

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 16: Daivāsura-Sampad-Vibhāga-Yoga

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Interpreter: GĪTĀ VIŚĀRAD ŚRĪ DR. ASHU GOYAL JI

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

The Divine Path and the Demoniatic Descent: Contrasting Natures on the Journey of Self-Realization

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

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

**"Vasudeva Sutam Devam, Kansa Chanura Mardanam,
Devaki Paramanandam, Krishnam Vande Jagadgurum."
"Yogesh Sachidanandam, Vasudeva Vraja Priyam,
Dharma Sansthapak Veeram, Krishnam Vande Jagat Gurum."
Charan Kamale Namah.**

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

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

Adi Shankaracharya extolled its greatness, proclaiming: "**geyam gītānāmasahastam**"—there is

nothing superior to the chanting of the Gītā. Even the slightest assimilation of its wisdom brings immense transformation. "**Bhagavadgītā kiñciddhitā**"—even a little understanding of the Gītā ensures that Yama, the god of death, dares not cast his gaze upon such a soul.

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

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

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

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

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

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

Merely looking at a glass of juice does not improve one's health; drinking it does. Similarly, merely observing or appreciating divine qualities is not enough; one must assimilate them. In the sixteenth chapter, the Bhagavān compassionately lists twenty-six divine virtues. The first verse describes eight key qualities: "**abhayaṁ sattva-saṁsuddhir jñāna-yoga-vyavasthitiḥ dānaṁ damaś ca yajñas**

ca svādhyāyaḥ tapa ārjavam." These include fearlessness, purity of heart, self-restraint, charity, sense control, performing duties without desire, self-study, and penance.

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

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

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

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

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

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

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

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

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

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

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

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

Simplicity brings peace, not the endless pursuit of more.

16.2

**ahiṃsā satyamakrodhaḥ(s), tyāgaḥ(ś) śāntirapaiśunam,
dayā bhūteṣvaloluptvaṃ(m), mārdaṃ(m) hrīr acāpalam 16.2**

Non-violence in thought, word and deed, truthfulness and geniality of speech, absence of anger even on provocation, disclaiming doership in respect of actions, quietude or composure of mind, abstaining from slander, compassion towards all creatures, absence of attachment to the objects of senses even during their contact to the objects of senses, mildness, a sense of shame in transgressing the scriptures or social conventions, and abstaining from frivolous pursuits;

Bhagavad Gītā teaches that **Ahimsa (non-violence)** is not just about being vegetarian or avoiding physical harm. **True non-violence means ensuring that no one suffers because of one's thoughts, words, or actions—manasa, vacha, karmāna.** Many take pride in verbally hurting others, assuming they have merely spoken the truth, but this too is a form of violence. If someone is troubled by our harsh words, causing them sleepless nights, then that is not smartness—it is harm.

Some people have a habit of constantly mocking others, always finding ways to put them down. They may not even realize how much pain their nature inflicts on those around them. Over time, it becomes second nature to them, and they mistakenly believe they are witty or superior. But sarcasm, if it wounds others, is nothing but verbal violence.

Even small actions reflect our sensitivity toward others. For example, in a temple, if there's no space to keep one's footwear, some might simply push aside others' shoes to make room for their own. This thoughtless act—not caring about others' troubles—is also a form of violence. **Ahimsa is not just about refraining from hitting someone; it is about being mindful of whether our presence or actions cause discomfort to others.**

Satyam (truthfulness) is the backbone of a righteous life, the spine that supports all virtues. But truth is often misunderstood. Some people claim, **"I speak the truth; I don't care if others like it or not."** However, such truth is not truth—it is cruelty.

As Neeti Shastra states:

"Satyam brūyāt priyam brūyāt, na brūyāt satyam apriyam."

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

Truth must meet two conditions—it should be pleasant and beneficial (satyam, priyam, hitam). If a truth is neither kind nor helpful, then it is better left unsaid. Some misuse truth to disguise their rudeness, believing they are being honest when they are merely being hurtful. Others go to the opposite extreme, flattering everyone with insincere praise, saying one thing to someone's face and another behind their back.

The more truthfulness one embraces, the brighter and more fulfilling life becomes. But truth comes with challenges. Living truthfully requires resilience. Those who walk the path of truth must be prepared to face difficulties. However, once they develop the strength to endure these obstacles, they learn to navigate life's hurdles effortlessly. In the short term, honesty might seem like a struggle, but in the long run, it leads to lasting happiness. On the other hand, those who lie might appear to be winning momentarily, but deception always leads to deeper troubles. Look around, and it becomes evident—those who live truthfully experience real joy and peace.

Among all vices, anger and ego are the two most dangerous. The more they are expressed, the stronger they grow. Unlike other weaknesses that fade over time, anger escalates when given space.

A married couple had a habit of daily arguments, troubling their neighbors. Every morning at 7 AM, they would start fighting, and by 9 AM, the husband would leave for work, ending the quarrel. But one Sunday, there was no office. The fight began in the morning and continued—there was no stopping. Their neighbors, fed up, finally decided to intervene. One of them rang the doorbell.

The husband, furious, opened the door. The neighbor casually said, "Oh, nothing serious, just came to check in." The moment someone else entered, the husband's anger cooled down. "Come in, come in, have a seat," he said. The conversation started, and the neighbor asked, "By the way, what started this fight?"

