

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 16: Daivāsura-Sampad-Vibhāga-Yoga

2/2 (Ślōka 7-24), Saturday, 26 July 2025

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YouTube Link: <https://youtu.be/pUharoAv04Y>

Inner War of Dharma: Identifying Divine and Demonic Traits

Chapter 16 of the Bhagavadgītā is titled **Daivāsura-Sampad-Vibhāga-Yoga** — *The Yoga of the Discrimination between the Divine and Demonic Natures*.

The session began with the traditional **lighting of the lamp**, followed by heartfelt prayers offered to **Śrī Bhagavān**, **Veda Vyāsa**, **Mā Sarasvatī**, **Sant Jñāneśvar Maharaj**, and **obeisance at the feet of Gurudev**.

गुरुर्ब्रह्मा गुरुर्विष्णु गुरुर्देवो महेश्वरः।
गुरुर्साक्षात् परब्रह्म तस्मै श्री गुरवे नमः॥

Salutations to Sant Jñāneśvar

नमामि सद्गुरुं शान्तं सच्चिदानंद विग्रहम् ।
पूर्णब्रह्मपरानन्दमीशं आलन्दिवल्लभम्॥

Invocation to Sarasvatī

यानंद श्रुतिमंत्र शक्ति महती ब्रह्मात्म विद्यावती
यासूत्रोदित शास्त्रपद्धतिरीति प्रद्योदिनान्तरद्युतिः।
या सत्काव्यगतिप्रसादितर्मतिर्नागुणालंकृतिः
सा प्रत्यक्ष सरस्वती भगवती मान्तायतां भारती॥

Veneration to Jagadguru Vedavyāsa and the Bhagavadgītā

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतं।
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीं

अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीं॥

नमोस्तुते व्यास विशाल बुद्धे फुल्लारविन्दायतपत्रनेत्र।
येन त्वया भारत तैल पूर्णः प्रज्वालितो ज्ञानमय प्रदीपः॥

The **Bhagavadgītā**, this incomparable divine song (*anupama gītā*), is the highest wisdom revealed to a bewildered Arjuna on the battlefield—to restore him to the path of dharma.

Sant Jñāneśvar Maharaj lovingly adorned this Gītā with nearly 9000 verses in his *Jñāneśwarī*. He expresses deep admiration for Arjuna:

तैसा अर्जुनचि विशेषेण स्तवावा । ऐसें आवडलें मज जीवा ।
जे तो त्रिभुवनीचिया दैवां । एकायतनु जाहला ॥६-१३०॥

*In the same way it has delighted me to praise Arjuna more than Shri Hari, who has become the abode of the good fortune of the three worlds?
May I become a soul who praises Arjuna — such a life I deeply cherish.*

Jñāneśvar urges every seeker to develop Arjuna’s qualities—his attention, devotion, and spiritual readiness. He writes:

अहो अर्जुनाचिये पांती । जे परिसण्या योग्य होती ।
तिहीं कृपा करून संतीं । अवधान द्यावे॥

Only those who make themselves worthy of sitting in Arjuna’s row, with the readiness to be refined like gold, shall be blessed by the saints to absorb the Gītā’s wisdom.

Listening with focus, even amidst chaos, is what sets Arjuna apart. He represents the ideal seeker—attentive, humble, and spiritually alert. Jñāneśvar repeatedly emphasizes the profound relationship between Śrī Krishna and Arjuna—one of trust, surrender, and deep connection.

He proclaims in verse 13.1160:

तैसा वाग्विलास विस्तारू । गीतार्थेसी विश्व भरू ।
आनंदाचें आवारू । मांडूं जगा॥

I shall playfully expand my speech to fill the world with the Gītā’s essence. Let joy envelop the world and dispel its suffering.

The first three verses of Chapter 16 are pivotal. Bhagavān enumerates **26 Daivī qualities**—divine traits essential for spiritual growth:

अभयं सत्त्वसंशुद्धिः ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ 16.1 ॥

These virtues form the foundation of **Daivī Sampad**, or the wealth of divine attributes. Arjuna exemplifies these in his conduct. As Gurudev says, *“Those who live by higher principles naturally manifest divine qualities.*

This chapter also discusses the **Asurī and Rākṣasī** traits—demoniac tendencies. While their nuances are explored separately in Chapter 9, here they are grouped as deviations from dharma.

Bhagavān declares:

द्वौ भूतसर्गौ लोकेऽस्मिन्, दैव आसुर एव च॥

There are only two kinds of created beings in this world—the divine and the demoniac.

Divine individuals desire nothing but good to happen through them. They refrain even from negative thoughts. Their lives are governed by a spirit of mutual upliftment and selfless service.

In contrast, those of demoniac nature may harm others in the name of sectarian pride, dominance, or personal gain. Such individuals are described vividly in this chapter.

Jñāneśvar beautifully says:

तळल्या वरल्या एकची पक्कांत्रे

—“Once you sit in Arjuna’s row, you are served the same feast of wisdom.”

This means: if we approach the Gītā like Arjuna—earnest, attentive, and receptive—Bhagavān will bless us with the same grace He bestowed upon Arjuna.

Listening itself is a sacred art. When we listen as Arjuna did—with reverence and yearning for truth—we begin our journey of transformation.

From Contraction to Expansion

The Bhagavadgītā offers a boundless perspective that lifts us:

from *santatatā* (smallness) to *anantatā* (infinity),

from *sīmā* (limitation) to *asīmā* (limitlessness),

from *saṅkucitā* (narrowness) to *vyāpakatā* (expansiveness).

By cultivating the 26 Daivī qualities, we gradually rise into *vyāpakatva*—a state of spiritual vastness.

Śrī Bhagavān assures Arjuna that he is already blessed with divine traits, thanks to his upbringing by his ascetic mother **Kuntī**. But He also warns Arjuna to stay vigilant of the demonic qualities in others—to recognise and respond appropriately, and to not suffer injustice (*anyāya*).

Duryodhana’s malicious acts in the Mahābhārata—like the *Lakṣāgrha* fire trap or the deceitful *Dyūta* (dice game) that led to Draupadī’s humiliation—are classic examples of demoniac behaviour. Sāttvika individuals like the Pāṇḍavas were deeply hurt by the Rājasika and Tāmasika tendencies of their rivals.

These tendencies are on the rise even in today’s society. Hence, **Swami Govind Giri Ji Maharaj** has given this transformative motto for **Geeta Pariwar**:

हर घर गीता, हर कर गीता

Let every home live by the Gītā, let every hand act by the Gītā.

The outer shine of wealth and luxury often misleads simple minds. Those ruled by Rajas and Tamas may dazzle the world, but they hollow out its values. It becomes our duty to spread the wisdom of the Gītā, to rescue sincere hearts from such deception.

In the upcoming verse, **Bhagavān highlights how those of demoniac nature are unable to discern what should or should not be done**, thus further deepening the contrast between divine clarity and demonic confusion.

pravṛttiṁ(ñ) ca nivṛttiṁ(ñ) ca, janā na vidurāsurāḥ, na śaucaṁ(n) nāpi cācāro, na satyaṁ(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.

This verse opens Śrī Bhagavān's detailed description of those possessing *āsurī* (demonic) tendencies. He explains how their fundamental ignorance leads to a complete breakdown of dharmic life.

• pravṛttiṁ ca nivṛttiṁ ca janā na vidur āsurāḥ

Demoniac individuals are morally disoriented. They lack the basic discrimination between right action (*pravṛtti*) and rightful restraint (*nivṛtti*). This is not a case of occasional error but a deep-rooted inability to distinguish what should or should not be done.

- **na śaucaṁ** – There is no sense of *śauca*, which includes both external cleanliness and internal purity of intention, emotion, and thought. Their minds remain clouded by impurities such as lust, hatred, and greed.
- **na api ca ācāraḥ** – *Ācāra* refers to right conduct, discipline, and adherence to righteous ways. Those of demonic disposition disregard social, moral, and scriptural codes of behavior, living by selfish whims instead.
- **na satyaṁ teṣu vidyate** – *Satya*, truth, is absent in their words and intentions. Lying, deceit, and manipulation become tools of survival and dominance for them. They lose reverence for truth, which is one of the pillars of dharmic living.

Key Insight:

Śrī Bhagavān here presents the **foundation of adharmā**—moral confusion, impurity, misconduct, and falsehood. A seeker on the spiritual path must be vigilant of these traits within and around. The absence of inner and outer purity, discipline, and truth leads not only to individual downfall but also to the decay of societal order. Recognizing these tendencies is the first step in transforming them.

In **Sanātan Vaidik Dharma**, the understanding of the universe is rooted in the union of two eternal principles: **Deha (the body)** and **Dehī (the indwelling self)**, or **Jada (matter)** and **Chaitanya (consciousness)**. The **Chaitanya**, or **Chetanā tattva**, is the conscious, eternal principle that enlivens the body. It is not created, nor does it perish. It is *nitya* (eternal), *avyaya* (indestructible), and is our **true nature**. This Chaitanya is a reflection of the **Paramātmā** within us.

Earlier, in **Chapter 15**, Śrī Bhagavān revealed this truth in the following profound verse:

ममैवांशो जीवलोके जीवभूतः सनातनः।

"The living beings in this world are My eternal fragmental parts." (15.7)

This declares that **every individual soul (jīva)** is a spark of the Supreme Being. It is eternal, and though embodied in the material realm, it remains untouched in essence.

Sanātana philosophy teaches that the **actions performed in this life** carry consequences, shaping our **future births**. This is not a random process but part of a cosmic moral order (*ṛta*), upheld by **divine law**. While the external world keeps transforming, its foundation is the **unchanging, eternal Reality**—just like the **hub of a wheel** remains still even as the wheel turns, or the **cinema screen** remains unchanged though scenes constantly flicker upon it.

The **Paramātmā** is the silent, eternal substratum of the ever-changing universe—like the **deep ocean**, still and unmoving, beneath the rising and falling **waves** of worldly experiences.

Yet, **some individuals reject this eternal principle (Avināśi Tattva)**. They refuse to accept any higher intelligence, any **Īśvara**—any divine *niyāmakatā* (governing authority). They propagate ideas that **deny creation, negate the presence of a higher order**, and **dismiss the soul's eternal nature**.

However, **the presence of order in the cosmos is evident to all**. The planets revolve around the sun in precise orbits. The **Earth takes exactly 24 hours** to complete a rotation on its axis, and **365 days** to revolve around the Sun. Such **precision and regulation** suggest that there is an underlying **cosmic intelligence**, a law-governed framework that sustains the universe.

The **Vedas**, the sacred scriptures of Sanātana Dharma, are described as the **cosmic constitution**—revealing not just rituals, but the **laws of existence, creation, and liberation**. Those who reject the Vedas and deny **Īśvara** are termed **avaidika**—those outside the fold of Vedic truth. They claim, “There is no God,” and thus **break their connection with the divine order**.

In the next verse, Śrī Bhagavān exposes the exact nature of such demonic philosophies—those who deny divine purpose and view the world as accidental and meaningless.

16.8

asatyamapratīṣṭhaṃ(n) te, jagadāhuraniśvaram, aparaspasambhūtaṃ(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?

This verse offers a striking insight into the **philosophy of the demoniac**, revealing how their worldview fundamentally denies the divine, the sacred, and the moral.

- **asatyam** – They declare the world to be *asatya*, false, meaningless, and illusory—not in the Vedāntic sense of *mithyā* (dependent reality), but in a nihilistic sense: *truth is a construct, there is no higher purpose*.
- **apratīṣṭhaṃ** – They say the world has *no foundation, no governing law, no moral or metaphysical base*. The idea of dharma, cosmic order, or higher purpose is rejected. Everything is seen as unstable and chaotic.
- **aniśvaram** – They deny the existence of *Īśvara*, the supreme controller or divine presence. In their eyes, the universe is **not governed by intelligence or consciousness**, but by chance and mechanical forces.

- **aparaspara-sambhūtaṁ** – They believe the world came into being from *sexual union*—the mutual interaction of male and female elements. For them, creation has no divine origin; it is reduced to a mere biological event.
- **kim anyat kāma-haitukam** – “What else but lust?”—This rhetorical question emphasizes their belief that **desire alone** is the driving force of life. Love, duty, service, sacrifice—are all, in their view, merely veiled expressions of *kāma* (lust).

Key Insight:

This verse describes the **materialistic and atheistic worldview** of those steeped in **āsuri sampatti** (demonic disposition). Such individuals view life as accidental, purposeless, and driven solely by selfish desire. There is no space for **satya (truth)**, **dharma (moral order)**, or **Īśvara (divine presence)** in their philosophy.

In contrast, **Sanātana Dharma** teaches that the world is real, purposeful, and governed by dharma. It is rooted in **Sat (truth)**, sustained by **Ṛta (cosmic order)**, and guided by **Īśvara (supreme intelligence)**. Creation is not a random event, but a manifestation of divine will (*Īśvara-sṛṣṭi*), and life is an opportunity for spiritual evolution.

The **Darśana Śāstra of Chārvāka**, a materialistic school of thought, rejects the very idea of a Creator. Many find this view convenient—it liberates them from the burden of dharma and the consequences of actions in future births. The logic becomes: “*If there is no next life, enjoy this one to the fullest—even if it means doing injustice to others.*” Such thinking aligns perfectly with what Śrī Bhagavān condemns in this verse.

In **Sanātana Dharma**, however, **progeny is not the result of lust but a means to fulfill dharma**. Human life is seen as sacred and is meant to be guided by higher values, not just biological urges.

To understand the fallacy of the atheistic argument, consider this simple analogy:

A son once challenged his father, saying, “There is no God.” The father, who had strong faith in Paramātmā, said nothing. That night, while the son slept, the father painted a beautiful landscape and placed it near the son’s head. In the morning, the son woke up and was astonished to see the artwork. He ran to his father and asked, “Who painted this?” The father replied, “No one. It just came into being on its own.” The son laughed, “How can that be? Someone must have painted it!” The father gently said, “If a simple painting must have a creator, how can this vast and intricate universe exist without one?” The son was silenced.

This truth is poetically echoed in the following Hindi verse:

क्या धरा हमने बनायी क्या बुना हमने गगन,
क्या हमारी ही वजह से बह रहा सुरभित पवन,
या अगन के हम हैं स्वामी नियंता जलधार के,
या जगत के सूत्रधार नियामक संसार के॥

Did we create the Earth or weave the heavens?
Is the fragrant breeze blowing because of us?
Are we the lords of fire or controllers of water streams?
Or is there a Supreme Controller who governs this world?

Those who deny such a Divine Order, driven by unchecked lust, cause serious harm to the social fabric. A glaring example is the **emerging trend of live-in relationships**, which erodes the foundation of family-

centred culture—one of the pillars of Sanātana life.

In the next verse, Bhagavān explains how such perverse philosophies manifest in action—leading to lives filled with hypocrisy, aggression, and deep-seated bondage.

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.

Having described the demoniac philosophy in the previous verse—one that denies truth, divine order, and moral accountability—Śrī Bhagavān now reveals its practical consequence. When such a worldview is embraced, it leads to the rise of individuals whose actions are **destructive and dangerous to society and the world at large**.

- **etām dṛṣṭim avaṣṭabhya** – These people **cling tightly** to the distorted view that life is without truth, without God, and without purpose. Their **attachment to falsehood** becomes their moral compass.
- **naṣṭātmānaḥ** – They are **lost to their own Self**—having forgotten their spiritual identity, they live as mere bodies and minds, consumed by external desires and ego.
- **alpa-buddhayaḥ** – Their **intellect is narrow**, unable to perceive the higher purpose of life. Though clever in worldly affairs, they are **spiritually foolish**, devoid of *viveka* (discernment).
- **prabhavanti ugra-karmāṇaḥ** – They become **active and powerful**, engaging in **fierce, harmful, and unrighteous actions** (*ugra-karma*). These may include social exploitation, political manipulation, violence, and the destruction of cultural or moral frameworks.
- **kṣayāya jagataḥ ahitāḥ** – They are the **opposite of what the Gītā stands for**. They do not uplift society—they work for its **ruin** (*kṣaya*), becoming **enemies of the world** (*ahitāḥ*).

Key Insight:

While the Bhagavad-Gītā proclaims the highest ideal of spiritual life as:

सर्वभूतहिते रतः

Delighting in the welfare of all beings

The demonic people operate by the opposite motto:

क्षयाय जगतोऽहिताः

Engaged in the destruction of the world and the enemies of society.

When divine vision is lost, even intelligence and power become tools of destruction. Such individuals, though appearing successful in worldly terms, are deeply harmful in the cosmic sense. This verse is not merely a description—it is a warning. The **inner world shapes the outer world**. When inner confusion, denial of truth, and self-forgetfulness dominate, the result is disorder, suffering, and societal collapse.

In the next verse, Bhagavān reveals the **internal psychology** of such individuals—their pride, hunger for dominance, and deep-rooted desires that propel them into bondage.

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.

In continuation of the demoniac disposition described in the previous verses, this shloka delves deeper into the **inner drivers**—the psychological fuel that propels such individuals into destructive behavior.

- **kāmam āśritya duṣpūram** – They take refuge in **desire that can never be satisfied** (*duṣpūram kāmam*). Desire is said to be that state of mind which is **always empty**. It gives the illusion of fulfillment while constantly creating inner hollowness.
- **dambha-māna-madānvitāḥ** – Their external behavior is soaked in **dambha (hypocrisy)**, **māna (pride in self-image)**, and **mada (arrogance born of wealth, position, or power)**. These traits create a false identity, separating them from humility and truth.
- **mohāt grhītvā asad-grāhān** – Due to **delusion (moha)**, they **hold tightly to false views** (*asad-grāhān*). These may be ideologies, arguments, or beliefs that are not rooted in reality, yet they cling to them with conviction. Their intellect becomes perverted (*viparīta-buddhi*).
- **pravartante aśuci-vratāḥ** – They **act with impure resolve** (*aśuci-vrata*). Their goals, motivations, and means are all impure. They may appear disciplined, but the **vrata** (vow or lifestyle) they follow is directed toward unrighteous ends.

Key Insight:

This verse unmasks the **inner anatomy of evil conduct**. At the root lies **insatiable desire**—a fire that cannot be quenched. Add to this **ego, arrogance, and self-deception**, and the result is a life directed toward **adharma**, yet disguised in confidence and charm.

Such individuals are **not merely misguided**, they are **deluded yet convinced, powerful yet impure, and active yet destructive**. They are driven not by wisdom, but by a cocktail of craving, false belief, and vanity.

Their **path is impure**, not just in the external sense, but at the level of **intention, belief, and direction**.

It is often seen that **those who walk the path of dharma suffer temporary setbacks**, while the adharma-driven individuals appear to flourish with power. A striking example is seen in the Mahābhārata:

The **Pāṇḍavas**, despite being virtuous and dhārmic, suffered immense injustice at the hands of **Duryodhana** and his allies. On the battlefield of Kurukṣetra, the demoniac side—**Duryodhana’s Kaurava army**—had **11 akṣauhiṇī** divisions, while the Pāṇḍavas had only **7 akṣauhiṇī**.

This numerical difference is not accidental. It reflects a deeper truth—that **the demonic nature often has greater external following and force**, while the divine path remains supported by fewer, but steadfast, seekers. This trend continues even today—**quantity is not always aligned with dharma**.

In the next verse, Bhagavān unveils the inner fantasy-world of such people—their belief in their absolute power and permanence, fed by greed and ignorance.

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.

This verse continues Bhagavān’s insight into the mindset of those immersed in the *āsurī sampatti* (demonic disposition). While the previous verses detailed their arrogance and impure actions, this verse describes their **mental obsession and life philosophy**.

- **cintām aparimeyām ca** – Their lives are filled with **limitless worries**. Every gain brings a new anxiety. Their minds remain entangled in plans, profits, losses, possessions, and future schemes. The more they achieve, the more they fear losing.
- **pralayāntām upāśritāḥ** – These worries **persist until death**. Even at life’s end, their thoughts are absorbed in what they leave behind, not in where they are going. **Their minds never rest**.
- **kāmapabhoga-paramāḥ** – They live solely for **kāma (desire)** and **upabhoga (sensual pleasures)**. Their purpose in life is confined to physical enjoyment, social prestige, and indulgence.
- **etāvad iti niścītāḥ** – They are **absolutely convinced** that this is all there is to life. Their thinking is rigid: *“This is it—there is nothing higher, nothing beyond.”* They deny the soul, rebirth, liberation, or divine purpose.

Key Insight:

This verse paints a stark picture of **spiritual blindness covered in worldly brightness**. While they may appear active, affluent, and intelligent, internally they are **restless, unfulfilled, and ignorant of their true Self**.

The Gītā teaches us that when life is **limited to enjoyment**, it soon becomes **trapped in anxiety**. The real fulfillment lies in rising above mere consumption and discovering the Self.

In the next verse, Bhagavān exposes the delusional mindset of such individuals—their imagined control over the world, intoxicated by ego and material success.

**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.

In this verse, Śrī Bhagavān reveals how the inner distortions of desire and delusion manifest in unethical and compulsive action. The verse connects inner bondage to outer corruption.

- **āśāpāśa-śatair baddhāḥ** – These individuals are **bound by hundreds of ropes of expectation**. Each desire becomes a binding knot. Their life becomes an endless pursuit of fulfillment, and instead of freeing them, their hopes imprison them.
- **kāma-krodha-parāyaṇāḥ** – They are **fully surrendered to lust (kāma)** and **anger (krodha)**. These forces rule their actions, leaving no room for restraint or reflection. Fulfilled desires breed arrogance; unfulfilled ones result in rage.
- **ihante kāmabhogārtham** – All their efforts are aimed at **personal indulgence**, not at service or dharma. Their ultimate goal is *bhoga*—enjoyment, consumption, and satisfaction of ever-increasing material cravings.
- **anyāyena artha-sañcayān** – To achieve this, they are willing to **resort to unjust means** (*anyāyena*). Dharma is abandoned. Corruption, deceit, and exploitation become justified in their minds, as long as the end goal of wealth and pleasure is served.

A profound principle from Sanātana Dharma applies here:

Wealth acquired through unjust means is called “Alakṣmī”—the opposite of auspiciousness. It brings misfortune, unrest, and spiritual downfall. In contrast, **true Lakṣmī (wealth)** is that which is granted and sustained by **Dharma**.

This verse exposes the root of *adharma* in modern life: **desire without restraint, wealth without ethics, and indulgence without accountability**.

Key Insight:

This verse shows the **downward spiral** that begins with unchecked desire and ends in **moral and spiritual ruin**.

- Desires multiply → Expectations bind → Lust and anger dominate → Ethical boundaries dissolve → Injustice thrives.

And the wealth earned in this way is not Lakṣmī but **Alakṣmī**—it pollutes life, corrupts relationships, and keeps one away from inner peace.

In the next verse, Bhagavān reveals the deluded inner dialogue of such individuals—their arrogant

claims, selfish plans, and boastful vision of their material empire.

16.13

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

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

In this verse, Śrī Bhagavān gives us a glimpse into the **internal dialogue of the deluded**—those whose lives are governed by greed, pride, and the illusion of control. This verse doesn’t describe a philosophical belief; it reveals the **self-talk** of someone immersed in *āsurī pravṛtti*.

- **idam adya mayā labdham** – “I have gained this today.” They attribute every success to their own capability, devoid of any humility or recognition of divine grace or collective effort. The *I, me, mine* dominates their thought.
- **imaṃ prāpsyē manoratham** – “This desire I will fulfill next.” Even before celebrating a gain, the next craving arises. Their life is a **never-ending pursuit of unfulfilled desires**—*manoratha* (mental chariots) that drive them perpetually forward without rest.
- **idam asti idam api me** – “This is mine, and that too is mine.” Their world revolves around **accumulation and ownership**. *Mamatā* (possessiveness) becomes their dharma. Their identity is wrapped up in what they own, not what they are.
- **bhaviṣyati punar dhanam** – “More wealth will come again.” They live in the illusion of **endless prosperity**, unaware of impermanence. Their confidence stems not from self-realization, but from **the momentum of material gain**.

This mindset resembles a modern corporate tycoon who, even after unimaginable success, continues to chase numbers on a balance sheet. **No milestone is final**, and **no possession is enough**.

In Sanātana Dharma, such thinking is considered a **great bondage**. The sage, in contrast, reflects: “*Tenā vinodena tuṣṭaḥ*” – “I am content with whatever has been given by Him.”

This delusional self-talk finds a historical parallel in the **Mahābhārata**, just before the Kurukṣetra war. Both **Duryodhana** and **Arjuna** went to **Bhagavān Śrī Krishna** seeking His support.

- Duryodhana, driven by pride, sat near Krishna’s head while He was resting, while Arjuna sat near His feet in humility.
- Upon waking, Krishna first saw Arjuna and offered them both a choice: either *Krishna Himself (unarmed)*, or *His one Akṣauhiṇī Narāyaṇī Sainyā (divine army)*.
- Arjuna, devoted to Dharma, chose **Bhagavān**.

- Duryodhana, delighted, eagerly claimed the **army**, for he **did not value the presence of the Divine**, but only the power of numbers.

This perfectly illustrates the *āsurī* mindset: choosing *resource* over *source*, *power* over *grace*, *means* over *meaning*.

This same tendency manifests today in the pursuit of the “**Four M’s**”:

Money, Men, Muscle, and Media—the modern equivalents of Duryodhana’s army. The demonic mindset believes that with enough of these, victory is certain.

Sant Jñāneśvar Maharaj captures this disposition with piercing clarity:

ऐसेनि धना विश्वाचिया । मीचि होईन स्वामिया ।
मग दिठी पडे तया । उरों नेदी ॥ ३५१ ॥

All the wealth of the world—I alone shall be its master. Whomsoever I cast a crooked glance upon—shall be destroyed.

This extreme self-centeredness and desire to dominate reflects the same arrogance and delusion described by Bhagavān.

A powerful metaphor for this mindset is the story of **King Midas**, who took a boon that **everything he touched would turn to gold**. What seemed like a blessing soon turned into a curse—even his beloved daughter became lifeless gold. It was only then that he realized the **futility of limitless desire**.

Such is the destiny of those who chase wealth without wisdom and control without compassion. Their world may shine on the outside, but it is hollow within.

Key Insight:

This verse unveils the psychology of **perpetual dissatisfaction**. It is not the absence of wealth that creates bondage—it is the **constant thirst for more**, the belief that “**I alone am the achiever**”, and the delusion that **material progress guarantees fulfillment**.

What is missing in their thinking? – Gratitude, humility, awareness of time’s uncertainty, and the higher purpose of life.

True wealth is not in what is amassed but in the **freedom from dependence on what is amassed**.

In the next verse, Bhagavān continues this portrayal, showing how these individuals move from mental arrogance to **verbal pride**, mocking others and glorifying themselves.

16.14

**asau mayā hataḥ(ś) śatruḥ(r), haniṣye cāparānapi,
īśvaro'hamahaṁ(m) bhogī, siddho'haṁ(m) balavānsukhī 16.14**

“That enemy has been slain by me and I shall kill those others too. I am the Lord of all, and enjoyer of all power. I am endowed with all occult powers, and am mighty and happy.”

In this verse, Śrī Bhagavān exposes the **boastful and deluded mindset** of those i

mmersed in *āsurī pravṛtti* (demonic tendencies). Their thoughts are self-centered and arrogant, marked by

the absence of humility, gratitude, or awareness of divine law.

- **asau mayā hataḥ śatruḥ** – “That enemy has been slain by me.” They proudly proclaim personal victories as their own doing, ignoring any collective effort or divine will.
- **haniṣye cāparān api** – “I will kill the others too.” The mind is driven by vengeance and domination, finding pleasure in the prospect of violence and conquest.
- **īśvaro'ham** – “I am the supreme lord.” Their ego swells to the extent that they imagine themselves as the ultimate controller, displacing the role of Bhagavān.
- **aham bhogī** – “I am the enjoyer.” Their life is oriented around indulgence, where self-gratification is seen as the only goal.
- **siddho'ham** – “I am accomplished.” They consider themselves faultless and complete, leaving no room for learning, growth, or surrender.
- **balavān sukhī** – “I am strong and happy.” Happiness is equated with power, wealth, and dominance—a temporary and superficial state.

This description is not limited to mythology. Even today, such individuals exist—those who manipulate, dominate, and exploit others under the illusion of self-supremacy.

Rāvaṇa is one such example. Despite having countless women at his command, he was unable to restrain his desire for **Sītā Mātā**, the Pativrata of Bhagavān Śrī Rāma. His downfall was rooted in unchecked ego and lust.

Dnyāneshwar Maharaj captures this mindset vividly:

हे मारिले वैरी थोडे । आणीकही साधीन गाढे ।
मग नांदेन पवाडें । येकलाचि मी ॥ ३५२ ॥

'These are those whom I have destroyed, but they are too few, I will kill more so that I alone will remain in my greatness.

मग माझी होतील कामारीं । तियेंवांचूनि येरें मारीं ।
किंबहुना चराचरीं । ईश्वरु तो मी ॥ ३५३ ॥

'I will destroy all, besides those who will serve me; in fact, I am the lord of all.

Bhagavad Gītā is **not merely an ancient scripture** but an eternal **psycho-philosophical mirror** that helps a seeker reflect on their internal tendencies and navigate the maze of Saṃsāra.

Bhagavān hints to Arjuna that recognising such individuals is vital. A Kṛtīya must stand for Dharma and **not abandon the battle** out of misplaced compassion or confusion.

Key Insight:

The greatest danger is not external enemies, but the **internal delusion of self-glory and control**. When pride, lust, and power combine, they form the path to ruin.

Victory does not lie in destroying others, but in **overcoming one's inner demons**. In the next verse, Bhagavān continues to describe how these deluded individuals take shelter in false ego and become slaves to endless anxieties and ambitions.

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 this verse, Śrī Bhagavān unveils the hollow declarations of a person immersed in **āśurī pravṛtti**—pride, ignorance, and delusion masquerading as piety.

