



BHAGAVAD GITA

Chapter 16

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SUMMARY

Chapter 16 - Summary

Verse 1 - 3

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Daivi Sampat (Spiritual) – 18 Values

1. Fearlessness (1)
2. Purity (1, 3)
3. Scriptural study (1)
4. Charity (1)
5. Sense – control (1)
6. Worship of God (1)
7. Austerity (1)
8. Straightforwardness (1)
9. Non-violence, kindness to all, and absence of ill-will (2, 3)
10. Truthfulness (2)
11. Renunciation (2)
12. Calmness and patience (2, 3)
13. Absence of slander (2)
14. Absence of greed (2)
15. Gentleness (2)
16. Modesty (2, 3)
17. Steadfastness and absence of restlessness (2, 3)
18. Strength (3)

Asuri Sampat (Materialistic) – 18 Values

1. Vanity (4, 10, 14, 15, 17, 18)
2. Arrogance (4, 10, 14, 15, 17, 18)
3. Pretension (4, 10, 17)
4. Anger (4, 12, 18)
5. Cruelty (4, 9)
6. Ignorance (4, 15)
7. Impurity (7)
8. Absence of religious discipline (7)
9. Absence of truthfulness (7)
10. Absence of faith in God (8, 18)
11. Endless desire for sense – pleasure (10, 11, 12, 16, 18)
12. Delusion (10, 15, 16)
13. False values (10, 16)
14. Worry (11)
15. Attachment (12)
16. Greed (12, 13, 14)
17. Egoism (18)
18. Slander (18)

- Sattvic traits conducive to self knowledge.

- Avoid 3 traits and adopt daivi sampat and get qualifications for liberation.
- 3 Gateways to hell (21)
- Desire, Anger, Greed

Verse 23 + 24

- Scriptures guide to life.

- Rajasic and Tamasic traits.
- Obstacle to spiritual pursuit.
- Leads a person astray (19, 20)



INTRODUCTION

Introduction :

- Chapter 13 – 18 Gita focused on Jivatma Paramatma Aikyam.
- From Brahma Drishti – Jiva, Jagat, Ishvara are non-different, one entity, they are me.
- Example : Rope – pervades imaginary Snake.
- Brahman pervades universe, Substratum.
- Chapter 13 – Values to be possessed by Jnani, spiritual Aspirant, Amanitvam etc.
- Elaborated in Chapter 16 & 17.
- An Aspirant Cultivates some Gunas, values and drops some.
- **Karmas of past are registered as Vasanas in the mind.**
- In the subtle mind, 3 Gunas are present as Deivi, Asuri, Rakshashi Nature in us.

Deivi	Asuri	Rakshashi
<ul style="list-style-type: none">- Sattvic- Do good to others.- God – Divine man, Mahatma- Cultivate- Leads to Moksha	<ul style="list-style-type: none">- Rajasic- All disturbances in the mind.- Man Man- Drop Gradually- Drowns us in Bondage.- Puts us in cycle of birth and death.	<ul style="list-style-type: none">- Tamasic- Destroys a person- Animal man.- Drop immediately.

Gita – Chapter 9 :

- Moghasha Mogha Karmanaha.
- Those who have unnecessary desires, do unnecessary deeds, have unnecessary information, do not know how to use their knowledge, are deluded.
- Mahatmas have clear knowledge about Bhagavan.
- Life connected with Bhagawan.

Chandogya Upanishad :

तौ हान्वीक्ष्य प्रजापतिरुवाचानुपलभ्यात्मानमननुविद्य
व्रजतो यतर एतदुपनिषदो भविष्यन्ति देवा वासुरा वा ते
पराभविष्यन्तीति स ह शान्तहृदय एव विरोचनोऽसुराञ्जगाम
तेभ्यो हैतामुपनिषदं प्रोवाचात्मैवेह महत्य आत्मा परिचर्य
आत्मानमेवेह महयन्नात्मानं परिचरन्नुभौ लोकाववाप्नोतीमं
चामुं चेति ॥ ८.८.४ ॥

tau hānvīkṣya prajāpatiruvācānupalabhyātmānamananuvidya
vrajato yatara etadupaniṣado bhaviṣyanti devā vāsurā vā te
parābhaviṣyantīti sa ha śāntahṛdaya eva virocano'surāñjagāma
tebhyo haitāmupaniṣadām provācātmaiveha mahayya ātmā
paricarya ātmānameveha mahayannātmānam paricarannubhau
lokāvavāpnotīmām cāmum ceti || 8.8.4 ||

Seeing them leave, Prajāpati said to himself: 'They are going without realizing or knowing anything about the Self. Anyone among them, whether a god or a demon, who will understand the teaching this way [thinking the body to be the Self] will be lost.' Virocana, the king of the demons, went back to the demons happy in mind and explained to them the upaniṣad : "The body is the Self, and in this world it should be worshipped and taken care of. If the body is worshipped and well taken care of in this world, one attains both this world and the next." [8 - 8 - 4]

- Chapter is titled Deiva – Asura Sampat Vibhaga Yoga.



VERSE 1 TO 24

Verse 1, 2, 3 :

श्रीभगवानुवाच ।
अभयं सत्त्वसंशुद्धिः
ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च
स्वाध्यायस्तप आर्जवम् ॥१६-१॥

śrībhagavānūvāca
abhayam sattvasaṁśuddhiḥ
jñānayogaṁgavyavasthitih |
dānam damaśca yajñaśca
svādhyāyastapa ārjavam || 16-1 ||

The blessed lord said : Fearlessness, purity of heart, steadfastness in the yoga of knowledge, alms-giving, control of the senses, sacrifice, study of the sastras and straightforwardness...
[Chapter 16 - Verse 1]

अहिंसा सत्यमक्रोधः
त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुत्स्वं
मार्दवं हीरचापलम् ॥१६-२॥

ahiṁsā satyamakrōdhah
tyāgaḥ śāntirapaiśunam |
dayā bhūtēṣvaloluptvam
mārdavam hrīracāpalam || 16-2 ||

Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion to beings, non-covetousness, gentleness, modesty, absence of fickleness...
[Chapter 16 - Verse 2]

तेजः क्षमा धृतिः शौचम्
 अद्रोहो नातिमानिता ।
 भवन्ति सम्पदं दैवीम्
 अभिजातस्य भारत ॥ १६-३ ॥

tējah kṣamā dhṛtiḥ śaucam
 adrōhō nātimānitā ।
 bhavanti sampadam daivīm
 abhijātasya bhārata ॥ 16-3 ॥

Vigour, forgiveness, fortitude, purity, absence of hatred, absence of pride-these belong to the one, born for the divine estate, O Bharata. [Chapter 16 - Verse 3]

Verse 1 :

a) Sribhagavan Uvacha :

- The Lord said.

b) Abhayam :

- Fearlessness.

c) Satvasamsuddhih :

- Mental Purity.

d) Jnana Yoga Vyavasthitih :

- Steadfastness in Jnana and Yoga.

e) Danam :

- Charity.

f) Damah Cha :

- Yajna.

g) Svadhyayah :

- Scriptural study.

h) Tapah :

- Austerity.

i) Arjavam :

- Straightforwardness.

Verse 2 :

j) Ahimsa :

- Non-violence.

k) Satyam :

- Truthfulness.

l) Akrodhah :

- Control of Anger.

m) Tyagah :

- Renunciation.

n) Shantih :

- Tranquility.

o) Apaishunam :

- Avoidance of Slander.

p) Daya Bhutesu :

- Kindness to all beings.

q) Aloluptvam :

- Freedom from Temptation.

r) Mardavam :

- Gentleness.

s) Hrih :

- Modesty.

t) Achapalam :

- Freedom from restlessness.

Verse 3 :

u) Kshama :

- Patience.

v) Dhritih :

- Fortitude.

w) Shaucham :

- Purity.

x) Adrohah :

- Absence of ill will.

y) Natimanita :

- And humility.

z) Bhavanti Abhijatasya Sampadam Daivim :

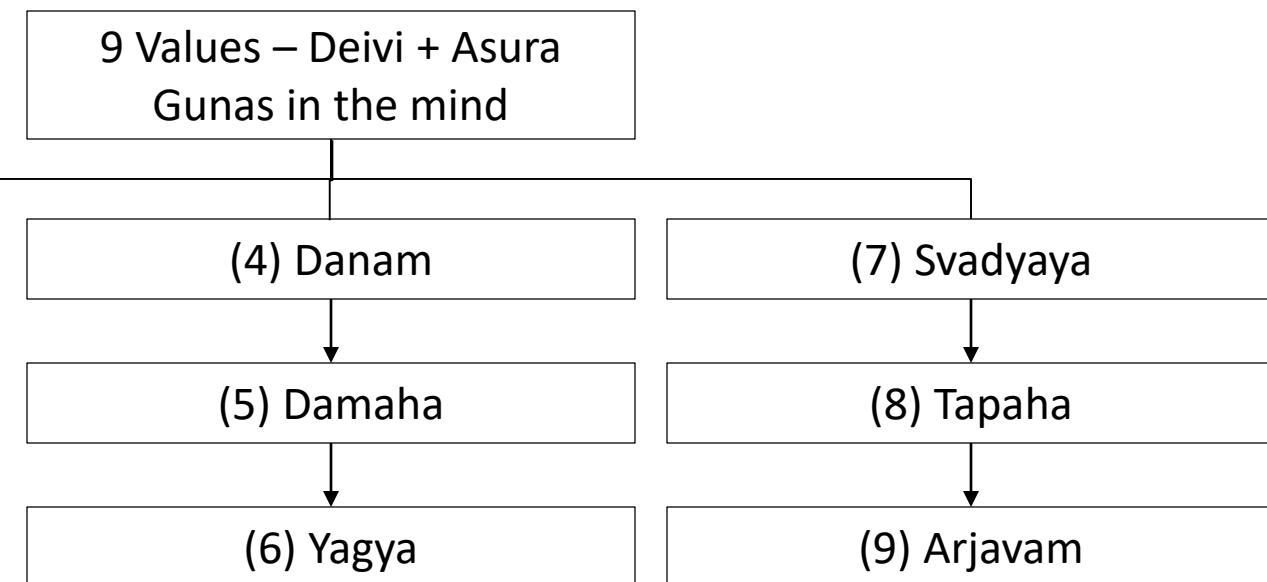
- These belong to a person who is born with Davisampath.

Bharatha :

- Oh Arjuna!

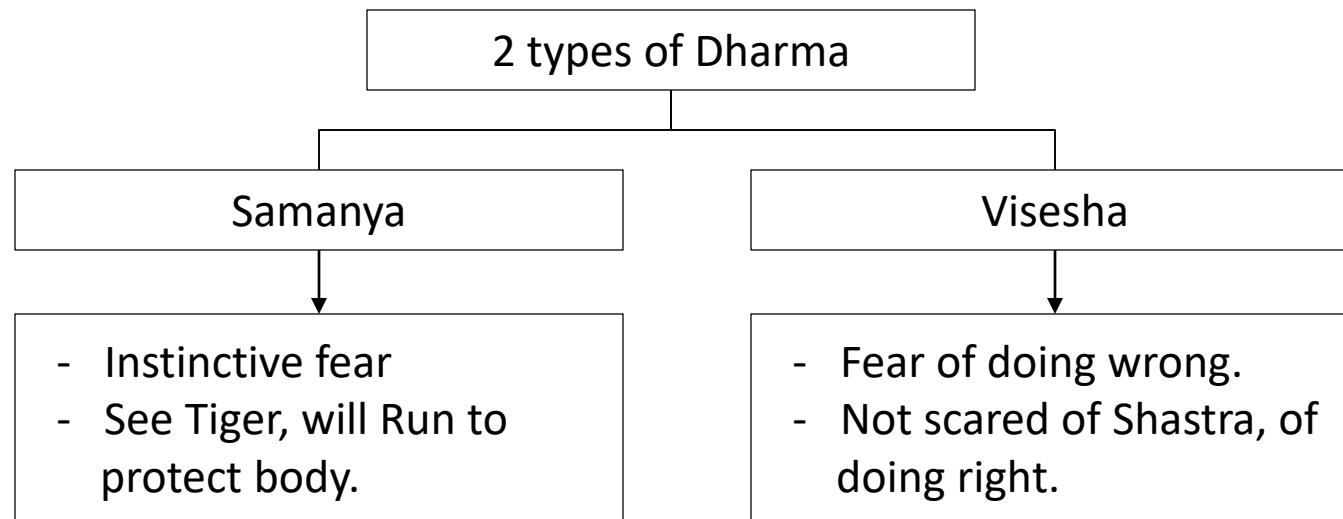
Total 26 Values :

Verse 1 :



1) Abayam :

- Fearless in following Dharma.
- Sacrifice sense pleasures and wealth for sake of Dharma.
- One will get Brahma Jnanam which gives ultimate happiness.



- Duality between Jiva and Jiva, Jiva and Jagat, Jiva and Ishvara causes fear.

Taittriya Upanishad :

यदा ह्यैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।
यदा ह्यैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति । तत्वेव भयं विदुषोऽमन्वानस्य ।
तदप्येष श्लोको भवति ॥३॥

yada hyevisa etasminnadrse'nirukte'nilayane'bhayam
pratistham vindate, atha so'bhayam gato bhavati,
yada hyevisa etasminnudaramantaram kurute,
atha tasya bhayam bhavati, tattveva bhayam viduso, manvanasya,
tadapyesa sloko bhavati ॥ 3 ॥

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika verse. [II – VII – 3]

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न विभेति कुतश्चनेति ॥ १ ॥

**yato vaco nivartante aprapya manasa saha ।
anandam brahmano vidvan na bibheti kutascaneti ॥ 1 ॥**

He who knows the Bliss of Brahman, from which all words return without reaching It, together with the mind, is no more afraid of anything. [II – IX – 1]

- One who understands Brahma Tatvam is fearless.
- One should be afraid of doing Adharma, don't be bold.
- Be free from bondage of fear by success in spiritual life.
- Live with good Samskaras and Punyam.
- **Be bold in expressing scriptures and in following Dharma, Artha, Kama.**
- Register fearlessness in the mind.
- Be free of doubts in Shastra and firm in Abidance of self.
- Follow Shastra to be free from fear of noncompliance.
- Follow Dharma to be fearless.
- **Getting rid of feeling of insecurity is Abayam.**

- Atma is Abaya Svarupa, nature.
- Do not give up Samanya, instinctive fear, natural to all.
- Give up fear cultivated by us.
- Dharma Anushtana Nishta gives benefit of Sattva Samshuddhi, purity of mind.