The husband and wife both paused. After a moment, they realized—they didn't even remember what had started it. They had been fighting for hours over something so trivial that it wasn't even worth remembering.

This is the nature of anger. Most of the time, people don't even recall why they got angry in the first place. And if they do remember, it is often over something so insignificant that it seems foolish in hindsight.

Anger is like fire—it starts small, but the more fuel it gets, the bigger it burns. A single spark can burn down an entire house. **If anger is suppressed early, it disappears.** But if one keeps feeding it, it only grows stronger. The best way to deal with it is to ignore it at the beginning itself. **If expressed, it intensifies; if controlled, it diminishes.**

Anger is a dependent emotion; it never arises on its own. No one experiences anger randomly—it is always linked to another disturbance. It manifests when there is an obstruction to **desire (kāmanā)**, when **ego (ahaṅkāra)** is hurt, when **attachment (moha)** is challenged, or when **greed (lobha)** is hindered. **Without a disruption in these four aspects, anger cannot exist.**

One desires something to happen a certain way, and when it does not, anger arises. When someone's ego is wounded, they feel enraged. If attachment is threatened—be it towards a person, possession,

or idea—anger follows. A mother might get angry if her daughter-in-law takes too much attention from her son, or a wife might feel resentment if her husband gives his mother more time. Similarly, greed provokes anger when material attachments are disturbed—if someone breaks an expensive phone, the owner might be consumed by fury, unable to fathom life without it.

At its core, **anger is never independent; it is always rooted in the expectation that everything should happen according to one's own will.** However, even the most powerful individuals cannot dictate the world as they please. Leaders like Prime Ministers and Presidents wield great influence, yet they face opposition and challenges. If even they cannot control everything, what makes an ordinary person believe that life should unfold solely as per their wishes? This unrealistic expectation is the breeding ground of anger.

Thus, the key to overcoming anger is learning to let go—practicing ignoring what is beyond control. If one masters this art, anger gradually dissolves. The mantra to remember is "**Om Ignoraya Namah**"—the power of selective ignorance brings inner peace.

Tyāga (renunciation) is the foundation of inner peace. True renunciation is not about giving up material things but about cultivating the ability to let go without distress.

One may start with small acts—giving up excessive indulgence in food or unnecessary habits—but true renunciation is deeper. It manifests when a person accepts deprivation without resentment. Suppose in a gathering, everyone is served a treat except one individual. If that person can remain unbothered and say, "It's fine; others received it, and I did not"—that is **sahaja tyāga, effortless renunciation.**

Modern philosophy often emphasizes fighting for one's rights, but Indian wisdom teaches something different. No ancient scripture glorifies battles over personal entitlements. Instead, history celebrates those who willingly sacrificed their claims for the greater good. Śrī Rama accepted exile without protest, while Bharata renounced the throne despite it being rightfully his. Our culture reveres those who give up rather than those who fight for their own gain.

Peace comes not from clinging to rights but from embracing detachment. One who constantly worries about their entitlements can never sleep peacefully. The key principle is "**Another's duty is not my right.**" One should not assume the responsibility of correcting others. No divine command has assigned anyone the role of making others fulfill their duties. When one stops expecting others to act a certain way, life becomes tranquil.

Apaiśunam—avoiding gossip—is a divine virtue. Gossiping about others is an addictive flaw, much like scratching a wound despite knowing it worsens the pain. Even when people recognize that gossip leads to discord, they indulge in it for momentary pleasure.

Some have an inherent tendency to discuss others' affairs. Domestic helpers are often given tea and encouraged to share neighborhood secrets, fueling unnecessary chatter. People spend hours dissecting the lives of others with no personal stake in the matter.

Criticism and gossip do not just harm the subjects but also poison the minds of those who engage in them. Avoiding slander and unnecessary judgment is a mark of wisdom and self-discipline.

Dayā Bhūteṣu—compassion towards all beings—is an essential virtue. However, true compassion is not performative; it must arise naturally. It is not about giving reluctantly or offering help with an air of superiority. Compassion means assisting without expecting gratitude or acknowledgment.

A critical mistake people make is mixing charity with moral lecturing. If someone is in distress, offering them help without unsolicited advice is the correct approach. Assisting with an accompanying sermon only adds insult to injury. **At the moment of suffering, a person needs support, not judgment.**

Aloluptvam—freedom from excessive craving—is another key quality. Some people, upon seeing something nice in another's home, immediately desire the same. Whether it is furniture, a gadget, or even relationships—envy seeps in subtly. Some even extend their greed to wishing for a certain kind of son-in-law or daughter-in-law, comparing their own lives with others.

Such desires are often unnecessary, yet they become ingrained habits. People stand in lines for free items, not because they need them, but simply because they are available. True contentment comes from resisting this compulsion and practicing gratitude for what one already has.

Mārdavam—gentleness—is the refinement of one's character. A truly gentle person speaks, moves, and interacts with softness. Some individuals carry an inherent harshness—whether in speech, expressions, or actions. They sit down with force, walk noisily, or speak so loudly that others assume they are arguing. Their mere presence feels aggressive.

A person should cultivate gentleness in every aspect of life—speaking like a soothing balm, walking lightly, and engaging with kindness. True strength lies not in dominance but in the ability to be gentle even in adversity.

