



ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 16: Daivāsura-Sampad-Vibhāga-Yoga

2/2 (Ślōka 3-24), Saturday, 04 April 2026

Interpreter: GĪTĀVRATĪ JANHAVI JI DEKHANE

YouTube Link: <https://youtu.be/46pWjTOc9Ow>

Becoming a Better Child Every Day: Learning Divine Qualities, Avoiding Ego and Wrong Actions, and Walking the Path of Bhagavān

The name of **Chapter 16** of the **Bhagavad Gītā** is **Daivāsura Sampad Vibhāga Yoga - The Yoga of the Division between the Divine and the Demonic**

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

**Vāsudeva-Sutaṁ Devaṁ, Kaṁsa-Cāṇūra-Mardanam |
Devakī-Paramānandaṁ, Kṛṣṇaṁ Vande Jagadgurum ||**

Obeisance is offered to Bhagavān Śrī Kṛṣṇa, the divine son of Vasudeva, the destroyer of Kaṁsa and Cāṇūra, the source of immense joy for mother Devakī, and the Jagad-Guru, the teacher of the entire world.

With respectful greetings, everyone is warmly welcomed to the session. The gathering moves ahead with gratitude for the graceful facilitation that set the tone for the discussion.

The session begins with a moment of prayer. With folded hands and closed eyes, everyone is guided to sit upright, evoking the serene, smiling form of Bhagavān. Pranāms are offered at the feet of Gurudev, Bhagavān, and Gītā Māiyā before proceeding further.

**“Gurur Brahmā Gurur Viṣṇu Gurur Devo Maheśvaraḥ
Guru Sākṣāt Parabrahma Tasmai Śrī Gurave Namaḥ”**

**“Kṛṣṇāya Vāsudevāya Haraye Paramātmane
Praṇata Kleśa Nāśāya Govindāya Namo Namaḥ”**

**“Om Pārthāya Pratibodhitām Bhagavatā Nārāyaṇena Svayam
Vyāseṇa Grathitām Purāṇa Muninā Madhye Mahābhāratam
Advaitāmṛta Varṣiṇīm Bhagavatīm Aṣṭādaśādhyāyinīm
Amb Tvā Manusandadhāmi Bhagavad Gīte Bhavatveṣiṇīm”**

**“Om Śrī Kṛṣṇāya Namaḥ
Om Śrī Gurave Namaḥ”**

With renewed focus, the session transitions into the study portion. A brief interactive revision followed.

Question 1: What is the name of Chapter 16?

The correct response was given by Sanvi didi as “**Daivāsura Sampad Vibhāga Yoga,**” which was acknowledged and affirmed by Bhagasri Didi and Arav bhaiya

Question 2: What are the two key aspects to be understood in this chapter?

Sanvi didi answered

It was explained that the chapter presents:

- **Daivī Sampat (divine qualities)** – which guide one towards liberation
- **Āsurī Sampat (demonic qualities)** – which lead to bondage and suffering

Through this, Bhagavān explains how the cultivation of noble qualities brings peace and happiness, while negative tendencies result in unrest and distress.

The session then continued with the collective recitation of the first three ślokas of the sixteenth chapter, setting the foundation for deeper understanding.

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.

Bhagavān, in this verse, further elaborates on the daivī guṇa, the divine qualities that one must gradually cultivate.

Tejaḥ (Radiance, Inner Brilliance)

Tejaḥ refers to inner radiance, strength, and courage, the ability to stand firmly for what is right.

Question: Who do we get Tejah (radiance light) from?

Hari Bhaiya promptly answered as Surya Dev

Question: Should we not pray to Surya Dev? How do we pray to Surya Dev?

Advaita Didi aptly answered We pray by offering water

We recite a mantra for Surya Dev.

What else?

We perform the Surya Namaskar.

Among these, Sūrya Namaskāra, especially when performed at sunrise, is considered highly effective. It helps one imbibe the energy and brilliance of Sūrya Bhagavān more deeply. Children are encouraged to wake up early and practise this daily, and those unfamiliar with it are guided to learn, as it is simple and beneficial.

It is reflected that this tejaḥ is received from **Sūrya Bhagavān**, who illuminates all life on earth.

Kṣamā (Forgiveness)

Question: What does kṣamā mean?

Bhagyashri di said maaf karna, that is, to forgive. It also means forgive and forget.

It is not merely about saying “I forgive you,” but about truly letting go, without holding onto past hurt. Often, people claim to forgive yet continue to remind others of their mistakes. True kṣamā, however, lies in releasing the incident completely.

When someone causes hurt, knowingly or unknowingly, it is important to understand the situation and respond with compassion. Especially in friendships, mistakes happen unintentionally. Holding onto them weakens relationships, while forgiveness brings lightness and peace within.