2) Sattva Sam Shuddhi :

- Sattva means mind here.
- Do not cheat others in Vyavahara for the sake of petty wealth, position.
- **Do not be deceitful.**
- Work without desire and dislike.
- Work with pure mind, life is short.
- **Have pure mind without intention to cheat or deceive anyone.**
- Benefit of following purity of mind is it leads to 3rd value – Jnana Yoga Vyavastiti, Aquiring clear knowledge of Atma.

3) Jnana Yoga Vyavastiti :

- Aquiring knowledge of self is Deivi Sampat, divine value.
- Aquire clear knowledge of pure consciousness.
- Internalise knowledge with focused mind.
- Practice restraint of sense organs is Yoga and to establish in Atma by Nididhyasanam.
- Vyavastiti – means to be firm.

- Jnanam – means Sravanam, Mananam.
- In 13th Chapter of Gita this value was said to be Adhyatma Jnana Nityatvam, Tattva Jnanartha Darshanam.
- Understanding benefit of Tattva Jnanam and aiming at benefits of studying Vedanta by Sravanam, Mananam, Nididhyasanam.
- Among 26 values enumerated here, this is the main value, goal of life, predominant Deivi Sampath, all others are for sake of gaining this value.

4) Danam :

- To the extent possible, donate food, clothes, water, literacy for poor.
- Giving up thought of mine is possible only by Danam.
- Give up quality of material aggrandizement for oneself and family and learn to share.

Material Aggrandisement	Danam
Asuri Sampat	Deivi Sampat

5) Damaha :

- Sense control.
- When senses contact sense objects, they should be applied with discrimination to the extent possible.
- Use senses to just lead a basic life.
- Give up indulgence of 5 senses.

6) Yagya :

- Follow Agni Karmas spelt out in Vedas.
- Deva, Pitru, Brahma, Manushya, Buta Yagyas.
- Praying to God daily is Deva Yagya.
- Respect society, protect environment.

7) Svadyaya :

- Study of scriptures – to earn more Punyam, one should have knowledge of scriptures in the mind.
- Never forget Shastra.
- Only if you study continuously, mind will go in spiritual path.
- Otherwise mind takes to wrong path.
- Mind must be immersed in scriptures.

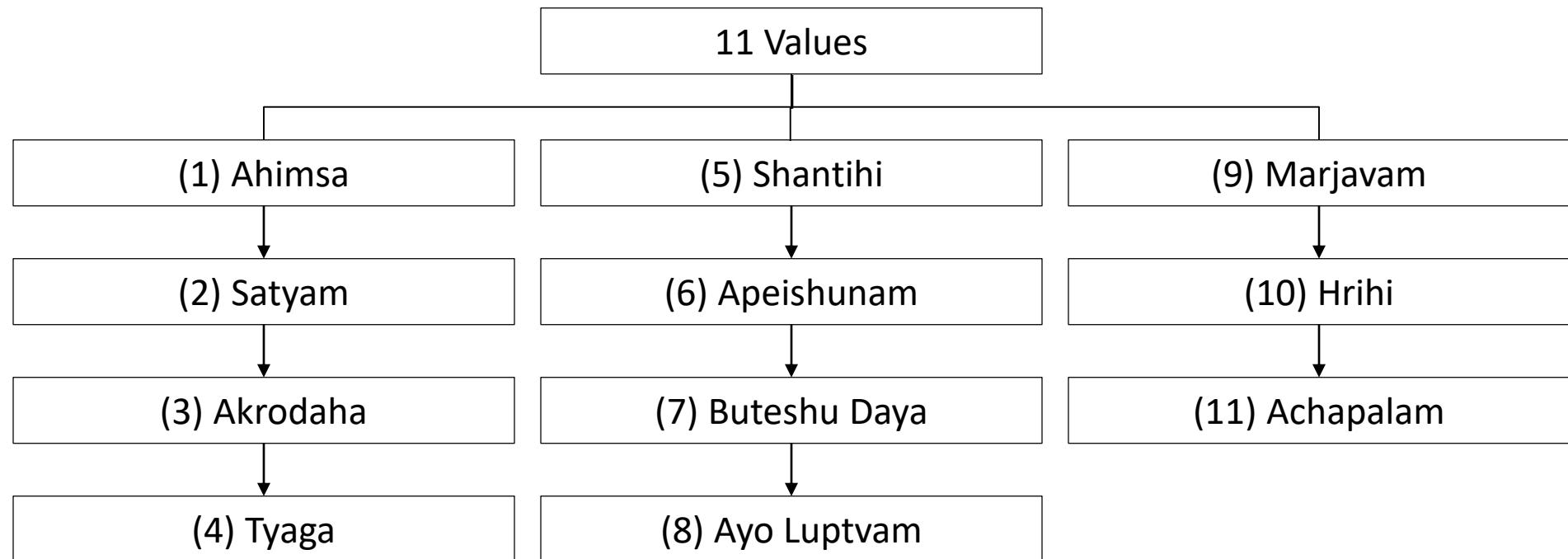
8) Tapaha :

- Undergo suffering willingly in order to attain maturity of mind.
- Give up comforts and undergo bodily difficulties, will reap benefits at later stage.
- Bear difficulties faced by us and not cause difficulty to others.
- It's a way of cultivating maturity of mind.
- Has unseen powers.

9) Arjavam :

- Straightforwardness.
- Ensure thoughts, words, deeds are in sync, aligned.
- Body, mind, speech should be orderly and straight.

Verse 2 :



10) Ahimsa :

- Not to hurt others by thought, word, deeds.
- By this, we can get rid of our individuality.
- To remove individuality, these are important means.
- If someone troubles us, we think they should also undergo troubles.

- Pray : Let me be free from Himsa thoughts.
- Shouldn't boil inside, others should suffer.
- Should think – let God bless them with Goodness.
- Pray : they should use life purposefully.

11) Satyam :

- Not telling lies.
- Do Dharma, Speak nothing bad.
- Speaking what is in mind is Satyam.

Indias Motto :

Mundak Upanishad :

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ।

येनाऽऽक्रमन्त्यृष्यो ह्याप्तकामा यत्र तत् सत्यस्य परमं निधानम् ॥ ६॥

Satyameva jayate nanrtam satyena pantha vitato devayanah ।

yen-akramanty-rsayo hyapta-kama yatra tat satyasya paramam nidhanam ॥ 6 ॥

Truth alone wins, not untruth. By truth is laid out the path divine along which the Seers, free from desires, ascend to the supreme abode of Truth. [III – I – 6]

- Satyam is value, depends on human being, can't function independent of people.
- Truth alone will win.
- One who speaks truth will have pure peaceful mind and will obtain knowledge of pure consciousness.
- One who speaks truth will be free of sorrows and will win over difficulties.

Veda :

- Satyam Vada, Dharmam Chara.
- Speak lovingly, not say lies, tell fact, be free.

12) Akrodah :

- Absence of anger.
- Keeping patience when people come charging at us.
- State of mind well controlled from anger when someone criticizes.

Gita :

श्रीभगवानुवाच ।
काम एष क्रोध एषः
रजोगुणसमुद्धवः ।
महाशनो महापाप्मा
विद्धेनमिह वैरिणम् ॥ ३-३७ ॥

śrī bhagavānuvāca
kāma ēṣa krōdha ēṣah
rajōguṇasamudbhavaḥ ।
mahāśanō mahāpāpmā
viddhyeṇam iha vairiṇam || 3-37 ||

The blessed Lord said : It is desire, it is anger born of the active, all-devouring, all-sinful; know this as the foe here (in this world). [Chapter 3 – Verse 37]

- Ahima and Akrodha are 2 side of same coin.

13) Tyagah :

- Sanyasa, renunciation, attitude, mind set.
- Danam = Giving away material things.

- Mental renunciation more important than lifestyle which supports mental renunciation.

14) Kshanti :

- Peaceful thinking without thoughts, born out of tension, nervousness.
- Thoughts should flow in tranquil manner like calm river, not forcefully.
- Controlled thought flow of good thoughts giving peace.
- Control over quantity, quality, direction of thoughts with aim of peace of mind.
- Kshanti means entertaining good thoughts and enjoying peace of mind.

15) Apeishunam :

- Enjoy petty pleasures out of short comings of others.
- Avoidance of back biting.
- Never feel bad about anybody.
- Not gossiping.

16) Daya Buteshu :

- Therefore is a life principle in every living being.
- All undergo sufferings.
- In a withered plant, thought of watering it is Buteshu Daya.
- Mercy to one suffering.

17) Alo Luptvam :

- Being without temptation.
- **Our mind resolved, not restless even when there is a tempting object, person in front.**
- We eat more and spoil health.
- Lo Luptvam is to be after things and beings out of temptation.
- Give up temptation by proper understanding.
- Move in company, free of temptations.

18) Mardhavam :

- To be gentle, soft spoken, not in haste.
- Carry out smartly, softly, gently without tension and restlessness.

29) Hri :

- Lajja, Shyness, not talk behind anyone.
- Shying away from doing bad things.
- When someone praises us, ask them not to elaborate, and bend our head in shyness.

20) Achapalam :

- Abstaining from moving body parts unnecessarily.
- Shaking legs, patting things, breaking knuckles frequently.
- Avoid these as mind becomes scattered, restless.

- Move body with reason in Yoga.
- Chapalam is moving body.
- Achapalam, not moving body without a purpose is Deiva Guna

Revision :

Sr. No.	Deivi Guna	Details
1)	Abhayam	- Fearlessness
2)	Satva Sam Shuddhi	- Purity of Mind.
3)	Jnana Yoga Vyavastiti	- Being steadfast in Jnana Yoga.
4)	Danam	- Willingly part with wealth with a view to get rid of material desires.
5)	Damaha	- Sense control
6)	Yagya	- Praying and doing fire ritual.
7)	Svadyayah	- Learn scriptures for gaining maturity and strength of mind.
8)	Tapaha	- To undertake sacrifices
9)	Arjavam	- To be straight forward
10)	Ahimsa	- Not hurting others
11)	Satyaha	- Not to say lies, speak factually
12)	Akrodaha	- To be patient, to be free of Anger.

Sr. No.	Deivi Guna	Details
13)	Tyaga	- To live life of Renunciation
14)	Kshanti	- To organise one's thought flow.
15)	Apeishunam	- Avoid Backbiting
16)	Buteshu Daya	- To sympathise with other living beings in troubled times.
17)	Alo Luptvam	- To have control over mind and win temptation.
18)	Mardawam	- Being soft natured, gentle
19)	Hrihi	- To be shy from being praised
20)	Achapalam	- To abstain from unwanted movement of body parts / not talk unnecessarily.

21) Tejaha :

- Enthusiastically doing good, not glow of skin, be dominant in doing good.
- Learn and nourish Indian Vedic culture.
- Preserve Santana Dharma.
- Uplift poor and have humanitarian affinity.
- To be foremost to do Dharmic action.

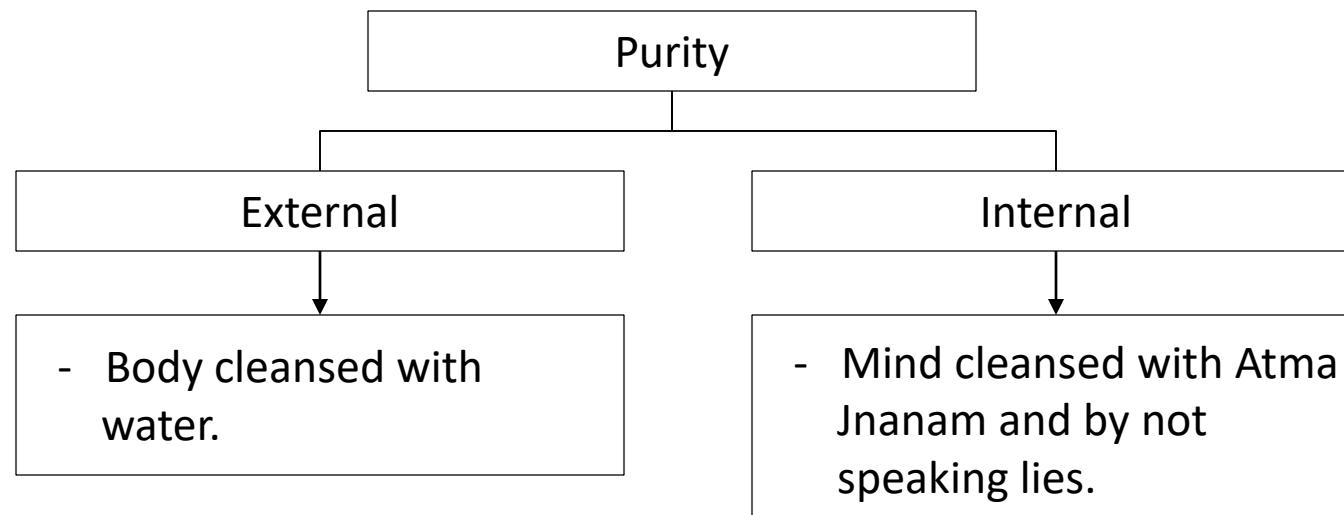
22) Kshama :

- Complete absence of anger, having patience, one never thinks of any trouble, when others inflict anger upon us by speech or action.
- Akrodha : Getting angry but controlling without becoming anger.
- Not responding to another persons anger.
- Ahimsa – non violence, not hurting others.

