

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 16: Daivāsura-Sampad-Vibhāga-Yoga

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YouTube Link: https://youtu.be/EM8AJQF_xuU

The Divine & the Demonic: Unraveling the Eternal Struggle Between Daivī & Āsurī Forces Within

The **16th Adhyāya** of the Śrīmad Bhagavad Gītā is called **Daivāsura Sampad Vibhāga Yoga—the Yog that differentiates between Daivī Sampad (divine virtues) and Āsurī Sampad (demonic tendencies)**.

This chapter guides seekers on recognizing and cultivating righteous qualities while overcoming negative traits.

In keeping with the traditions of Geeta Pariwar, the discourse commenced with **Dīpa Prajvalana (lighting of the lamp)**, symbolizing the dispelling of ignorance through the illumination of wisdom. A heartfelt **prārthanā (prayer)** was then offered at the **Śrīcaraṇa (lotus feet) of Śrī Prabhu**, invoking divine blessings for a spiritually enriching session.

The session commenced with a prayer to Gitaji and Bhārata Mātā:

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं
व्यासेन ग्रथितां पुरानमुनिना मध्येमहाभारतम्।
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीम्
अम्ब त्वाम् अनुसन्दधामि भगवद्गीते भवद्वेशिणीम्॥
रत्नाकराधौतपदां हिमालय किरीटिनीम्।
ब्रह्मराजर्षिरत्नाढ्यां वन्दे भारतमातरम् ॥

With reverence to **Gītāji and Bhārata Mātā**, the discourse began on an auspicious note.

The speaker encouraged the children by acknowledging their progress to Level 2, having successfully completed Chapters 12 and 15. To make the session more interactive, the speaker playfully tested the children's knowledge, encouraging them to recall what they had learned in the previous chapters.

The discussion began with a simple question: "How many Ślokas are there in the 12th Chapter?" Without hesitation, Govardhan Krishnaji confidently responded, "**20 Ślokas!**" The speaker nodded in approval and moved on.

"And what is the name of the 12th Chapter?" Immediately, Arohiji answered, "**Bhakti Yoga!**"

The speaker then turned to the next question, "Alright, who can tell me how many Ślokas are there in the 15th Chapter?" Ayushiji smiled and promptly said, "**20 Ślokas!**"

Building on the momentum, the speaker asked, "And what is the name of this chapter?" Prernaji replied without missing a beat, "**Purushottama Yoga!**"

The speaker decided to raise the difficulty level. "Now, let's see if you've been paying attention—how many Ślokas are there in the 16th Chapter?" With a little encouragement, Sankirtanji finally answered, "**24 Ślokas!**"

Encouraged by their responses, the speaker posed one last question: "And what is the name of this chapter?" Almost in unison, Shivamji and Sohamji excitedly responded, "**Daivāsura Sampad Vibhāga Yoga!**"

In this chapter, we are identifying the **Daivī Guṇas (divine qualities) and Āsurī Guṇas (demonic traits)**. In our last discourse, we had discussed all the Daivī Guṇas and had just begun exploring the Āsurī Guṇas. Before we proceed further, let's take a quick revision of the Daivī Guṇas as described in the first three Ślokas of Chapter 16.

The session began with the recitation of these sacred verses:

**om śrīparamātmāne namaḥ
śrīmadbhagavadgītā
atha śoḍaśo'dhyāyaḥ
śrībhagavānuvāca
abhayaṃ sattvaśuddhiḥ, jñānayogavyavasthitiḥ
dānaṃ damaśca yajñaśca, svādhyāyastapa ārjavam 16.1
ahiṃsā satyamakrodhaḥ, tyāgaḥ śāntirapaiśunam
dayā bhūteṣvaloluptvaṃ, mārdaṃ hrīracāpalam 16.2
tejaḥ kṣamā dhṛtiḥ śaucam, adroho nātimānitā
bhavanti sampadam daivīm, abhijātasya bhārata 16.3**

In these three Ślokas, Bhagavān Śrī Kṛṣṇa describes the Daivī Guṇas—the divine qualities that define a person of virtuous disposition. One who possesses these qualities is said to have a **Daivī Pravṛtti (divine nature)**.

Moving forward, we now enter the discussion of Āsurī Guṇas. Śrī Bhagavān states in the next verse:

**dambho darpo'bhimānaśca, krodhaḥ pārūṣyaṃ ca
ajñānaṃ cābhijātasya, pārtha sampadam āsurīm 16.4**

Here, Bhagavān Śrī Kṛṣṇa highlights **six Āsurī Guṇas—dambha (hypocrisy), darpa (arrogance), abhimāna (pride), krodha (anger), pārūṣya (harshness), and ajñāna (ignorance)**. These traits are characteristic of those with an Āsurī Sampad (demonic nature).

With this foundation, let us delve deeper into the chapter and explore the next Ślokas to understand the impact of these qualities on one's spiritual journey.

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

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

Bhagavān explains why one must be endowed with **Daivī Guṇas**. When someone asks us to do something, our natural response is to wonder, "Why should I do it?" Bhagavān provides the answer—**those with saintly qualities evolve to attain a pure mind and a pure heart, bringing them closer to the Divine.**

- **daivī sampadvimokṣāya** – With Daivī Guṇas, one attains liberation.

By cultivating Daivī Guṇas, we progress towards Mokṣa (liberation). But what is **Mokṣa**?

We all seek happiness in life. Consider this:

- Why does someone want a chocolate? Because eating it makes them feel happy.
- Why does one desire a vehicle? To travel comfortably.
- Why do we want a phone? So we can stay connected with loved ones or watch videos.

At the core of every desire lies the pursuit of happiness. But what is the ultimate happiness? Becoming Bhagavān's dearest friend and attaining His divine presence.

Bhagavān assures that when one is enriched with *Daivī Guṇas*, forming a deep connection with Him becomes effortless.

On the other hand:

- **nibandhāyāsūrī matā** – Āsurī Guṇas keep one bound to worldly desires.

At this point, Ayaanji insightfully shared that *Āsurī Guṇas* take a person away from Bhagavān and lead them towards *hell (naraka)*. The speaker affirmed this, emphasizing that negative traits distance us from the Divine.

However, Bhagavān reassures Arjuna:

- **mā śucaḥ saṃpadaṃ daivīm, abhijāto'si pāṇḍava** – Grieve not, O Arjuna, for you are born with saintly virtues.

Whenever someone speaks to us about good and bad qualities, it is natural to introspect—"**Am I being referred to?**" Arjuna experienced a similar doubt, wondering if he possessed Āsurī qualities. To this, Bhagavān lovingly reassured him that he was endowed with *Daivī Guṇas* and thus qualified to receive the sacred wisdom of the Bhagavad Gītā.

In reality, all of us have some *Daivī qualities*, though in varying proportions. That is why we have the opportunity to learn the Gītā. By practicing these divine virtues daily, we evolve into better individuals. At times, we may be tempted by *Āsurī Guṇas*, even in small amounts, but the key is to recognize them and gradually reduce them from our lives. Bhagavān has emphasized both sets of qualities so we can identify them, consciously nurture *Daivī Guṇas*, and progress on the path of

righteousness.

With this understanding, let us now explore Bhagavān's next Śloka, as He continues to enlighten us on this profound journey.

16.6

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

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

Does anyone know about the Pañca Mahābhūta?

Atharva ji answered that the Pañca Mahābhūta are the five fundamental elements from which our body is created.

Just as a recipe requires different ingredients to perfect its taste, our body is also formed using these five essential elements. But it's not just our body—everything in this universe is composed of these elements.

What are these elements?

1. **Pṛthvī (Earth)**
2. **Āpaḥ (Water)**
3. **Tejaḥ (Fire)**
4. **Vāyuḥ (Air)**
5. **Ākāśaḥ (Space)**

Bhagavān further states:

- **dvau bhūtasargau daiva āsura eva ca** – All living beings are of only two types—those with **Daivī Guṇas (divine qualities)** and those with **Āsurī Guṇas (demonic traits)**.

Everything around us—whether living or non-living—is made up of these five elements. A stone is composed of them, just as we are.

To understand this better, think of chemistry—different elements and reactants combine to form a new compound. Similarly, the chemistry of our body is a composition of these five fundamental elements.

Yet, despite sharing the same elements, we unnecessarily discriminate among people based on **caste, creed, religion, race, and color**. However, Bhagavān declares that there are only two real distinctions—those who possess Daivī Guṇas and those who incline towards Āsurī Guṇas.

If we ever find ourselves gravitating towards Āsurī tendencies, **it becomes our duty to consciously shift our focus back to Daivī Guṇas**.

Bhagavān continues:

- **daivo vistaraśaḥ prokta, āsuram pārtha me śṛṇu** – HE has described the divine qualities in detail, O Arjuna. Now, listen as HE describe the demonic nature.

In the next Śloka, Bhagavān gives a detailed description of those with Āsurī tendencies. Let us proceed further to understand His divine message.

16.7

**pravṛttiṃ(ñ) ca nivṛttiṃ(ñ) ca, janā na vidurāsurāḥ,
na śaucaṃ(n) nāpi cācāro, na satyaṃ(n) teṣu vidyate 16.7**

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

Bhagavān explains what one should do and what one should avoid:

pravṛttiṃ ca nivṛttiṃ ca, janā na vidur āsurāḥ

"Those with a demoniac nature do not comprehend which actions are proper and which are improper."

In this Śloka, Bhagavān highlights that those with Āsurī tendencies are unable to distinguish between right and wrong actions—they lack awareness of the DOs and DON'Ts in life.

na śhauchaṃ nāpi chāchāro na satyaṃ teṣu vidyate

"They possess neither purity, nor good conduct, nor even truthfulness."

Bhagavān further explains that demoniac-natured individuals lack discipline and organization, and they do not maintain cleanliness—neither externally nor internally.

Here, cleanliness does not only refer to maintaining personal hygiene but also to having a pure mind and heart. True śauca (cleanliness) is about cultivating saintly behavior in our thoughts, words, and actions.

People with Āsurī tendencies:

- Neglect personal cleanliness—they may not care about bathing, grooming, or maintaining their appearance.
- Lack a moral code of conduct—they live without principles, disregarding righteousness.
- Stray from truthfulness—they do not uphold honesty and integrity in their actions.

napi chāchāro – They do not follow any code of conduct.

Bhagavān warns us to be mindful of these negative traits and instead **focus on developing Daivī Guṇas by living a disciplined, pure, and righteous life.**

16.8

**asatyamapratīṣṭhaṃ(n) te, jagadāhuraniśvaram,
aparasparasambhūtaṃ(ñ), kimanyatkāmahaitukam 16.8**

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

In this Śloka, Bhagavān continues to describe those with **Āsurī tendencies**, explaining that they are narrow-minded and gripped by ignorance. They are **self-centered, believing that no one is superior to them.**

For example, sometimes when we score well in class, we might feel,
"No one is better than me!"

This is also **a form of Āsurī Guṇa**, as it fosters arrogance and a false sense of superiority.

Bhagavān further explains:

- **asatyam apratiṣṭhaṃ te** – They do not believe in Absolute Truth; they consider life to have no real foundation.
- **jagad āhur anīśvaram** – They believe there is no Supreme Being who has created or controls this universe.
- **aparaparasambhūtaṃ** – They think the world has come into existence by mere chance, without any divine cause.
- **kim anyat kāmahaitukam** – They live only for their own desires and pleasures.

Those with Āsurī Pravr̥tti reject the idea of a Supreme Divine Presence and see the world merely as a place for their enjoyment.

There are people who believe in the motto:

"Eat, drink, and be merry!"

They indulge in sensory pleasures without caring about righteousness or wisdom.

Bhagavān has already given guidance on:

- What we should eat and avoid (which He will explain in detail in Chapter 14).
- How to live a life that enhances our wisdom and well-being.

However, those with Āsurī tendencies disregard such teachings. They act as they please, without thinking about:

- The Supreme Divine
- Prayers or spiritual practices
- Education or self-improvement

Kim anyat kāmahaitukam – They live solely for their selfish desires.

But Bhagavān is compassionate, and He has made life easier for us by clearly guiding us on how to live righteously.

For now, let us move forward and explore the next Śloka.

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.

Bhagavān explains that demoniac people are ignorant and possess limited intelligence.

- **alpa-buddhayaḥ** – People of small intellect
- **etāṁ dṛiṣṭīm avaṣṭābhya naṣṭātmāno 'lpa-buddhayaḥ**- Holding fast to such views, these misdirected souls, with small intellect, bring about their own destruction."

Why do we study Śrīmad Bhagavad Gītā?

So that we can improve ourselves and become better in life.

However, those with Āsurī tendencies:

- Do not seek knowledge
- Do not reflect on self-improvement
- Remain careless about their actions

As a result, they gradually deteriorate, **leading themselves towards their own downfall.**

Bhagavān further explains:

prabhavanty ugra-karmāṇaḥ kṣhayāya jagato 'hitāḥ

"These cruel and malicious people engage in destructive actions, becoming enemies of the world."

Those with Āsurī Pravṛtti:

- Swell with pride, believing they are superior to all.
- Are self-centered, unable to think beyond their limited selves.
- Perform actions that are harmful—neither benefiting themselves nor society.

Instead of uplifting the world, their harmful deeds contribute to chaos and destruction.

Through this Śloka, Bhagavān warns us not to fall into the trap of arrogance and ignorance. Instead, we should:

- **Seek wisdom**
- **Cultivate divine virtues**
- **Perform actions that benefit both ourselves and the world**

With this understanding, let us now move forward to the next Śloka.

16.10

kāmamāśritya duṣpūraṁ(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 this Śloka, Bhagavān explains that those with **Āsurī tendencies become trapped in a vicious cycle of endless desires**. Even when one desire is fulfilled, new ones arise, leaving them perpetually dissatisfied.

People with Āsurī Pravṛtti are never content:

- If they have a little money, they crave more.
- If a child gets one chocolate, they demand two.
- As they grow, their desires multiply, always seeking more and more.

The Danger of Unchecked Desires

To fulfill these endless cravings, such individuals may:

- Engage in wrong actions
- Exploit others for their own benefit
- Lose their inner peace in the process

True happiness does not come from chasing desires—it comes from learning to appreciate what we already have.

We have a choice:

- Be content and grateful for what we possess
- Or remain unhappy, always focusing on what we lack

By choosing contentment, we free ourselves from the endless cycle of dissatisfaction and move towards inner peace and true joy.

Let us now move forward and explore the next Śloka.

16.11

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

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

In this Śloka, Bhagavān explains that demoniac-natured individuals remain trapped in worries about the past or anxieties about the future, rarely living in the present moment.

The Cycle of Endless Worry

Their ever-growing desires keep them restless and constantly anxious.

- A small desire, when kept in check, is natural.
- But when it overpowers the mind, it becomes a source of suffering.

For example:

Imagine you wish to score full marks in an exam.

- If this desire motivates you to study harder—perhaps increasing your study time from one hour to two hours—it is a positive force.
- However, if you only worry—thinking “I haven’t studied enough, I won’t be able to finish, what if I fail?”—without actually studying, then this anxiety is useless and only creates stress.

Similarly, a person with Āsurī Pravṛtti gets stuck in an endless loop of desires and anxieties and is only freed upon death.

Bhagavān describes their state:

- ***cintāmaparimeyāṃ(ñ) ca, pralayāntāmupāśritāḥ***

"They are obsessed with endless anxieties that cease only with death."

- **kāmopabhogaparamā, etāvaditi niścītāḥ**

"Still, they firmly believe that the gratification of desires and accumulation of wealth is the ultimate purpose of life."

Despite their constant worries, they remain convinced that material pleasure and wealth are the only goals in life, never realizing that true fulfillment lies beyond worldly possessions.

Thus, Bhagavān warns us:

- Desires should motivate us, **not control us**.
- **Live in the present**, rather than being trapped in past regrets or future anxieties.

With this understanding, let's move forward to the next Śloka.

16.12

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 *Śloka*, *Bhagavān* continues to describe the nature of demoniac individuals, highlighting how they are caught in daydreams and endless desires. These individuals constantly fantasize about the future but fail to take the necessary actions to achieve their goals. Instead, they remain trapped in a cycle of desires and frustration.

āśāpāśaśatairbaddhāḥ(kh), kāmakrodhaparāyaṇāḥ

"Held in bondage by hundreds of desires, and driven by desire and anger."

- Their desires are countless, and when unfulfilled, they become angry, restless, and frustrated.
- Rather than working diligently through righteous means, they resort to unjust practices to satisfy their cravings.

ihante kāmabhogārtham, anyāyenārthasañcayān

"They strive to accumulate wealth by unjust means, all for the gratification of their senses."

If one fulfills their desires through honest efforts, that is commendable. However, those with **Āsurī tendencies** will do whatever it takes—no matter how wrongful—to ensure their desires are met.

A well-known Hindi proverb captures this mindset:

"घी सीधी उंगली से न निकले, तो उंगली टेढ़ी करनी पड़ती है"

(If ghee doesn't come out with a straight finger, you have to bend it.)

This means that when people don't get what they want through proper channels, they are ready to bend the rules to achieve their desires.

The Story of Rāvaṇa and His Golden Lanka

We have all heard the story of Rāvaṇa. When asked about the kind of Lanka he had, Asthabenji answered that it was known as "Sone ki Lanka" (Golden Palace).

Arohi ji then inquired whether the entire kingdom was made of gold—even the houses of his subjects. The speaker confirmed that indeed, the whole Lanka was made of gold. Further, Arohi ji asked if Rāvaṇa had distributed this wealth among his people. The speaker explained that Rāvaṇa had not earned it righteously; instead, he had forcibly seized the kingdom from Kubera, the lord of wealth, who originally owned this magnificent realm.

This narrative exemplifies the **Āsurī Pravṛtti**—where individuals, driven by insatiable desires, do not care about ethical means. They will unjustly take from others if it means fulfilling their own cravings.

