

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

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

2/2 (Ślōka 4-24), Saturday, 27 December 2025

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YouTube Link: <https://youtu.be/SrjqwcpZX4hc>

## Recognising and Transcending Āsuric Traits on the Path to attain the Paramātmā

The 16th chapter of the Bhagavadgītā is **Daivāsura Sampada Vibhāga Yoga - Yoga of Discrimination between the Divine and the Demonical qualities.**

This second of the two-part interpretation session of the 16th chapter of Śrīmadbhagavadgītā started with prayers to Purushottam Bhagavān Śrī Krishna followed by the lighting of the auspicious lamp so that we are guided towards the path of Goodness, with the light of knowledge.

We have been reflecting on the 16th chapter of the Bhagavad Gītā since last week. In our previous session, we explored in detail the 26 **Daivī Sampadā** or divine qualities in the first three Shlōkas.

**abhayaṁ sattva-sanśuddhir jñāna-yoga-vyavasthitiḥ  
dānaṁ damaśh cha yajñaśh cha svādhyāyas tapa ārjavam || 1||**

**ahinsā satyam akrodhas tyāgaḥ śhāntir apaiśhunam  
dayā bhūteśhv aloluptvaṁ mārđavaṁ hrīr achāpalam || 2||**

**tejaḥ kṣhamā dhṛitiḥ śhaucham adroho nāti-mānitā  
bhavanti sampadaṁ daivim abhijātasya bhārata || 3||**

But before continuing further, let us once again remind ourselves of the significance of the traits.

The first and most important amongst these is **Abhayam** or Fearlessness, the complete absence of fear. When the inner self is pure, there remains no reason to be afraid. Abhayam stands as the foundation of all divine qualities.

The last and equally important trait is **Nātimānitā** or the freedom from ego. The attack of ego is unknown and invisible; It usually enters the soul from behind. Be it the value of qualities, the amount of knowledge, beauty, wealth, or ego of small positions - all these influences the mind in a subtle way. It is difficult to predict the destructive effects of ego. Therefore, to protect the divine

qualities, it is necessary for the person to always remain humble and not be touched by ego. It is for the sake of renouncing arrogant behavior that ego, pride has been given the last place.

Between these two lies the twenty-four divine qualities. **Abhayam** or Fearlessness coming from inner purity helps one to imbibe the other divine qualities and finally reflected in the 26th quality which is **Nātimānitā** or the freedom from ego.

After describing these twenty-six divine qualities, Śrī Bhagavān starts describing the **Āsuric** or diabolic tendencies in detail.

## 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.

Here, **Bhagavān Śrī Krishna describes six characteristics—hypocrisy, arrogance, pride, anger, harshness, and ignorance—as demonic qualities.**

Bhagavān does not elaborate much on the divine qualities in this chapter because HE has already discussed them in detail in the thirteenth chapter. Although this chapter deals with both divine and demonic tendencies, it mentions only six demonic qualities compared to twenty-six divine qualities. Despite this, Bhagavān has placed special emphasis on explaining the harmful effects of these demonic tendencies through the rest of the chapter.

The reason is that even a baby snake's bite is as deadly as that of a large cobra. The poison spreads equally throughout the body.

Even if we possess twenty-six divine qualities, one of these six demonic vices in us can be destructive to all of them. That poisonous bite of a vice destroys all our divine virtues.

Therefore, Bhagavān Śrī Krishna has instructed us to be very wary of the demonic qualities and ensure that they do not touch us. Just as a small spark of fire can burn down all the dry grass on entire mountain side, or can destroy a whole city, similarly, these six vices are like a destructive fire. If the fire of vice is ignited even once, the divine qualities are destroyed in no time.

For example, if there is a small black dot on a white piece of paper and you are asked what do you see, you will immediately say—a black spot. We do not see the entire white paper, but we see only the black spot. Similarly, we may possess twenty-six divine qualities, but if even one of them is replaced by a demonic tendency, that tendency becomes dominant.

If even one of these six vices taints a person, the purity of their character is tarnished, and their divine qualities become meaningless. That is why Bhagavān advised us to be cautious of them. Their effect is as painful as the sting of a scorpion stinging an already dying goat; the pain is far more terrifying than the fear of death itself. If even one of these demonic tendencies remains at the end of one's life, it will inflict unbearable pain, like the sting of a scorpion. It is thus essential to avoid these vices.

On the path to liberation, it is the boat of these divine qualities that carry us across the ocean of mortal existence. But if even a small hole appears in this boat of divine qualities due to demonic tendencies, it will fill with water, and the boat will sink. That boat will drown us in the middle of the ocean. That is why Śrī Krishna advises us to protect ourselves from these six demonic qualities.

Ravana was no ordinary scholar; he was immensely powerful and possessed the quality of fearlessness in abundance. He had defeated and imprisoned all the Deities and even kept Shani (Saturn) under his feet. He was a great scholar, a profound intellectual, and an unparalleled expert in music and Sanskrit. But the single vice of mere arrogance brought about his downfall, and ultimately, it became the cause of his death.

