

Chapter 16

Bhagavad Gita



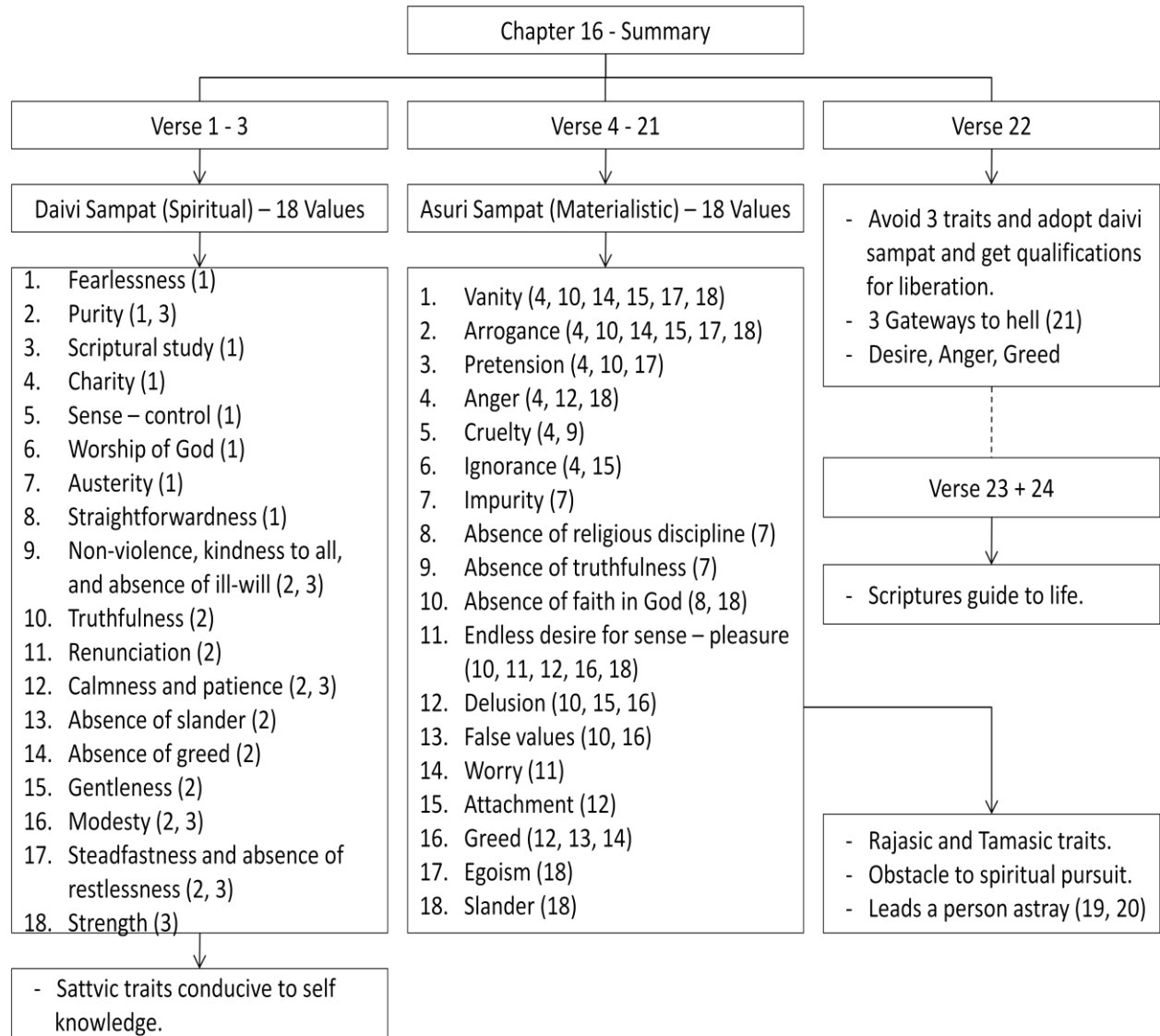
Daivasura-Sampad-Vibhaga Yoga

(The Divine and Demoniac Natures Defined)

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SUMMARY



Chapter 16

Introduction :

1)

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः॥ ९.१२ ॥

Of vain hopes, of vain actions, of vain knowledge and senseless (devoid of discrimination), they verily are possessed of the delusive nature of raksasas and asuras. [Chapter 9 – Verse 12]

Asura / Raksasa Sampad :

- Moghasah, Mogha Karmanah – false hopes from improper actions.

Vicetasah :

- Lack of discrimination.
- Binds you to samsara.

2)

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम्॥ ९.१३ ॥

But the Mahatmas (great souls), O Partha, partaking of My divine nature, worship Me with a single mind (with a mind devoted to nothing else), knowing Me as the imperishable source of all beings. [Chapter 9 – Verse 13]

Daivi Sampad :

- Seek Bagawan.
- Helps to gain freedom from Samsara.
- What values of the mind constitute spiritual disposition and demonic disposition?

Asura – Sampad	Daivi Sampad
<ul style="list-style-type: none">- Finds enjoyment only in sense objects.- Will compromise to gain the end.	<ul style="list-style-type: none">- Make choice as per value structure, not as per convenience.

- Fields of experiences - Kshetram change but the subject Kshetrajna, knower is one in all fields.
- Field is under influence of different temperaments – gunas and hence experiences vary from individual to individual.

- Infinite is nature of the subject, transcendental state of perfection and pure knowledge (Purushottama).
- This chapter describes how the knower pulsates through disciplined or undisciplined field of experience.
- Field is the 3 gunas operative in the minds of individuals.
- Veda is a pramana only for prepared mind. Values are necessary to gain knowledge – chapter 13, 14, 15 are direct means to liberation through Jnana yoga. Chapter 16, 17 are values to gain knowledge.

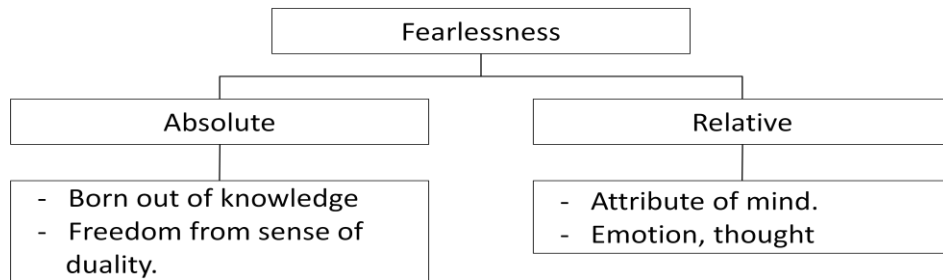
Verse 1, 2, 3 : Daivi Sampat

<p><i>श्रीभगवानुवाच</i> अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः। दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १६.१ ