

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 16: Daivāsura-Sampad-Vibhāga-Yoga

2/2 (Ślōka 7-24), Sunday, 09 November 2025

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YouTube Link: <https://youtu.be/onlqt2Zx8Uw>

Bhagavān describes how the single Asurī qualities can lead to our degradation and downfall

The 16th chapter of the Bhagavadgītā is **Daivāsura Sampad Vibhāg Yoga - Yoga of Discrimination between the Divine and the Demoniocal qualities.**

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

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

But before continuing further, let us once again remind ourselves of the significance of the divine and demoniac traits. The twenty-six divine virtues elevate us toward a higher life, making us truly Daivī or saintly, while the six demoniac traits pull us down into the realm of lower, Āsuric tendencies.

We start to exhibit the divine traits when we start associating ourselves with good and virtuous qualities. Coming to the refuge of Bhagavān itself is the biggest step towards imbibing the divine qualities in ourselves. We have learnt in detail about the characteristics of a pious devotee in Chapter 12, and now in Chapter 16, we have so far learnt the traits of a person possessing divine qualities. We have also looked at the six qualities that define a person with demoniac tendencies. It is interesting to note that Bhagavān talks about twenty-six divine qualities and only six demoniac qualities.

Let us now proceed to know the Āsuric or diabolical tendencies in detail.

A question may come to our mind as to why Bhagavān is explaining the demoniac qualities when HE should be teaching us about the divine qualities to make us better people. The reason for this is that HE has already spoken in detail about the divine qualities in Chapter 13; hence HE briefly spoke about them in Chapter 16. Chapter 13, however, is taught after Chapter 16 under the LearnGeeta program.

We may also wonder why we should even learn about the diabolical qualities when those are the ones we should absolutely avoid. We must understand that we have got the human life not just by chance. We owe our creation to the Purushottama, the Paramātmā about whom we have learnt in Chapter 15, and hence we all have a part of HIM in our **Ātman**, our soul. However, we owe the creation of the rest of our body to **Prakṛti** or Nature, who creates us from the **Pancha Mahabhuta**. The soul that enters it brings with it the mind, intellect, and ego, along with the experiences of previous births.

As Prakṛti is composed of the three Guṇas (qualities), we inherit Sattva, Rajas, and Tamas guṇas from it. We must note that a balance of these qualities in us is necessary. As an example, sleep is a Tāmasik quality that is essential for the body, as it replenishes the body's energy.

16.7

pravṛttiṃ(ñ) ca nivṛttiṃ(ñ) ca, janā na vidurāsuraḥ, 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.

In this Shlōka, Bhagavān starts to explain the demoniac qualities in detail.

We are neither gods nor demons. The human body is a crossroads where we have the right to choose which path to follow, the path of divine qualities or the path of demoniac qualities.

We see how different the nature and qualities of two children from the same family can be, so much so that we ourselves are surprised that they are from the same family. One is gentle and humble, while the other is afflicted with ego. This difference is due to the result of the accumulated qualities of previous births of each one of them.

The soul carries with it the mind, intellect, and ego. The soul may even take birth in a particular family to seek revenge for something from a previous life.

We must understand this science. If this were not the case, how could a sixteen-year-old boy, who has no parents, write a simple and accessible commentary on a difficult scripture like the Bhagavadgītā? How could a boy who is only sixteen years old, who has never seen the ocean, the Himalayas, or a family, describe all of this in detail in his commentary? How could this be possible without the accumulated memories of previous births?

We are talking about Saint Śrī Dnyaneshwar Maharaj and his magnificent work, the Dnyaneshwari. If we are to make our lives successful in this human birth by cultivating divine qualities, then it is essential that we pay attention to many things in a timely manner, like

- What kind of company do we keep?
- What is our social environment like?
- What do we read?
- What do we watch on television and on our mobile phones?

All these play important roles in the development of our character.

Bhagavān Śrī Krishna says, ***nitya-yuktā upāsate***, meaning that by constantly practicing and adopting any action or quality, it becomes ingrained within us.