Ravana had a rule of bowing to his mother every morning. One day, he was delayed. When he finally reached his mother, she had already gone to the temple. So, he followed her there and when he arrived at the temple, he saw his mother engrossed in worshipping Bhagavān Shiva. Filled with arrogance, Ravana asked his mother why she needed to worship Bhagavān Shiva when she had such a powerful son like him. His mother replied that she was performing the worship to attain Kailash (Bhagavān Shiva's abode) after death.

Ravana asked, "Why do you speak of death? As long as I am here, you need not worry about going anywhere; I will take you to Kailash in your physical body."

Ravana's mother replied, "It is impossible to go to Kailash at this age; I wish to reside there only after death, which is why I constantly meditate on and contemplate on Bhagavān Shiva." This answer was unacceptable to Ravana. He said, "I myself will bring Mount Kailash here." When the mother asked, "You may bring the mountain, but how will you bring Bhagavān Shiva?" He arrogantly replied, "Don't worry, I am here."

Ravana took his army and travelled from the south to the north, to Mount Kailash, and began to lift it. He lifted the mountain with the strength of his arms, placed it on his shoulders, and started walking towards Lanka. This caused a great commotion on the entire mountain, and the Shiva Ganas (attendants of Shiva) became distressed and rushed to Shiva Ji.

Bhagavān Shiva, who was in meditation, opened his eyes and, with his all-knowing vision, saw that Ravana was daring to lift the Mountain Kailash. Seeing this, Bhagavān Shiva gently pressed the mountain with the big toe of his left foot. The weight of the mountain suddenly increased. Ravana understood that something unusual was happening because the weight of the mountain was suddenly becoming unbearable for him. He somehow managed to put the mountain down, but due to Bhagavān Shiva's pressure, both his hands were crushed and trapped beneath the mountain, bleeding profusely. He tried to pull his hands out, but the mountain did not budge.

Even in this dire situation, the clever Ravana did not give up. He knew that Bhagavān Shiva is easily pleased by hymns of praise. Therefore, he composed a hymn right there, which is now famous as the '**Shiva Tandava Stotram**'.

***Jatavigalajjala pravahapavitasthale  
Galeevalambya lambitam bhujangatungamalikam  
Damad damad damaddama ninadavadamarvayam  
Chakara chandtandavam tanotu nah shivah shivam***

***Jata kata hasambhrama bhramanilimpanirjhari  
Vilolavichivalarai virajamanamurdhani  
Dhagadhagadhagajjva lalalata pattapavake  
Kishora chandrashekhare ratih pratikshanam mama***

(Shivtandavastotram, II 1 - 4.)

***Akharvagarvasarvamangala kalakadambamajnari  
Raspravaha madhuri vijrumbhana madhuvratam  
Smarantakam purantakam bhavantakam makhantakam  
Gajantakandhakantakam tamantakantakam bhaje***

(Shivtandavastotram, II.12.)

Hearing this wonderful praise, Bhagavān Bholenath became very pleased and removed his foot. As soon as the foot was removed, Ravana took out and folded his hands and started apologizing. Bhagavān Shiva called him and giving him the '**Chandrahās**' sword blessed that with this sword Ravana would remain invincible. Bhagavān Shiva also asked Ravana to tell HIM his wish. Ravana prayed and requested Bhagavān to go to Lanka with HIS family and see his mother.

In this way, he fulfilled his mother's desire to meet Bhagavān Shiva, but his inner ego did not diminish. What a great scholar must he been, that even when his hands were bleeding, he composed such a great hymn. However, ego destroyed all his divine qualities.

Just as the sun rises and all the twinkling star-lights disappear, in the same way Ravana was destroyed due to just one demonic quality - ego.

Thus, as guided by Bhagavān Śrī Krishna we should always be cautious of the demonic tendencies.

## 16.5

### **daivī sampadvimokṣāya, nibandhāyāsuri matā, mā śucaḥ(s) sampadam(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.

The wealth of divine qualities aids us on the path of **Mokṣha** or liberation.

**Daivī sampad vimokṣhāya** means that the attainment of salvation is assured through these twenty-six virtues. On the contrary, **nibandhāyāsuri matā** i.e., demonic traits bind the living beings. While divine qualities pave the way for liberation, demonic tendencies bind one so that he cannot cross the ocean of mortal existence.

Śrī Bhagavān addressing Arjuna as Pāṇḍava says, **mā śhuchaḥ sampadam daivīm abhijāto 'si pāṇḍava**. HE asks Arjuna not to be sorrowed as he was born with divine traits. Bhagavān further says that, although at that moment these qualities of Arjuna had been suppressed due to attachment, yet Bhagavān assures that HE will reawaken them. Thus, being born with divine qualities, Arjuna need not doubt about his future. When Bhagavān HIMSELF is with someone, then there is no room for worries.

## 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.

Addressing Arjuna as Pārtha (son of Pritha, other name for Kunti) Bhagavān says that there are only two categories of living beings in this mortal world; those with **Daiva Cha Āsurah**, that is Divine or Demonic nature.