Kṣamā, therefore, is the ability to forgive, let go, and not carry anger in the heart.

Dhṛtiḥ (Steadfastness, Patience)

Dhṛtiḥ is the quality of patience, perseverance, and inner steadiness.

This is illustrated through the example of learning mathematics. On the first day, one may not understand everything. Through gradual and consistent practice—solving problems daily and revising concepts, clarity and confidence develop over time.

If one gives up early, progress becomes impossible. However, by remaining patient and continuing effort, even difficult tasks become manageable.

This ability to stay committed, not lose focus, and keep progressing step by step is called **dhṛtiḥ**. It reflects the understanding that meaningful growth takes time and consistent practice.

Śaucam (Purity and Cleanliness)

Question: What do we have to keep clean for Śaucam?

Prishida Didi said: Śaucam also means keeping our habits clean and thoughts clean.

When our thoughts and habits are clean, we think good things about others and about ourselves. This will come with practice and faith in Bhagavan.

To follow Śaucam, we must keep two things clean:

1. Outer Cleanliness (Body & Surroundings)
2. Inner Cleanliness (Mind & Thoughts)

External cleanliness includes maintaining the body and surroundings. However, true śaucam also requires purity of thoughts, intentions, and habits.

When one's thoughts are pure, one naturally thinks well of others and oneself. This inner cleanliness develops gradually through practice and connection with Bhagavān.

A beautiful verse expresses this idea: **“sakṛd gītāmbhasi snānaṁ saṁsāra-mala-nāśanam”**

Just as water cleanses the body, regular recitation and understanding of the Bhagavad Gītā purify the mind.

Children are encouraged to dedicate 10–15 minutes daily to reciting śloka. Just as physical cleanliness is maintained every day, inner purification must also be practised daily. Over time, this leads to pure thoughts and refined habits, this is śaucam.

Adrohaḥ (Absence of Hostility)

Adrohaḥ means not going against others, especially parents, teachers, and elders. It reflects a respectful and non-opposing attitude.

At times, guidance from parents or teachers may feel difficult to accept. However, such guidance is always given with good intentions. Instead of reacting negatively, one should try to understand and follow with humility.

If something is unclear, it should be asked respectfully rather than opposed. Acting contrary out of resistance is called *droha*, while living with respect and openness is *adrohaḥ*.

It also includes not holding hatred towards anyone and maintaining a kind and understanding heart.

Nā-atimānitā (Absence of Excessive Pride)

Nā-atimānitā means freedom from ego and arrogance.

It is observed that sometimes individuals develop pride in their abilities, achievements, or qualities, expecting repeated persuasion before acting. Such behaviour reflects the ego.

A student of the Bhagavad Gītā, however, strives to remain humble. Even when knowledgeable or capable, they do not show off. Instead, they remain respectful, grateful, and grounded.

Humility becomes a natural expression of one who walks the path of **daivī sampat**.

bhavanti sampadaṁ daivīm abhijātasya bhārata

Bhagavān explains that all these qualities together form **daivī sampat**—the divine qualities.

These virtues do not arise instantly. Through repeated practice and conscious effort, they gradually become a part of one's nature.

As these qualities begin to manifest, one can understand that they are progressing towards a more refined, divine way of living.

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.

Bhagavān explains that if one wishes to avoid becoming like the asuras, it is important to first recognize these qualities. They are not to be adopted, but understood so that one does not unknowingly walk that path.

Dambhaḥ (Pretension, Hypocrisy)

Dambhaḥ refers to showing something externally that is not truly present within.

For example, When a child opens a book and pretends to study only because someone is watching, but is not really studying, this is called *dambhaḥ*. Sometimes, the child even gets caught because the book is held upside down.

This outward display without inner sincerity is called ***dambhaḥ***.

Darpaḥ / abhimānaḥ (Pride and Ego)

Darpaḥ and *abhimānaḥ* refer to excessive pride in one's qualities, possessions, or abilities.

When a child says, "No one is prettier than me," or "Nobody is cleverer than me," and looks down on others, this is called *darpaḥ* or *abhimānaḥ*.

There is always someone better, smarter, prettier, or more wealthy than us. So we should not feel proud or show off. Above all, the greatest and best is Bhagavān, not us.

We have heard of so many asuras like Rāvaṇa and Hiraṇyakaśipu, and their ego was shattered.

Keeping this understanding helps one remain grounded. Pride and ego, when allowed to grow, become clear signs of ***āsuri guṇa***.

Krodhaḥ (Anger)

Krodhaḥ is the tendency to become irritated or angry quickly.

It reflects a restless and reactive state of mind, where one becomes disturbed easily and loses inner balance.