Hrīr (shame) is an essential quality of character. When a person commits an act that should not have been done, or behaves in a manner that is socially or morally unacceptable, two responses emerge—either they find excuses or they feel genuine shame. Making mistakes is not uncommon, for **"Man is a being prone to errors, but the one who corrects them is truly human."** The real question is not whether mistakes happen but how one responds to them.

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

Some individuals always have a justification ready for their wrongdoings. Even before committing an error, they rationalize their actions, preparing explanations in advance. This tendency prevents self-improvement, as they never truly acknowledge their mistakes. On the other hand, those who feel remorse without any justification, without blaming circumstances or others, are the ones who grow. True regret and self-reproach lead to correction and improvement, while excuses only perpetuate the same mistakes.

Acāpalam (steadiness) refers to the absence of restlessness and impulsiveness. The extent of a person's stability can often be observed in their demeanor—how restless their eyes are, how fidgety their movements are, and how their mind constantly jumps from one thought to another. Many individuals exhibit a constant need to scan their surroundings, unable to focus on a single point.

A great saint, **Mahant Kshama Ram Ji Shastri**, is a remarkable example of steadiness. He has the extraordinary ability to recite the Ramayana continuously for seven hours with unwavering focus. His narrations of the Mahabharata are equally profound. In all his discourses, whether seen in person or through recordings, his eyes remain lowered, his posture remains steady, and his tone stays

consistent—never rising or falling chaotically. His unwavering composure during hours of recitation is a testament to the power of inner discipline and control over one’s senses.

This kind of steadiness is rare. It is a measure of how well an individual has mastery over their senses and mind. **While many people allow their impulses to dictate their actions, those who practice self-restraint cultivate a life of profound depth and spiritual grace.**

16.3

tejaḥ kṣamā dhṛtiḥ(ś) śaucam, adroho nātimānitā, bhavanti sampadam(n) daivīm, abhijātasya bhārata 16.3

Sublimity, forgiveness, fortitude, external purity, bearing enmity to none and absence of self-esteem, these are, O Arjuna, the marks of him, who is born with divine endowments.

A life imbued with tejaḥ—radiance and vitality—is essential. True radiance is not merely physical but stems from inner purity and strength. According to the principles of **sapta dhatu (seven bodily elements)**, the food one consumes determines one’s vitality. Food is transformed into **rasa (essence)**, which then forms **rakta (blood)**, leading to **māṁsa (muscle)**, **majjā (bone marrow)**, **asthi (bone)**, **vīrya (essence of vitality)**, and ultimately **ojaḥ (spiritual glow)**. **It is this ojaḥ that manifests as tejaḥ in one’s demeanor.**

Some individuals naturally command respect when they speak; their words carry weight, and their presence alone demands attention. This is not a function of age or status but rather the power of their tejaḥ. Conversely, those who lack this inner radiance often find their words ignored, regardless of their position.

Kṣamā—forgiveness—is a virtue often demanded but seldom offered. When one makes a mistake, the immediate thought is, “I should be forgiven.” Yet, when others err, judgment replaces mercy. People readily justify their own faults while swiftly condemning others. True strength lies in reversing this tendency—being a strict judge of oneself and a compassionate advocate for others.

There are those who claim to forgive but repeatedly remind the offender of their past mistake. A mother scolding her child might say, “That day, I let it go. I did not scold you then.” But if she keeps repeating this, the child wonders whether true forgiveness was ever granted. **Genuine kṣamā aligns with the phrase “forgive and forget.”** If one forgives yet holds on to the memory, is it true forgiveness? Real kṣamā erases the fault completely from the heart. The practice of forgiving others while being unrelenting toward one’s own faults leads to a divine and radiant life.

Dhṛtiḥ—patience—is the foundation of endurance. In today’s world, patience is rapidly diminishing. Everyone is in haste—whether it’s reaching a pilgrimage site, completing rituals, or seeking spiritual realization. At sacred gatherings, people rush for VIP access to ceremonies, seeking priority in everything. But spirituality and self-improvement do not function on shortcuts.

Transformation is gradual. One cannot expect instant results merely by reading a few verses of the Gītā or engaging in brief meditation. Growth occurs in due time, much like a tree bearing fruit only in the appropriate season. A farmer cannot force a tree to yield fruit overnight by overwatering it.

“Dhire dhire re mana, dhire sab kuch hoye; mali seeche sau ghara, ritu aaye phal hoye.”
(Slowly, mind, everything happens in due time; a gardener may water a hundred times, but the fruit arrives only in its season.)

To cultivate patience is to understand that every effort has its time to bear fruit. Only by embracing this virtue can one attain inner stability and progress toward a truly enlightened existence.

Śaucam is a profound concept that encompasses purity and cleanliness. In English, there is no single word that fully captures its meaning—it is a fusion of hygiene and sanctity.

During the recent pandemic, people became accustomed to using hand sanitizers. Some even took it to the extent of sanitizing their hands before eating, failing to realize that while sanitizers eliminate germs, they do not prepare the hands for food intake in a spiritually pure manner. Cleanliness and sanctity are not the same—Bisleri water may be pure in a hygienic sense, but the waters of the holy Sangam hold spiritual sanctity despite their external appearance. Purity should not be limited to cleanliness; it must extend to one's actions, thoughts, and way of life.