HE further says, **daivo vistaraśhaḥ prokta**, that HE has already described the divine qualities at length in the thirteenth chapter and now it is **āsuraṁ me śhrīṇu**, time to hear about the demonic qualities in detail.

Just as sound is not possible without musical instruments, pollen without flowers and fire without friction; similarly, when we get a human body, demonic tendencies are inherent, because of **Trigunātmik Prakṛti**. that is the triplicity of Nature and we are all the children of this Nature.

Although a part of the Paramātmā is present within us, yet this entire mortal body is given to us by **Prakṛti** or Nature. This body, made up of the **Panchmahabhutas** or the five great elements, the five sense organs, their senses, the action senses and even the mind, intellect and ego are all given to us by Nature.

The soul is the only element which communicates consciousness in this inanimate body. Nature is inanimate and the soul makes it alive. As soon as the soul leaves the body, it becomes inanimate again. Ultimately this body has to again return to the Panchmahabhutas through funeral or samadhi.

Whether the soul will be liberated or trapped in the bondage of rebirth depends on what qualities were followed in life. If demonic tendencies have been adopted, the soul is sure to fall into bondage. Therefore, **affinity towards virtue and refrain from sin are absolutely necessary**. Demonic qualities compel human beings to commit evil deeds.

Using our discretion, we should engage in virtuous activities and refrain from sinful ones. In 'A B C D' of life, if 'B' means birth and 'D' means death, then the central 'C' symbolizes our choice. What is our choice—the divine path or the demonic path? To make this choice, we must always keep our intellect awakened. That is why Bhagavān Śrī Krishna says that ignorant people—since ignorance is also a demonic characteristic—neither know the right path (**pravṛtṭim**) nor the path to be avoided (**nivṛtṭim**).

## 16.7

### **pravṛtṭim(ñ) ca nivṛtṭim(ñ) ca, janā na vidurāsurāḥ, na śaucam(n) nāpi cācāro, na satyam(n) teṣu vidyate 16.7**

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

Individuals with demonic tendencies, due to ignorance, create a shell (cocoon) around themselves from which it becomes impossible to escape. Just as a silkworm builds a cocoon around itself and perishes within it because there is no way out, the same is the case with ignorant people. This cocoon without an exit is a symbol of our ignorance. Bhagavān Śrī Krishna has used the word **ashaucham** which means lack of purity as against **shaucham** which means purity of the inner self and the outer body, that is, the purification of both mind and body.

Those afflicted with demonic qualities have no connection with purity; they live their lives in intellectual and physical impurity. There is no discipline in their daily routine. Just as the wind blows without any definite direction, they too wander aimlessly. Just as a goat, without discrimination, devours anything that comes its way, these people also consume forbidden substances. without any knowledge or consideration about what kind of diet is suitable for the body. They behave without restraint and naturally resort to falsehood. **na śhaucham nāpi chācāro** says that their conduct is also corrupt and their thoughts completely depraved. They completely lack truthfulness and easily resort to lying.

It is necessary to introspect and consider how many times we have used falsehood during the day. For

every instance of lying, as a penance, one should chant Bhagavāns name ten times. This is not a punishment, but a path to self-purification. When we become aware of our shortcomings and contemplate on the Parameshwara, we will remember HIS presence at the time of engaging in untruthful behavior.

In the seventh Shlōka of Chapter – 8 of Bhagavadgītā, Śrī Krishna says, **mām anusmara yudhya cha**, that is "Remember ME and fight." Remembering Bhagavān is extremely important during life's struggles and war-like situations. In difficult circumstances, remembering the Paramātmā awakens our discernment, and we can achieve victory by fulfilling our duty. Remembering Bhagavān leads to sound decisions.

This is the essence of **mām anusmara yudhya cha**, of "Remember ME and fight."

During times of mental turmoil such as anger, sorrow, anxiety, or fear, remembering Bhagavān awakens our wisdom. This awakened wisdom transforms our fear into fearlessness. For example, during exams, many students forget everything due to nervousness. In such situations, controlling the breath (pranayama) is helpful—taking deep breaths and exhaling while chanting Bhagavān's name. Performing this action ten times at regular intervals increases the oxygen level in the body and eliminates fear from the mind. This scientific method alleviates fear, and we move forward with fearlessness.

In contrast, people with demonic tendencies cleverly claim that they do not know how to tell a lie. The reality is that even in this statement of theirs lies a lie because their entire life is based on falsehood. They constantly take refuge in lies, and Bhagavān talks about their corrupt philosophy of life in the next Shlōka.

## 16.8

### **asatyamapratīṣṭham(n) te, jagadāhuraniśvaram, aparaspasambhūtam(ñ), kimanyatkāmahaitukam 16.8**

Men of demonic 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?

Persons with demonic qualities have their own convoluted logic and reasoning to defend their actions. They believe that Bhagavān does not exist. They argue that this world has been created solely through the union of man and woman, and that lust is the only cause of creation.

According to them, the sole purpose of human birth is to enjoy sensual pleasures. They disregard auspicious times, saying that animals do not observe any auspicious times, yet their species continue to multiply.