Pāruṣyam (Harshness)

Pāruṣyam means harshness in behaviour and a lack of sensitivity.

It is seen when a person does not feel the pain or difficulty of others and remains unaffected by their suffering. In contrast, a gentle heart naturally feels compassion—even towards a friend or a small living being in distress.

A soft and kind-hearted nature is deeply valued, whereas harshness distances one from the divine path.

Ajñānam (Ignorance)

Question: What does *ajñānam* mean?

Hari Bhaiya said ignorance

Bhagyashri Didi answered someone who does not have knowledge is called *ajñānam* (we just don't know)

Ajñānam is first understood as not knowing. However, it is also explained at a deeper level.

We know that chanting the Bhagavad Gītā daily keeps our mind śuddh (pure) and brings us closer to Bhagavan. But even after knowing this, if we do not chant daily, then this is called *ajñānam*. Knowing what is right but not practising it is *ajñānam*.

All these qualities together—***dambhaḥ, darpaḥ, abhimānaḥ, krodhaḥ, pāruṣyam, ajñānam***—are called ***sampadam āsurīm***.

They lead to inner disturbance and keep one bound in negative tendencies. Therefore, it becomes

essential to remain aware of them and consciously avoid their influence.

Abhijātasya (One in whom these qualities manifest)

Abhijātasya refers to a person in whom such qualities—whether divine or demoniac—develop and become part of their nature.

As one repeatedly practises certain tendencies, they gradually become natural. Therefore, one must be mindful of what is being cultivated within.

16.5

daivī sampadvimokṣāya, nibandhāyāsuri 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 the result of both **daivī** and **āsuri sampat**.

Those who cultivate **āsuri guṇa** remain bound. They become entangled in various desires, irritations, and disturbances. They remain caught in the influence of the **ṣaḍ-ripu**—the six inner enemies: **kāma, krodha, lobha, moha, mada, matsara**. These act as inner enemies because they pull one towards the path of ignorance and keep one constantly engaged in restlessness and dissatisfaction.

Such individuals remain tied to these tendencies and do not even recognize them as obstacles. Instead, they continue to remain bound by them.

In contrast, those who practise **daivī sampat** become free.

“daivī sampad vimokṣāya” — divine qualities lead towards freedom.

Such individuals gradually become free from these inner enemies. Remaining free, they continue to move forward on the path towards Bhagavān, becoming more refined and elevated.

Question: Where was Bhagavad Gītā sung? Arav bhaiya answered with confidence on the battlefield Bhagavān then offers reassurance:

“mā śucaḥ” — do not worry.

“abhijāto 'si pāṇḍava” — you are born with divine qualities.

Bhagavān assures that one already possesses these qualities within. They are like small plants that need to be nurtured. With consistent effort and practice, they gradually grow and become stronger.

It is further reflected that these teachings, though spoken to Arjuna, are meant for all. Just as Arjuna stood on the battlefield, listening to Bhagavān, one can imagine oneself in that very place—listening directly and receiving this guidance personally.

Thus, the śloka conveys a clear message: **divine qualities lead to freedom, while demoniac qualities lead to bondage.**

16.6

dvau bhūtasargau loke'smin, daiva āsura eva ca, daivo vistaraśaḥ(ph) prokta, āsuraṃ(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.

Bhagavān explains that there are only two kinds of beings in this world—those with **daivī** qualities and those with **āsūrī** tendencies.

The **daivī guṇa** have already been explained in detail in the earlier śloka. These are the qualities one must cultivate and practise.

The **āsūrī guṇa** are now being described so that one becomes aware of them and ensures not to follow that path, even unknowingly.

Thus, the purpose is not merely to know, but to clearly understand:

- what is to be adopted, and
- what is to be avoided.

Bhagavān now invites Arjuna to listen further:

“āsuraṃ pārtha me śṛṇu” — “O Pārtha, now hear about the āsūrī nature.”

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 the nature of those with āsūrī tendencies.

The meaning of **pravṛtti** and **nivṛtti** is first understood through simple reflection. **Pravṛtti** refers to actions that should be done—those that are right and beneficial. **Nivṛtti** refers to actions that should not be done—those that must be avoided.

To deepen this understanding, a few questions are raised:

Question: Is studying pravṛtti or nivṛtti?

Bhagyashri promptly answered as **pravṛtti**.

Is sleeping excessively (even on weekends) pravṛtti or nivṛtti?

Adavaita didi correctly answered as **nivṛtti**.

Is eating sāttvic, home-cooked food pravṛtti or nivṛtti?

Hari bhैया answered as **pravṛtti**.

Is eating junk food pravṛtti or nivṛtti?

Hari bhैया prompted it as **nivṛtti**.

Is reciting Gītā chapters daily and offering praṇāṃ to Bhagavān and parents pravṛtti or nivṛtti?