- **āḍhyo'bhijanavān asmi** – “I am rich and of noble descent.”
Their identity is rooted in wealth and social status. They derive self-importance from possessions and pedigree, not virtue or wisdom.
- **ko'nyo'sti sadṛśo mayā** – “Who else is equal to me?”
This question is rhetorical and reveals **deep arrogance**. They see themselves as the pinnacle of success and importance.
- **yakṣye dāsyāmi modiṣya** – “I will perform sacrifices, give donations, and enjoy.”
This is an attempt to **cloak indulgence with religiosity**. Their sacrifices (*yajña*) are done for show. Their (*dāna*) is tainted by ego. Their pleasure seeking (*modiṣya*) is considered justified and righteous in their own eyes.
- **ity ajñāna-vimohitāḥ** – “Thus, deluded by ignorance.”
They are deceived by spiritual ignorance (*ajñāna*), thinking that religious acts done for personal glorification have any real merit.

Clarification: What kind of Dāna (Charity) is this?

The Bhagavad Gītā (17.20–22) describes **three types of Dāna**:

1. **Sāttvika Dāna** – Given at the proper place and time, to a deserving person, without expectation of return.
2. **Rājasika Dāna** – Given with expectations of reward or recognition, or grudgingly.
3. **Tāmasika Dāna** – Given at an improper time or place, to undeserving persons, without respect or with insult.

The individual in this verse claims: “*dāsyāmi modiṣya*” – “I will donate and rejoice.”

- This clearly reflects a **Rājasika or Tāmasika dāna**, driven by pride, social prestige, or even mockery.
- It is **not an act of selflessness** but a tool for ego gratification.

Such charity is neither liberating for the giver nor truly beneficial for the receiver. It binds the person further in *saṃsāra* rather than freeing them from it.

Key Insight:

This verse offers a critical reminder that even seemingly noble actions like charity or sacrifice lose their sanctity when performed with ego and ignorance.

It is not the act but the **attitude** behind it that defines its worth.

True spiritual progress requires humility, awareness, and inner purity—not showmanship.

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.

This verse deepens the psychological and spiritual portrait of the **āsurī** (demonic) nature.

- **anekacitta-vibhrāntāḥ** – “Bewildered by numerous thoughts.” Their minds are scattered, fragmented, and restless. There is no clarity of goal or stability of vision. Every desire creates a new direction, producing inner confusion.
- **moha-jāla-samāvṛtāḥ** – “Enveloped in a net of delusion.” Their thinking is clouded by *moha*—attachment, misjudgment, and false understanding. This is not a passing error but a systemic illusion, like a spider caught in its own web.
- **prasaktāḥ kāma-bhogeṣu** – “Addicted to enjoyment of sensual pleasures.” They do not merely enjoy, but are **enslaved** by pleasure. Their identity revolves around gratification of desires. Even legitimate joys become dangerous when one is overly attached.
- **patanti narake'śucau** – “They fall into the impure hell.” Here, hell (*naraka*) is not just a post-death punishment. It is also a metaphor for the internal **state of decay, restlessness, and impurity**. Those who live without self-mastery or discernment are already suffering spiritually, even if outwardly successful.

The cumulative effect of mental distraction (*anekacitta*), ignorance (*moha*), and indulgence (*bhoga*) is spiritual downfall. The Gītā warns not merely against actions but **against the inner distortions that lead to such actions**.

As Swami ji says; it is good to be a great man, but it is even greater to be good. It is not bad to attain greatness. But when we become great, it is wrong to humiliate others, to look down on them. Swami ji says greatness should be like our shadow.

There is a beautiful ovi by Dnyaneshwar Maharaj:

म्हणौनि थोरपण पन्हां सांडिजे । एथ व्युत्पत्ति आघवी विसरिजे ।

जै जगा धाकुटें होईजे । तैं जवळीक माझी ॥ ३७८ ॥

So then, all greatness should be left aside, all learning forgotten, for when a man has become lowly in terms of the world, he is near to Me.

Key Insight:

The path of downfall begins not with great sins but with small **internal confusions and attachments** that grow unchecked. When one lives solely to fulfill sensual desires, truth and dharma slowly vanish from one's consciousness. Such a person may seem powerful outwardly but is **fragile inwardly**—bound by illusion, pulled by conflicting desires, and prone to destruction.

This verse calls us to pause and reflect:

Is my mind collected or scattered?

Do I govern my desires—or do they govern me?

In the next verse, Bhagavān Śrī Kṛṣṇa describes how such individuals convince themselves with false logic, justifying unrighteous ways to fulfill their cravings.

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.

This verse highlights the **perversion of spiritual practices** by people who are trapped in ego and pride.

- **ātmashaṃbhāvitāḥ** – “Self-glorifying”: They indulge in excessive self-praise, deriving satisfaction from their imagined superiority.
- **stabdhāḥ** – “Arrogant”: Their rigidity and self-importance prevent them from receiving counsel or introspecting.
- **dhanamānamadānvitāḥ** – “Full of pride due to wealth and prestige”: Their spiritual conduct is tainted by materialism and social vanity.

Such people may appear to be religious, but:

- **yajante nāmayajñaiḥ** – They perform rituals only to maintain **social image**, not out of devotion.

- **dambhena** – Their worship is **pretentious**.
- **avidhipūrvakam** – They neglect the **prescribed vidhi (procedure)** of the scriptures, rendering the ritual spiritually void.

Key Insight:

True yajña (sacrifice) is an inner offering of ego, desires, and attachments. But these individuals offer only **showmanship**, not surrender. The verse warns that **spirituality without humility** becomes hypocrisy.

To understand Bhagavad Gita in depth, one must grasp **Bhagavān's intention**, not just Arjuna's questions. At one point in the war, Arjuna had taken a vow: "I will either kill Karna or sacrifice my life." In order to protect Arjuna from breaking his vow, Bhagavān inspired him to speak **self-praising words** to justify his actions.

Praising oneself is like **falling into the fire of ego**, yet Arjuna could fulfill his vow by temporarily adopting such speech under divine guidance.

In this way, Bhagavān hints that **ego-driven rituals** and **self-glorification** are signs of a deluded spiritual path. Let us be vigilant and humble in our spiritual practices.

16.18

**ahaṅkāraṁ(m) balaṁ(n) darpaṁ(ñ), kāmaṁ(ñ) krodhaṁ(ñ) ca saṁśritāḥ,
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.

This verse powerfully describes the inner landscape of individuals under the influence of the āsurī (demonic) nature.

- **ahaṅkāraṁ** – **Ego**: Their actions are driven by pride in their own existence. The idea of submission to a higher reality is foreign to them.
- **balaṁ** – **Power**: They misuse strength—be it physical, political, or material—to dominate and control.
- **darpaṁ** – **Arrogance**: A sense of inflated superiority blinds them from seeing the truth and equality of others.
- **kāmaṁ** – **Lust**: Their lives are centered around gratification, with no spiritual restraint.
- **krodhaṁ** – **Anger**: When desires are thwarted, they lash out in wrath, often harming others and themselves.

Such people become **abhyasūyakāḥ**—those who are **consistently envious and fault-finding**,

especially toward divine or noble beings. Their vision is clouded not only by ignorance but by willful rejection of the sacred.

They **despise Bhagavān** not in some abstract form, but **as the indwelling spirit—Paramātmā—in themselves and in others.**

- **mām ātmadeheṣu** – They ignore or hate the divinity within their own being.
- **para-deheṣu** – They show no respect for the divinity in others either, leading to harmful, antisocial behavior.

Key Insight:

The **root of their downfall** is their **forgetfulness of Paramātmā**, who is seated within all beings.