Even when we perform worship, we should do it regularly, with a balanced mind, establishing a connection with the Paramātmā, with tearful eyes, and with the feelings of Shabari, Tulsidas Ji, and Mirabai Ji resonating in our hearts. Only when we perform such worship is it true worship, and only then does it reach Bhagavān.

If we spend our time only sleeping, being lazy and negligent, constantly looking at our mobile phones, and not even touching spiritual literature, then our demoniac tendencies will increase.

Śrī Krishna is describing demoniac qualities so that we know which path we should **not** follow.

There is a very thin line separating self-respect and arrogance. Self-respect is necessary, but arrogance is not. Arrogance is a demoniac quality.

It is impossible for divine qualities to manifest in someone who does not pay attention to the cleanliness and purity of their conduct, mind, and body. It is essential to cultivate virtuous qualities and abstain from sinful deeds.

The silkworm binds itself in a cocoon of its own threads, and this becomes the cause of its death. Similarly, those with demoniac tendencies weave a web of thoughts around themselves, never escaping from those thoughts, always thinking only of their own self-interest and comfort. As soon as they wake up in the morning, they ask what will be cooked for dinner. They find it difficult even to fold their own bedding, they do not sweep or mop the house, and they do not even wash their own lunchbox. They are absorbed by thoughts on how to fulfil their next material desire – from a small car to a luxurious car, from a small house to a large villa.

Na shaucham naapi chaacharo, they do not give importance to cleanliness or proper conduct. They go to their office without even taking a bath. They are as capricious as the wind. They keep eating something or the other all day long, like a goat. They are liars. Proficient in lying, they get their work done only by lying, and they feel no remorse for their actions.

Recently, at the Chaturdashak Purni ceremony organized by the Nagpur Geeta Pariwar, more than fifty-two thousand five hundred children recited three chapters of the Bhagavadgītā from memory. It was a very beautiful event, the responsibility for which was taken by Member of Parliament, Śrī Nitin Gadkari Ji. During the conversation, he said a beautiful thing. He said, "**No matter how long a lie may prevail, the ultimate victory is always of truth.**" What a profound statement he made, that the ultimate victory will be of truth.

Then, there are those who feel no qualm about lying, who do not think while lying, and on top of that, say that they do not know how to lie, that they are only speaking the truth. Saying this, they continue to habitually lie. ***na satyam teṣhu vidyate***, truth does not exist anywhere in their lives. People, possessing demoniac qualities, are filled with this attitude.

So, what will be the philosophy and way of thinking of such people?

How does thinking become untruthful?

Bhagavān talks about it in the next Shlōka.

16.8

asatyamapraṭiṣṭham(n) te, jagadāhuraniśvaram, aparasparasambhūtam(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?

16.9

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

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

<16.8 & 16.9>

People with demoniac tendencies have their own way of thinking; they have their own logic and philosophy. They glorify falsehood and consider Ishwar to be a lie. They say that a child is born from its parents. They ask what Bhagavān have to do with it since it is just a natural event. They believe that Bhagavān does not even exist.

This is what Prahlada's father, Hiranyakashipu, said. Hiranyakashipu, intoxicated with arrogance, said to the devotee Prahlada, "Where is your Bhagavān? I am God and no one else." His arrogance came from a boon he had received from Brahmā Ji.

He performed severe **Tapasya** (penance and austerity), hence Brahmā Ji appeared before him and said, "Ask for a boon!" So, he asked for the boon, "Make me immortal." Brahmā Ji said, "This cannot be granted to anyone. Whoever is born will die. Whatever has manifested is destined to end. Ask for something else." Then he asked for the boon where he said that "I should not die by the hands of a human; nor by demons, nor by Gods, nor by any animal."

Brahmā Ji said, "**Tathasthu**; So be it."

Hiranyakashipu said, "No! No! Listen to the further conditions - I should not die inside the house, nor outside the house, nor in the sky above, nor on the earth, nor in the netherworld; I should not die by weapons, nor by missiles, nor in the morning, nor at night." He gave such a long list of conditions.

Brahmā Ji again said, "Tathasthu; So be it," and departed.

Having got such a powerful boon, Hiranyakashipu became intoxicated with arrogance.

One day, Hiranyakashipu, seeing his son Prahlada meditating and chanting, said, "Where is your Bhagavān? I am the God. There is no other God besides me. Chant my name. What are you doing, chanting 'Narayana, Narayana'?" Prahlad said, "No! No! I will only worship Lord Vishnu. He is everywhere."

Hearing this, Hiranyakashipu said, "Oh, where is HE? Show me. If HE is everywhere, then where is HE? Is

HE in this pillar?"

Prahlada replied, "When HE is in the entire animate and inanimate creation, then HE is also in the pillar."

Hiranyakashipu said, "Look, I will kick your Bhagavān Vishnu." Saying this, he kicked the pillar. The pillar broke, and from the broken pillar, Bhagavān Vishnu appeared in the form of Narasimha.

HE was neither man, nor animal, nor God. HIS face was that of a lion, but HIS body was that of a man; therefore, HE appeared in the form of Narasimha. HE did not kill Hiranyakashipu with weapons or arms, but tore open his stomach with his nails, not inside the house, nor outside the house, but sitting in the middle, at the doorway. At

that time, it was neither morning nor night; it was twilight. There was neither sun nor moon. This is how Bhagavān destroyed Hiranyakashipu, surpassing the boon he had got from Brahmā Ji.

Demonic people who do not believe in the existence of the Paramātmā only believe that the world was created by the union of man and woman and that only lust is the cause of world creation; therefore, lust is supreme, even superior to Bhagavān. They believe man is born only to enjoy sensual pleasures till death comes one day. Their definition of happiness is something else entirely. They consider pleasure as happiness and have become totally consumed with the desire for bodily pleasure.

They say, "What is an auspicious moment? There is no auspicious time. Every time is good. Every time is good." They ask, "Do animals get married at an auspicious time? Yet they also have children. We can drink anytime. There is no need for an auspicious time for that." So, they start drinking alcohol day and night.

"What is sin and what is virtue?" is their mindset.

They argue that even insects are happy in their own way. They find joy even in mud and filth.

They point out, "Look at that person! Never drank alcohol in his life. Never smoked a cigarette. Never did anything wrong. Yet he died in his sixties, didn't he? And me! Look, I am seventy-five years old. I'm doing everything and yet I'm happy."

This kind of arrogance and self-righteousness fills their minds. Sin and virtue, everything is a lie. That is how they feel. They live with this attitude.

What is their tendency? They will take everything negatively. They will find negativity in everything and only speak about that.

A man went to a guru and said, "Nobody pays attention to me or asks me anything. Tell me something so that I become important and everyone asks me."

The guru said, "Do only one thing. Start speaking the opposite of everything and come back after a year of speaking the opposite."

Hearing this, the man left.

Someone came to him and said, "Look! What a lovely child!" He immediately said, "What kind of lovely child? This body is perishable!" Someone said, "Look, look! The sun is rising. How beautiful it looks!" "Oh! What is beautiful about it? It is just a ball of fire!"

He started speaking the opposite to everything, and people began to think that he was a knowledgeable scholar and started following him. A year later, when he came to see the guru, fifty other people were following him. He was very happy; he came wearing a garland around his neck.

The guru asked, "How are things going?"

He replied, "Very well. After you gave me the mantra, look how many disciples I have gained! I've become a guru myself."

These people who work against the natural order rely on their false knowledge, which they consider to be the truth. While they themselves are dim-witted, they also bring ruin upon those around them. They are **kṣhayāya jagato 'hitāḥ**, harmful to the world.

16.10

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

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

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

A friend of the narrator was very overweight. The doctor had advised him to eat only salad. His family started giving him only salad, but his weight did not decrease. It turned out that he was eating junk food outside before coming home. He suggested to the narrator, "Let's eat outside like pani puri as it increases immunity."