Sanvi didi explained it as **pravṛtti**.

Is being lazy or not doing homework pravṛtti or nivṛtti?

Sanvi didi answered **nivṛtti**.

Through this interactive reflection, the distinction becomes clear—what one must move towards and what one must avoid.

Bhagavān then explains that those with āsurī nature do not understand this difference. They fail to recognise what should be done and what should be avoided. As a result, they act in reverse, neglecting right actions and engaging in wrong ones.

Further, Bhagavān says:

na śaucam — they do not maintain cleanliness.

na api cācārah — they do not follow proper conduct or respectful behaviour.

na satyaṃ teṣu vidyate — truth is absent in them; they do not adhere to truthfulness.

Thus, cleanliness, good conduct, and truth are not found in those of āsurī disposition.

16.8

asatyamapraṭiṣṭham(n) te, jagadāhuraniśvaram, aparapasambhūtam(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?

Bhagavān now describes the vision held by those with āsurī tendencies.

They believe that:

asatyam — the world is without truth.

They do not accept truth as a guiding principle.

apraṭiṣṭham — the world has no foundation.

They do not recognise any underlying order or basis.

jagad āhuḥ aniśvaram — they say that the world has no Bhagavān.

They believe there is no higher presence guiding or sustaining creation.

aparapasa-sambhūtam — they think everything has come into existence on its own.

There is no creator behind it.

kim anyat kāma-haitukam — they believe that everything exists only for the sake of desire.

Life, according to them, revolves around fulfilling one's wishes.

To make this understanding clearer, a situation is reflected upon.

There was once a very famous painter who had great talent. He made beautiful paintings that everyone admired.

The painter always believed, “This talent is a gift from Bhagavān. That is why he could use colours so nicely and show his thoughts so beautifully in his paintings.”

He was thankful to Bhagavān and remained humble.

The painter had a son, who was also very talented. But the son did not think like his father.

The son believed, “My talent is only because of my own hard work. I am successful because of myself, not because of Bhagavān.”

His father felt worried. He thought, “My son may become proud and filled with ego. If he forgets Bhagavān, his thinking may turn āsurī.”

The father knew that when we do Bhagavān’s bhakti, we stay grounded and close to Him.

Observing this, the father became concerned that such thinking could lead to pride and distance from the right understanding.

One day, the father painted an extraordinarily beautiful picture and quietly placed it beside his son while he slept.

The next morning, the son saw the painting and was amazed. He immediately asked who had created it. When told that no one had made it, he refused to accept that idea, insisting that such a beautiful creation must have a creator.

At that moment, the father gently explained that just as a painting cannot exist without a painter, this vast and intricate world cannot exist without a creator.

This helped illustrate that creation, beauty, and order point towards a higher source.

Further reflection reveals the same truth.

Every individual is unique—no two people are exactly alike. Even in physical aspects such as fingerprints or other distinguishing features, there is remarkable diversity.

Beyond humans, the entire world displays variety and intricacy. This diversity and harmony indicate that creation is not random.

However, those with āsurī thinking do not accept this. They believe everything exists without a higher cause and is driven only by desire.

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 those who hold on to such a distorted vision—**etām dṛṣṭim avaṣṭabhya**—refuse to accept the existence or necessity of Bhagavān. With this kind of thinking, they become **naṣṭātmānaḥ**, meaning their inner self becomes lost and degraded.

Such people are described as **'lpa-buddhayaḥ**—those of limited understanding. It is explained that when a person truly grows in knowledge and inquiry, they gradually begin to recognize a higher reality. There were many great scientists like Albert Einstein and Dr A. P. J. Abdul Kalam. In the beginning, some scientists believed that everything could be explained only by science. As they studied subjects like space, time, energy, infinity, and the universe, they began to realise something important: “This is not only about science. There is something much greater at work here.”

Due to this limited vision, they engage in **ugra-karmāṇaḥ**—harsh and extreme actions. These actions are not just intense, but destructive in nature. They do not bring benefit to anyone, not even to the one performing them.

Such actions are described as **kṣayāya jagato 'hitāḥ**—they lead to the harm and destruction of the world. Actions like violence and terror are examples of *ugra-karma*. They do not create peace or well-being; instead, they cause suffering, fear, and damage on a large scale. Even the person involved in such actions does not benefit in any way.

Thus, Bhagavān makes it clear that when one is guided by ignorance and false understanding, it leads to destructive tendencies that harm both the individual and the world.

16.10

kāmamāśritya duṣpūraṃ(n), dambhamānamadānvitāḥ, mohādgrhītvāsagrāhān, 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.