Thus, Bhagavān warns us:

- Desires **must be pursued through honest efforts**.
- **Unrighteous means**, even if they satisfy immediate cravings, **lead ultimately to downfall**.

With this understanding, let us move forward to the next Śloka.

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 Śloka, Bhagavān explains how demoniac-natured individuals are consumed by greed and an insatiable desire for wealth. They are in a constant chase to acquire more and more, never feeling content with what they have.

For example, initially, they may desire a bicycle, then a bike, followed by a car, then a luxury car, and eventually a penthouse. No matter how much they accumulate, they remain dissatisfied, always wanting more.

They do not use their wealth for charity, social welfare, or any noble cause—their sole focus is on hoarding and personal gratification.

The Mindset of the Greedy

idamadya mayā labdham, imaṃ(m) prāpsyē manoratham

"The demoniac persons think, 'I have gained so much wealth today, and I shall now fulfill this desire of mine. This is mine, and tomorrow I shall have even more.'

Their life revolves around the endless pursuit of material possessions, falsely believing that happiness lies in accumulation rather than contentment.

Corrupt Individuals in Movies

Just like in movies, where corrupt individuals are obsessed with amassing power and wealth, these people are constantly scheming—"I want this, I want that, I need more, I must have it all." Such

individuals fail to realize that material possessions are temporary, and their uncontrolled greed only leads to anxiety, dissatisfaction, and ultimate downfall.

With this lesson, let's move forward to the next Śloka.

16.14

**asau mayā hataḥ(ś) śatruḥ(r), haniṣye cāparānapi,
īśvaro'hamahaṁ(m) bhogī, siddho'ham(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 Śloka, *Bhagavān* explains that demoniac-natured individuals are self-centered and cannot see beyond themselves. They are filled with pride, ego, arrogance, and a superiority complex. They glorify themselves while looking down upon others, believing they are the masters of all knowledge or even equal to the Divine.

Arrogance and Hatred

The demoniac individuals harbor hatred and enmity towards those who do not acknowledge their superiority. They appreciate only those who flatter them and disregard or oppose those who refuse to praise them.

We must remember:

"One who praises everyone praises no one."

It is wise to stay away from sycophants and flatterers who have no real loyalty or sincerity.

The Example of Hiranyakashipu

Hiranyakashipu was a demon king and the father of Prahlada, a staunch devotee of *Bhagavān Vishnu*. When Hiranyakashipu mistreated his own son and declared enmity against ***Bhagavān Vishnu***, it ultimately led to his downfall.

Who was Ravana's Enemy?

It was *Bhagavān Rāma*. Evil individuals always find righteous people as their enemies.

As Jivika Ji rightly said:

"Evil people think that those who do not behave like them are their enemies."

Their Selfish Mindset

asau maya hataḥ śhatrur haniṣhye chāparān api

"That enemy has been destroyed by me, and I shall destroy others too!"

īśvaro 'ham ahaṁ bhogī siddho 'ham balavān sukhī

"I am like God Himself, I am the enjoyer, I am perfect, I am powerful, and I am happy."

These people believe they are all-powerful, above all others, and that nothing can stop them. They

see themselves as the ultimate authority over everything.

Greed and Earth's Resources

There is a famous quote:

"Earth has everything for everyone's need but not for one's greed."

If everyone were greedy, the resources of the Earth would never be sufficient.

Those with Asuric nature believe they can control everything, but their greed eventually leads to chaos and destruction.

Let's now delve deeper into the next Śloka.

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 Śloka, Bhagavān explains that demoniac-natured individuals are filled with pride and boastfulness. They create a false image of themselves, seeking constant appreciation and validation from others.

Fake Superiority and Ego

āḍhyo'bhijanavānasmi

"I am wealthy."

Some people, born into wealthy families, believe that no one is better than them. They take pride in their status rather than their deeds or virtues.

But we must remember:

Wealth can come and go, **but a person with divine qualities will always find a way to regain lost wealth through righteous means.**

ko 'nyo 'sti sadṛśo mayā

"Who else is equal to me?"

Such individuals consider themselves superior to others and think that no one can match their status, intelligence, or power.

Performing Charity for Show

yakṣye dāsyāmi modiṣya, ityajñānavimohitāḥ

"I shall perform sacrifices (to celestial gods); I shall give alms; I shall rejoice."

These people engage in charity or religious activities not out of sincerity, but to gain social

recognition.

For example:

- If they donate once in a while, they make sure everyone knows about it.
- They seek glory and validation, rather than doing good from the heart.

In reality, their actions are superficial and driven by ego, rather than true compassion or generosity.

This false sense of superiority and show-off nature further deepens their ignorance, keeping them deluded from true wisdom.