Demoniac people consider their flawed beliefs to be correct.

16.11

cintāmaparimeyāṃ(ñ) ca, pralayāntāmupāśritāḥ, kāmopabhogaparamā, 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.

Excessive worry and anxiety are detrimental. Life is not just about earning money; it is equally important to know how to properly manage the money earned. Only then does life become prosperous.

Devi Lakshmi Ji arrives riding on an owl. Worship of Śrī Vishnu Ji is essential along with the worship of Lakshmi Ji. Lakshmi Ji, without the invocation of Bhagavān Vishnu, does not stay and brings misfortune.

On Diwali, we draw rangoli and write "**Shubh-Labh**" (auspicious profit) so that the Lakshmi who comes to our house is auspicious. If we invite Lakshmi Ji without invoking Bhagavān Narayana, then even the wealth of three generations can be reduced to dust in no time. Lakshmi Ji, who comes after Śrī Narayana, is Kamala, Gajalakshmi, and stays in the house for a long time.

Everyone should learn to say 'no' to their children and get them used to hearing 'no'. When the narrator was in the hostel, he wrote a letter to his father, a big industrialist, saying, "Now that I have come of age for a driving license and joined the university, please give me a motorcycle."

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

was stunned. With time, he understood that his father wanted to instill in him the habit of hearing 'no', for which he is very grateful to his late father even today. He published all his father's beautiful letters in book form so that his exemplary messages could reach everyone.

Nowadays, parents, in their excessive pampering, find it more important to show off their capabilities to others by fulfilling every whim and fancy of their children rather than instill good values in them. It is no surprise that children who are never taught to listen become spoiled by excessive pampering and grow up to be stubborn, harsh, and disrespectful adults. If parents raise their children with good foresight, the children develop good values. If parents are firm when necessary, affectionate when appropriate, and maintain discipline, their children grow up to be well-mannered, virtuous, understanding, and good adults. Giving children mobile phones has also become a way to show off wealth. To avoid spoiling children, one can give them only a basic phone that allows them to make and receive calls.

16.12

āsāpāśatairbaddhāḥ(kh), kāmakrodhaparāyaṇāḥ, ihante kāmabhogārtham, anyāyenārthasañcayān 16.12

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

Bhagavān in the sixty-third Shlōka of Chapter 2 has said,

***krodhād bhavati sammohaḥ sammohāt smṛiti-vibhramah
smṛiti-bhranśhād buddhi-nāśho buddhi-nāśhāt praṇaśhyati***

Individuals with demoniac traits become bound and trapped by hundreds of desires, and where there are desires, there will inevitably be anger. Anger always follows in the wake of desires.

It is said, "From anger arises delusion, from delusion, loss of memory. When anger comes, it leads to delusion. When there is delusion, then there is a loss of memory, leading to a loss of the ability to discern between good and bad. After that, the anger becomes so overwhelming that it is the cause of complete destruction.

"From loss of memory comes destruction of intellect; from destruction of intellect, one perishes."

Such a web of desires and anger is woven around him that his life is destroyed. He starts living only to fulfil his desires and engages in accumulating wealth because money is needed to fulfil desires and to enjoy pleasure and indulgence. For these things, he engages in unjust means of accumulating wealth.

Earning money is very easy. Training in how to spend that money is very important.

First, one must think about how much of it should be set aside for our next business venture. It is not that one should spend the money as soon as it comes. People have been seen to spend all their capital and ruin their entire business.

The second purpose of the family's money is to it should be spent for gaining prestige. What does "for gaining prestige" mean? It means that we should do some work in the name of our ancestors with our money so that the family's reputation is enhanced. That is why we have rest houses (**Dharamshalas**) built and named after our grandfathers. By donating to a school or college, the names of our grandfathers, grandmothers, etc., are inscribed there. A portion of the money should be spent on the family's prestige. This is a Rājasik (royal) donation.