Bhagavān has already declared this truth multiple times:

- **Chapter 15.7:**
mamaivāṅśo jīvaloke jīvabhūtaḥ sanātanaḥ
“The living entity in this world is My eternal fragmental part.”
- **Chapter 15.15:**
sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca
“I am seated in everyone's heart; from Me arise memory, knowledge, and forgetfulness.”
- **Chapter 10.20:**
ahamātmā guḍakēśa sarvabhūtāśayasthitaḥ
“O Guḍakēśa, I am the Self, seated in the hearts of all beings.”

Yet the demonic people turn their back on this truth.

As our saints remind us:

- काया ही पंढरी आत्मा हा विठ्ठल
– *This very body is Pandharpur, and the soul is Vitthal.*
- कुठे शोधिसी रामेश्वर अन कुठे शोधिसी काशी हृदयातील भगवंत राहिला हृदयातून उपाशी।।
Why search for Rameshwar or Kashi outside, when the Bhagavān within your heart remains unfed and forgotten?

Real spirituality lies in recognizing the **Rām within**, and equally in seeing **Rām in others**.

The verse thus serves as a mirror: Are we moving closer to divinity, or allowing pride, anger, and lust to make us forget the Bhagavān within?

In the next verse, Śrī Bhagavān warns about the severe fate that awaits such demoniac individuals—the

inevitable consequence of hating the Divine within and around.

16.19

**tānaḥaṁ(n) dviṣataḥ(kh) krūrān, saṁsāreṣu 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.

In this verse, **Śrī Bhagavān reveals the divine consequence of persistent demonic behavior**. It is not a punishment in the ordinary sense, but rather a **natural progression based on one's inner tendencies (vāsanās)**.

- **tān ahaṁ dviṣataḥ** – “Those who hate Me” — this refers not only to hatred of the divine, but also hatred of righteousness, virtue, and divinity in any form—be it within oneself or in others.
- **krūrān** – “cruel ones” — these individuals inflict harm without remorse, often driven by ego, greed, or revenge.
- **narādhamān** – “lowest among humans” — despite taking human birth (the most evolved form in the cycle of life), they misuse it for base desires and destructiveness.
- **kṣipāmi ajasram** – “I cast them again and again” — the cycle is repetitive because their actions and mindset do not allow for higher evolution. They remain stuck in the loop of **tāmasika tendencies**.
- **asRāmaśubhān** – “impure, inauspicious beings” — those who reject purity and choose adharma over dharma.
- **āsurīṣv eva yoniṣu** – “into demoniacal wombs” — they take birth in families and circumstances that reinforce similar demonic traits, thereby continuing the downward spiral.

This verse shows **the principle of divine justice** as functioning through the law of karma and guna. Bhagavān, being impartial, facilitates the appropriate field for each soul's growth or downfall.

क्षिप्रं भवति धर्मात्मा शश्वच् छान्तिं निगच्छति ।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३१ ॥

He quickly becomes virtuous and attains eternal peace. O' Kaunteya, boldly proclaim that My devotee never perishes.

यालागीं दुष्कृती जन्ही जाहला । तरी अनुतापतीर्थी न्हाला ।

न्हाऊनि मजआंतु आला । सर्वभावे ॥ ४२० ॥

Even had he been very wicked, he would be bathed in the holy waters of repentance, and thus cleansed he comes to Me by his earnest devotion.

Bhagavān tells a good technique here but people do not follow it. They do not repent for their wrong actions. Dnyaneshwar Mauli says,

Key Insight:

The demonic nature, when unchecked, becomes self-perpetuating. Despite having the rare gift of human birth, these individuals squander it by resisting the divine and embracing adharma. Just as a seed sown in barren land cannot sprout into a healthy tree, the soul reborn into an environment that echoes its inner darkness struggles to evolve.

Bhagavān further elaborates what happens to such beings once they are born in demonic wombs. He explains their ultimate fate—a spiritual downfall that becomes harder to reverse.

16.20

**āsūrīṃ(ṽ) yonimāpannā, mūḍhā janmani janmani,
māmaprāpyaiva kaunteya, tato yāntyadhamām(ṇ) gatim.16.20**

Failing to reach Me, Arjuna, those stupid persons are born life after life in demoniac wombs and then verily sink down to a still lower plane.

Bhagavān continues to reveal the tragic consequence of living a life disconnected from Dharma and Divinity. The description is not punitive—it is diagnostic.

- **āsūrīṃ yonim āpannā** – “They take birth in demoniac wombs.”
Rebirth is shaped by one’s inner disposition. Those who live with violence, pride, and ignorance naturally gravitate toward families or situations where these tendencies continue. It’s a life **repeating itself** in the darkness of ego and falsehood.
- **mūḍhā janmani janmani** – “These deluded ones are born again and again.”
The repetition suggests a **cycle of self-perpetuating ignorance**, where the soul continues to fall rather than rise—devoid of Satsang, Guru, or inner introspection.
- **mām aprāpyaiva kaunteya** – “Failing to reach Me, O Kaunteya (Arjuna)...”
The saddest part is not material loss but **spiritual failure**—not attaining Bhagavān, the ultimate shelter and source of liberation.
- **tato yānty adhamām gatim** – “They go to even more degraded destinies.”
Without breaking the cycle through Jñāna (wisdom), Bhakti (devotion), or Karma Yoga (selfless service), they slip into states of deeper sorrow, **losing the chance of upliftment**.

The human birth is not merely a 'Bhog Yoni' (a life meant for enjoyment), but a precious 'Yog Yoni'—an opportunity for spiritual ascent and union with Paramātmā. To waste this chance is the greatest tragedy.

Key Insight:

This verse serves as a **powerful warning**—not from a place of fear, but of compassion. It reminds us that without conscious effort, it is possible to **lose the rarest human opportunity** and spiral into realms of

greater confusion.

Bhagavān is not condemning but **awakening**. The message is clear: **Turn within. Recognize the divine within you and in others. Seek the light of Dharma before the darkness becomes a default.**

In the next verse, Bhagavān reveals the opposite trajectory—the destiny of those with a divine nature who reach Him and escape the wheel of birth and death.

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.

Śrī Bhagavān delivers a potent spiritual diagnostic in this verse — identifying **three psychological forces** that act as the **root cause of a person's spiritual, moral, and even social downfall**:

- **Kāma (Desire):**

Not merely wishful thinking but a deep craving for pleasures, possessions, or recognition. Kāma chains the soul to samsāra by breeding dissatisfaction and constant longing.

- **Krodha (Anger):**

Born when desires are thwarted, krodha impairs judgment, distorts perception, and leads to impulsive, harmful action. It burns the inner peace and isolates the self.

- **Lobha (Greed):**

The obsession to accumulate beyond one's needs, ignoring the welfare of others. Lobha is the negation of contentment, and perpetuates restlessness and attachment.

These three traits do not act in isolation—they reinforce each other and become a **self-sustaining cycle of spiritual ruin**. Therefore, Bhagavān instructs firmly:

tasmād etat trayaṃ tyajet – “Therefore, abandon all three.”

This abandonment is not out of fear, but arises from **viveka** (discernment) and **vairāgya** (detachment). As Sant Kabir puts it:

कहु कबीर मैं सो गुरू पाया जाका नाउ बिबेकौ

Kabir says, I have found that Guru whose name is Viveka (discriminating wisdom).

It is this **Guru of discernment** that guides the seeker to detect and discard these demonic traits.

Key Insight:

Bhagavad Gītā here offers a psychological map of spiritual danger zones. **Desire, Anger, and Greed** are not just emotions—they are **gateways to Naraka**: to delusion, agitation, and egoic ruin.

Recognizing them is the first step. Actively choosing **contentment over craving**, **forgiveness over fury**, and **generosity over greed** is the way to spiritual ascent.