Bhagavān explains that people of āsurī nature take shelter in desires that can never truly be fulfilled—**kāmam āśritya duṣpūram**. These desires keep increasing endlessly. No matter how much they already have, it never feels sufficient.

This tendency can be clearly seen in daily life. When one object is obtained, the mind immediately begins to seek another. For example, when a new phone model appears, the desire arises to replace the current one. Even when there are enough clothes, seeing someone else's attire creates another desire. Though everything is already available, the feeling of “I still need more” continues. This constant wanting is what is meant by **duṣpūram**—that which can never be satisfied.

Such individuals are also described as **dambha-māna-madānvitāḥ**—filled with pretence, pride, and arrogance. Along with this, they become absorbed in **moha**, and due to this delusion—**mohād grhītvā asat-grāhān**—they begin to accept wrong ideas and false paths as if they were correct.

Because of this distorted understanding, they engage in **śuci-vratāḥ**—impure ways of living. Their actions and choices are not guided by purity or righteousness, but by uncontrolled desires and false thinking. They remain constantly occupied, but in the pursuit of improper actions.

This leads further consequences. As desires increase, worries also begin to grow. For instance, even if a person already has a comfortable home, a new desire may arise for something much bigger. If the

means to achieve it are not available, the person may begin to adopt incorrect methods to fulfill that desire. Even after acquiring what was wanted, peace does not arise. Instead, there is constant fear, anxiety, and inner disturbance.

Thus, Bhagavān shows that when one is driven by endless desires, pride, and delusion, it leads to impure actions and a restless, troubled state of mind.

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.

Bhagavān explains that people of āsurī nature become absorbed in endless worries—**cintāmaparimeyām**. These worries are limitless and continue without pause. They do not leave them even for a moment.

Such worries remain with them constantly—**pralayāntām upāśritāḥ**—until the very end of life. From beginning to end, they remain burdened with tension and anxiety.

The reason for this state is that they are **kāmapabhoga-paramāḥ**—fully absorbed in the enjoyment of desires. Their focus remains only on fulfilling desires and experiencing pleasures again and again.

They become firmly convinced—**etāvad iti niścītāḥ**—that this alone is the purpose of life. For them, there is nothing beyond desire and enjoyment.

Thus, Bhagavān shows that those who keep running behind desires do not attain peace. Instead, they remain constantly disturbed, surrounded by worries throughout their life.

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.

Bhagavān explains that people of āsurī nature remain bound by countless desires—**āśā-pāśā-śatairbaddhāḥ**. These desires act like ropes, tying them from all sides. They are constantly thinking about acquiring more and more things, never feeling satisfied with what they already have.

They become **kāma-krodha-parāyaṇāḥ**—completely driven by desire and anger. When their desires are not fulfilled, anger naturally arises, and both together begin to control their thoughts and actions.

Because of this, all their efforts—**ihante kāma-bhogārtham**—are directed only towards enjoying objects and fulfilling desires. Their focus remains solely on gaining and experiencing more.

In this pursuit, they begin to accumulate wealth through improper means—**anyāyena arthasamcayān**. To satisfy their desires, they do not hesitate to adopt wrong paths and unfair methods.

Thus, Bhagavān shows that when a person becomes entangled in endless desires and driven by anger, they get trapped in a cycle of restless pursuit and improper actions.

16.13

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

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

Bhagavān explains the thinking pattern of people with āsurī nature through their constant inner dialogue.

They remain deeply absorbed in their desires and keep thinking only about what they have gained and what they will gain next.

They think:

“I got this today.”

“I will get that tomorrow.”

“I have this much now.”

“I will get even more money later.”

They are never satisfied and are always planning to get more.

Their mind is always occupied with accumulation—what has been gained, what is yet to be gained, and what more can be acquired.

Such people are never content. Even after achieving one thing, their attention immediately shifts to the next desire. The cycle continues—today this is gained, tomorrow something else must be gained, and later something even more.

This constant chain of wanting keeps them bound. Their thoughts revolve only around fulfilment of desires, without pause or satisfaction.

A simple reflection of this can be seen in daily life—when something is obtained, instead of feeling content, the mind immediately begins to chase the next object. The pattern is: *“I have this now... but I must get that next.”* And this continues endlessly.

Bhagavān highlights this as a key trait of āsurī thinking—where the mind is never at rest and is always planning for more acquisition.

16.14

asau mayā hataḥ(ś) śatruḥ(r), haniṣye cāparānapi, īśvaro'hamahaṃ(m) bhogī, siddho'haṃ(m) balavānsukhī 16.14

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

Bhagavān describes the inner thinking of people with āsurī nature.

Such individuals remain absorbed in thoughts of their own power, success, and superiority.

People with āsurī (bad) nature think:

“I have defeated my enemy.”

“I will defeat others.”

“I am the boss of everything.”