Some money should be spent on donations where no one else knows that this donation was given. Such a donation is called a Sattvic (pure) donation.

After that, one should spend money to fulfil obligations for the maintenance of the family and their wishes and desires. Finally, one should spend whatever is left on oneself. Śrī Krishna himself described these five areas of expenditure. This is how money should be spent. Otherwise, that same money will bring ruin to your family, your lineage, and your future generations.

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”.

Once a particular desire is fulfilled, one moves to fulfil future aspirations, for which he needs to earn more money and accumulate more wealth.

If this generation is not cultured and virtuous, the money earned by previous generations will be wasted. In their childhood, we should take children on pilgrimages, teach them to live simply, teach them to accept prasād (offerings) in temples and guesthouses. We should not let them get accustomed to the luxuries of five-star hotels. Instead of foreign travel, it is better to first show them the wonders of India. Let them see and understand the diversity of our country and culture. Take them to the Char Dham, Mathura, Vrindavan, and other holy places.

For the past forty years, the Geeta Pariwar Bal Sanskar program has been working with children on character development, following Swamiji's teachings.

लोक मन संस्कार करना यह परम गति साधना है,
और रचना गौण है सब यह शिखर संयोजना है।
कार्यक्रम की योजनाएं, धारणाएं,
कल्पनाएं एक ही उद्देश्य प्रेरित।
तीव्र उत्कट कामनाएँ हर सुमन को खाद,
जल से पूर्ण विकसित पालना है,
लोक मन संस्कार करना यह परम गति साधना है।
राष्ट्र की अट्टालिका हों विश्व में सर्वोच्च,
अनुपम गोद में होते क्रियान्वित प्रगति के सोपान उत्तम
किन्तु हर निर्माण के हित,
ईंट पक्की ढालना है, लोक मन संस्कार करना यह परम गति साधना है।

***lokamana saṁskāra karanā yaha parama gati sādhanā hai
aura racanā gauṇa hai saba yaha śikhara saṁyojanā hai
kāryakrama kī kalpanāe dhāraṇāe yojanāe
eka hī uddeśya prerita tivra utkaṭa kāmanāe
hara sumana ko khāda jala se pūrṇa vikasita pālanā***

lokamana saṁskāra karanā yaha parama gati sādhanā hai

***rāṣṭra kī aṭṭālikā ho viśva meṁ sarvoca anupama
goda meṁ hove kriyānvita pragati ke sopāna uttama***

kintu hara nirmāṇa ke hita imṭa pakkī ḍālanā hai

lokamana saṁskāra karanā yaha parama gati sādhanā hai

Members of Geeta Pariwar have persistently spent time with children to instill good values in them by telling them stories from Ramayana, Mahabharata, and lives of great people like Chatrapati Shivaji Maharaj, the great history of Bharat Varsha, protection of the environment and so forth. This was their Karma Yoga.

16.14

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

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

Those who think, “I have attained perfection; I am powerful; I am supremely happy,” are deluded.

The Gītā Pariwar regularly conducts online sessions for incarcerated individuals. In one such session, a prisoner remarked, “Śrī Krishna said that fighting is one’s duty. I killed a man, and when I’m released, I’ll kill another.”

This is how the teachings of the Bhagavad Gītā are often misunderstood.

The teacher gently explained, “Bhagavān Śrī Krishna spoke of Swadharma, one’s righteous duty, as guided by Dharma. Arjuna was a Kṣatriya, a warrior; his duty was to protect righteousness, even if it meant fighting. These instructions do not justify personal violence or revenge.”

Bhagavān also declares:

“Nirvairasya bhūteṣu yasya mām eti Pāṇḍava”

“O Arjuna! Only one who is free from enmity toward all beings can truly attain Me.”

The Gītā must therefore be understood in the spirit in which it was revealed, rooted in Dharma, compassion, and inner purity.

When the teacher explained this, tears welled up in the prisoner’s eyes. He said softly, “No one ever told me this before. I was consumed by hatred and couldn’t sleep. Now my heart feels peaceful.”