23) Dritihi :

- Will power, strength of mind even when body becomes weak.
- To be firm and doing Adharmic activity.

24) Shaucham :



- Internal and external purity is Shaucham.

25) Adrohaha :

- Acting against faith reposed on us by others.
- Doing bad for a person who has done good to us is Droha.
- Restraining from that is Adroha.
- Some do many good things for us, must repay for their goodness, not back stab them.
- Not deceiving anyone.

26) Na Atimanita :

- Exceedingly high level of pride, Asura Guna.
- Not to have a speck of pride is Na Atimanita.
- Pride at limited level ok. Amanitvam of Chapter 13 is absence of pride.
- Atimanita – is speaking of ones own accomplishments, soliciting pride from others.
- Be humble and simple, not give on to too much pride.
- Cultivate maturity with our intellect.
- To the Jivas who are born with these qualities, Deivi Sampath occurs.
- To an aspirant, these qualities are goal, Abhijatasya.
- Must internalize and cultivate these 26 Deivi qualities in due course of time.

Sr. No.	Deivi Guna	Details
21)	Tejaha	- To be foremost to do Dharmic action.
22)	Kshama	- To be patient and not get Angry
23)	Drithihi	- To be firm and not give up doing Dharmic activity.
24)	Shaucham	- Internal and external purity.
25)	Adrohaha	- Not deceiving Anyone.
26)	Na Atimanita	- Not to give too much pride to oneself, being simple and humble.

Verse 4 :

दम्भो दर्पोऽभिमानश्च
क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य
पार्थ सम्पदमासुरीम् ॥ १६-४ ॥

dambhō darpō'bhimānaśca
krōdhaḥ pāruṣyamēva ca |
ajñānam cābhijātasya
pārtha sampadamāsurīm || 16.4 ||

Hypocrisy, arrogance and self-conceit, anger and also harshness and ignorance belong to one who is born, O Partha, for a demoniac estate. [Chapter 16 - Verse 4]

a) Dambhah :

- Pretention.

b) Darpah :

- Arrogance.

c) Abhimanah Cha :

- Vanity.

d) Krodhah :

- Anger.

e) Parushyam Eva Cha :

- Harshness.

f) Cha Ajnanam :

- Lack of discrimination.

g) Abhijatasya :

- These belong to a person who is born with.

h) Asurim Sampadam :

- Asuri Sampat.

i) Partha :

- Oh, Arjuna!

Demonic qualities – 6 Asura Gunas :

1) Dambaha :

- To go around telling people what good Punya one has done.

Example :

- I have donated diamond crown for the deity in the temple.
- To publicise and take credit for what has been done.
- Punyam, Papam Keerthi Nashyanat, to have thirst for praise always.
- By telling others, effect of Punyam gets exhausted.
- Blowing ones trumpet is Asura Guna.
- If others don't shower their praise on our good deeds, it would be disappointing with this Guna.

2) Darpana :

- To be expressive of our pride, money, relationships, contacts, youth.

Baja Govindam :

मा कुरु धनजनयौवनगर्वं
हरति निमेषात्कालः सर्वम् ।
मायामयमिदमखिलं हित्वालं बुध्वा
ब्रह्मपदं त्वं प्रविश विदित्वा ॥ ११ ॥
(भज गोविन्दं भज गोविन्दं...)

**ma kuru dhanajanaya uvanagarvam
harati nimesatkalah sarvam I
mayamayam idamakhilam buddhva
brahmapadam tvam pravisa vidiitva II 11 II
(bhaja govindam bhaja govindam...)**

Take no pride in your possession, in the people (at your command), in the youthfulness (that you have). Timelootsaway all these in a moment. Leaving aside all these, after knowing their illusory nature, realise the state of Brahman and enter into it. (Seek Govinda, Seek Govinda...) [Verse 11]

- Garvam = Darpana.
- Dhana Svajanani Nimitta Utsekaha.
- Going Mad about own wealth.

3) Abhimana :

- To think great about oneself.
- Pride within a being.
- Atimanita is Publicising oneself.
- Thinking of body as self.
- Deep rooted attachment to things, home clothes, accessories.

- Atma Pujata Atishaya Bavana.
- Thinking of oneself as the greatest.
- One should always be modest.
- Be humble to god and elders.
- Haughty, unbending, strong ego.

4) Krodha :

- Angry, speaking restlessly, turmoil of anger.

5) Parushyam :

- Speaking Harsh words.
- Talking Sarcastically to make light of a person.
- Bullying a person, bad Mouthing, making fun.

6) Agyanam :

- Absence of Discrimination, what to do, not to do.
- Not knowing what is to be known.
- Study shastra and have Viveka Asurim Sampadim Abhijatasya Bhavati.
- Due to past Karma, it seems as though one is destined to be born with bad qualities and appear to be growing.
- Some are born with these qualities and live with them.
- Give up Asura Gunas and cultivate Deiva Gunas.

Verse 5 :

दैवी सम्पद्विमोक्षाय
निबन्धायासुरी मता ।
मा शुचः सम्पदं दैवीम्
अभिजातोऽसि पाण्डव ॥१६-५॥

daivī sampadvimōkṣāya
nibandhāyasurī matā ।
mā śucaḥ sampadam̄ daivīm
abhijātō'si pāṇḍava ॥ 16-5 ॥

The divine nature is deemed for liberation, the demoniacal for bondage; grieve not, O Pandava, you are born with divine qualities.[Chapter 16 - Verse 5]

a) Mata Daivi Sampat Vimokshaya :

- It is known that Daivi Sampat leads to liberation.

b) Asuri Nibandhaya :

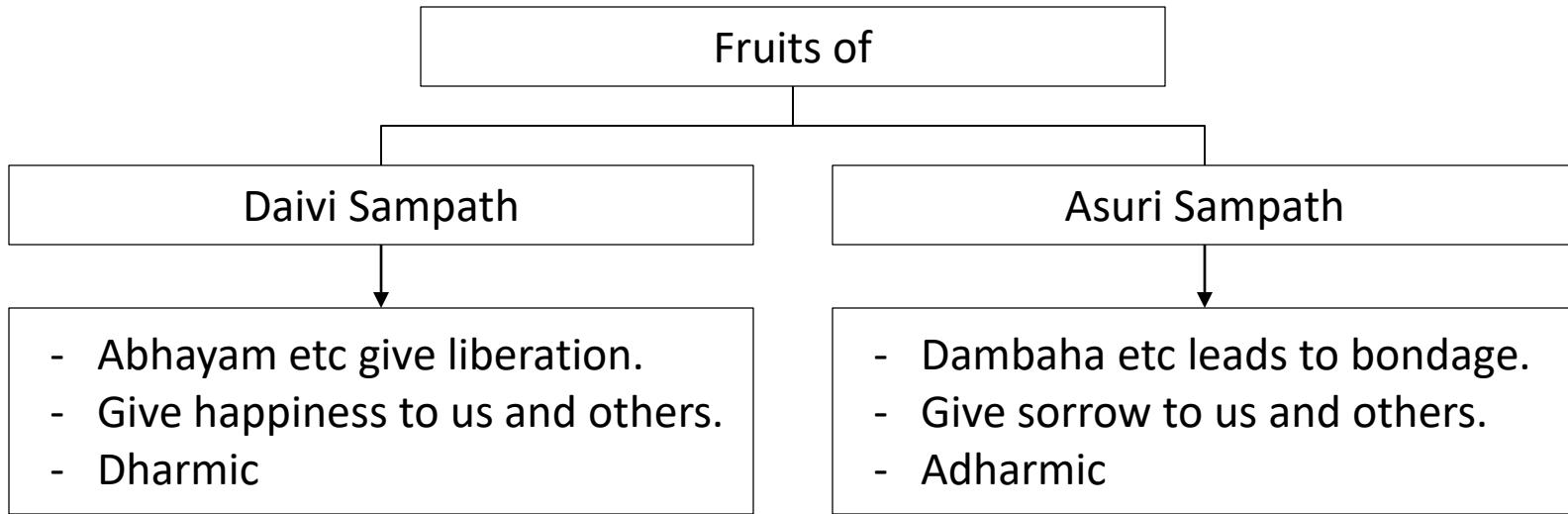
- And Asuri Sampat leads to knowledge.

c) Ma Shuchah, Pandava :

- Do not grieve, oh Arjuna.

d) Asi Abhijatah Daivim Sampadam :

- You are born with Daivi Sampath.



II) Rakshasha Gunas :

- Destroys person.
- Asura Guna disturbs a person and he turns into a Rakshasha.
- Make one a sadist who derives pleasure from sorrow of others.
- Criticises, makes others suffer.

III) Ma Shucha :

- You don't worry.

IV) Deivim Sampadim Abhijatosi :

- You are born with divine qualities, you are going to enjoy ultimate happiness.
- Students of Gita develop divine quality and avoid sorrow.

Verse 6 :

द्वौ भूतसर्गौ लोकेऽस्मिन्
दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्तः
आसुरं पार्थ मे शृणु ॥ १६-६ ॥

**dvau bhūtasargau lōkē'smin
daiva āsura ēva ca ।
daivō vistaraśah prōkta
āsuram pārtha mē śṛṇu || 16-6 ||**

There are two types of beings in this world, the divine and the demoniacal; the divine have been described at length; hear from me, O Partha, of the demoniacal. [Chapter 16 - Verse 6]

a) Asmin Loke dvau Bhutasargau :

- In this world, there are 2 types of created beings.

b) Daivah Eva Cha Asurah :

- The Daiva and the Asura.

c) Daivah Proktah Vistarashah :

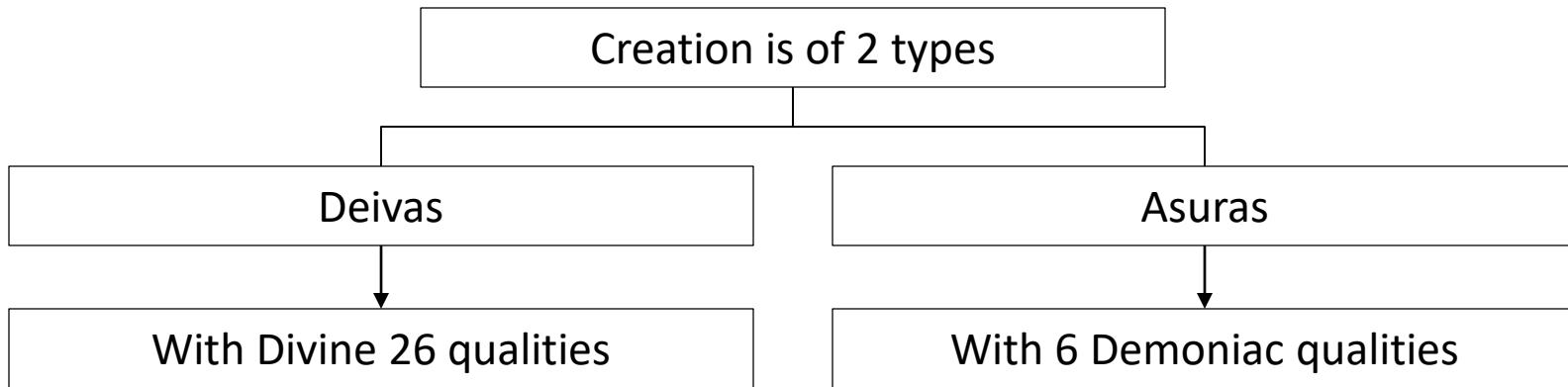
- The Daiva has been described elaborately.

d) Srnu Asuram me Partha :

- Here about the Asura from me, oh Arjuna!

I) Asmin Loke Dvau Buta Sargau :

- In the world life, creation is of 2 types.



Chandogya Upanishad :

तौ हान्वीक्ष्य प्रजापतिरुचाचानुपलभ्यात्मानमननुविद्य
 व्रजतो यतर एतदुपनिषदो भविष्यन्ति देवा वासुरा वा ते
 पराभविष्यन्तीति स ह शान्तहृदय एव विरोचनोऽसुराञ्जगाम
 तेभ्यो हैतामुपनिषदं प्रोवाचात्मैवेह महत्य आत्मा परिचर्य
 आत्मानमेवेह महयन्नात्मानं परिचरन्नुभौ लोकाववाप्नोतीमं
 चामुं चेति ॥ ८.८.४ ॥

tau hānvīkṣya prajāpatiruvācānupalabhyātmānamanuvidya
 vrajato yatara etadupaniṣado bhaviṣyanti devā vāsurā vā te
 parābhaviṣyantīti sa ha śāntahṛdaya eva virocana'surāñjagāma
 tebhyo haitāmupaniṣadāṁ provācātmaiveha mahayya ātmā
 paricarya ātmānameveha mahayannātmānam paricarannubhau
 lokāvavāpnotīmāṁ cāmuṁ ceti || 8.8.4 ||

Seeing them leave, Prajāpati said to himself: 'They are going without realizing or knowing anything about the Self. Anyone among them, whether a god or a demon, who will understand the teaching this way [thinking the body to be the Self] will be lost.' Virocana, the king of the demons, went back to the demons happy in mind and explained to them the upaniṣad : "The body is the Self, and in this world it should be worshipped and taken care of. If the body is worshipped and well taken care of in this world, one attains both this world and the next." [8 - 8 - 4]

II) Daiva Vistara Proktaha :

- I have elaborately discussed 26 Deivic qualities.

III) Eh Partha, Asura Guna Srunu :

- Now I will tell you in detail about Asura Gunas.
- Purpose of hearing Asura Gunas is to get rid of them from our mind, Antahkarana.
- Asura Guna Parivarjanartham.