If sinners are born as insects, they argue fallaciously that even those insects are happy in their lives. They believe that living in filth and mud is a source of joy for those creatures, and therefore, worrying about them is pointless. Upon the death of a virtuous person, they mockingly say that despite their restrained conduct and diet, this person died prematurely. They compare themselves, saying that they are still alive despite their unrestrained eating and drinking; therefore, talk of morality is false and useless to them.

These demonic people view of the world is **asatyam apratīṣṭham te jagad āhur aniśhvaram** (The world is unreal, without foundation, and without a Supreme Bhagavān). According to them, this world is without support, without foundation, false, and without the presence of the Supreme Being, the Paramātmā.

They believe that this world is functioning without any controller (Bhagavān) and is **aparaspara-sambhūtaṁ** that is, it has spontaneously arisen solely from the union of man and woman. In their thinking, **kāma-haitukam** is the only truth—that is, lust is the root cause of creation, and there is nothing else beyond it.

Bhagavān Śrī Krishna further describes the corrupt ideology and wicked conduct of these demonic people in the next Shlōka.

## 16.9

### **etām(n) dṛṣṭimavaṣṭabhya, naṣṭātmāno'lpabuddhayaḥ, prabhavantyugrakarmāṇaḥ, kṣayāya jagato'hitāḥ 16.9**

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

Bhagavān says, **etām dṛiṣṭim avaṣṭabhya** indicating those dull-witted individuals who, by clinging to this false perspective have been destroyed, descend into degradation. Such **ahitāḥ** (those who cause harm to all) and **ugra-karmāṇaḥ** (cruel-doers) bring about the destruction of the world. Because they consider sensual pleasures to be the sole purpose of life, their discernment and all their conduct and thoughts become dormant.

Ignorance completely covers their intellect, causing them to constantly engage in wicked deeds. Their lifestyle is completely anti-social and unrestrained. These people, who cling to false knowledge, destroy not only themselves but also their relatives. Therefore, the company of such individuals is forbidden, as their tendencies are harmful.

**Avaṣṭabhya** means those who take support. Those who take support and adopt such false notions are **naṣṭātmāno** (misdirected individuals) because their self-awareness has been lost. They completely forget the truth that they are a part of the Supreme Being. Such dull-witted and cruel-natured individuals, through their bad company, mislead others from the right path and lead them to ruin. They ridicule those who follow the righteous path and try to entice them towards intoxicants and vices. They argue with false logic, saying:

"Have you gone mad? What are you doing? Come with us, let's consume some alcohol; there is no harm in it."

Such cruel men are capable of causing complete destruction. Sometimes their false arguments seem so convincing that they appear close to the truth. They ridicule the righteous path by giving examples of the death of those who live a disciplined life and the survival of those who live a dissolute life.

Our ancestors advised that three main aspects should be considered when choosing relationships: eating habits, financial dealings, and lifestyle. Regarding eating habits, it is essential to observe whether a person consumes wholesome or unwholesome foods. In terms of financial dealings, one should observe whether the person possesses the quality of generosity or is merely inclined towards accumulation. Lifestyle should encompass not only the standard of living but also the ability to endure adverse circumstances.

Bhagavān Śrī Krishna indicates that it is best to maintain distance from those who only know how to receive and engage in consuming forbidden things. Bad company leads to ruination; therefore, one should always take refuge in divine qualities and seek the proximity of Bhagavān Śrī Krishna's lotus feet to progress on the path of life, so that divine qualities may awaken within us.

## 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.

Harboring insatiable desires, full of hypocrisy, pride and arrogance, the demonic people cling to their false tenets and thoughts.

Here, Bhagavān Śrī Krishna describes such people afflicted with hypocrisy, pride, and arrogance. They live their lives clinging to insatiable desires, which can never be fully satisfied. Under the sway of ignorance and delusion, they adopt false doctrines and improper beliefs. They become impure in their vows, adhering to unholy rules and corrupt practices. Lacking purity, such people engage in improper actions and spread confusion in society. Their entire thinking is limited to sensual pleasures, and they present bizarre arguments to justify their misdeeds.

For example, a friend of the narrator insisted on eating food sold on the street. Upon refusal, he offered a fallacious argument that eating such food enhances one's immunity.

He argued that eating only pure home-cooked food could lead to an early death, while impure food from outside prolongs life. Such people offer extremely peculiar and illogical arguments; therefore, it is best to keep a distance from them. These anti-social tendencies are harmful to society.

People with demonic tendencies are dull-witted, and their desires are endless. Their greed constantly increases; from a small house to a huge one; from an ordinary car to luxury one; their pursuit never ends. Such people after fulfilling their desires proudly display their material possessions with arrogance. To fulfil their desires, they resort to false doctrines and constantly engage in corrupt practices. Their minds are perpetually preoccupied with sensual pleasures, and they indulge in consuming forbidden substances and engaging in immoral acts.

## 16.11

### **cintāmaparimeyāṃ(ñ) ca, pralayāntāmupāśritāḥ, kāmapabhoga-paramā, 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.