Let's now explore the next Śloka.

16.16

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

In this shloka, Bhagavān explains the fate of demoniac-natured persons. Such people function from a **state of "ME" or "MINE" consciousness**, constantly thinking only about themselves. For example, **they believe, "I am above all," "I know everything," "I am superior," "I need to be wealthier than others," "I want this," "I want that," and so on.** Their thoughts are entirely self-centered.

They are also gripped by delusion and ignorance. Bhagavān states that such persons eventually descend into hellish abodes. Sin leads to suffering, whereas goodness leads to liberation and divine grace.

- **Aneka-chitta-vibhrāntā moha-jāla-samāvṛitāḥ** – Possessed and led astray by such imaginings, enveloped in a mesh of delusion.
- **Prasaktāḥ kāmabhogeṣu patanti narake'sucau** – Addicted to the gratification of sensuous pleasures, they descend into the murkiest hell.

These people are trapped in their own endless cycle of desires, just as birds caught by a hunter are placed in different cages. Their **attachments bind them, preventing any spiritual or moral progress, ultimately leading to downfall.**

A person who remains stuck in self-obsession and greed cannot progress, either spiritually or materially.

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.

- **Ātma-sambhāvitāḥ stabdhā dhana-māna-madānvitāḥ** – Such self-conceited and stubborn people, full of pride and arrogance in their wealth.
- **Yajante nāma-yajñais te dambhenāvidhi-pūrvakam** – They perform ostentatious sacrifices in name only, with no regard for the rules of the scriptures.

There are some people who are so self-absorbed that they crave praise and admiration from everyone. They may engage in charity but only to show off, posting about it on social media to gain recognition rather than doing it from the heart.

In this shloka, Bhagavān explains that demoniac-natured persons do not follow the instructions of the holy scriptures. They may engage in religious activities such as pooja or havan, but their actions lack true devotion. Instead, their primary motive is to maintain a good public image. These individuals dismiss or even disrespect the scriptures, engaging in religious rituals only for appearances while continuing to indulge in forbidden actions.

However, the purpose of learning these lessons is self-introspection, not to judge or criticize others. The focus should be on recognizing what is right and wrong within ourselves—reducing negative traits and cultivating positive ones.

As Jivika Ji rightly pointed out, one should not confront their parents by saying, "*I learned in school that you have Asuri nature.*" That would be incorrect because our parents act with different intentions, and pointing fingers at them is neither respectful nor productive.

Instead, if you notice a friend engaging in something wrong, you can gently encourage them to read the Bhagavad Gītā and reflect on their actions. Let them introspect and decide for themselves.

For example, when we fall sick, doctors conduct various tests to diagnose the illness before prescribing medicine. Similarly, Bhagavān asks us to recognize the Asuri traits within ourselves, identify how deeply rooted they are, and then—through the further shlokas—provides us with the medicine or solutions to eliminate these negative qualities.

16.18

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

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

In this shloka, *Bhagavān* explains that demoniac-natured persons are consumed by greed, anger, pride, ego, arrogance, boastfulness, and self-praise. They are disrespectful toward others, often engaging in gossip, backbiting, fault-finding, and pointing out others' shortcomings while failing to recognize their own flaws. Instead of self-reflection, they choose to belittle and put down those around them.

Such individuals not only dislike others but also harbor negativity toward themselves. They fail to recognize the presence of the Divine in everything and everyone.

- **Sarvasya chāhaṃ hṛdi sanniviṣṭo** - *Bhagavān is seated in everyone's heart.*

In the 15th chapter of the Bhagavad Gītā, Bhagavān assures us that He resides within the hearts of all beings. However, how closely we experience His presence depends on us.

Consider an analogy: If we stand in front of a mirror covered in dust, we cannot see our reflection clearly. But when we clean the mirror, our reflection becomes visible.

Similarly, if we cleanse our hearts by eliminating demoniac qualities (Asuri Gunas) and cultivating divine virtues (Daivi Gunas), we will begin to perceive the Supreme Divine more clearly within ourselves.

While we all inherently carry the presence of the Divine within us, those who are gripped by demoniac tendencies fail to recognize this truth. They neither respect the Divine within themselves nor acknowledge it in others. As a result, such individuals eventually face a downfall.

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.

In this shloka, Bhagavān explains that demoniac-natured individuals are cruel, engage in sinful activities, and derive pleasure from troubling others. Since they do not relinquish their demoniac tendencies, they are repeatedly born in lower forms of existence. Such people remain indifferent to the feelings of others and continue harming them, showing no desire for personal or spiritual growth.