Truly, demoniac tendencies breed restlessness, while divine understanding restores peace.

16.15

**āḍhyo'bhijanavānasmi, ko'nyosti sadṛśo mayā,
yakṣye dāsyāmi modiṣya, ityajñānavimohitāḥ 16.15**

“I am wealthy and own a large family; who else is equal to me? I will sacrifice to Gods, will give alms, I will make merry.”

16.16

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

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

<16.8 & 16.9>

Demonic people remain deluded and enslaved by their endless desires and passions. They believe that by performing yajña (rituals) and giving donations, they can wash away their sins and attain freedom. But such thinking is born of illusion. Their attachment to worldly pleasures and indulgences keeps them bound in inner darkness—indeed, in a living hell.

Once, a friend called the narrator and said, “I discovered that in the twentieth verse of the ninth chapter of the Bhagavad Gītā, Śrī Krishna Himself said, ‘Drink plenty, consume Soma juice, enjoy yourselves. Commit as many sins as you like, just perform one sacrifice and you will go to heaven.’”

He then quoted:

**trai-vidyā mām soma-pāḥ pūta-pāpā
yajñair iṣṭvā svarga-gatiṁ prārthayante
te puṇyam āsādyā surendra-lokam
āśnanti divyān divi deva-bhogān (9.20)**

The narrator calmly replied, “You seem to have missed the very next verse.”

**te taṁ bhuktvā svarga-lokaṁ viśālam
kṣīṇe puṇye martya-lokaṁ viśanti
evaṁ trayī-dharmam anuprapannā
gatāgataṁ kāma-kāmā labhante (9.21)**

“It clearly states that after enjoying the pleasures of heaven for a time, once their merit is exhausted, they fall back into the mortal world—thus moving endlessly between birth and death. Those who perform rituals merely for pleasure or reward never escape the cycle of rebirth.”

Hence, life must be lived with awareness (viveka). When discernment fades, ego grows. Ego gives rise to falsehood, and falsehood ultimately leads to one’s downfall. Such arrogance and delusion are the marks of a demonic nature.

16.17

ātmasaṁbhāvitāḥ(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.

The intoxication of arrogance is so strong that such people begin to consider themselves as Bhagavān himself.

A wealthy man paid the organizers of a religious discourse to be designated as the chief patron. He even had a sign made for his car that read "Chief Patron." Not only that, he also arranged for his car to be driven right up to the stage. He drove around for seven days with that sign on his car. Filled with ego, such people perform unscriptural rituals, which are Rājasik (driven by passion and desire). Such people become enemies of the Paramātmā. Their arrogance and pride lead them towards lust and anger.

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.

People filled with ego, anger, pride, and desires engage in criticizing others. They harbor malice towards the Paramātmā, the indwelling Self. They say, "What can God do? Everything is accomplished through money." When such thoughts and actions prevail, a miserable fate is inevitable to the thinker.

16.19

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

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

Bhagavān says those cruel, wicked people who harbour hatred towards HIM are repeatedly born into demoniac wombs in this world.

What do such people do after being born into demoniac wombs?

16.20

**āsurīṃ(ṽ) yonimāpannā, mūḍhā janmani janmani,
māmaprāpyaiva kaunteya, tato yāntyadhamāṃ(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.

Such people, due to their demoniac tendencies, descend to even lower forms of existence.

Therefore, the human form of life is very important. In this form, we reach a crossroads where we can choose whether to follow the path of divine qualities or demoniac qualities. We can choose to elevate our lives with divine qualities, free ourselves from the three **doshas** (impurities), or weave a web of bondage for ourselves with demoniac qualities. A person makes this choice through their mind, intellect, and ego.

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.

Every day, desire, anger, and greed open the gates of hell.

The Narrator shared his experience, saying that when he memorized and contemplated this Shlōka, he became worried because he was very prone to anger at that time. When he heard the Garuda Purana at a friend's house, he was completely shocked. When he heard about the Vaitarani River, a river filled with excrement and urine, from which sinners are dragged out, and then two messengers of Yama would behead them and fry them like fritters in boiling oil.