Next, Śrī Bhagavān will show what happens when one walks away from these doors of ruin and begins living with **scriptural guidance and moral clarity**.

16.22

**etairvimuktaḥ(kh) kaunteya, tamodvāraistribhirnaraḥ,
ācaratyātmanaḥ(ś) śreyaḥ(s), tato yāti parām(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.

After strongly warning against the three gates of hell—**kāma** (desire), **krodha** (anger), and **lobha** (greed)—in the previous verse, Śrī Bhagavān now shows the path of redemption and upliftment.

- **etair vimuktaḥ** – “Freed from these...” Liberation from these three traits is essential. It doesn’t require external renunciation but inner cleansing.
- **tamo-dvāraiḥ tribhiḥ** – These three are **gates of darkness**, which blind one’s judgment and trap the soul in ignorance and sorrow. Closing these gates is the first step toward light.
- **ācarati ātmanaḥ śreyaḥ** – “He walks the path of self-welfare.” Such a person no longer seeks validation, pleasure, or dominance externally. He aligns his actions with **śreyas**—true good—for the soul, rather than **preyas**—fleeting pleasure for the senses.
- **tato yāti parām gatim** – “Then, he attains the Supreme goal.” By steady progress on the inner path, he reaches **parām gatim**—the ultimate destination—liberation, or union with the Divine.

Reflections from Saints and Thinkers:

Saint Kabir reveals the root of transformation lies within:

बुरा जो देखन मैं चला, बुरा न मिलिया कोय । जो दिल खोजा आपना, मुझसे बुरा न कोय ।।

“I went in search of evil, but found none;
When I looked within, I realized I was the worst of all.”

Swami Chinmayananda echoes the same truth:

**“Yesterday I was clever, so I tried to change the world.
Today I am wise, so I am changing myself.”**

Key Insight:

This verse delivers the **formula for freedom**—detach from lust, anger, and greed, and embrace self-purification. The Bhagavad Gita is not only a cosmic revelation, but a **practical guide for inner elevation**. The transformation of society begins with the transformation of the self.

In the next verse, Bhagavān emphasizes the need to live by the śāstra (scriptures) as the foundation for

right conduct and the path to perfection.

16.23

yaḥ(ś) śāstravidhimutsṛjya, vartate kāmakārataḥ, na sa siddhimavāpnoti, na sukhaṁ(n) na parāṁ(ñ) gatim 16.23

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

In this pivotal verse, Bhagavān Śrī Kṛṣṇa offers a direct yet compassionate warning. He cautions that when one sets aside scriptural guidance and acts impulsively, driven by personal cravings, the outcome is inevitably destructive—both materially and spiritually.

- **yaḥ śāstra-vidhim utsṛjya** – “One who abandons the ordinances of the scriptures...”
This refers to ignoring the framework of dharma as laid out in sacred texts. The scriptures are not rigid rules but time-tested wisdom that align us with cosmic harmony.
- **vartate kāma-kārataḥ** – “and acts as per his own desires...”
This is the path of self-willed living, where impulses, ego, and momentary gratification dictate one’s choices, rather than reflection, duty, or higher ideals.
- **na sa siddhim avāpnoti** – “he does not attain perfection...”
Siddhi here refers to inner success—self-realization, clarity of purpose, and fulfillment of life’s true aim.
- **na sukhaṁ na parāṁ gatim** – “nor happiness, nor the ultimate goal...”
Neither lasting joy nor liberation (mokṣa) can arise from living without reference to dharma. The person wanders aimlessly, caught in cycles of dissatisfaction.

This is not a verse of judgment, but of deep insight. When our actions are led only by personal gratification, they may feel justified or thrilling in the moment—but over time, they disconnect us from our inner peace and higher purpose.

Key Insight:

Freedom is not the liberty to act on impulse—it is the wisdom to act in alignment with truth.

Śāstra is not a chain; it is a compass. It does not suppress individuality but elevates it by connecting us to the universal rhythm of righteousness. To disregard it is to sever our connection with the source of guidance and grace.

Further Reflection:

बिते कल का जिक्र क्या करना है सार्थक आज को,
अनसुना करना नहीं भीतरी आवाज़ को।

Why dwell on yesterday, when the worth of today lies in living it meaningfully?
And why ignore that gentle inner voice — the murmur of Paramātmā within?

The true scripture (*śāstra*) is not only in books, but also in the conscience—a whisper within, guiding us from moment to moment. It is the *antaryāmī*, the indwelling Lord, who speaks through intuition, clarity, and stillness. Suppressing this inner light is akin to sailing without a compass.

In this verse, Bhagavān calls upon us to transcend *kāma-kārataḥ*—action dictated by fleeting desire—and instead choose *śāstra-pramāṇa* (scriptural authority) and *ātmā-prabhā* (the brilliance of the Self) as our true guides. These are not two, but one—both voices of the Divine.

Transition to the Next Verse:

In the next verse (16.24), Bhagavān clearly lays out how one should discern what is to be done and what is not to be done—by turning to the scriptures. For the seeker who truly wishes to progress, the *śāstra* becomes both the map and the mentor.

16.24

**tasmācchāstraṁ(m) pramāṇaṁ(n) te, kāryākāryavyavasthitau,
Jñātvā śāstravidhānoktaṁ(ñ), karma kartumihārhasi 16.24**

Therefore, the scripture alone is your guide in determining what should be done and what should not be done. Knowing this, you ought to perform only such action as is ordained by the scriptures.

This conclusive verse of the 16th chapter provides a **final guideline** for a sincere seeker: **follow the śāstra**.

- **tasmāt śāstram pramāṇam te** – “Therefore, the scripture is your authority.” All subjective ideas, mental impulses, or societal trends must be evaluated against the unchanging standard of scriptural wisdom.
- **kārya-akārya-vyavasthitau** – In deciding what **ought to be done** (dharma) and what **ought to be avoided** (adharma), the scriptures provide **clarity** that personal intellect or social norms may lack.
- **jñātvā śāstra-vidhāna-uktaṁ** – After **knowing what the scriptures instruct**, one must not merely admire or contemplate them but take the next step—**act**.
- **karma kartum ihārhasi** – Action that aligns with dharmic guidance must be pursued. This is the path to freedom and fulfillment.

Often, people justify their actions with statements like “my heart says so” or “I believe it’s right.” But **the inner voice**, unless purified by saṅga (association), sādhana (discipline), and śāstra (scripture), can be clouded by rāga and dveṣa—attachment and aversion.

Key Insight:

Gurudev Govind Dev Giri Ji Maharaj says:

"There is no forgiveness for broken law."

Just as nature (Prakṛti) doesn't excuse violations of its physical laws (e.g., gravity), it also doesn't pardon

violations of **moral and spiritual laws**. The one who walks in harmony with the śāstra is safeguarded by dharma; one who disregards it faces the consequences—be it confusion, suffering, or downfall.

By ending this chapter with an emphasis on śāstra, **Bhagavān lovingly redirects Arjuna**—and all of us—to the eternal compass that guides us through the maze of worldly action.

Dnyaneshwar Maharaj gives a beautiful example regarding this:

शास्त्र म्हणेल जे सांडावे । ते राज्यही तूण मानावे ।
जे घेववी तें न म्हणावे । विषही विरुद्ध ॥

In these lines, Dnyaneshwar has explained the importance of following religion and moral conduct on the basis of the Bhagavad Gītā. He says that it is important to follow the path prescribed by the scriptures, considering the scriptures as the standard, abandoning worldly delusions and desires, and following the path prescribed by the scriptures.

The session concluded with heartfelt prayers at the lotus feet of Sant Dnyaneshwar Maharaj and Gurudev Swami Govind Dev Giri Ji Maharaj. This was followed by a deeply enriching Question and Answer Session.