3 Types of Human Beings

Animal Man

- Always Harms others.
- Rakshashas

Man - Man

- Focuses on himself.
- Does neither good or bad for others.
- Asuras

God Man – Divine Man

- Disregards suffering of oneself.
- Aims at doing good for others.
- Devas

Verse 7 :

प्रवृत्तिं च निवृत्तिं च
जना न विदुरासुराः ।
न शौचं नापि चाचारः
न सत्यं तेषु विद्यते ॥ १६-७ ॥

pravṛttim ca nivṛttim ca
janā na vidurāsurāḥ ।
na śaucam nāpi cācāraḥ
na satyam teṣu vidyate || 16 - 7 ||

The demoniac know not what to do and what to refrain from; neither purity, nor right conduct, nor truth is found in them. [Chapter 16 - Verse 7]

a) Asurah Janah Na Viduh :

- The Asura people do not know.

b) Pravrttim Cha Nivrttim Cha :

- What is to be done, what is not to be done.

c) Teshu Vidyate Na Shauham Na Cha Acharaha :

- They have neither purity nor religious discipline.

d) Na Satyam Api :

- They have no truthfulness also.

I) Pravirthi :

- Setting up goals to carry out our deeds.
- Asuras will not be intelligent to set goal of peace and happiness in life.

- **Actions are driven by desires and dislikes, not for obeying Shastras or elders.**
- Don't have intelligence to know what they should do, not do.
- Asuras will not do what is worthy doing.
- Asuras will not have disengagement from Nivritti of what is not worthy of doing.
- **Don't rely on discriminative power, will do what occurs in their mind.**

II) Na Schaucham :

- Don't bathe on time, not cultivate good clean thoughts in their mind, don't get rid of bad thoughts.
- No internal, external cleanliness.

III) Na Api Cha Achara :

- Asuras will not follow disciplined lifestyle as taught in Manu Smriti.
- How to sit, eat, what not to do, Vidhi – Nishedas, do's – don't's.
- What is right action, not right action.
- What values to be possessed, what restraints to practice.
- Hairstyle, clothing, speaking, sitting, standing behavior, conduct in presence of elders.
- Na Satyam, not factual in speech, propagate imaginary false impressions, not truthful.
- Knowing Shashtra specifying do's and don't's without living upto our likes and dislikes is a divine Virtue.
- Understand importance of possessing these virtues.

Verse 8 :

असत्यमप्रतिष्ठं ते
जगदाहुरनीश्वरम् ।
अपरस्परसम्भूतं
किमन्यत्कामहैतुकम् ॥१६-८॥

asatyamapratिष्ठam te
jagadāhuranīśvaram |
aparasparasambhūtam
kimanyatkāmahaitukam || 16 - 8 ||

They say, 'The universe is without truth, without (Moral) basis, without god; not brought about by any regular causal sequence, with lust for its cause; what else? [Chapter 16 - Verse 8]

a) Te Ahuh Jagat Asatyam :

- They say that the world is without truth.

b) Apratishtam :

- Without Dharma.

c) Anishvaram :

- Without God.

d) Aparasparam Sambhutam :

- And born out of the union of the male and the female.

e) Kamahaitukam :

- The world is caused by desire alone.

f) Kim Anyat :

- What else?

I) Jagat Asatyam :

- **In every human, there are Deiva and Asura Gunas, whichever we cultivate, it becomes predominant.**
- Asura Gunas are naturally present.
- **We are supposed to win over them by Deiva Gunas.**
- Otherwise, we are lost in society and short span of life is filled with sorrow.
- Important to correct each Asura Guna so that the individual can have a peaceful life.
- **Each one should keep the emotions in order for the sake of peaceful coexistence in society.**
- Peace is universal urge.
- All want peace, nobody desires sorrow and war.
- In society, there is cumulative Asura, Deiva Gunas.
- 10% of Asuras torture 90% of Deiva gunas.
- We need to make them cultured and mature.

Asuras say :

- Human society is unreal Asatya, untrue, No Punya Papa, no substance, no continuing existence of world, don't know what to do, not do.

Vedanta :

- World is Mithya not untrue.
- Purity, discipline, truth, absent.
- Asuras don't accept there is Satyam, God in the universe.

II) Apratishtam :

- Don't believe that world revolves around Punya Papam.
- Jivas take different bodies to experience Good, bad actions of the past births.
- Asuras are Atheists.

III) Anishvaram :

- No creator, world is not created.
- World is appearance, unreal, Punya Papam not Satyam.
- We say God exists, protects, maintains creation.
- Asuras : Ishvara Nasti, Punya Papa Nasti.

Verse 9 :

एतां दृष्टिमवष्टभ्य
नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः
क्षयाय जगतोऽहिताः ॥ १६-९ ॥

ētāṁ dṛṣṭimavaṣṭabhya
naṣṭātmānō'lpabuddhayah ।
prabhavantyugrakarmāṇah
kṣayāya jagatō'hitāḥ ॥ 16 - 9 ॥

Holding this view, these ruined souls of small intellect and fierce deeds come forth as the enemies of the world for its destruction. [Chapter 16 - Verse 9]

a) Avashtabya Etam Drishtim :

- Holding such a view.

b) Alpabuddhayah Nashtamanah :

- These indiscriminate people are lost spiritually.

c) Ugra Karmanah :

- Taking to cruel actions.

d) Prabhavanti Ahitah Jagatah Ksayaya :

- They become the enemies of the world for its destruction.

I) Etam Drishtim Avashtabyah :

- With Asuras perspective of no Dharma – Adharma Viveka, Purity, discipline, orderliness, truthfulness.
- No one good in the world, no God, creation product of Kama.

- Charvakas, Materialists.
- No life beyond this, no life before this.
- Jiva different from body is false.

II) Nashtamanaha :

- Destroy life.
- **Spoil life by following their thoughts rising in the mind due to pressure of Vasanas, likes and dislikes.**
- Spoil themselves and others.

III) Alpabuddhayah :

- Narrow minded, differences in religion, caste exists, no love for humanity or spirituality.
- Think differences are intrinsic not incidental in creation.
- We must make use of the differences Dharmically and live in unity.
- Asuras don't understand purpose of life, spoil their life.
- Can't concentrate, sit and study, focused on gossip.
- Criticise others.

IV) Ugrakarmanaha Bavanti :

- Become terrorists, bomb, harm society by violent methods.
- One who does not have Values has no love for religion or philosophy.
- Mind should be changed from Asura to Deiva Gunas.

Verse 10 :

काममाश्रित्य दुष्पूरं
दम्भमानमदान्विताः ।
मोहाद्गृहीत्वासद्वाहान्
प्रवर्तन्ते शुचिव्रताः ॥१६-१०॥

kāmamāśritya duṣpūraṁ
dambhamānamadānvitāḥ |
mōhādgr̥hītvā'sadgrāhān
pravartantē'sucivratāḥ || 16 - 10 ||

Filled with insatiable desires, full of hypocrisy, pride and arrogance, holding evil ideas through delusion, they work with impure resolves. [Chapter 16 - Verse 10]

a) Ashritya Dushpuram Kamam :

- Taking to insatiable desire.

b) Dambhamana Madan Vitah :

- They are full of pretensions, vanity and haughtiness.

c) Grhitva Asadgrahan :

- Holding wrong views.

d) Mohat :

- Due to delusion.

e) Pravartante :

- They act.

f) Ashuchivritah :

- With impure resolve.

I) Damba Mana Madan Vitah :

- Doing Adharma but thinking he is Dharmavan, righteous.
- Publicising himself to be Dharmic is Damba.
- Pose to be righteous.

II) Mana :

- Not respectful.
- Apujyatvepi Pujyate Khyapanam Manaha.
- False pride.

III) Madan Vitah :

- Not great in knowledge or position but thinking of himself as great.
- To assume great qualities that one does not possess.
- Buy degrees for earning money and feeling proud.
- How are Damba Mana Madan Vita?

IV) Dushpooram Karmam Ashritaya :

- They have insatiable desires and undergo difficulties to satisfy them.
- Intensity of desire makes difficulties as though non-existent.
- **Desires of senses are insatiable and recurring.**

V) Mohat :

- Deluded, running behind money, position.
- Without discrimination like people without culture and education.

VI) Mohat Asatgrahan Grihitva :

- Holding on and getting attached to things to create sorrow in the long run but giving temporary joys.

VII) Ashuchi Vritaha :

- Add to Damba Mana Mandan Vitah.
- Consuming alcohol, non-vegetarian and offering to God.
- Accept presence of God but not follow his teachings.
- Mohat Dushpuram, Kamat Dushpuram Ashritya Asat Grahan Grihitva Pravartante.
- Hold on to Asat, don't follow Shastra.
- Do contrary, do Adharmic happily and paint bad picture of those being Dharmic and making fun of them.
- We must remember and follow Dharma, be humble, not boast, not indulge in unwanted desire satisfactions, be pure.
- Do as per Shastra, hold on to Deivi Sampat for the good of oneself and society.

Verse 11 :

चिन्तामपरिमेयां च
प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमाः
एतावदिति निश्चिताः ॥१६-११॥

cintāmaparimēyāṁ ca
pralayāntāmupāśritāḥ ।
kāmōpabhōgaparamā
ētāvaditi niścitāḥ ॥ 16 - 11 ॥

Giving themselves over to immeasurable cares ending only with death, regarding gratification of lust as their highest aim, and feeling sure that, that is all (That matters) [Chapter 16 - Verse 11]

a) Upashritah Aparimeyam Cha Pralayantam Chintam :

- Given to deep and lifelong anxiety.

b) Kamopabhogaparamah Nishchitah Iti Etavat :

- And holding on to enjoyment of sense objects as the highest Goal, they are convinced that life is this much alone.

I) Chinta Me Parimeyam Cha :

- Those who keep worrying always.

II) Pralayanta Upasritah :

- Worry till death and think it is their job to worry.
- Worry is natural, not cultivated.

- We can cultivate an attitude which will free us from worry.
- Only deep rooted selfishness causes worry.
- **Worry is expression of insecurity.**
- One thinks Yoga – Kshema, getting and maintaining things give happiness.
- During death, have to leave all money, property, relations and go.
- If you keep on worrying, can't think positively.
- Worry about something bad will happen, others will cause trouble.
- Will end up doing wrong to others.

III) Pralayantam Aparimeyam :

- Worry is endless, unlimited.
- Sinners are ever submerged in worry.
- Worry spoils well being of Body / Mind / Intellect.
- Instead of worry, look for solutions and implement them.
- Think of opposite of Asura Gunas.
- What is purpose of life – Purushartha of Asuras?

IV) Kama Upabhoga Paramaha :

- Asuras always be in pursuit of sense pleasures.
- Thinking of it as an end.
- Even if body has no strength, desires plenty in the mind.

- Life full of desires to accumulate wealth and enjoy everything.

V) Etavadati Nishchitah :

- Think of life in a limited way.
- There is no Punya, Papa, Moksha.
- Atheist Sloka – view Yavat Jivet Sukham Jivet Rinam Krutva Drithya Pipet Basmi Butasya Dehasya Punaragatmanam Kutaha?
- Live life in Joy till you die, borrow to have pleasures. There is no rebirth after death and body is turned to Ash.

Verse 12 :

आशापाशशतैर्बद्धाः
कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थम्
अन्यायेनार्थसञ्चयान् ॥ १६-१२ ॥

āśāpāśaśatairbaddhāḥ
kāmakrōdhaparāyaṇāḥ ।
īhantē kāmabhōgārtham
anyāyēnārthasañcayān ॥ 16 - 12 ॥

Bound by a hundred ties of hope, given to lust and anger, they do strive to obtain, by unlawful means, hoards of wealth for sensual enjoyments. [Chapter 16 - Verse 12]

a) Baddah Ashapashataih :

- Bound by the strings of hundreds of expectations.

b) Kamakrodhapharayananah :

- And given to desire and anger.

c) Ihante :

- They seek.

d) Arthasanchayan :

- Hoards of wealth.

e) Anyayena Kamabhogartham :

- By unrighteous means for the enjoyment of sense objects.

- Till the end of life, people worry, enjoy sense pleasures.
- Don't think of Punya – Papa, Dharma or Moksha.

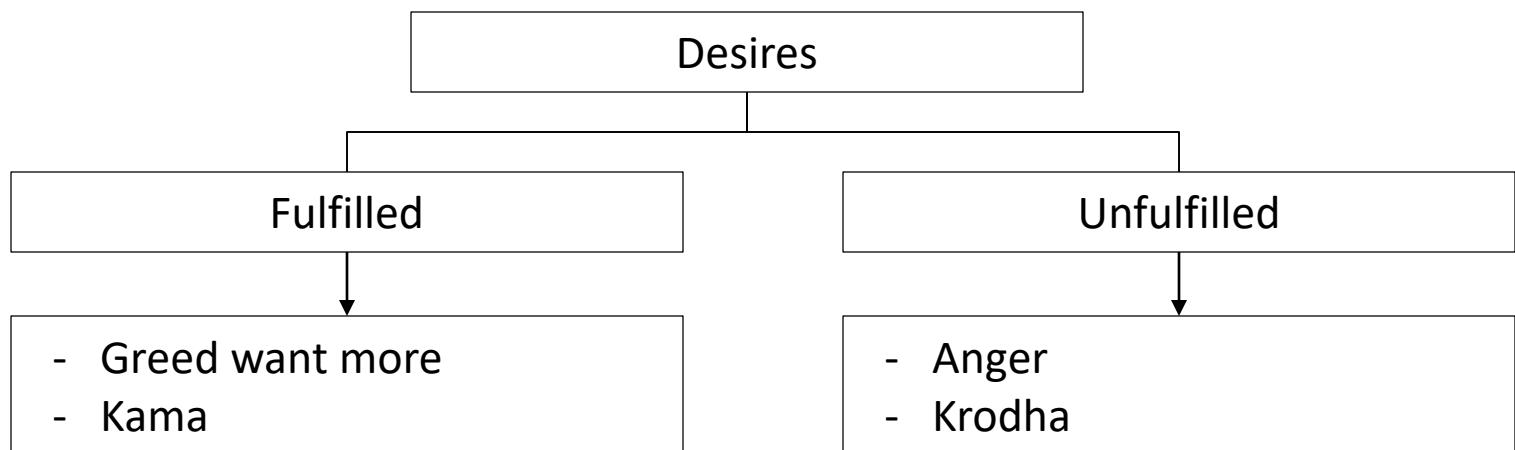
I) Asha – Pasha Shatai Baddaha :

- Have many desires and are bound by them.
- Desires take shape of attachments.
- Bound by countless desires and attachments.