People with demonic tendencies are **kāmapabhoga-paramā** believing gratification of their desires is the only purpose in their lives. All their happiness lies in it, and their firm conviction is everything else is pointless. They are burdened by countless anxieties that last until death, yet they remain constantly engrossed in thoughts of lust and enjoyment.

Such people can be found all around us, who ridicule those who engage in spiritual practices, saying, "Why are you wasting time chanting mantras or learning the Gītā? Enjoy life!" One should not pay attention to their words, because material things can only provide temporary pleasure, not lasting joy. Pleasure is fleeting and quickly disappears, while joy is eternal. It is an undeniable truth that the ultimate result of material pleasure is suffering; conversely, joy is eternal and culminates in supreme bliss.

The principle that the end of pleasure is suffering can be understood through many common examples.

**The pleasure of sweets:** Eating sweet food provides momentary pleasure, but it results in weight gain, high blood pressure, and diabetes. Ultimately, the doctor prohibits eating sweets. Thus, what was initially pleasure eventually becomes a cause of suffering.

**The pleasure of laziness:** Lying inactive all day and not exercising may seem pleasurable, but the resulting weight gain causes suffering in the form of serious health problems.

**The pleasure of air conditioning:** The pleasure of sleeping in an air-conditioned room all night transforms into the suffering of body stiffness and joint pain in the morning.

**The pleasure of taste:** The things that give pleasure to the tongue through taste often cause discomfort in the stomach, leading to physical suffering.

The very things that give pleasure to the tongue and satisfy the senses ultimately cause suffering to the body. **Spirituality is the only path that begins with joy and ends in supreme bliss.** The study of the ŚrīmadBhagavadgītā and the commemoration of Bhagavān's name is true happiness. Those who contemplate on material objects are destined for downfall; therefore, we should keep our distance from them and their material attractions. **Endless desires and the greed for wealth bind a person in the shackles of illusion.**

## 16.12

### **āśāpāśasatairbaddhāḥ(kh), kāmakrodhaparāyaṇāḥ, ihante kāmabhogārtham, anyāyenārthasañcayān 16.12**

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

Bhagavān says, **āśhā-pāśha-śhatair baddhāḥ** indicating people with demonic personality are shackled by hundreds of bonds of hope and desire. Those who are under the sway of lust and anger strive to accumulate wealth through unethical means for the gratification of their desires and sensual pleasures. It is proper to strive and earn money, but the purity of both the means and the end is essential. A person should strive and earn abundant wealth, but a large portion of it should be dedicated to charity and divine works.

As it is said in the twentieth Shlōka of Chapter - 17,

**dātavyam iti yad dānaṁ dīyate 'nupakāriṇe  
deśhe kāle cha pātre cha tad dānaṁ sātṭvikam smṛitam**

That charity is considered Sattvik which is given at the right place, at the right time, and to a worthy recipient. Thus, when we use our hard-earned money for the welfare of society, that wealth also becomes Sattvik and pure.

The Bhagavadgītā in the thirty-eighth Shlōka of Chapter - 2 preaches valor and the performance of duty when it says,

**sukha-duḥkhe same kṛtvā lābhālābhau jayājayau  
tato yuddhāya yujyasva naivam pāpam avāpsyasi**

Life is a struggle, which should be lived with a sense of duty. Simplicity in conduct is extremely important in life.

In this context, the example of an eighteen-year-old young man's state of mind and his father's firmness highlights the importance of simplicity and parental foresight.

A student living in a college hostel on turning eighteen, wrote a letter to his father, a big industrialist, saying, "Now that I have come of age for a driving licence and joined the university, please can you give me a motorcycle."

When his father's letter arrived in response, the young student and his friends thought that the money for the motorcycle would have arrived, but they saw a letter that said, "Son, I don't think you need a motorcycle right now as your college and hostel is in the same campus. It would be better if you go to a swimming pool to learn swimming. On your birthday, I will get you a lifetime membership for that."

The young student was stunned. With time, he understood that his father wanted to instill in him the habit of hearing 'no'. and teach him the value of simplicity. He often encouraged him to travel by train so that he would remain grounded. for which he is very grateful to his late father even today.

Today, even though his father is no longer in this world, the student still thanks him in his heart for that one 'no'. That one 'no', which troubled him for a year, gave him the strength to endure countless 'No's that would come his way in the future.

This anecdote reminds us of the kind of education we are giving our children.

The demonic tendencies that are entering people's minds today are doing so through what they see on "Reels." It is extremely important to protect our next generation from this. Therefore, it is essential to understand what divine and demonic qualities are.

Instead of taking children on foreign trips every year, they should be taken on pilgrimages to Vrindavan, Mathura, Rishikesh, Haridwar, Rameshwaram, Dwarka or Puri and so forth. They should be made to stay in guesthouses to teach them simplicity, so that they understand that one must live simply to have a vision of Bhagavān. The results will be clearly visible.

In many schools and colleges, among thousands of students, it is observed that today's new generation has become trapped in the web of "reels," mobile phones, and social media, and has fallen prey to various addictions. The minds of such a generation are preoccupied only with superficial things, and they become entangled in a web of countless desires. It is crucial to reflect on how we can protect our next generation from this and guide them towards a better future.