One should wash hands and feet before eating, a practice that has been forgotten in modern times. Many now simply use tissues or sanitizers, neglecting the cleansing power of flowing water. True purity is not just external but must be reflected in how one lives, thinks, and acts. A sacred life requires inner cleanliness, not just an obsession with external sterility.

Nātimānitā refers to the absence of excessive pride. It is the lack of superiority complex—the feeling of being the best, the most intelligent, the most beautiful, the most successful, or the most skilled. Some people take pride in using only branded products, believing that their lifestyle is superior. However, such individuals often live in dissatisfaction, constantly seeking validation and making others around them miserable. The greater the attachment to status symbols, the deeper the suffering.

A person obsessed with their self-importance is constantly searching for moments of disrespect. They expect recognition at every step—seeking acknowledgment in gatherings, feeling slighted if not offered a prominent seat, or being upset if they are not greeted with honor. Such individuals perceive insults everywhere and remain perpetually discontent.

True humility lies in not being consumed by the need for recognition. A person who constantly seeks honor will find themselves frequently disappointed, as the world does not operate according to their expectations. It is wiser to let go of excessive pride and live with contentment, without constantly seeking validation.

**tejaḥ kṣamā dhṛtiḥ(ś) śaucam, adroho nātimānitā,
bhavanti sampadam(n) daivīm, abhijātasya bhārata**

"Radiance, forgiveness, patience, purity, freedom from malice, and absence of excessive pride—these are the qualities of those born with divine endowments, O Arjuna."

The scripture describes 26 divine qualities that define a person of noble character. But just as there are divine qualities, there are also demonic traits, which must be recognized and overcome. A life guided by divine virtues leads to fulfillment, whereas attachment to ego and pride only brings suffering.

16.4

**dambho darpo'bhimānaśca, krodhaḥ(ph) pāruṣyameva ca,
ajñānaṁ(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.

Arjuna, pride, arrogance, conceit, anger, harshness, and ignorance—these are traits found in those with demonic tendencies, as declared by the Divine. Bhagavān describes three key aspects: **Dambha, Darpa, and Abhimāna.**

Abhimāna is a sense of self-importance—statements filled with "I am this," "I am that." When one takes excessive pride in personal qualities, it is abhimāna. **Darpa, on the other hand, is pride in possessions**—"My factory, my children, my spouse, my college." When one boasts about belongings, it is darpa. **Dambha is mere pretension**—neither possessing the qualities nor the wealth, yet desiring to appear as if one does. Performing a five-minute prayer daily but extending it to twenty minutes when guests arrive is an example of dambha. The Divine warns that such traits belong to the demonic realm.

Krodha, or anger, is destructive. After a moment of rage, people often regret their words and actions, questioning why they behaved as they did. Anger severs relationships and brings immense sorrow. It leads individuals to make irreversible mistakes, only to lament later, "What was I thinking?"

Pāruṣya, or harshness, is the opposite of compassion. Some people never let their hearts melt. When disasters strike, such as floods or earthquakes, some individuals remain indifferent. For instance, when the Kedarnath flood occurred, relief efforts were underway, yet some people callously remarked, "They drank by the riverbanks; they deserve this suffering." Such a rigid, unyielding heart lacks empathy. Harshness extends beyond words—it manifests in cruelty towards animals, trees, and even one's own family. Some individuals believe that being strict with their loved ones preserves their authority, but in reality, excessive harshness is a demonic trait.

Ignorance (ajñāna) is natural, but the most dangerous form is ignorance of one's own ignorance. Some people think they know everything. **True wisdom, as Socrates once remarked, is realizing how little one knows.** The arrogant, however, dismiss scriptures and spiritual wisdom, labeling them as myths. They undermine divine knowledge, oblivious to their own lack of understanding.

These traits—pride, arrogance, anger, harshness, and ignorance—are characteristics of those with demonic tendencies. The Divine warns against them, urging individuals to cultivate humility, patience, and compassion instead.

16.5

**daivī sampadvimokṣāya, nibandhāyāsūrī matā,
mā śucaḥ(s) saṃpadaṃ(n) daivīm, abhijāto'si pāṇḍava 16.5**

The divine endowment has been recognized as conducive to liberation, and the demoniac one as leading to bondage. Grieve not, Arjuna, for you are born with the divine propensities.

The divine qualities lead one towards liberation, whereas the demonic nature binds a person to material existence. Bhagavān Śrī Krishna assures Arjuna that he need not grieve, for he has been born with divine virtues. His very nature is imbued with these qualities, and thus, he has nothing to fear. By certifying Arjuna's divine disposition, Bhagavān Śrī Krishna establishes that he is naturally inclined toward righteousness.

16.6

**dvau bhūtasargau loke'smin, daiva āsura eva ca,
daivo vistaraśaḥ(ph) prokta, āsuraṁ(m) pārtha me śrṇu 16.6**

There are only two types of men in this world, Arjuna, the one possessing a divine nature and the other possessing a demoniac disposition. Of these, the type possessing divine nature has been dealt with at length; now hear in detail from Me about the type possessing demoniac disposition.