Question and Answer Session

Rajender Singh Chauhan Ji

Q: When both Arjuna and Duryodhana approached Bhagavān Śrī Krishna before the war, why did Bhagavān give His one akṣauhiṇī Narayani Sena—an army aligned with divine energy—to the unrighteous Duryodhana?

Answer:

This question opens a window into the divine impartiality and deeper strategy of Bhagavān Śrī Krishna. His nature is not to withhold but to fulfill the desires of those who approach Him, irrespective of their intentions. Just as He granted power to Rāvaṇa, sleep to Kumbhakarna, and spiritual vision to Dhruva—He gave Duryodhana what he asked for: the might of His army.

Yet, this episode reveals the contrasting inner dispositions of Duryodhana and Arjuna. Duryodhana's mind was fixed on material strength. Arjuna, however, yearned for the presence of the Divine. Given the first choice, Arjuna humbly asked for Krishna alone, even though Bhagavān had vowed not to wield any weapon. He understood that the presence of the Divine was greater than any material force.

Bhagavān thus gave Duryodhana the Narayani Sena, but the Chaitanya (divine consciousness) remained with Arjuna. The army, though vast, was only a body without the soul. This act was not a lapse in divine judgment—it was part of Krishna's deeper leela, where the righteous are strengthened through surrender, and the unrighteous are exposed through their own choices.

Furthermore, Bhagavān's subtle interventions show His commitment to Dharma. Just before the war, He revealed to Karṇa his true identity as Kunti's eldest son, hoping to draw him away from adharma. Though Karṇa chose loyalty to Duryodhana, the revelation weakened his will to fight against his brothers. This, too, was a divine stroke to reduce the force of adharma.

When Bhīṣma's prowess on the battlefield threatened Arjuna, Bhagavān broke His own vow and lifted a chariot wheel as a weapon—not to destroy, but to preserve Dharma. In the battlefield of life, when righteousness is endangered, even unorthodox actions may become necessary for the greater good.

Kutnīti (strategic action), when used to uphold Dharma, is not adharma. Śivājī Maharaj, too, used Ganimi Kava (guerrilla tactics) to resist the oppression of unjust powers. When faced with deceit and cruelty, Dharma demands wisdom, strategy, and courage.

As Gurudev Govind Dev Giri Ji Maharaj wisely states:

“When a crime is confirmed, encounter is the solution.”

Such actions are not born of revenge, but from a commitment to protect the good, the just, and the innocent.

In this divine play, Bhagavān demonstrates that mere power without righteousness is hollow, while even the unarmed become invincible when guided by the Divine Supreme.

Amruta Acharya Didi Ji

Q: This chapter gave us the characteristics of divine and demonic qualities. We have to use it as a checklist for self-evaluation. But how should we evaluate ourselves, especially when we tend to justify everything?

A: Very good question. In the first chapter, Arjuna too gave several justifications for not participating in the Dharma Yuddha. However, Śrī Bhagavān revealed that it was not true knowledge but Arjuna's *moha* (delusion) that was causing this confusion.

We also tend to defend ourselves with layers of justification. But as long as we keep defending our faults with excuses, we won't be able to correct our internal *vikāras* (defects). One must cross the state of justification to reach the stage of true introspection and transformation.

Tulsidas ji prays:

इति वदति तुलसीदास, शंकर शेष मुनि मन रंजनम्।
मम हृदय कंज निवास कुरु, कामादि खल दल गंजनम्॥

This prayer humbly requests Bhagavān to reside in our heart and destroy the army of internal enemies like desire, anger, pride, and delusion. Justifying our faults only empowers these *vikāras*. Transformation begins when we surrender to Paramātmā and begin purifying our intellect.

Q: What if someone has hurt us deeply and repeatedly over time? I understand that I should forgive, but I find it extremely difficult. I don't wish to retaliate or act with asuric tendencies, but forgiveness still feels impossible. Should we forget everything and welcome unjust behavior?

A: Forgiveness does not mean forgetting everything or tolerating injustice. Gurudev Śrī Govind Dev Giriji Maharaj distinguishes between two forms of memory:

- **Factual Memory:** The details of the event—what happened, why it happened, and how to prevent recurrence. This must be retained to protect oneself.
- **Psychological Memory:** The emotional wound—the pain and suffering experienced. This must be gradually healed and released.

Replaying the incident again and again only deepens the psychological wound. Why suffer repeatedly for something that hurt you once? Bhagavān, while motivating Arjuna, removes his emotional cloud but does not let him forget the injustice done to the Pāṇḍavas.

The *Bhagavad Gītā* trains us in this art: to act on the truth of the situation without being entangled in emotional distress.

If someone continues to hurt you, their power lies in your emotional reaction. The moment you stop getting hurt, they lose that power over you. This detachment is wisdom, not weakness. It's okay to step away from toxic people until you're healed.

True sainthood is when you face the same people again, without any ill will. But until your wound is healed, do not force yourself to return to the same environment.

How to heal?

- Serve others selflessly—it purifies the mind.
- Pray to Bhagavān for the strength to forget the emotional hurt.
- Absorb yourself in the *ānanda* (bliss) of Bhagavān, in satsanga, and in nature. Nature has the power to take away the poison of hurt and fill us with peace.

You're already on the right path by being connected to Geeta Pariwar. Keep walking this path and let Bhagavān work through you.

Saroj Didi Ji

Q: Can women recite the Gayatri Mantra? In my family, Gayatri Mantra Upasana is well established.

A: This is an important and often discussed question. Traditionally, it is said that Gayatri Mantra—a profound invocation to the divine light of the sun (*Savita*)—was generally reserved for men, especially those who had undergone the sacred thread ceremony (*Upanayana*). The mantra is a part of *Surya Upasana* (worship of the solar energy), focusing on *Tejas* (radiance) and *Ojas* (vitality).

However, Gayatri is not just a mantra—**Gayatri is a Devi**, the goddess of intellect and enlightenment. She represents the power of spiritual awakening and inner illumination.

The hesitation in recommending Gayatri Mantra for women in traditional settings arises not from any question of worthiness or capability but from specific physiological and energetic considerations. It is believed that certain high-frequency mantras like Gayatri can influence the **subtle energy channels (nāḍīs)** and the **reproductive system**, which are considered more delicate in women, particularly during their childbearing years. Therefore, **younger women were traditionally advised to refrain** from regular chanting unless guided personally by a qualified Guru or Acharya.

That said, in today's time, **many learned saints and scholars, including female spiritual leaders**, have encouraged women to recite the Gayatri Mantra—especially with proper initiation (*mantra dīkṣā*) and under guidance. It is also observed that at a **mature age**, or when a woman is no longer in her reproductive cycle, this restriction is relaxed.

The key is **intention, purity of heart, and proper guidance**. If Gayatri Upasana is part of your family tradition and is done with devotion, humility, and under the guidance of a knowledgeable Pandit or Guru, it can be continued. The goal of the mantra is to **awaken the intellect (buddhi)** and lead the sadhak—male or female—towards the truth.

So while traditional frameworks offer one view, spiritual practice ultimately becomes personal and meaningful when pursued with the right understanding and support.

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu
brahmavidyāyām(ŷ) yogaśāstre śrīkṛṣṇārjunasaṁvāde
daivāsurasampadvibhāgayogo nāma ṣoḍaśo'dhyāyaḥ.**



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You have enjoyed this vivechan writeup! In spite of intense editing and proofreading, errors of grammar, as also of omission and commission may have crept in. We appreciate your forbearance.

Jai Shri Krishna!

Compiled by: Geeta Pariwar – Creative Writing Department

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