“I enjoy everything.”

“I am powerful and successful.”

“Only I matter.”

They become very proud and full of ego.

“**īśvaro 'ham**” – I am the ruler of everything. “**ahaṁ bhogī**” – Everything is for my enjoyment.

“**siddho 'haṁ balavān sukhī**” – I am powerful, successful, and happy.

Because of this ego, Kāṁsa hurt many people and forgot Bhagavān. He thought no one could defeat him. Hiraṇyakaśipu also believed the same: “I am greater than everyone, even God!”

He felt he was the controller, the strongest, and the only important one. His pride became so big that he forgot love, kindness, and even his own son Prahāda.

But what happened?

Both Kāṁsa and Hiraṇyakaśipu were defeated by Bhagavān.

They begin to feel that everything revolves around them. Their mind becomes filled with pride, ego, and self-importance. They believe there is no one greater than themselves and that all success and strength belong only to them.

Aristotle was a great Greek philosopher. He studied many subjects like nature, science, stars, and life. People thought he knew everything. But one day, after learning so much, Aristotle said with humility, “The greatest truth I have realised is this: I still know so little. There is so much more to discover.”

This kind of thinking reflects deep ignorance. It disconnects them from humility, from right understanding, and from Bhagavān. As this pride grows, they move further into āsurī tendencies.

Bhagavān highlights this to show how such ego-driven thoughts lead a person away from truth and towards downfall.

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.”

Bhagavān describes the thoughts of people with āsurī nature.

Such individuals remain absorbed in pride about their wealth and background.

They think:

“I am very rich.”

“I come from a great family.”

They take pride in their money, status, and family name.

They further think:

"Who is equal to me?"

They believe no one is as great as they are.

They also say:

"I will perform sacrifices."

"I will give charity."

"I will enjoy and celebrate."

However, these actions are not done with the right understanding. They are done with a sense of pride and self-importance.

Bhagavān concludes: ***"iti ajñāna-vimohitāḥ"***

Such people are deluded by ignorance. Their thinking is clouded, and they remain confused due to their ego and lack of right understanding.

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.

Bhagavān explains the condition of people with āsurī nature.

Such individuals become deeply disturbed in their thinking.

Their minds are scattered in many directions. They remain confused and are unable to clearly understand what is right and what is wrong.

They are:

"moha-jāla-samāvṛtāḥ"

Covered by a net of delusion, they remain trapped in confusion and false understanding.

Because of this, they become:

"prasaktāḥ kāma-bhogeṣu"

Deeply attached to sense pleasures. Their focus remains only on enjoyment, comfort, and fulfilment of desires.

As this attachment increases, their actions and habits also begin to follow the wrong path.

Finally:

"patanti narake 'śucau"

They fall into a state of suffering. Their life becomes disturbed, and their mind loses peace.

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.

Bhagavān describes the nature of people with āsurī tendencies.

Such individuals think very highly of themselves.

They are:

- **ātma-sambhāvitāḥ**: They think too much about themselves. They feel, “I am the greatest.”
- **stabdhāḥ** are stubborn people and do not listen to advice or correction.
- **dhanamāna-madānvitāḥ**: They are proud of wealth, name, and power. They show off their money, status, and fame.
- **yajante nāma-yajñaiḥ** do prayers only in name. They pray or do rituals: So others will praise them, but not because they love Bhagavān
- **dambhena avidhi-pūrvakam**: They do it with pride. No proper rules. Their prayer are full of ego, without humility, without true devotion

Their actions are not guided by sincerity, but by ego and the desire to be seen by others.

16.18

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

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

Bhagavān describes the qualities of people with āsurī nature.

Such individuals are filled with:

- **ahaṅkāraṃ**: Ego - thinking “I am the greatest”. They think: “Only I matter.”
- **balaṃ darpaṃ**: Pride in strength: power they feel: “I am strong. I can do anything.”
- **kāmaṃ krodhaṃ ca saṃśritāḥ** are controlled by desire: They get angry when they don't get what they want, hurt others instead of staying calm
- **Mām pradviṣantaḥ**: They hate Bhagavān, they dislike Bhagavān because Bhagavān tells us what is right, Bhagavān stops selfish actions
- **Atma-para-deheṣu** Bhagavān lives in everyone Bhagavān lives: In our heart In everyone else's heart. āsura's do not like this truth.
- **abhyasūyakāḥ** They are jealous: Feel jealous of others, they cannot accept goodness

There was a boy who often thought, “I am clever and strong. I can do whatever I want.” This was ahaṅkāraṃ: ego.

One day, the boy saw a beautiful, expensive pen lying on a desk in the classroom. No one was nearby. No one was paying attention. The boy really wanted the pen. He thought, “This pen is very nice. No one is looking at it. Can I take it? It does not seem to belong to anyone.”