In this world, there are only two types of beings—**the divine (daiva) and the demonic (asura)**. The divine nature has already been described in detail, and now, Bhagavān Śrī Krishna prepares Arjuna to hear about the characteristics of the demonic disposition. Understanding both is essential for distinguishing between the two paths and their consequences.

16.7

**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.

Those who possess a demonic nature do not understand what should be done (pravṛtti) and what should be avoided (nivṛtti). Their decisions are often misaligned with righteousness. They act contrary to wisdom, choosing the wrong course despite clear guidance.

Furthermore, they lack **purity (saucam)**, meaning their actions are neither clean nor sacred. Their **behavior (acāra)** is not noble, and their speech is devoid of **truth (satyam)**.

Such individuals do not adhere to any moral or ethical principles, leading them down the path of self-destruction.

16.8

**asatyamapratīṣṭhaṁ(n) te, jagadāhuraṇīśvaram,
aparasparasambhūtaṁ(ñ), kimanyatkāmahaitukam 16.8**

Men of demoniac disposition say this world is without any foundation, absolutely unreal and Godless, brought forth by mutual union of the male and female and hence conceived in lust; what else than this?

Those who possess demonic tendencies reject truth and deny the existence of an absolute foundation. They claim that the universe is without a divine creator, attributing its existence solely to random interactions and material causes. Such individuals argue that life emerged merely from the union of man and woman, with no higher purpose beyond fulfilling desires. Their outlook is driven by indulgence in sensual pleasures, disregarding moral or spiritual consequences. They dismiss divine order and propagate theories that negate righteousness, advocating a life of selfishness, deceit, and material gratification.

16.9

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

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

Holding onto such a deluded perspective, these individuals become spiritually lost and intellectually weak. Their actions grow destructive, and they engage in cruel and violent deeds. Their conduct is harmful not only to themselves but to society as a whole. These people act as agents of chaos, seeking only destruction rather than creation. History is witness to how such ideologies have led to widespread ruin, whether through oppressive regimes or movements fueled by ignorance and hatred.

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.

Driven by insatiable desires, these individuals are consumed by hypocrisy, arrogance, and excessive pride. They fabricate deceptive theories and false ideologies, misleading others into blind adherence. Their misguided beliefs, born out of delusion, lead them to corrupt behavior and immoral practices. They adopt impure ways of living, disregarding ethics and truth. Such people attempt to manipulate the minds of others, especially the youth, poisoning their thoughts with distorted narratives. They rebel against righteousness, worshiping false ideals, and engaging in actions that degrade human values rather than uplifting them.

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.

Those who are deeply engrossed in insatiable desires find themselves trapped in an endless cycle of worries that persist until their very last breath. Their entire existence revolves around indulgence in sensual pleasures, considering material enjoyment as the ultimate goal of life. They live by the philosophy of "eat, drink, and be merry," engaging in all sorts of reckless and immoral activities. Seeking temporary pleasure in intoxication, indulgence, and unethical behaviors, they remain blind to the long-term consequences of their actions. However, despite their relentless pursuit of happiness, their choices only bring them suffering. Yet, they fail to recognize this and continue their futile chase.

16.12

**āśāpāśāśatairbaddhāḥ(kh), kāmakrodhaparāyaṇāḥ,
ihante kāmabhogārtham, anyāyenārthasañcayān 16.12**

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

Bound by the countless shackles of desires, these individuals become enslaved to lust and anger. In their relentless pursuit of sensual gratification, they resort to accumulating wealth and resources through deceitful and unjust means. The cycle of desire never ceases; no matter how much they acquire, their greed only intensifies. When one goal is achieved, another immediately takes its place. A person without a home dreams of owning one, but after acquiring it, the desire shifts to a bigger house, more luxurious furnishings, and grander possessions. The craving for more never ends, trapping them in a vicious cycle of unfulfilled longing.

They seek happiness in objects, people, and circumstances, failing to realize that these external factors are beyond their control. Material possessions provide only temporary satisfaction, and the mind quickly shifts to new cravings. The more one chases desires, the deeper one falls into dissatisfaction. Even the wealthiest individuals, possessing immense riches and power, remain restless and discontent. The poor strive to accumulate wealth, believing it to be the key to happiness, while the rich, despite their fortunes, remain anxious about acquiring more.

This endless pursuit of desires leads people to commit all kinds of immoral acts—deception, fraud, manipulation, and even betrayal—just to fulfill their cravings. Every individual, regardless of their financial or social status, is caught in this web of desires. A struggling individual hopes for stability, while the affluent seek expansion. Even the most powerful figures, despite their influence, remain unsatisfied and anxious.

True happiness does not lie in the accumulation of wealth or the fulfillment of material desires. Saints and enlightened beings have long taught that one can attain peace only by relinquishing the endless chains of expectations. By surrendering to devotion and inner contentment, one can break free from the bondage of desires and attain true joy.

सीताराम सीताराम सीताराम कहिये,
जाहि विधि रखे राम ताहि विधि रहिये।

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

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

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

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

सीताराम सीताराम सीताराम कहिये, जाहि विधि रखे राम ताहि विधि रहिये ||

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

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

One must let go of pride and attachment to outcomes, for only that which aligns with the Bhagavān's will shall come to pass. Instead of clinging to worldly aspirations, one should focus on performing

righteous deeds without expectation of rewards. Surrendering the strings of life into the hands of the Divine leads to true peace.