II) Kama – Raaga Vivarjita Balam :

- There is strength born out of absence of desire and attachment.

Desire	Attachment
- To get what we don't have.	- Maintain what we have, not willing to part with it.



III) Kama Krodha Parayana :

- Holding on to desire and anger, person becomes embodiment of desire and anger.
- Mind is always restless, Kama Bhogartham.

IV) Anyanena Artha Sanchayan Ihanta :

- To enjoy all Sukham, one resorts to cheating, swindling others wealth, Adharmic activities for position and material wealth.
- Accrue limitless Papam and never live in peace.
- Asura Guna, unlimited desires, one should drop.
- Have limited desires and be ready to leave body at any time.
- Think of the moment when you have to leave everything and go away.
- Discussed in end of chapter 3.

Verse 13 :

इदमद्य मया लब्धमि
मं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे
भविष्यति पुनर्धनम् ॥१६-१३॥

idamadya mayā labdham
imam prāpsyē manōratham |
idamastīdamapi mē
bhaviṣyati punardhanam || 16 - 13 ||

“This has today been gained by me, this desire I shall obtain, this is mine, and this wealth shall also be mine in future” [Chapter 16 - Verse 13]

a) Idam Labdham Maya Adya :

- This has been obtained by me today.

b) Prapsye Imam Manoratham :

- I shall attain this desired object shortly.

c) Me Asti Idam Dhanam :

- I have this much wealth now.

d) Bhavisyati Idam Api Punah :

- There will be this much more later.
- Today I got this, tomorrow I will get this.
- With desire and expectations, can't have peace and happiness.

- People don't free themselves of this ignorance.
- One is unable to retain and abide in the truth principle.

I) Idam Adyam Maya Labdam :

- I got this today.
- I got so much money, relationship, friendships, position, houses, wealth.

II) Imam Mano Ratham :

- I will definitely attain this in future, all dreams of materialists, like riding a chariot in the mind and having all kinds of day dreams.
- Boasting to others, without efforts, getting everything by Miraculous powers.
- Shankara, Ananda Giri, Madhusudhana Saraswathy, Dhanapath, Vinobhave commentaries talk about mano Ratham, I have invested this, will get that much!
- **Forget, it is Bhagavan who is Karma Phala Dhata.**
- Asuras don't pray to God.
- **Bhagavan, embodiment of peace and happiness, lends peace and happiness.**
- Asuras pray to god in business like manner, get this, I will give 5%.
- Temple, does not become big by our contribution.
- Should never bear that attitude.
- Bhagavan has given us an opportunity.
- I am going to get more and more wealth is Asura Guna.

Verse 14 :

असौ मया हतः शत्रुः
हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी
सिद्धोऽहं बलवान्सुखी ॥१६-१४॥

asau mayā hataḥ śatruḥ
haniṣyē cāparānapi ।
iśvarō'hamahaṁ bhōgī
siddhō'ham balavān sukhī ||16 - 14 ||

“that enemy has been slain by me and others also shall I destroy, I am the lord, I am the enjoyer, I am perfect, powerful and happy”. [Chapter 16 - Verse 14]

a) Asau Shatruh Hata Maya :

- This rival has been destroyed by me.

b) Hanishye Aparan Api Cha :

- I shall destroy the others also.

c) Aham Ishvara :

- I am the Lord.

d) Aham Bhogi :

- I am the Lord.

e) Aham Siddhah :

- I am successful.

f) Balavan Sukhi :

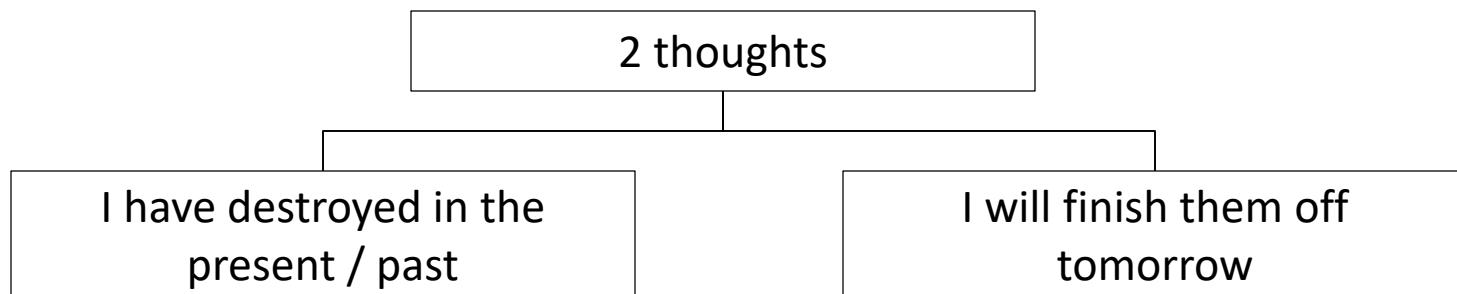
- Powerful and happy.
- We learn nature of Asura Gunas so that we can drop them from our personality.

I) Maya Asou Shatruhu Hataha :

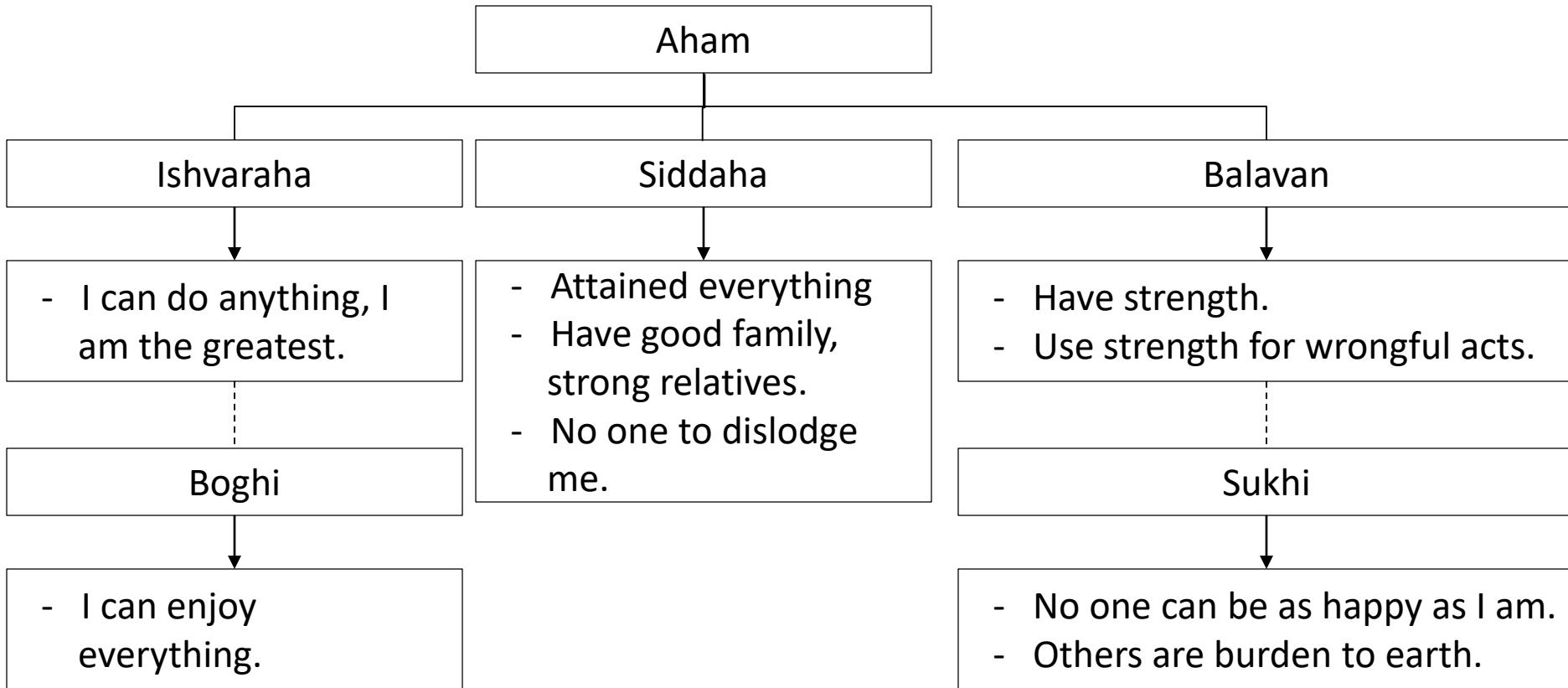
- This enemy is creating nuisance to my activities.
- Taking credit for my deeds, taking my belongings.
- I have destroyed him today.

II) Apara Napi Cha Hanishye :

- I plan to finish my enemies in future.



- Executes plan to avoid competition.



- I am the only one fit to live.
- These are thoughts of an Asura.
- We should never want to destroy anyone or threaten anyone.
- In any case, we have to leave the body sometime.
- We should not forget this fact of life.
- We must make use of the opportunity in this life to know our eternal nature.

- Should share possessions with others and not enjoy everything ourself.
- Not be proud of possessions, relations, youth.
- Think of everyone as important to society, whatever religion they belong to.
- Only government has right to punish bad people.
- Should not have our own mechanism to destroy others.

Verse 15 :

आद्योऽभिजनवानस्मि ।
कोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्य
इत्यज्ञानविमोहिताः ॥ १६-१५ ॥

ādhyo'bhijanavānasmi
kō'nyōsti sadṛśo mayā ।
yakṣyē dāsyāmi mōdiṣya
ityajñānavimōhitāḥ ॥ 16 - 15 ॥

“ I am rich and well-born; who else is equal to me? ” - ‘ I will give (alms, money), I will rejoice ”.
Thus are they deluded by ignorance. [Chapter 16 - Verse 15]

a) Asmi Adhyah Abhijanavan :

- I am rich and of noble birth.

b) Kah Anyah Asti Sadrasah Maya :

- Who else is there equal to me.

c) Yaksye, Dasyami :

- I shall perform Yajnas and give charity.

d) Modisye :

- And I shall rejoice.

e) Iti :

- Thus think these people.

f) Ajnanavimohitah :

- Who are completely deluded by ignorance.

I) Adhyah Asmi :

- Thinking I am a wealthy person, Dhanena Sampannaha.
- Some project that they have money even if they don't have to show that they are not simple person.

II) Abhijanavan Asmi :

- I am a learned person, project to have well read, get fraudulent degree.
- I have a great team of people to assist me.
- I am incomparable.

III) Yakshye :

- I am going to construct temple, talking arrogantly.

IV) Dasyami :

- I am in high position.
- Do false propaganda, to get people on your side.

V) Modhishye :

- I rejoice life, happy with a lot of possessions.

VI) Agyana Mohitaha :

- Due to ignorance, delusions arise.
- All these are Asura Gunas, be peaceful, loving, simple.

Verse 16 :

अनेकचित्तविभ्रान्ताः
मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु
पतन्ति नरकेऽशुचौ ॥ १६-१६ ॥

anēkacittavibhrāntāḥ
mōhajālasamāvṛtāḥ ।
prasaktāḥ kāmabhōgēṣu
patanti narakē'sucau || 16 - 16 ||

Bewildered by many a fancy, entangled in the snare of delusion, addicted to the gratification of lust, they fall into a foul hell. [Chapter 16 - Verse 16]

a) Anekacitta Vibrhrantah :

- Thoroughly confused by innumerable fancies.

b) Mohajala Samavrtah :

- Encircled by the net of delusion.

c) Prasaktah :

- And deeply engaged.

d) Kamabhogheshu :

- In the enjoyment of sense objects.

e) Patanti :

- They fall.

f) Ashuchau Narake :

- Into a foul hell.
- What are the fruits of Asura Gunas?

I) Aneka Chitta Vibrantaha :

- To many thoughts, confused, too many expectations, greed.
- Don't understand real purpose of life.
- **We should be clear about why we are born and what we should accomplish before we die.**
- **What kind of life we should lead, to have fulfillment in life and live that plan.**
- **Thiruvalluvar** : Learn to live, how to live each moment of life without too many desires and expectations.
- We don't know how to handle several things, which form part of life.

II) Moha Jala Sama Vritaha :

- Moham = Aviveka, Delusion.
- Not able to use power of discrimination of right and wrong and are therefore caught in the web of delusions.
- Those who have understood truth become well renounced.
- Because of delusions, we are not able to sit in peace and do Japa or Dhyanam.
- Asuras don't put efforts to achieve peace of mind.

- Only one way to eat, is through the mouth, only one way to attain peace, know the self.
- Fake it to make it.
- Must eat to maintain strength in the body.
- Similarly, we must work to become peaceful.

III) Kama Bhoga Prasaktaha :

- Too much desires for worldly things not good.

Prakrushena Saktaha :

- Get involved too deeply.

Ashucham Narake Patanti :

- Given to sorrows in later stages in lie.
- Asuras see regression than progress.
- After living in bungalow, live in a hut, with leakage and wet clay and all around river.
- Next birth born Asura Again.