This desire grew in his heart. This was kāmaṃ, strong desire. Then another thought came, “I am smart. If I take it, no one will know.” This was pride and ego, balaṃ darpaṃ. But suddenly, the boy

felt uneasy inside. A voice in his heart asked, “Is this the right thing to do?” At that moment, he remembered that Bhagavān lives in his heart and in the hearts of others. Taking something that is not ours, even if no one is watching, is not correct. If the boy had taken the pen, it would have been because of: Ego Desire Wrong thinking

Bhagavān explains that due to ego, pride, desire, and anger, such people move away from right understanding and remain caught in negative tendencies.

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 demoniac wombs in this world.

Bhagavān explains that those who are filled with hatred and cruelty move further and further away from the right path.

- **tān ahaṃ dviṣataḥ krūrān:** Those hateful and cruel people
People who: Hurt others, are angry and unkind and enjoy making trouble
- **saṃsāreṣu narādhamān:** They remain trapped in the cycle of life
Because of their bad habits, they do not improve, do not learn and keep repeating the same mistakes.
- **kṣipāmi ajasram aśubhān:** They keep falling into unhappy situations
They face: Fear, sadness and unhappiness repeatedly
- **āsurīṣv eva yoniṣu:** They continue in bad (āsurī) nature
Instead of becoming better, their bad habits grow stronger and make life more difficult

When a person continues with hatred, cruelty, and wrong actions, they do not progress. Instead, they remain trapped in suffering and keep moving further away from Bhagavān and from a peaceful life.

16.20

āsurīm(ṽ) yonimāpannā, mūḍhā janmani janmani, mām aprāpyaiva kaunteya, tato yāntyadhamām(ñ) gatim.16.20

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

Bhagavān explains the condition of those who continue in āsurī tendencies.

- **āsurīm yōnim āpannā:** They get stuck in a cycle of bad nature. They keep choosing anger, ego, lies, and greed.
- **mūḍhā janmani janmani:** Being confused repeatedly They do not learn from mistakes. and repeat the same wrong behaviour repeatedly.
- **mām aprāpya eva:** They do not reach Bhagavān. Because they forget Bhagavān and goodness, they miss peace and love.
- **tato yānti adhamām gatim:** They go towards sadness and suffering. Their life becomes unhappy, restless, and full of problems.

Because of ignorance and āsurī tendencies, such people remain caught in a downward cycle—again and again—without reaching Bhagavān.

16.21

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

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

Bhagavān says:

Three gateways lead a person towards downfall and suffering.

- **trividhaṃ narakasyedaṃ dvāraṃ:** Three doors open towards a life of distress and inner ruin. These are not external doors, but habits within the mind that gradually pull a person away from peace.
- **nāśanam ātmanaḥ:** These destroy one's own inner well-being. A person loses peace, clarity, and goodness because of them.
- The three are:
- **kāmaḥ:** Excessive desire — a constant urge of “I must have this.” Even after getting one thing, the mind runs after the next, and this continues endlessly.
- **krodhaḥ:** Anger — becoming disturbed and reacting quickly when things do not happen as desired.
- **lobhaḥ:** Greed — the tendency to want more, even what belongs to others; an inability to feel content.
- **tasmād etat trayam tyajet:** Therefore, Bhagavān instructs to completely give up these three.

If one wishes to avoid suffering, these must be consciously controlled and left behind. Otherwise, they become the very cause of downfall.

16.22

etairvimuktaḥ(kh) kaunteya, tamodvāraistribhirnaraḥ, ācaratyaātmanaḥ(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.

Bhagavān says: A person who becomes free from the three harmful tendencies—desire, anger, and greed—moves towards a better and higher way of living.

- **etair vimuktaḥ:** Free from these bad habits
This means: You control desire, you calm your anger, you stop greed
- **tamō-dvārais tribhir:** The three dark doors
These are the same three doors from Śloka 21: Kāma (desire), Krodha (anger) and Lobha (greed)
- **naraḥ ācaratya ātmanaḥ śrēyas:** A person does what is good for themselves. They: Choose right actions, grow as a good person, Protect their peace
- **tato yāti parām gatim:** They reach the highest path. This means: A happy life, a peaceful heart and closeness to Bhagavān.
When we close the three bad doors, we open the door to goodness and peace

The speaker suggested that the kids must continue reading and absorbing the Shlokas of Bhagavad Gītā, even if life becomes busy, as it would lead them on the right path and keep them away from

being strayed.

16.23

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

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

Bhagavān says:

A person who gives up the guidance of śāstra and acts only according to personal desires does not attain success, happiness, or the highest state.