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

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

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

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

16.13

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

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

A person immersed in materialism constantly thinks: "Today, I have gained this, and soon I shall achieve that. My desires will be fulfilled. I already possess wealth, and more will follow in the future."

Such an individual never finds contentment. No matter how much is accumulated, the thirst for more remains unquenched. The pursuit of wealth and possessions never ends; one achievement only leads to the longing for another.

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."

With arrogance, such a person declares: "I have defeated this enemy, and I shall vanquish others too. I am the master of my fate, the enjoyer of all pleasures. I am accomplished, powerful, and truly happy."

Such a mindset leads to a dangerous delusion—believing oneself to be the supreme authority, rejecting divine intervention, and demanding worship in place of the true Bhagavān. This pride blinds one to reality, trapping them in an illusion of strength and happiness.

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.”

A person blinded by arrogance proclaims, "I am wealthy and come from an esteemed lineage. Who else is equal to me? I shall perform grand sacrifices, give charity, and indulge in every pleasure."

Such individuals, deluded by ignorance, become intoxicated by their status and power. They fail to recognize the transient nature of their wealth and assume their success is eternal. However, history provides countless examples—Duryodhana, Karna, and many others—who harbored such pride, only to meet a tragic downfall.

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.

Lost in countless distractions, ensnared in illusions, and obsessed with sensual pleasures, such individuals ultimately descend into impure and wretched conditions.

Their minds are scattered in different directions, trapped in an ever-growing web of delusion. Their entire existence revolves around chasing fleeting joys, never realizing that these pleasures will lead them to despair. In the end, they fall into darkness, left with nothing but regret.

16.17

**ātmasaṃbhāvitāḥ(s) stabdhā, dhanamānamadānvitāḥ,
yajante nāmayaज्ञाiste, 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.

Conceited and full of self-importance, intoxicated by wealth and status, these arrogant individuals conduct ostentatious rituals, but their so-called sacrifices are nothing more than a sham. They do not follow the true scriptural injunctions but rather engage in empty displays for personal glory.

In modern times, similar spectacles can be seen. Grand religious events are organized, but the essence of devotion is lost. Large banners display the organizers' faces while the deity's image is barely visible. The atmosphere is filled not with sacred chants but with blaring music and dance performances that have no connection to spiritual practices. True charity, devotion, and reverence are absent. These superficial rituals, devoid of genuine faith, serve only to inflate the egos of those conducting them.

16.18

**aḥaṅkāraṃ(m) balaṃ(n) darpaṃ(ñ), kāmaṃ(ñ) krodhaṃ(ñ) ca saṃśritāḥ,
māmātmāparadeheṣu, pradviṣanto'bhyasūyakāḥ 16.18**

Given over to egotism, brute force, arrogance, lust and anger etc., and calumniating others, they despise Me (the in-dweller), dwelling in their own bodies, as in those of others.

Those who are engrossed in arrogance, strength, pride, desires, and anger become blind to righteousness. Such individuals develop a deep-seated resentment towards the Divine that resides within themselves and others. They harbor hatred, criticize, and belittle others, failing to recognize the presence of the Supreme in every being. Their ego leads them down a path of self-destruction, disconnecting them from spiritual wisdom.

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.

Those who engage in wickedness, hatred, and sinful deeds, driven by cruelty and enmity, are repeatedly cast into lower births by the laws of the universe. They take birth in demonic lineages, where negativity and destruction define their existence. These souls, filled with malice, continue their cycle of suffering, trapped in the consequences of their own actions.

The demonic nature is not marked by horns or fangs but by traits such as greed, deceit, and oppression. The atrocities committed by such individuals, be it in history or in the present, stem from this very asuric nature.

16.20

**āsurīm(ṽ) yonimāpannā, mūḍhā janmani janmani,
māmaprāpyaiva kaunteya, tato yāntyadhamām(ñ) gatim.16.20**

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

Those who are born into demonic existences, lifetime after lifetime, remain deluded and fail to attain the Divine. Instead, they continue their descent into even lower states, eventually reaching the most wretched of conditions.

Bhagavān highlights the tragic fate of such beings—those who repeatedly choose arrogance over humility, deceit over truth, and hatred over love. They lose the opportunity for spiritual elevation, leading to ultimate ruin.

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.

There are three gates to hell—lust, anger, and greed. These are the pathways to self-destruction, and thus, one must renounce them.

Bhagavān explains that these three tendencies can lead to one's downfall if they spiral out of control. However, when kept in check, they serve a purpose. Righteous desires, controlled anger, and ethical

ambition can be beneficial. For instance, when a parent scolds a child yet remains composed, their anger serves as discipline rather than destruction. When ambition is directed towards righteous goals, it fosters growth rather than greed.

But when these emotions overpower an individual—when anger blinds reason, when desires become insatiable, and when greed dictates actions—they become the cause of ruin. They lead to suffering in this life and the next. Thus, Bhagavān urges self-discipline, the ability to extinguish the sparks of negativity before they grow into uncontrollable flames.

16.22

**etairvimuktaḥ(kh) kaunteya, tamodvāraistribhirnaraḥ,
ācaratyātmanaḥ(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.