As humans, we are born in **Manushya Yoni**, which grants us the unique ability to distinguish between right and wrong. Unlike animals, whose primary concerns are food and survival, humans possess the gift of reasoning and self-control.

- **indriyāṇi saṃyamya ya** – This signifies self-restraint over the senses.

We, as humans, have the power to make conscious choices and improve ourselves to become close to Bhagavān. Bhagavān is already our best friend, but it is up to us to cultivate virtues that make us worthy of this divine friendship.

This human birth is an opportunity to elevate ourselves spiritually. If we fail to use it for self-improvement and righteousness, we waste this rare chance and risk being born in lower forms of life.

The Learn Geeta logo carries the phrase:

- **"tasmād yogī bhavārjuna"** – Therefore, O Arjuna, become a Yogi.

This reminds us to embrace **Sanyogi (one who unites and helps others) and Upyogi (one who is useful and purposeful)**. If we do not utilize this human birth meaningfully, then what is the purpose of having it?

16.20

**āsurīṃ(ŷ) 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.

In this shloka, Bhagavān explains that demoniac-natured persons lack the wisdom to engage in virtuous actions. Devoid of righteousness, they are repeatedly born in demoniac wombs, life after life, and eventually descend to even lower realms of existence. Their ignorance and sinful tendencies keep them trapped in a cycle of darkness, preventing them from attaining spiritual elevation.

16.21

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

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

In this shloka, Bhagavān explains that **desire, anger, and greed are the three gateways to hell**, leading to one's downfall. He advises us to renounce these traits to progress spiritually and live a righteous life.

All three traits stem from selfishness and a lack of consideration for others. For instance, some children may have a preference for using a particular pen but still accumulate multiple types of pens unnecessarily. Similarly, despite having a wardrobe full of clothes, we often feel we have nothing to wear. Such tendencies reflect attachment and excess, which Bhagavān urges us to overcome.

Bhagavān instructs us to abandon:

- **Desires (Kāma):** We should give up unnecessary or mundane desires and cultivate selflessness instead of selfishness.
- **Greed (Lobha):** As the saying goes, "The Earth has enough for every man's need but not for every man's greed." Accumulating more than what is necessary only leads to dissatisfaction.
- **Anger (Krodha):** Anger solves nothing but has the potential to destroy everything. We must remember that for every minute spent in anger, we lose sixty seconds of happiness.

To overcome desire, greed, and anger, we can meditate, contemplate on the Divine, and engage in selfless actions. By doing so, negativity is gradually rooted out, making way for goodness. Goodness is like a magnet—it attracts more goodness. Hence, we should strive to think good, feel good, and be good.

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.

In this shloka, Bhagavān explains that those who renounce desire, anger, and greed do not descend into hellish regions but instead move towards a higher spiritual path.

We must let go of unrealistic and excessive desires and cultivate contentment with what we have. Instead of being gripped by anger, we should practice patience and maintain inner calm. Additionally, avoiding comparisons between what we have and what others possess helps prevent greed from taking root. The hunger of greed is insatiable; the more we feed it, the more it grows. Therefore, we should consciously work towards eliminating greed from our lives.

By embodying the 26 saintly qualities in our daily lives, we align ourselves with the path of auspiciousness and attract goodness. In contrast, those who indulge in demoniac qualities remain trapped in darkness and ignorance, ultimately leading to their downfall.

- **tato yāti parāṃ gatim** - Such a person attains the supreme goal.

By overcoming negative tendencies and cultivating divine virtues, one moves toward success and ultimately attains the highest spiritual realization.

16.23

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

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

In this shloka, Bhagavān declares that those who disregard the instructions of the scriptures and act solely on their desires neither attain the Divine nor find true happiness. HE emphasizes the importance of following the guidance provided in sacred texts to walk the path of righteousness.

Throughout the Bhagavadgītā, Bhagavān has repeatedly described **Daivi Gunas (divine qualities)**, but HE has elaborated on **Asuri Gunas (demoniac qualities)** only once in this chapter. This highlights the significance of cultivating divine virtues while being aware of and eliminating negative traits.

By studying and implementing the teachings of the **Gītā and Vedas**, we gain the wisdom to discern right from wrong. These scriptures serve as a guiding light, helping us navigate life with clarity and purpose.

- **yaḥ śāstra-vidhim utsrjya vartate kāma-kārataḥ** - Those who act under the impulse of desire, disregarding the injunctions of the scriptures,
- **na sa siddhim avāpnoti, na sukhaṃ na parāṃ gatim** - attain neither perfection, nor happiness, nor the supreme goal in life.