All of this seemed impossible to his rational mind.

However, on deeper contemplation, he realized that, when reason is lost in anger, we say anything, but later we regret it. In anger, our subconscious mind becomes almost unconscious. In the unconsciousness of anger, the brain stops working, meaning it is as if it is beheaded. Anger causes the blood to boil, like boiling hot oil. The face turns red like a fritter.

Anger leads to diseases like high blood pressure, diabetes, and heart disease. Therefore, we should stay away from these three vices: lust, anger, and greed.

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.

Thus, whoever wishes to be free from these three gates must first free himself from his desires, anger, and greed; only then can he distance himself from these three gates that lead to darkness.

Therefore, Bhagavān says, if a person begins to practice righteous conduct, he can even go to these three gates and still return. Then he will attain the supreme destination and unite with HIM.

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.

Bhagavān says, therefore, one must definitely study the scriptures and the Vedas. The essence of the Vedas is in the Upanishads and studying them is essential. If, due to lack of time or ability, one cannot do that, then by simply partaking of the nectar of knowledge from the Upanishads, which Gopal Ji himself has extracted like milk from a cow, that is the Bhagavadgītā, one will easily attain the knowledge of all the

Vedas and Upanishads.

sarvopaniṣado gāvo dogdhā gopālanandanah
pārtho vatsaḥ sudhīrbhoktā dugdham gītāmṛtaḥ mahat

Whoever acts disregarding the Vedas, scriptures, and Upanishads will attain neither success, nor happiness, nor liberation, nor the highest destination.

Bhagavān says, "therefore, O Arjuna, follow the path prescribed by the scriptures."

16.24

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

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

Bhagavān says, therefore, human beings should consider the scriptures as authoritative and perform their actions according to what the scriptures say. Those whose actions are not in accordance with the scriptures should correct them. O Arjuna! It is beneficial for you to perform actions prescribed by the scriptures.

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

Question & Answer

Abirami Ji

Q: How can we increase divine qualities in our lives and eliminate demoniac qualities?

A: Just as water flows from top to bottom, demoniac qualities also enter us very easily. We do not have to make any effort for them. But when we have to lift water upwards, we have to use a motor; similarly, to remove demoniac qualities and adopt divine qualities, we have to make a lot of effort, for which we have to use the motor of self-control. We can start slowly with small acts of self-control.

Q: How to distinguish between truth and falsehood on social media?

A: Ninety percent of what is available on social media is false. We do not need to constantly look at it. False news comes on YouTube etc. We should read or watch news from an authenticated sources.

Suman Ji

Q: Spiritual knowledge is not directly related to the inner consciousness, yet what is the relationship between spiritual knowledge and the purity or impurity of the inner consciousness?

A: Spiritual knowledge is not directly related to the inner consciousness, but this spiritual knowledge resides in our intellect and from there it comes to our mind, and then it manifests through the inner consciousness and the five senses as conduct.

Q: Why is there a fear of leaving the body? While the soul never dies?

A: This is a fear created by the mind. The first Shlōka of the sixteenth chapter begins with "Abhayam" (fearlessness), which is described as a major divine quality. If we perform good deeds, there is no fear in

our minds. Nachiketa went to Yama without any fear at his father's command because his mind was fearless and filled with purity.

For the soul, taking on a new body is like changing clothes, so what kind of fear or sorrow can there be for it?

As we have seen in the twenty-second Shlōka of Chapter 2, where Bhagavān says,

**vāsānsi jīrṇāni yathā vihāya
navāni grihṇāti naro 'parāṇi
tathā śharīrāṇi vihāya jīrṇānya
nyāni sanyāti navāni dehī**

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu
brahmavidyāyām(ṽ) yogaśāstre śrīkrṣṇārjunasaṃvāde
daivāsurasampadvibhāgayogo nāma ṣoḍaśo'dhyāyaḥ.**



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

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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