One who is free from the three gates of hell—lust, anger, and greed—acts for their own true welfare and ultimately attains the supreme destination.

Bhagavān emphasizes that those who liberate themselves from these destructive tendencies walk the path of righteousness. By making conscious choices rooted in wisdom and self-discipline, they ensure their own spiritual elevation. Such individuals act in accordance with their highest good and are destined for the ultimate goal of liberation.

16.23

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

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

Those who disregard the injunctions of the scriptures and act solely according to their own desires neither attain perfection, nor happiness, nor the supreme goal.

In the present times, many people dismiss scriptural wisdom, choosing to follow their own whims. They reject sacred traditions and act based on personal convenience. For instance, some refuse to perform ancestral rites, questioning their significance. Others ignore devotional practices, arguing that offering milk to the deity is futile. However, such actions, born of ignorance and arrogance, lead only to spiritual downfall.

True wisdom lies in following the guidance of saints, sages, and sacred texts. The mind, if left unchecked, can lead one astray. Therefore, one must discipline it by adhering to the path shown by enlightened beings and time-tested traditions. Ignoring scriptural wisdom results in neither material happiness nor spiritual progress, ultimately leading to one's downfall.

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.

Therefore, the scriptures should be accepted as the ultimate authority in determining what is to be done and what is to be avoided. Understanding this, one should act in accordance with scriptural injunctions.

Bhagavān instructs that when faced with questions of right and wrong, one should turn to the scriptures. The guidance of saints and traditions passed down through generations is rooted in divine wisdom. Even if one lacks direct knowledge of the scriptures, listening to discourses, reading texts like the Bhagavad Gītā and Ramayana, and following the teachings of realized souls can illuminate the path.

In modern times, many so-called spiritual leaders misinterpret scriptures due to their own ignorance. Not everyone who speaks eloquently on religious matters is truly enlightened. It is crucial to discern between genuine spiritual teachers and those who lack proper scriptural understanding.

By surrendering to the wisdom of sacred texts and the words of true saints, one ensures their spiritual welfare. Through such adherence, one's life becomes aligned with divine principles, leading to self-realization and eternal bliss.

Conclusion of the Chapter

With this, Bhagavān concludes the sixteenth chapter of the Bhagavad Gītā, a part of the sacred dialogue between Bhagavān Śrī Krishna and Arjuna in the Upanishadic scripture. This chapter, titled "**Daivasura Sampad Vibhaga Yoga**", elaborates on the qualities of the divine and the demonic, guiding humanity towards righteousness.

At the end of each chapter, the sacred invocation "**Om Tat Sat**" is recited to seek forgiveness for any errors in the recitation or understanding of the teachings. This acknowledgment reflects the humility necessary for spiritual growth. Thus, the chapter concludes with the divine assurance that adherence to righteousness, self-discipline, and scriptural wisdom leads one towards ultimate liberation.

Hari Om Tat Sat.

Glory to Yogeshwar Śrī Krishna!

Question Answers

Vivek Ji

Q: As you mentioned, Bhagavān Śrī Krishna tells Arjuna that he already possesses all 26 divine qualities. Similarly, Duryodhana and Ravana were born with demonic tendencies. Despite being advised multiple times—Ravana by Bhagavān Śrī Rama and Duryodhana by various wise men—they refused to change. In the end, they seemed to realize their mistakes. Can those who are born with such demonic tendencies ever walk the righteous path?

A: It is possible. Consider Prahlad, born in the house of the demon king Hiranyakashipu, yet he cultivated divine qualities. Similarly, Vibhishana, Ravana's own brother, chose the path of righteousness. While birth and circumstances are influenced by past karma, Bhagavān Śrī Krishna has granted free will to all. Ravana and Duryodhana had the power to choose their path but were consumed by lust, anger, and greed—the three gates to hell as stated in the Bhagavad Gītā (16.21):

**"Trividhaṁ narakasyedaṁ dvāraṁ nāśanam ātmanaḥ,
Kāmaḥ krodhas tathā lobhas tasmād etat trayaṁ tyajet."**

By mastering these vices, one can transform from demonic to divine. Birth alone does not determine one's destiny; it is one's choices and actions that shape it.

Hem Chandra Ji

Q: I recently joined this spiritual family and took the Jigyasu exam. I noticed pronunciation variations in two verses. First, in Chapter 16, Verse 12, is it āśāpāśa-baddhāḥ or āśāpāsar-baddhāḥ? Second, in Verse 24, is it kāryākārya-vyavasthitau or kāryākārya vya-vasthitau?

A: Pronunciation should be smooth and uninterrupted. As long as the full vowel sound is present, minor variations in sequence do not matter. The key is to pronounce each syllable clearly and without breaks.

Regarding your specific doubts:

- 1. It should be āśāpāśa-baddhāḥ (16.12).
- 2. It is kāryākārya-vyavasthitau (16.24).

If pronunciation concerns arise, they are best addressed in grammar discussions. However, the most important aspect is clarity and devotion in chanting.

Minu Ji

Q: Your explanations are truly enlightening. Among the qualities you mentioned, you spoke about lālasā (desires). If worldly desires must be renounced, should one still have desires for God? Is it right to hope for anything from Bhagavān Śrī Rama?