16.24

**tasmācchāstraṃ(m) pramāṇaṃ(n) te, kāryākāryavyavasthitau,
jñātvā śāstravidhānoktaṃ(ñ), karma kartumihārhasi 16.24**

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

In this shloka, Bhagavān concludes the chapter by emphasizing that the holy scriptures are the

highest authority, and one should adhere to their guidance. The scriptures serve as a manual for righteous living, helping us distinguish between good and bad traits.

We must consciously nurture **Daivi Gunas (divine qualities) while eliminating Asuri Gunas (demoniac qualities)**. By following Bhagavān's teachings and aligning our actions with the wisdom of the scriptures, we pave the way for a meaningful and virtuous life. If we keep these qualities in mind and perform our karma accordingly, nothing can stop us from becoming a good and noble person.

Summary of the Chapter:

Bhagavān elaborates on 26 saintly qualities that one must cultivate to walk the path of righteousness. These include **fearlessness, truthfulness, wisdom, cleanliness (both external and internal), purity of mind, simplicity, and humbleness**. A person should be free from **pride, ego, anger, and vanity, maintaining an unwavering mind** even in challenging situations. Charity and firm control over the senses are essential virtues, along with the **spirit of sacrifice (yajna), non-violence, and compassion** towards all beings. One must be **free from attachment, refrain from gossip, and cultivate a sense of contentment**. Additionally, **kind-heartedness, modesty, forgiveness, vigour, and fortitude strengthen one's character**. A spiritually inclined person is also aware of right and wrong actions and harbours no enmity towards anyone.

By embodying these Daivi Gunas, we align ourselves with Bhagavān's divine teachings, fostering a life of peace, righteousness, and fulfillment. The ultimate goal is to recognize and nurture these qualities within ourselves, paving the way for spiritual growth and a deeper connection with the Divine.

The session concluded with a heartfelt dedication of the discourse to **Gurudev** and at the lotus feet of **Śrī Hari, followed by Harinām Sankīrtan**. The gathering then engaged in a thought-provoking **Question and Answer session**, where insightful queries were addressed with practical wisdom and deep spiritual reflections.

Question and Answer Session

Shivam ji

Q: After this chapter, which chapter will we be studying?

Ans: The 14th Chapter.

Q: I have memorized the slokas of Chapter 16. Can you ask me any sloka?

Ans: If you have memorized the slokas, please consider appearing for the **Gītā Jijñāsu exam**. You can enroll at <http://exam.learngeeta.com>. The examiner will state the first line, and you will need to recite the sloka along with the following Sloka.

Divya Hans ji

Q: Can you explain the five elements?

Ans: Everything around us, including our own bodies, is made up of the five elements (**Panch Mahābhūta**)—**earth, water, fire, air, and space**. Just like chemistry explains how elements combine to form substances, these five fundamental elements form everything in the universe.

Jivika ji

Q: Ravana used to worship Bhagavān Shiva, then why was he considered Asuri?

Ans: Ravana is not referred to as a bhakta (devotee) but as an upāsaka (worshipper). He prayed to Bhagavān to fulfill his desires rather than out of love and surrender. Bhagavān is like our parents—we

approach them both for our needs and out of love. Similarly, our devotion to Bhagavān should be selfless, not merely to seek worldly gains.

Devam ji

Q: Do ghosts (Bhūtas) exist?

Ans: Just as good exists, so does evil. There are Devas (divine beings) and Asuras (demons). Similarly, Bhūta is a type of yoni (birth form), which we will understand further in upcoming chapters. They are not fearsome as shown in movies but are a category of beings like Apsaras, Gandharvas, and Yakshas.

Geet Soni ji

Q: Why is the body cremated after death?

Ans: The subtle soul remains attached to the physical body even after death. If not cremated, it may try to re-enter the body or even allow other wandering souls to enter. Scriptures mention that this is why cremation is performed, and all body entrances are sealed. Ancient yogis have practiced Parakāya Praveśa (entering another body), and various spiritual texts describe this phenomenon beautifully.

Q: If a soul does not attain peace, does it wander around?

Ans: Here, wandering means that the soul takes birth in different *yonis (life forms) until it attains moksha (liberation) and reunites with Paramātmā (Supreme Divine).*

Q: When do we get human birth (Manuṣya Yoni)?

Ans: When a soul accumulates significant puṇya karma (righteous deeds), it attains human birth, which is a rare and precious opportunity for spiritual evolution.

The session concluded with a heartfelt prayer and the recitation of the **Hanumān Chālīsā**, marking the end of a spiritually enriching discourse.

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



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Thank you-For reading the summary

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

Jai Shri Krishna!

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