Verse 17 :

आत्मसम्भाविताः स्तव्याः
धनमानमदान्विताः ।
यजन्ते नामयज्ञौस्ते
दम्भेनाविधिपूर्वकम् ॥ १६-१७ ॥

ātmasambhāvitāḥ stabdhā
dhanamānamadānvitāḥ ।
yajantē nāmayajñāistē
dambhēnāvidhipūrvakam || 16 - 17 ||

Self-conceited, stubborn, filled with pride and drunk with wealth, they perform sacrifices in name (Only) out of ostentation, contrary to scriptural ordinance. [Chapter 16 - Verse 17]

a) Atmasambhavitaḥ Stabdhah :

- Honoured by themselves, arrogant.

b) Dhanamanamadan Vitah :

- And full of Vanity and haughtiness due to wealth.

c) Te Dambhena Yajnate :

- They pretentiously worship.

d) Namayajnaiḥ :

- Through nominal Yajnas.

e) Avidhipurvakam :

- Disregarding the scriptural texts.

I) Atma Sambavitaha :

- Think they possess all good qualities, think too high of themselves.
- Some lack Sraddha, Bhakti and do Rituals for sake of showing off to the world.
- Some show that they are living by the rule book but inside are given to materialism and Dehatma Buddhi.
- Actions are governed by thinking themselves as the body.

II) Stabdaha :

- Don't submit to anybody or do Namaskara to elders.
- Not humble, thinking too great of themselves.

III) Dhana Mana Madan Vitah :

- Have pride about their wealth and their attachment to it.
- Show off their wealth.
- Mind full of pride and self flattery.

IV) Nama Matra Yajneihi :

- Do Yagyas but only for names sake, no sincerity.
- Cause difficulty even to priest.
- Spoil significance of Karma.
- Project as though they are doing good deeds.

IV) Dambhena :

- For showing he is doing a great deed.

V) Avidhi Poorvakam :

- Change way of doing Karma.
- Rules violated.
- Have money, no heart to donate.
- Push short cuts to priests.
- Kumbha Abhishekam, for name and fame.
- Don't know Shastra but in big position in temples.
- Command priests of temple and tell them what to do and not do.
- Want to run temples like commercial activity with profit and loss account.
- Swindle temple wealth.
- All Asura Gunas.

Verse 18 :

अहङ्कारं बलं दर्पं
कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु
प्रद्विषन्तोऽभ्यसूयकाः ॥ १६ - १८ ॥

ahaṅkāram balam darpam
kāmaṁ krōdham ca saṁśritāḥ |
māmātmaparadēhēṣu
pradviṣantō'bhyasūyakāḥ || 16 - 18 ||

Given to egoism, power, haughtiness, lust and anger, these malicious people hate me in their own bodies and in those of others. [Chapter 16 - Verse 18]

Conclusion :

a) Samsritah Ahankaram :

- Given to egoism.

b) Balam :

- Power.

c) Darpam :

- Arrogance.

d) Kamam :

- Desire.

e) Cha Krodham :

- And Ager.

f) Abhyasuyakah :

- These slanderers.

g) Pradvisantah Mam :

- Hate me.

h) Atma Paradehesu :

- Who am in the body of themselves and others.

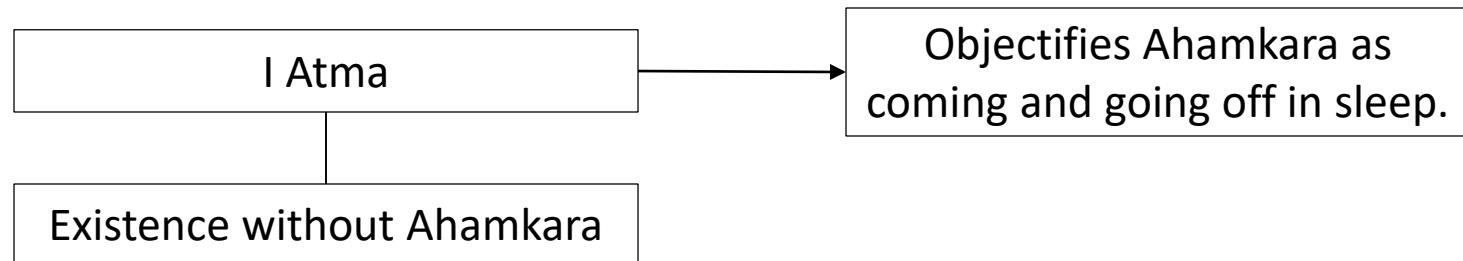
I) Ahamkaram :

- Painting big picture of oneself, imaginary or factual, being arrogant, not humble.
- **We all have individuality from the moment we wake up.**
- **In deep sleep no individuality.**
- Because of Ahamkara and lack of Jnanam and maturity, we mix up truth with untruth and make confusing statements.
- Thinking too much of oneself is called Ahamkara.

Shankara :

- **Ahamkara itself is wrong notion.**
- **Ajnani thinks Ahamkara as real.**
- **Source of all sorrows is Ahamkara.**

- It is the reason for all mistakes we make.
- Ahamkara is an expression of ignorance.
- All of us are stuck to thoughts of individuality.



- Mind gets strength to see it distinctly.
- **Only with Tattwa Jnanam it is possible to identify and objectify Ahamkara.**
- Mind gets to see the individuality distinctly.

II) Balam :

- Strength of body and mind coming from money, riches.
- Wealthy person has manpower.

III) Kama Raaga Vitan :

- Balam denotes strength coupled with desire and attachment, Asura Guna.
- Thought of wanting to dominate over everyone and become superior is balam here.

IV) Darpaha :

- Thinking oneself to be a big person and that all others should follow rules except oneself.

- **To cross line of Dharma is defect of mind.**
- One who violates Dharma will loose purpose of life, life wasted.

V) Ahamkara :

- Solidifies into pride – Darpana.

VI) Kama :

- Attraction to opposite sex.
- When things get out of bounds, then not Dharmic.
- Therefore marriage prescribed.

VII) Krodha :

- Causes hurdles to our tasks.
- Being impolite and harsh on others is Krodha.
- Expressing hatred in speech.

VIII) Mam Pravishanta Abyasukah : Atma para Deheshu Mam

- **Bhagawan exists in us as Karya Sakshi, witness to all actions.**
- **Bhagawan (Reflected Consciousness) exists in all bodies as witness of intellect.**
- Hating someone means hating God in him.
- Bhagawan exists in us as the conscience and as the knowledge of Shastra.

IX) Abyasuyaka :

- Makes no effort to know teaching of Shastra and following it.

X) Paramukhatvam :

- To ignore Shastric way of life.
- Without Shastras, no peace of mind possible.
- If one indulges in wrong things, it will appear beneficial in short term but in time, it will entail lot of suffering.
- No one thinks of long term sorrow, only short term benefits seen.
- **Abyasuyakha** : Criticises righteous people finding them unbearable.
- Tweak others good qualities and see them as bad qualities.
- Propagating false criticism is Asura Guna.
- How Bhagawan deals with Asuric Gunas.

Verse 19 :

तानहं द्विषतः कूरान्
संसारेषु नराधमान् ।
क्षिपाम्यजस्त्रमशुभान्
आसुरीष्वेव योनिषु ॥ १६-१९ ॥

tānaham dvिषataḥ krūrān
saṃsārēṣu narādhamān ।
kṣipāmyajasramaśubhān
āsurīṣvēva yōniṣu ॥ 16 - 19 ॥

These cruel hates, worst among men in the world, I hurl these evil-doers forever, into the wombs of the demons only. [Chapter 16 - Verse 19]

a) Aham Kshipami Tan Dvisatah Ashubham :

- In those haters of mind who are impious.

b) Kruran :

- Cruel.

c) Naradhaman :

- And the lowliest among human beings.

d) Ajasram :

- Perpetually.

e) Asurisu Eva Yonisu :

- Into Asura wombs.

f) Samsareshu :

- Which lead to further Samsara.
- What is the result of actions of Asuras?
- Bhagavan is Karma Phala Dhata, giver of pleasure and pain as outcomes of Punya and Papa Karmas done by us.
- Bhagavan can't act on his own accord, based on his desire.
- Gives us several choices and freewill.
- Bhagavan is the administrator of the universe.

I) Vishataha Tan :

- Those who take wrong path, those who criticize all Good people, and without knowing the reality of the universe, do bad things.

II) Kruran :

- Those who torture others, speak low of everyone, derogatorily.

III) Samsareshu Naradhaman :

- Those who behave like animals. Despite being blessed by human body, make worst of life.
- Bhagavan puts Asuras in a body with a lot of suffering.

IV) Yonishu :

- In inferior bodies like tiger, Snake..

- They had behaved like animals in a human body.

V) Ajastram :

- Always misused their bodies and hence I give them lower births.

VI) Ashuban :

- In a manner that they suffer in such bodies.

VII) Kshipami :

- I throw them, make them live in such bodies.
- Does Bhagawan has mercy?
- If we don't use the human body, we have to face the outcome.

Example :

- Is government merciful when they punish wrong doers?
- No, then only good people can live peacefully.
- Understand order of universe and absorb these points.

Teaching :

- Living in human body, give up bad qualities and develop good qualities and do good to the society.
- In short span of life, do good to the world and leave this body.
- Follow divine qualities, while living in this body and get relieved of Samsara or bondage.

- Bhagavan does not say he will give higher births.
- He says, he will release them from cycle of births and deaths.
- Result of action depends on intention with which we perform action, based on order which applies to this universe.
- Results of Papa and Punyam is as per the order of the universe.

Verse 20 :

आसुरीं योनिमापन्नाः
मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय
ततो यान्त्यधमां गतिम् ॥१६-२०॥

āsurīṁ yōnimāpannāḥ
mūḍhā janmani janmani ।
māmaprāpyaiva kaunteya
tatō yāntyadhamāṁ gatim || 16 - 20 ||

Entering into demoniacal wombs and deluded, not attaining to me, birth after birth, they thus fall, O Kaunteya, into a condition still lower than that. [Chapter 16 - Verse 20]

a) Apannah Asurim Yonim Janmani Janmani :

- Entering the Asura wombs birth after birth.

b) Mudaha Aprapya Mam Eva :

- Those indiscriminate people do not reach me at all.

c) Yanti Tatah Adhamam Gatim :

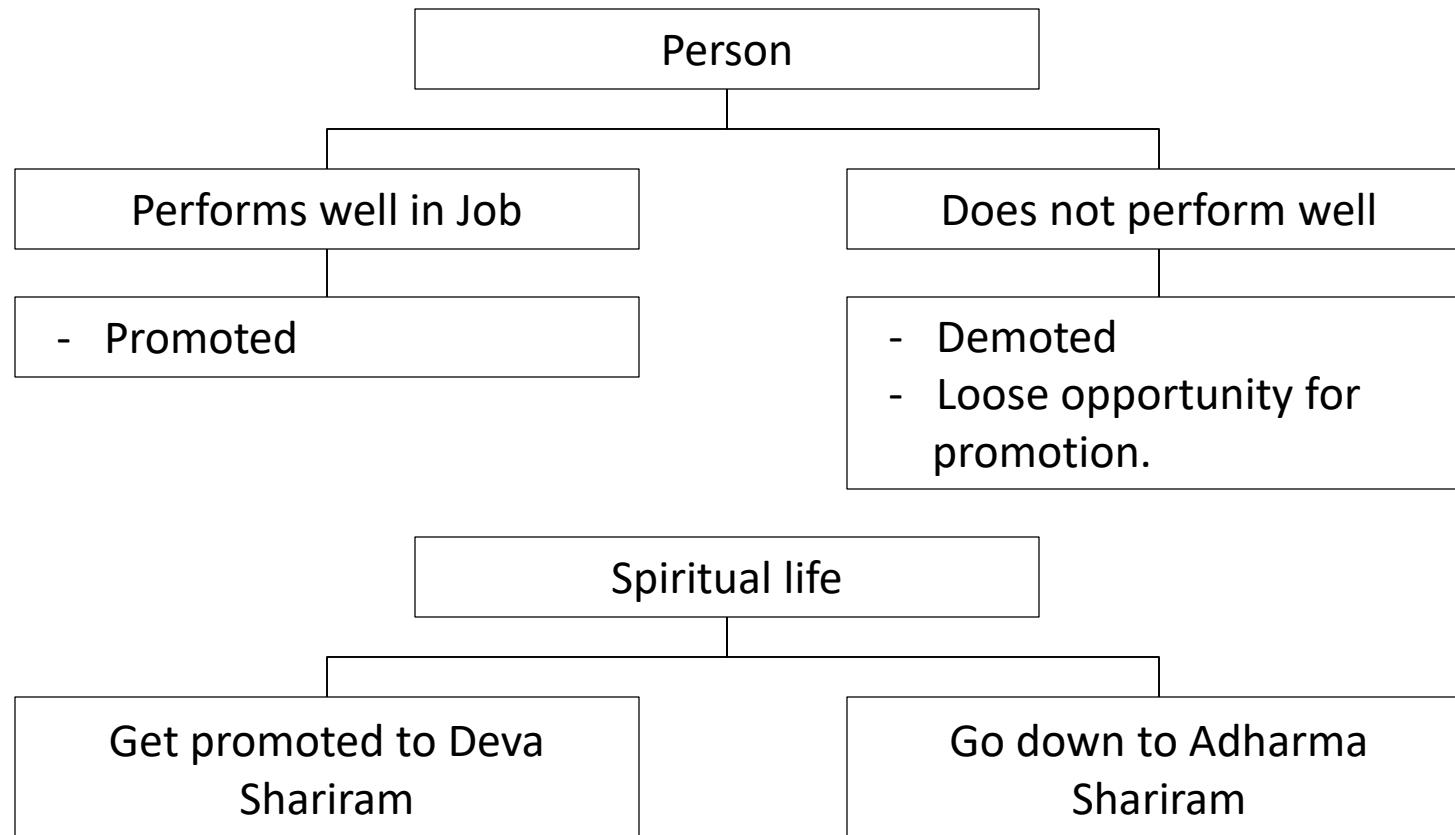
- They fall into still lower condition.

d) Kaunteya :

- Oh Arjuna.
- Having earned high human birth without realizing its significance and not using it well, they cultivate demonic qualities and waste life.