A: Renouncing worldly desires does not mean one should abandon all aspirations. Instead, one must redirect desires toward the divine. As Tulsidas says:

"Ek Ram ji se dūji āśā chhōḍ de."

One should detach from material hopes and place all faith and longing in the Bhagavān Śrī. True devotion means surrendering completely to God, seeking nothing but His grace and presence.

Dr. K Satyanarayan Ji

Q: Please explain the meaning of the prayers "Krishnam Vande Jagadgurum" and "Yogesham....."

A: The prayer means:

**"Vasudeva-sutam devam, Kansa-Chanura-mardanam,
Devaki-paramanandam, Krishnam vande Jagadgurum."**

"I bow to Bhagavān Śrī Krishna, the son of Vasudeva, the slayer of Kansa and Chanura, and the giver of supreme bliss to Devaki, the teacher of the universe (Jagadguru)."

Yogesham.... means "Bhagavān Śrī of all Yogas," referring to Krishna as Sachchidananda Paramātmā (the Supreme Being of truth, consciousness, and bliss). He is the protector of dharma and beloved of the Brajvasis.

Ramesh Ji

Q: Bhagavān Śrī Krishna advised Arjuna on the battlefield in Dwapara Yuga, but now we are in Kali Yuga. Parikshit's son, Janamejaya, also asked Veda Vyasa a similar question. In Kali Yuga, is cultivating virtues difficult?

A: Virtues are not difficult in Kali Yuga; in fact, spiritual practice has become simpler. In Satya Yuga,

even a sinful thought resulted in karma, but in Kali Yuga, only actions count, not thoughts. The Bhagavad Gītā emphasizes Nama Japa (chanting the Bhagavān Śrī's name) as an easy path to liberation.

While rituals like Sandhya and Yajnas are fading, the essence of Dharma adapts with time. Every Yuga has both good and evil people—virtue and vice exist within everyone. The three gunas (Sattva, Rajas, Tamas) are always present in varying proportions.

Regarding Gītā classes, they are conducted worldwide with 12,000 trainers across 100+ countries. The headquarters of Gītā Parivar is in Sangamner, Maharashtra, while the Lucknow branch handles Bhagavad Gītā teachings.

Anita Ji

Q: What should one do to attain God? Should we continue with our current practices, or is something extra required?

A: Continue your regular spiritual practices like reading Ramayana, Bhagavad Gītā, or chanting. Set a minimum daily practice (e.g., 5 shlokas or 1 chapter of the Gītā) and stick to it, even if you start new recitations like Gopi Geet or Shiv Tandav. True spiritual growth comes from embodying the 26 divine qualities, leading a life of truth, love, and generosity.

Malathi Ji

Q: I am soft-spoken, but other people's rude behavior disturbs my peace of mind. How do I deal with it?

A: Your virtues are your strengths, but expecting others to share them will only lead to disappointment. You cannot control others' behavior, only your response. If someone speaks loudly, accept that as their nature instead of letting it affect you. As the saying goes, "Listen with one ear and let it go out the other." Focus on self-control over speech, rather than trying to control what you hear.

Shivendra Ji

Q: We, as young learners, are new to this knowledge. Regarding desires, are all of them harmful, or are some acceptable?

A: Desire itself is not harmful; only uncontrolled impulsive craving (vega) leads to downfall. Justice-based aspirations, like earning money ethically for family welfare, are perfectly fine. The problem arises when "I must have it at any cost" becomes the mindset. Stay flexible in your approach—don't attach rigid conditions to your goals. If you set a target, also allow space for Plan B so that you don't get trapped by self-imposed limitations.

Uma Ji

Q: Truth is dear to God, but walking on the path of truth feels difficult and lonely. Why is that?

A: The path of truth feels difficult if you focus only on Satyam (truth). Instead, follow Satyam, Priyam, and Hitam—truth that is pleasant and beneficial. Speaking truth alone, without considering its impact, leads to problems. Also, you don't always need to speak—silence is an option.

As for those who act deceitfully and still seem happy, their happiness is due to their past karmic merits (prarabdha). Just like a person can enjoy life as long as they have money in the bank, once their karma depletes, suffering begins. Victory ultimately belongs to those who act with wisdom and righteousness.

Sharmistha Ji

Q: In Bhagavad Gītā, Krishna says that cruel and sinful people are repeatedly born into lower births (adhama yonis). Can you explain?

A: Those who engage in sinful and cruel actions are reborn into lower species due to their karmic consequences. However, redemption is possible. For example, Prahlad was born in a demonic lineage but attained liberation. Similarly, Ajamila, despite his sinful life, attained temporary salvation by calling out "Narayana." However, after exhausting his merits, he would have to undergo further karmic consequences.

Shyam Lal Ji

Q: How does the soul (atma) know if it has gone to heaven, hell, or attained liberation?

A: The soul itself does not experience anything—it is beyond all senses and experiences. Awareness of heaven (swarga), hell (naraka), or rebirth comes only through the body and senses of the respective form. If a soul goes to heaven, it takes a divine form; in hell, it assumes a suffering form; and on Earth, it is reborn as a human or animal. The soul, being eternal, remains untouched by these transitions.

The session concluded with prayer and chanting Hanuman Chalisa.

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



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Jai Shri Krishna!

Compiled by: Geeta Pariwar – Creative Writing Department

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