*In this context, it was informed that Swamiji is currently giving discourses in Jagannath Puri, and today he is being awarded a D.Litt. degree by the Honorable President in Jamshedpur, which is a moment of immense joy to all in Geeta Pariwar.*

## 16.13

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

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

Bhagavān Śrī Krishna, describing the mental state of a person with demonic tendencies. For them, once a

particular desire is fulfilled, they move on to fulfil future aspirations, for which they need to earn more money and accumulate more wealth.

They are perpetually engaged in schemes for accumulating more wealth and acquiring new material possessions. Such persons become completely entangled in the allure of luxurious items and ostentatious displays of wealth. Their entire consciousness revolves around fulfilling his endless hopes and insatiable desires.

After fulfilling these material desires, deep-seated ego arises within him. For example, if they acquire a new piece of jewelry or a valuable object, instead of simplicity, a sense of ostentation awakens in their mind. They proudly display their achievements in society and expect everyone to admire their newfound wealth. Ultimately, they become completely intoxicated with self-admiration and arrogance, which leads to the erosion of their spiritual discernment.

## 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."

Bhagavān Śrī Krishna, describing the ego of a person with demonic traits, says that their ego becomes so inflated that they declare, "I have killed this enemy, and I will kill others as well." Here, "enemy" refers not only to physical adversaries but also to those they envy. They want to burn others with envy through their material achievements.

This ego leads them to the extreme of declaring themselves Bhagavān - "I am Bhagavān." They proclaim, "I am the enjoyer of all pleasures, I am all-accomplished, I am powerful, and there is no one happier than me."

In history, Hiranyakashipu is a prime example of someone who declared himself Bhagavān. He told his son Prahlada, "I am all-powerful, you should worship me." When Prahlada refused to stop chanting the name of Narayana, Hiranyakashipu made numerous attempts to kill him but failed. Finally, he asked Prahlada, "Where is your Narayana?" Prahlada replied, "He is present in all of creation, animate and inanimate." When Hiranyakashipu asked, "Is He even in this pillar?" to which Prahlada said, "Yes HE is."

To prove Prahlada's unwavering faith, Bhagavān Narayana had to manifest Himself from that pillar.

As soon as the arrogant Hiranyakashipu kicked the pillar, it broke, and Bhagavān Narasimha appeared from within it.

Hiranyakashipu had received a boon from Brahmā Ji that he would not die during the day or night; not by a man or by animal; not by a Deity or a Demon; not inside the house or outside; and not by any weapon or missile. Bhagavān Vishnu manifested as Narasimha, who was neither fully animal nor fully human. He placed Hiranyakashipu on his lap at twilight (which was neither day nor night), on the threshold of the house (which was neither inside nor outside), and without any weapon, he tore open his abdomen with his claws.

It is certain that such arrogant individuals are ultimately destroyed, but in their intoxication with power and wealth, they consider themselves Bhagavān, all-perfect, all-powerful, and supremely happy, and their desires continue to grow endlessly.

## 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."

## 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.

### <<16.15 & 16.16>>

Further, Śrī Bhagavān says that people of demonic nature think **āḍhyo 'bhijanavān asmi**. claiming they are born in a rich and highly placed family. They ask, **ko 'nyo 'sti sadṛśo mayā** that is who else is like them and say **yakṣhye dāsyāmi modiṣhya** indicating they will perform **yajñā**, donate and celebrate.

Bhagavān clarifies that people whose minds are veiled by ignorance and entangled in attachment, through extreme indulgence in sensual pleasures, drift into darker realms of existence. Their ultimate destination is **Naraka** or Hell.

An example of this type of ignorance is seen in the incomplete or conveniently derived meanings of the scriptures. Some people try to justify their misconduct by referring to the twentieth verse of Chapter - 9 of Bhagavadgītā which says,

**trai-vidyā mām soma-pāḥ pūta-pāpā  
yajñair iṣṭvā svar-gatiṁ prārthayante  
te puṇyam āsādya surendra-lokam  
aśhnanti divyān divi deva-bhogān**

They take **soma-pāḥ** (one who drinks Somras) to mean drinking alcohol, although Somras is not alcohol. They interpret this verse to mean that by performing just one **yajñā**, they will be freed from all sins and will go to heaven.

But they do not pay attention to the next verse, in which Bhagavān Śrī Krishna describes the state of bliss after living in heaven. Due to lack of complete knowledge, they are unable to understand that as soon as the effect of good deeds ends, they have to come back to this mortal world. Just as the hotel facilities stop providing services when the balance of a credit card is exhausted, in the same way, when the virtues are depleted, the enjoyment of heaven comes to an end and the living being have to return to the cycle of birth and death again - **kṣhīṇe puṇye martya-lokaṁ viśhanti**.

They must come back to a life full of the same tortures and pleasures - **Punarapi jananam punarapi maraṇam punarapi janani-jathare śayanam**.

A person attains the next life according to his deeds. Therefore, one should not be under the illusion that

by performing **yajñā** and charity one can avoid the consequences of one's actions. It is such improper actions of a person that put him in bondage; hence one should avoid ego and conceit.