- They loose chance of obtaining human birth in next Janma again and are born as cruel animals which trouble others.
- Understand by their actions, they create compelling circumstances.
- Bhagawan is Karma Phala Dhta and he throws them into such bodies.

Example :



- We will have regrets while leaving the body.
- Regrets now should help in course correction.

I) Asurim Yonim Apannah – Moodah Janmani Janmani :

- Unintelligent, fall into lower birth of cruel animals because of their stupidity and lack of discipline.
- Scriptures give us path to eternal happiness.
- Those with Asura Gunas do not try at all.
- Always sunk in material and sensual pleasures.
- Cultivate bad habits for sake of money and pleasures.
- Never enjoy peace and happiness.
- Do not attain Bhagavan at all.
- Born in human body and those with divine qualities attain eternity.
- Others attain lower births.

II) Tataha :

- Further.

III) Adhamam Gatim :

- Repeatedly attain lower birth.
- It is a warning not a threat.
- To make life useful, Bhagawan teaching us all this.
- Get rid of Asura Gunas hurdle to lead a great life.
- Inferior births, not to put fear in us.

- What Bhagavan says is the truth of the Laws of universe.

Example :

- Take preventive medicine for probable suffering.
- Otherwise it is like patient suffering in a Land without medicines.
- No medicine for disease of birth and death.

Yogiraj Bartruhari :

- Before body is impacted by old age, use it for welfare of the Jiva.
- If we postpone, it is like digging well when house on fire.

Verse 21 :

त्रिविधं नरकस्येदं
द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभः
तस्मादेतत्त्वयं त्यजेत् ॥१६-२१॥

trividhaṁ narakasyēdaṁ
dvāraṁ nāśanamātmanah ।
kāmaḥ krōdhastathā lōbhah
tasmādētattrayaṁ tyajēt || 16 - 21 ||

These three are gates of hell, destructive of the self-lust, anger and greed; therefore, one should abandon these three. [Chapter 16 - Verse 21]

a) Kamah, Krodham, Tatha Lobham :

- Desire, anger and greed.

b) Idam Trividham Dvaram Narakasya :

- 3 fold gateway to hell.

c) Atmanam Nasanam :

- Is the cause of ones own destruction.

d) Tasmat Tyajet Etat Trayam :

- Therefore, one should give up these three.
- Discrimination between Deiva and Asura Gunas taught in this chapter.
- One learns to get rid of Asura Gunas and develop Deiva Gunas because result of Asura Gunas is lower births in the future embodiments.

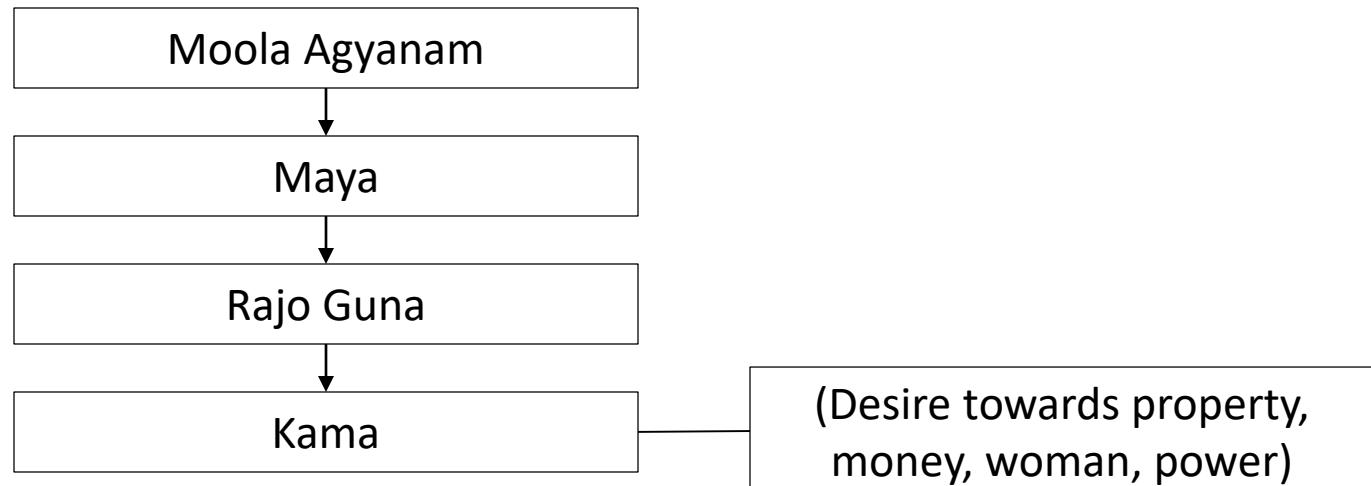
- 3 Asura Gunas are the cause of all other Gunas.

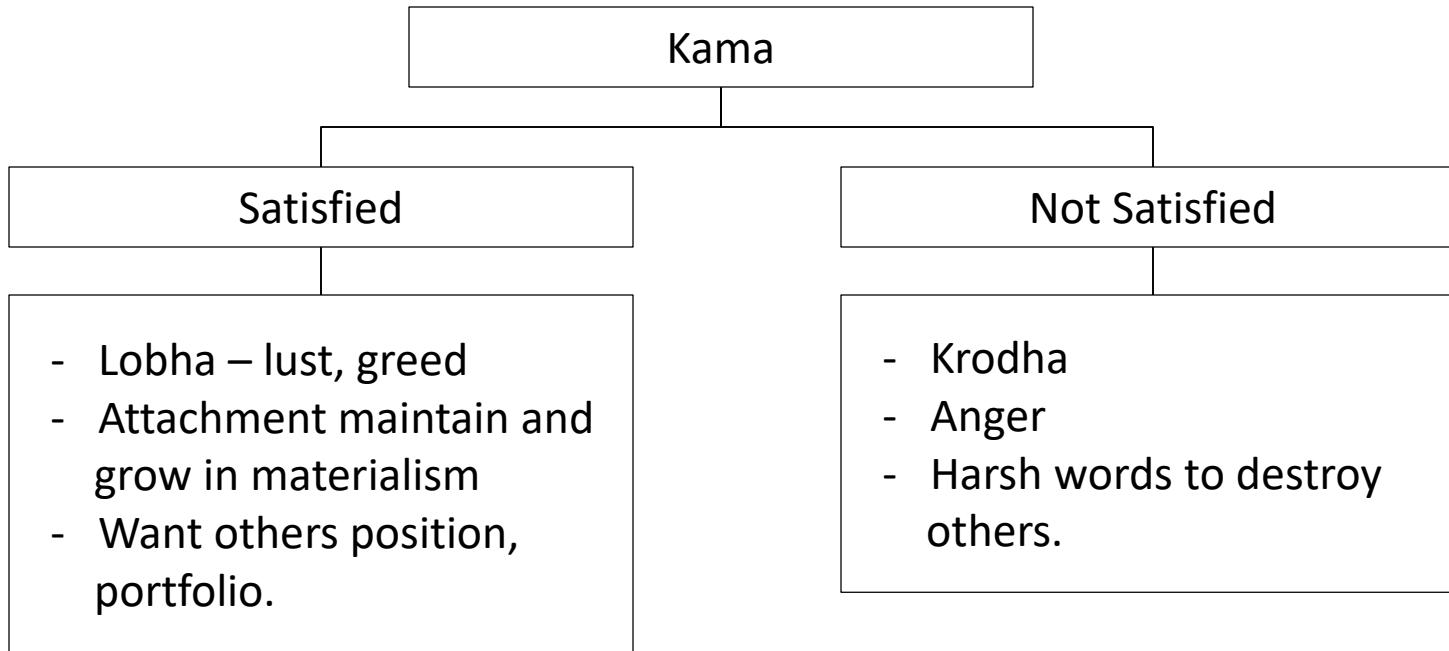
I) Idam Narakasya Dvaram, Atmana Nashana, Narakasya Dvaram :

- 3 gunas act as entrance to hell, source of sorrow, waste rare opportunity given to Jiva.
- 3 Gunas are in the Antahkaranam, mind.
- Body, mind, association with Good people, scriptures, given by Bhagawan to come out of sorrow.
- Good thoughts and actions are to be done in life.
- Instead of this, one gives up benefit of the mind and doesn't use it for the purpose it is designed.

Bharathiar prays for :

- Active body, mind freed from restlessness and a purposeful life.
- 3 Gunas are entrance to hell and give rise to bodies which are repeatedly subject to sorrow.





श्रीभगवानुवाच ।
काम एष क्रोध एषः
रजोगुणसमुद्भवः ।
महाशनो महापापमा
विद्धेनमिह वैरिणम् ॥ ३-३७ ॥

śrī bhagavānuvāca
kāma ēṣa krōdha ēṣah
rajōguṇasamudbhavaḥ ।
mahāśanō mahāpāpmā
viddhyeṇam iha vairiṇam ॥ 3-37 ॥

The blessed Lord said : It is desire, it is anger born of the active, all-devouring, all-sinful; know this as the foe here (in this world). [Chapter 3 – Verse 37]

- Karma is born of Rajo Guna, cause of all Papas, resides in the mind of every Jiva.

II) Etat Trayam Tyajet :

- **A spiritual aspirant should shed these 3 Gunas – desire, anger, greed and be peaceful and happy.**
- Not easy, but by Abhyasa and Vairagyam can be conquered.
- Aspirant should be in company of learned men, be Devoted to Bhagavan, not live with bad associations.
- Be in company of people with Good qualities, then can shed Gunas.

Verse 22 :

एतैर्विमुक्तः कौन्तेय
तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयः
ततो याति परां गतिम् ॥ १६-२२ ॥

etairvimuktaḥ kaunteya
tamōdvāraistribhirnaraḥ ।
ācaratyātmanah śrēyah
tatō yāti parām gatim || 16 - 22 ||

A man who is liberated from these three gates to darkness, O Kaunteya, practises what is good for him and thus goes to the supreme goal. [Chapter 16 - Verse 22]

a) Kaunteya :

- Oh Arjuna!

b) Vimuktah Etaih Tribih Tamo Dvaraihi :

- Freed from these 3 gates of hell.

c) Naraha Acharati Sreya Atmanah :

- A person pursues what is good for himself.

d) Tatah Yati Param Gatim :

- And thus attains the supreme goal.
- Krishna taught discrimination between Deiva and Asura Sampat and outcome of Asura Sampat till now.

- Asuri Sampat falls within Kama, Krodha, Lobha which are source of all other Asura Gunas.
- Biggest source is Agyanam, self ignorance.
- 3 Gunas act as 3 doors to hell, spoil mind and makes mind do worthless things.

I) Naraha :

- What human being should do?

II) Etahi Tribihi Tamodvarai Vimuktaha :

- **Jiva living in the body should be free of 3 Gunas which are gateways to hell.**
- By Developing Deiva Gunas, one should get rid of Asura Gunas.
- Keep on doing good, bad qualities will go away.
- No need to focus on getting rid of bad qualities.
- **Following proper life, alter lifestyle to be healthy.**
- Lead path shown by elders.
- Set our minds to do that.
- Only when we realise greatness of our life, can we do that.

III) Atmanaha Sreyaha Aacharati :

- Sreyaha is peace of mind, happiness, feeling of security.
- Follow righteous path and you will feel that a power beyond us is protecting us.
- No doubt about it.

- Follow Vedic path, which brings wellness to individual and society.

IV) Tataha Param Gatim Yati :

- Gets greatest good in this world and the next.
- Gets relieved from cycle of births and deaths.
- Param Gatim = Moksha.
- By living in the human body, attains greatest goal.
- Tamo Dvaraihi, Dukha Mohatmakasya Dvaraihi.
- **Kama, Krodha, Lobha are source of confusion, sorrow and delusion.**
- Sreyas : Faith in God, being disciplined, associated with good people.
- **One gets Moksha means, one gets peace of mind in this life.**

Shankara :

- Moksham Api Prapnoti gets worldly things with peace of mind.
- Righteousness gives wealth and Moksha.

Verse 23 :

यः शास्त्रविधिमुत्सृज्य
वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति
न सुखं न परां गतिम् ॥१६-२३ ॥

yah śāstravidhimutsṛjya
vartatē kāmakārataḥ ।
na sa siddhimavāpnōti
na sukham na parām gatim || 16 - 23 ||

He who, having cast aside the ordinances of the scriptures, acts under the impulse of desire, attains neither perfection, nor happiness, nor the supreme goal. [Chapter 16 - Verse 23]

a) Utsrijya Shastravidham :

- Having given up the scriptural injunctions.

b) Saha Yaha Vartate :

- He who lives.

c) Kamakarataha :

- According to the impulse of desire.

d) Avapnoti Na Siddhim Na Sukham Na Param Gathim :

- Neither Purity, happiness, nor the supreme goal, Moksha also.

Revision :

- Bhagavan taught discrimination of Deiva and Asura Gunas.
- One can be peaceful by getting rid of Kama, Krodha, Lobha which are source of all Asura Gunas.
- **Breaking from these and ensuring wellness of Atma, one should enjoy Moksha.**
- If one disobeys Shastra, life not pleasant, by following Shastra one can enjoy eternal peace.
- This is crux of verse 23.

I) Yaha Kama Kartaraha :

- One who is addicted to fulfilment of desires and one who goes as per what his mind commands.
- Shastra is embodiment of do's and donts – Kartavyaha, Akartavyaha.
- In Samanya and Visesha Dharma, Shastra Vidhi is important.
- Shastra is Pramanam, means of knowledge, teaches how to live a glorious life.

II) Vidhim Utsrijya, Kama Karataha Vartate :

- Disregarding Shastram, do actions based on selfish desires, as per what mind commands.

III) Saha Siddhim Na Avapnoti :

- Does not attain Siddhi, conducive purity of mind (Chitta Shuddhi) to enjoy purpose of life.

