Supreme Truth. Such humility itself becomes the foundation for spiritual growth.

Thus, Bhagavān assures — a life of discipline, devotion, and adherence to scriptural wisdom unfailingly leads to liberation.

**Hari Om Tat Sat.**

**Glory to Yogeshwar Śrī Krishna!**

## **QUESTIONS AND ANSWERS**

### **Gayatri Ji**

**Q1:** Guruji just explained that one must act as per the injunctions of the Śāstras. But often, the elders in our family, who might not have studied the Śāstras themselves, instruct us to do things that sometimes seem contrary to scriptural wisdom. In such cases, what should we do?

**A1:** For us, the Śāstra itself has instructed that we must follow the guidance of our elders. Whether or not they have studied the Śāstras, it is not within our right to question or judge their eligibility. As long as they are our elders, the Śāstras command us to listen to them and follow their instructions, especially in matters of family traditions that have been passed down through generations. Since we ourselves haven't studied the Śāstras in depth, it is not appropriate for us to assess whether they have read them or not. Our duty, as per the Śāstra, is to offer respect and obedience to our elders and follow their guidance. We should not concern ourselves with critiquing their level of study, as we are not granted that authority by the Śāstras.

**Q2:** Yes, we do listen to our elders and follow their instructions. But Guruji also advises us to study the Bhagavad Gītā at home, to create a sacred atmosphere, and to chant the Śaṅkhanāda. When we try to practice this, our elders often object. How should we handle such a situation? How do we

control our emotions in such moments?

**A2:** If something is good, it should indeed be practiced, but with care — so as not to disturb them. If they feel discomfort or objection to a particular practice, find a time when it does not interfere with their routine. This is also a form of tapasya — maintaining balance in the household while preserving one's own sādhana. One must walk this middle path gracefully, with patience and harmony. Maintaining peace at home while continuing one's spiritual study is itself a sacred discipline.

### Kamla Ji

**Q:** My question is that whenever I try to speak to my children about spiritual matters, they often argue and show reluctance to listen. They question everything, and eventually they say, "Leave it, leave it." In such cases, what should I do?

**A:** In such moments, one must pause and wait patiently, allowing time to work its course. Everyone has their own destined time for spiritual awakening. Think about your own journey — there was a time in your younger years when these matters may not have drawn your interest as deeply as they do today. Similarly, as their age and maturity grow, the depth of their understanding and their inclination toward spirituality will naturally blossom.

One thing to always remember is that children rarely do what we tell them to; rather, they imitate what they see us doing. So even if they argue now, the impressions of your actions will remain embedded within them. Someday, they will recall: "Yes, my mother used to engage in pūjā, she used to study sacred texts." That memory itself will sprout like a seed, and the values will blossom in due time. So continue to fulfill your duty, speak to them, but also temper your expectations, trusting that your actions will bear fruit in their hearts at the right moment.

**Q2:** One more question — how can we memorize the ślokas?

**A2:** There are many ways to memorize ślokas, but the most important thing is unwavering faith. Śrī Krishna Himself promises in the Gītā:

***"To those who are ever devoted to Me, and worship Me with love, I give the buddhi-yoga, by which they can come to Me."***

So the first step is to have complete faith — believe that the ślokas will surely become embedded in your heart. I often tell students in class: close your eyes and recite the ślokas. But many hesitate, unsure of themselves, thinking "What if I don't remember?" — this very doubt pushes the śloka away. One must invite the śloka with confidence, saying inwardly, "Yes, it will come to me."

Surrender your mind at the lotus feet of Śrī Krishna, and to the Guru, praying that they grant you the gift of memorization. Begin your practice with this faith, and let the rest unfold with discipline and patience.

When practicing, if you tend to forget the next part of a śloka, one helpful method is to connect the **last word of the previous line** with the **first word of the next line** — this creates a smooth flow and strengthens memory. Some find it useful to write the ślokas while learning.

Above all, establish a disciplined routine:

- Set a rule for yourself to study at least one chapter a day.
- If the class covers only three ślokas, write them down and revise them regularly.
- Enjoy the process — treat it as a joyful journey, not a stressful task.

This combination of faith, discipline, and consistent practice ensures the ślokas will settle into your heart, effortlessly.



### **Mahendra Ji**

**Q:** As a teacher, I often need to be strict or even scold children to maintain discipline. Sometimes at home too, we have to be stern so children avoid excess screen time. Is this considered krodha?

**A:** No, this isn't krodha, it is called performing your kartavya (duty). Krodha arises from selfish desires, when one's expectations are unfulfilled, leading to mental agitation. Being firm for a child's welfare or for discipline is not krodha but necessary and appropriate kartavya-pālan.

### **Mukta Ji**

**Q1:** In the fifth shloka of the sixth chapter, Guruji mentioned Arjuna was chosen because of his virtues. I wondered why Karṇa wasn't chosen — didn't he have good qualities too?

**A1:** Karṇa had some sattva-guṇa, but it was not predominant. His decisions, like siding with adharma (Duryodhana) were by choice, showing distorted intellect rather than sattva. Stories like denying water to the dying Abhimanyu reflect this. Modern writings glorify Karṇa's charity, but the śāstrīya view shows his character lacked the eligibility for Gītā-upadeśa.

**Q2:** Which books should I read to know such stories in depth?

**A2:** You can read Mahābhārata editions published by Gītā Press. For detailed study, go for the multi-volume edition (5-6 parts). For a briefer version, the two-volume Sankṣipta Mahābhārata is also excellent. Keeping Mahābhārata at home and offering it respect invites vijaya (victory) into the household.

### **Jayshree Ji**

**Q:** Everyone says one must have a living Guru. I live in Los Angeles — how will I find a true Guru?

**A:** A Guru arrives in life when destined. Don't force the process or fall prey to false claims. A true Guru comes from an authentic lineage, well-versed in śāstras and living by veda-dharma. Till then, stay devoted through japa, sādhanā, and regular Gītā adhyayan — this prepares one to meet the Guru at the right time.

### **Arpana Ji**

**Q1:** Is it possible to always remain positive? How can one stop the mind from drifting towards negativity?

**A1:** Yes, but it requires consistent abhyāsa (practice). Like education takes years, so does inner transformation. Start with daily japa, pūjā, and Gītā adhyayan. Practice living one teaching at a time — for example, apply one Gītā lesson for 10 days until it integrates into life, then pick the next. Shift your relationship with Gītā from "just a book" to "a mother" and surrender your worries to her.

**Q2:** I have Jigyāsu- exam but memorizing the three chapters is difficult. Any suggestions?

**A2:** Don't rush. Go slowly — even three shlokas a day are enough. Focus on understanding through vivecana first; once the meaning is clear, memorization becomes easy. Listening to vivecana repeatedly helps deeply anchor the shlokas.

The session concluded with prayer and chanting Hanuman Chalisa.

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu  
brahmavidyāyām(ṁ) yogaśāstre śrīkrṣṇārjunasaṁvāde  
daivāsurasampadvibhāgayogo nāma ṣoḍaśo'dhyāyaḥ.**



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**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.

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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar – Creative Writing Department

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