## 16.17

### **ātmasambhāvitāḥ(s) stabdhā, dhanamānamadānvitāḥ, yajante nāmayaajāste, 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.

In this Shlōka, Bhagavān Śrī Krishna says that those who are **ātma-sambhāvitāḥ** (self-conceited), **stabdhā** (arrogant), and **dhana-māna-madānvitāḥ** (arrogance due to possession of wealth and prestige) perform sacrifices ostentatiously and improperly, merely for the purpose of showing others.

Such sacrifices do not follow the prescribed scriptural procedures, nor do they involve a spirit of devotion. They are purely for external display, where abundant offerings and ghee may be given, but completely lack faith and purity of heart.

An example of this can be seen in the way Śrīmad Bhagavatam recitation is organized.

On one hand we have King Parikshit, facing imminent death, listened to the recitation with utmost humility for seven days. The same kind of humility is expected in listening to or organizing such a recitation.

In contrast, we see arrogant hosts arriving at the venue in their luxurious vehicles, displaying a sign proclaiming, "*Host of the Recitation*," and proudly taking their seats on specially reserved seats. They proudly cast glances at everyone, as if to say, "Look, I am the one who organized this event." When such arrogance arises in the mind of the person performing a religious ceremony, the entire ritual becomes unscriptural for that host. Such people are considered corrupt and offenders against the divine.

## 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.

Bhagavān Śrī Krishna says that those who dwell in ego, strength, pride, lust, and anger become **abhyasūyakāḥ** or demonic faultfinders. They begin to **pradviṣantaḥ** and even hate the Supreme Soul, who resides in their own bodies and in the bodies of all other living beings.

The thought takes root in their minds that they are superior, and all others are inferior; they are wealthy, and others are insignificant. Such thoughts become the starting point of their downfall.

In contrast, the Sattvik or righteous attitude is highlighted by thoughts that say, 'Whatever I possess is a gift from the Bhagavān; I have no inherent ability to have this.' Everything should be considered as Bhagavān's and offered in HIS service.

One should humbly offer consecrated food to Bhagavān with the feeling of **Tera tujh ko Arpan, Kya laage moha** (I give you what is yours, nothing is mine).

However, today, this act of offering food has become filled with ego and formality. Placing the plate, circling the water, ringing the bell, and immediately removing it—all this has become a mechanical process. This formality lacks the genuine feeling of allowing the Bhagavān to truly accept the offering.

In reality, Bhagavān, the Master of the three worlds, is not hungry for our food. The proper method of offering food is in fact, for the benefit of the devotee. Its purpose is to purify the food, making it **Prasada** (consecrated food), and to purify and humble one's own mind. This ritual of offering food purifies our consciousness, and consequently, the food consumed with that purified consciousness aids in our spiritual upliftment. However, unfortunately, our ego destroys the very purpose of this sacred act.

## 16.19

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

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

The sinful, cruel, and wicked people who harbor hatred towards the Paramātmā will repeatedly be reborn in demonic forms in this mortal world. Their rebirth is inevitable, and there remains no means for them to attain liberation. It should be remembered that their future births will also be in similar demonic forms.

## 16.20

**āsurīm(ṅ) 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 Śrī Krishna addressing Arjuna as Kaunteya (the son of Kunti) says that such foolish and ignorant people wander in demonic species for countless lifetimes. Without attaining the Supreme Bhagavān, they descend to even lower states of existence.

This means that even after being born in the human form, due to their demonic traits and actions, they fall into degradation and are reborn in lower species such as insects and worms.

Therefore, to avoid such downfall, it is essential to stay away from the three vices that Bhagavān Śrī Krishna has described as the three gates to hell in the next Shlōka.

## 16.21

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

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

Bhagavān says, it is essential to renounce the three vices, namely **lust, anger, and greed** as they

definitely lead one to the doors of hell.

Desires are like fire; once a spark ignites, it burns continuously. It seems as if the thirst has been quenched, but in reality, it only increases the thirst. This is the nature of desires.

The commentator shared his personal experience in this regard. When he memorized and contemplated this Shlōka, he became worried because he was very prone to anger at that time. Once he heard the Garuda Purana at a friend's house and was completely shocked. He heard about the Vaitarani River, a river filled with excrement and urine, from which sinners are dragged out, and then two messengers of Yama (God of death) behead them and fry them like fritters in boiling oil. All of this seemed impossible to his rational mind.

However, on deeper contemplation, he realized that when a person becomes angry, their head is symbolically severed at that very moment, because they lose their sense of reason and consciousness. They stop thinking with their brain and say anything in the heat of the moment—this is the real decapitation. The cauldron of boiling oil is not somewhere outside, but within ourselves, boiling our blood and giving rise to diseases like high blood pressure. Seeing one's own red angry, flushed face in the mirror at that time is like seeing oneself being turned into a fritter.

Thus, a person stands at the gates of hell many times a day, even while still alive. One should reflect on this and write down at night how many times one became angry during the day. For every instance of anger, one should repeat the name of Bhagavān ten times with each breath—once with the inhaled breath and once with the exhaled breath.