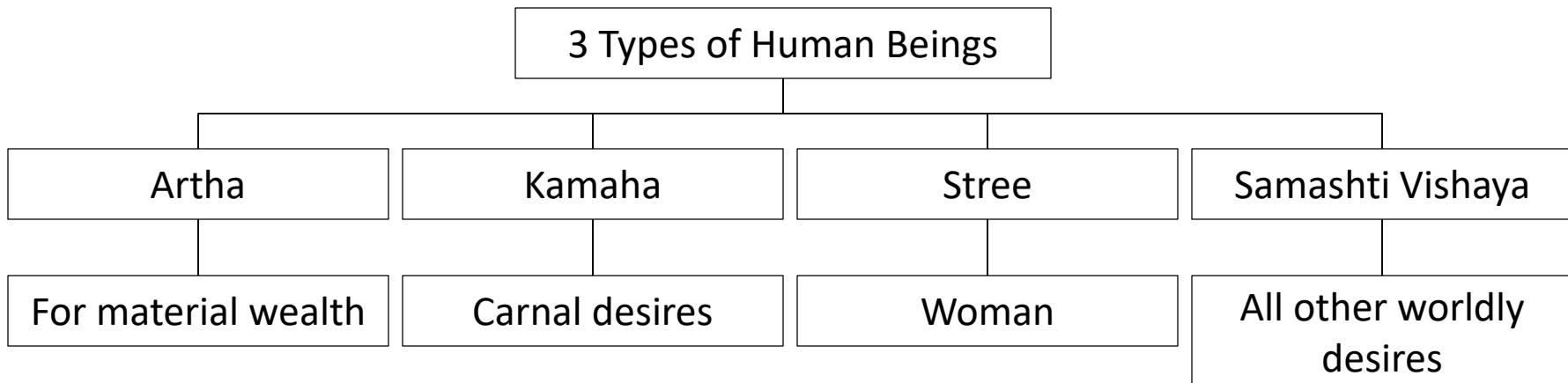
- Does not have eternal peace filled with happiness.

IV) Sukham Na Arapnoti :

- Can't enjoy worldly pleasures peacefully.

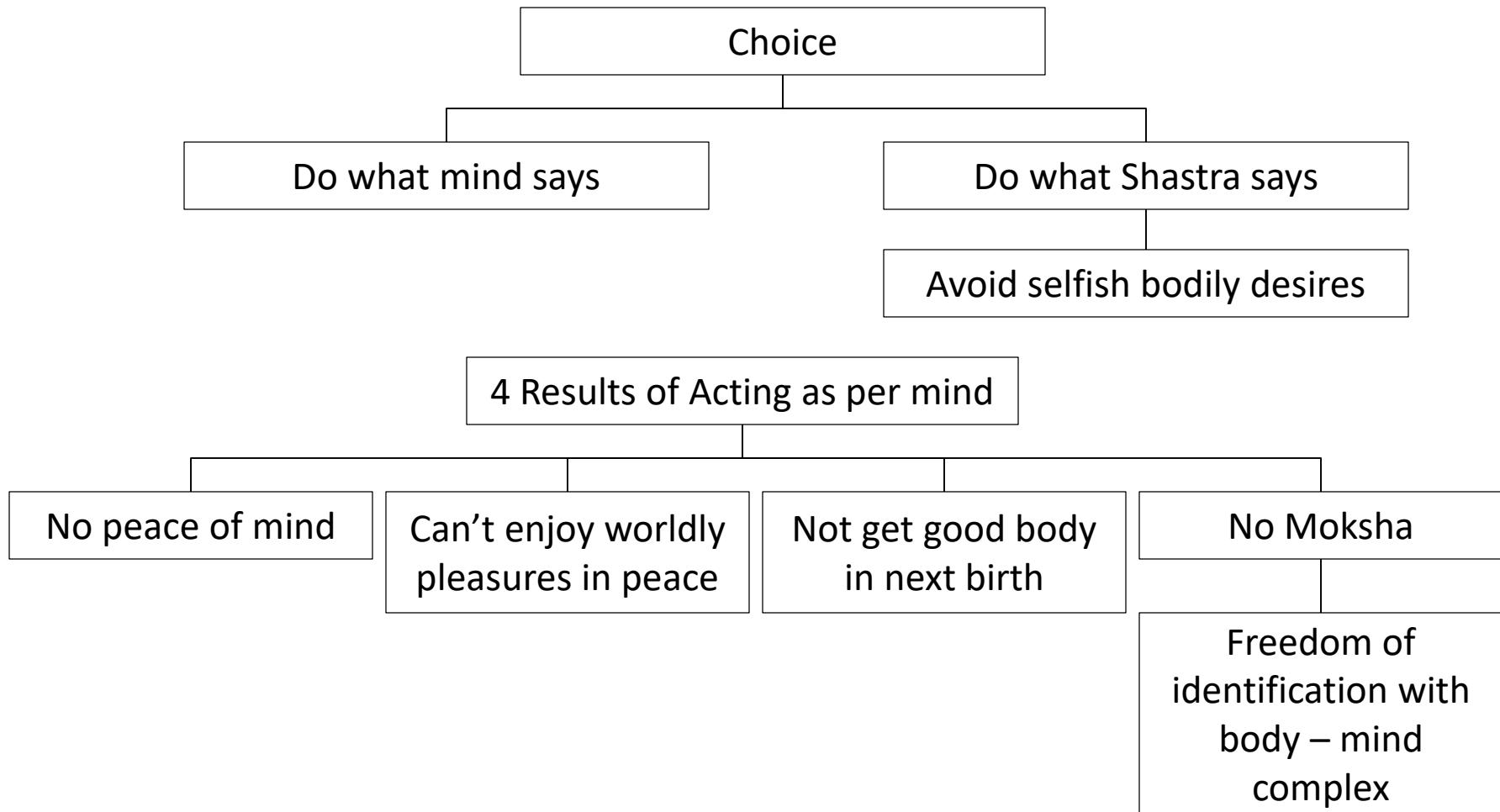
V) Param Gatim Na Avapnoti :

- Will not get better body in next birth.
- Will not be free of breaking from cycle of births and deaths.
- Will not get it even in next birth.
- Kama is zeroed as principle cause of all bad qualities.
- There is no limit to sins of being attracted to opposite sex.



- Person trapped in Kama, will not find it easy to come out to have happiness with peace.
- Actions born of desires will only result in sorrow.

- Desire to abide by Shastra is a Deivi Guna.



- If we want worldly pleasures, place in heaven, good body in next birth or get Chitta Shuddhi, Jnanam and Moksha drop Asura Gunas.

Verse 24 :

तस्माच्छास्त्रं प्रमाणं ते
कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं
कर्म कर्तुमिहार्हसि ॥ १६-२४ ॥

tasmācchāstram̄ pramāṇam̄ tē
kāryākāryavyavasthitau ।
jñātvā sāstravidhānōktam̄
karma kartumihārhasi || 16 - 24 ||

Therefore, let the scriptures be your authority in determining what ought to be done and what ought not to be done. Having known what is said in the commandments of the scripture, you should act here (In this world). [Chapter 16 - Verse 24]

a) **Tasmat Shastram Pramanam Te :**

- Therefore, the scriptures are the source of knowledge for you.

b) **Karya Akarya Vyavasthitau :**

- In determining the do's and the don't's.

c) **Jnatva :**

- Having known.

d) **Shastra Vidhananoktam :**

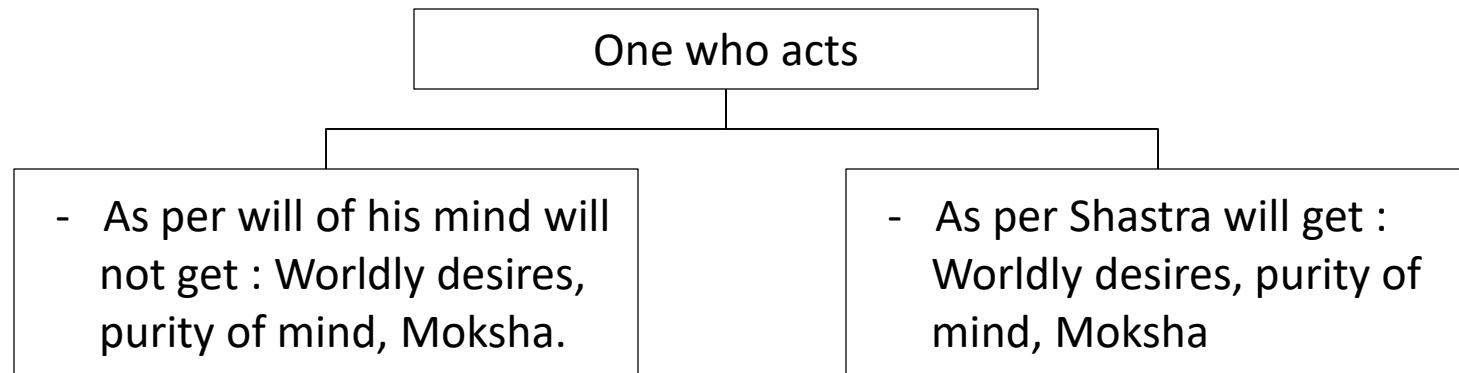
- The teaching of scriptural injunctions.

e) **Arhasi Kartum Karma Iha :**

- You should do your duty here.

I) Tasmat :

- Therefore,

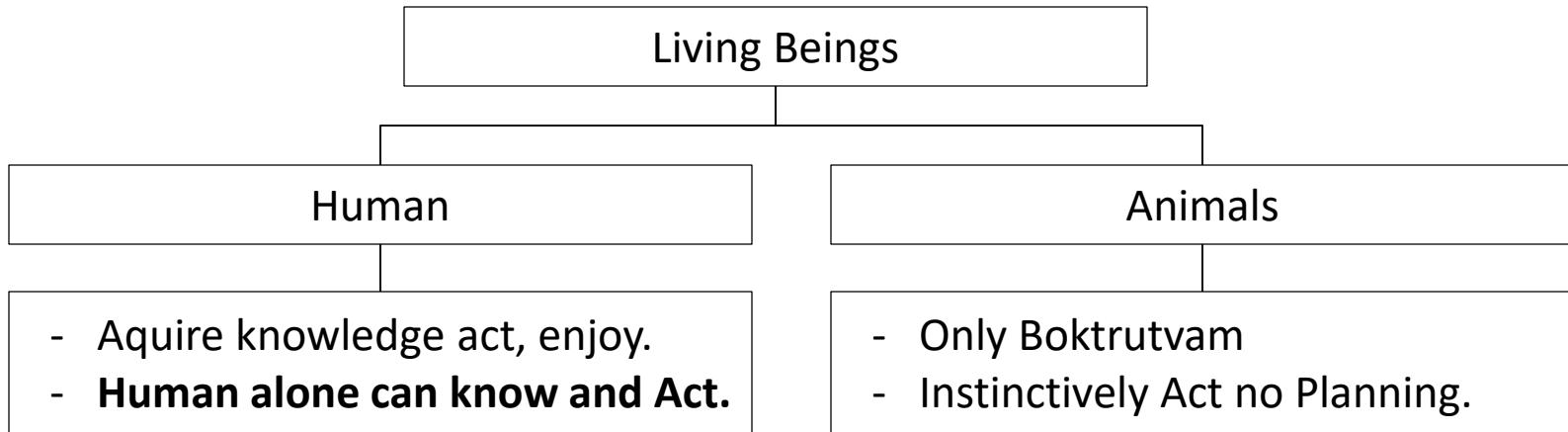


II) Tey Karya Akarya Vyavasthithou Pramanam :

- Dharma Shastra gives do's and don't's for various circumstances.
- Satyam Vada, Dharmam Chara, Satyatu Na Pramaditavyam, Dharma Tu Na Pravaditavyam.
- Worlds of Veda never deviate from the truth.
- In India, Veda Shastra is Sanatana Dharma, Pramana, means of knowledge.

III) Shastra Vidhana Uktam Jnatva :

- Rules are innuated by Shastras.
- In this world we are given eligibility to know, act, enjoy.
- Jnatrutvam, Kartrutvam, Boktrutvam.



IV) Karma Kartum Arhasi :

- Understanding Shastras, perform duties in the world.
- Make yourself qualified to act, become eligible to act.
- Bhagavan teaches us through Arjuna.

Conclusion :

- Giving up Asura Gunas, living by do's + don't's of Shastras, not doing as per mind commands, cultivating divine qualities, become free from change of body in this birth itself.
- **Here and now renounce attachment over body, Jivatvam, (Individuality) and the world.**
- **Resolve into ultimate knowledge of the reality of pure consciousness.**
- This is essence of Chapter 16.

Poorti Vakyam :

ॐ तत् सत् । इति श्रीमद्भगवद्गीतासु
उपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे
दैवासुरसम्पद्विभागयोगो नाम
षोडशोऽध्यायः ॥ १६ ॥

**om tat sat | iti śrīmadbhagavadgītāsu
upaniṣatsu brahmavidyāyāṁ
yogaśāstre śrīkṛṣṇārjunasamvāde
daivāsurasampadvibhāgayogo nāma
ṣodaśo'dhyāḥ II 16 II**

Thus, in the Upanisads of the glorious Bhagavad-gita, in the science of the eternal, in the scripture of Yoga, in the dialogue between Sri Krsna and Arjuna, the sixteenth discourse ends entitled : Yoga of Divine and Devilish Estates.

- Shodasho Adhyaya.
- Om Tat Sat – May the errors in learning the words and meanings be removed.
- By grace of Bhagavan, may we understand content of Shastra correctly.
- We pray for that.
- In Gita, essence of Upanishads is taught by Lord Krishna.
- Lord teaches Brahma Vidya, knowledge of Absolute reality and Yoga Shastra which helps in gaining maturity of the mind.
- In divine dialogue between Krishna and Arjuna, Chapter 16, called Daiva Asura Sampat Vibhaga Yoga comes to an end.
- May we study Gita always and internalize teachings.