- **yaḥ śāstra-vidhim utsrjya:** One who abandons the instructions of śāstra.
This means not following what is taught through scriptures and not understanding what is right and wrong through their guidance.
- **vartate kāma-kārataḥ:** Such a person acts only as per desire.
They follow whatever the mind feels like, without discipline or proper direction.
- **na sa siddhim avāpnoti:** They do not attain success.
Their actions lack proper understanding, so they do not reach the right outcomes.
- **na sukham:** They do not gain true happiness.
Even if they achieve something, the mind remains disturbed and unsatisfied.
- **na parāṃ gatim :** They do not reach the higher path.
They move away from peace and from a meaningful direction in life.

As it is repeatedly said, Read Gītā, Teach Gītā, and Live Gītā.

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: Scriptures are the proper guide to understand what should be done and what should not be done.

By knowing and following their teachings, a person should act accordingly.

Example: When we buy a new appliance, like a washing machine, TV, or mobile phone, it always comes with a manual. That manual tells us: How to use the appliance properly, What not to do, How to keep it working well. If we ignore the manual and use the appliance incorrectly, it can break or stop working.

Similarly, Bhagavān has give us the scriptures, a booklet or guide for life

Question: What are some of the shastras that you know about?

Patrushya didi: Bhagavad Gītā (Gītā Ji), Mahābhārata, Rāmāyaṇa, Purāṇas, Vedas and Upaniṣads. There are 18 scriptures

- **tasmāt śāstraṃ pramāṇam te:** Therefore, śāstra is the authority and guide.

It is through śāstra that one understands the correct direction in life.

- **kārya-akārya-vyavasthitau:** It helps in deciding what is to be done and what is not to be done.

Without this guidance, a person cannot clearly distinguish right from wrong.

- **jñātvā śāstra-vidhānoktam:** After understanding what is instructed in the śāstra, one should properly know and reflect upon those teachings.
- **karma kartum ihārhasi:** Then, one should act accordingly. Actions must be performed based on this understanding.

Daivi gunas or the righteous path will lead us to the lotus feet of Sri Bhagavān

And hence, **Chapter 16** of the Bhagavad Gītā is **Daivāsura Sampad Vibhāga Yoga - The Yoga of the Division between the Divine and the Demonic** concludes.

Questions and Answers

Bhagyashree Ji

Q: “I did not understand the first and second śloka.”

Answer: The first and second śloka were explained in the previous session. The discussion in this session began from the third śloka. One can refer to the earlier session recording (available on YouTube) to understand them clearly.

Khushi Ji

Q: “Where can we find Bhagavān?”

Answer: Bhagavān is within us. By sitting daily and studying Gītā Ji, one gradually begins to feel His presence. With regular practice, closing the eyes and imagining Bhagavān nearby helps in experiencing Him. There is no need to go anywhere else—Bhagavān can be found within.

Mokashada Ji

Q: “I did not understand the first part of the third śloka: ‘tejah kṣamā dhṛtiḥ śaucam’.”

Answer: This part describes daivī guṇas (divine qualities):

- **Tejah** – inner strength and brilliance
- **Kṣamā** – forgiveness
- **Dhṛtiḥ** – patience and steadiness
- **Śaucam** – cleanliness of body, mind, and thoughts
- **Adrohaḥ** – not going against good teachings; following what is right
- **Na-atimānitā** – absence of excessive ego; having humility

Saanvi Ji

Q: “What is the meaning of ‘na-atimānitā’?”

Answer: **Na-atimānitā** means not having excessive pride or ego.

For example, if someone asks for help and it is possible to help, one should do so willingly. One should not wait for praise or repeated requests before helping. Expecting appreciation before helping reflects ego. True humility means helping naturally without pride.

Pratyusha Ji

Q: “I did not understand the 2nd, 3rd, and 4th parts of the 7th śloka.”

Answer: The śloka explains the nature of āsurī people:

Pravṛttiṁ ca nivṛttiṁ ca janā na vidur āsurāḥ

Āsurī people do not understand what should be done (pravṛtti) and what should be avoided (nivṛtti)

Na śaucam – They lack cleanliness (both inner and outer)

Na āchārah – They lack proper conduct and manners

Na satyam – They do not follow truth

Such people live with wrong habits and false behavior.

The session concluded with a heartfelt prayer followed by the chanting of the Śrī Hanumān Cālīsā.

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu
brahmavidyāyām(ṽ) yogasāstre śrīkrṣṇārjunasaṁvāde
daivāsurasampadvibhāgayogo nāma ṣoḍaśo'dhyāyaḥ.**



We are sure you enjoyed reading the Vivechan write- up. Please invest three minutes of your time to provide us your feedback. Use the link below:

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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!

Compiled by: Geeta Pariwar – Creative Writing Department

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