Through this practice, one must awaken oneself, one's conscience, and one's divine qualities.

Bhagavān Śrī Krishna, however, instructs us to stay away from these three vices.

## 16.22

### **etairvimuktaḥ(kh) kaunteya, tamodvāraistribhirnaraḥ, ācaratyaṭmanaḥ(ś) śreyah(s), tato yāti parāṃ(ñ) gatim 16.22**

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

Addressing Arjuna as Kaunteya (the son of Kunti) Bhagavān Śrī Krishna says that the person who is freed from these three gates of hell acts for his own benefit, that is, his welfare, and thus attains the supreme destination of union with Bhagavān.

After gaining this knowledge, the practice of controlling anger was undertaken by the Narrator, and it was proven that it is indeed possible. With continuous practice for one or two weeks, control over anger can be achieved. The method is to write down each night how many times anger arose during the day. Whenever anger arises, the name of Bhagavān should be remembered at that very moment.

With a week of practice, one begins to become aware of anger even while experiencing it. With fifteen to twenty days of continuous practice, the name of Bhagavān is remembered even before anger arises, which awakens discernment. In this way, a person is able to escape these three gates of hell and attain the supreme destination.

Conversely, those who do not follow the method described in the scriptures (by disregarding the scriptural injunctions) create trouble for themselves.

## 16.23

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

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

Bhagavān Śrī Krishna makes it clear that the persons who abandons the rules and principles described in the scriptures and behaves per their own wish, neither attains success, nor happiness, or attains the ultimate goal of union with Paramātmā.

Therefore, it is very important to follow the path as per the scriptures.

## 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.

The scriptures are the ultimate authority in determining what is right and wrong. The scriptures referred to here are the Vedas and Upanishads. However, in this age, it is not possible for everyone to study all these texts. Therefore, Śrī Krishna Himself has provided us with the Bhagavadgītā, which is the essence of all the Upanishads. Thus, **in the present time, the Śrīmadbhagavadgītā is the supreme authoritative scripture, and one should conduct oneself according to its teachings.**

But what does this scripture say, and how is one to understand its injunctions? A detailed answer to this question will be found in the seventeenth chapter, where Bhagavān Śrī Krishna Himself will reveal the profound secrets of the scriptures.

Bhagavān Krishna concludes this chapter **with this important instruction: that the scriptures should be considered the authority for deciding what is right and wrong, and that performing actions prescribed by the scriptures is most beneficial.**

The enlightening vivechan session thus concluded and was followed by a Questions and Answers session followed by Prayers and chanting of Hanuman Chalisa.

### Question & Answer

**Maitreyi Chakraborty Ji**

**Q:** We are facing obstacles in conducting yoga practice in the school. When we teach Bhagavadgītā, we are being accused of forcibly propagating religion. What should we do in this situation?

**A:** This opposition is due to demonic tendencie in the people trying to stop this. If the opposition is very strong, then do not do it. Instead of calling it Bhagavadgītā recitation, simply call it yoga practice, because the Bhagavadgītā is essentially a treatise on yoga. No one can object to conducting yoga practice and asanas in the name of a healthy life, and the recitation of verses can also be included within this practice.

Āsanās are the first step of Ashtanga Yoga. Āsanās and Prāṇāyama are external yoga practices that

balance the physical body, while Dharana and Dhyana are internal yoga practices that help maintain mental balance.

We need to change the language with which we approach. Today the students' behavior is unbalanced, and yoga practice is necessary to balance it or bring them into a state of equanimity. The Gītā also says, **samatvaṁ yoga uchyate**, meaning that equanimity can be achieved through yoga.

### Lakshmi Piparsania Ji

**Q:** What is the difference between mind and consciousness (**Chitta**)?

**A:** Just as an onion has many layers of petals, similarly, yoga philosophy describes many components of the mind, one of which is Chitta or consciousness. The mind is also described as having several layers. Chitta is an inner layer of the mind. An onion is pierced and placed in vinegar so that the vinegar can penetrate completely. Similarly, many impressions (Saṁskāras) affect the outer layers of the mind. Good impressions should be allowed to penetrate deep inside, and bad impressions should be removed from the outside. This requires effort.

### Sarita Srivastava Ji

**Q:** The Garuda Purana states that those who perform good deeds attain heaven and those who perform bad deeds go to hell, and then they are reborn in a suitable form according to their Karma. So why do some souls wander as ghosts, and why don't they get a new birth?

**A:** Those whose aspirations and desires remain unfulfilled do not attain liberation, and they wander as ghosts and are repeatedly reborn in the human form.

Specific and evil forms of existence are rare, therefore, even people with divine tendencies sometimes have to remain in the form of a ghost for a long time.

We experience the presence of these forces. When we do a good deed and it is accomplished easily, we can understand this as the influence of a soul with divine tendencies, and when there are obstacles in the work, it can be considered the influence of demonic forces.

People with divine tendencies may be reborn in a pure and noble family or even in the family of a yogi.

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



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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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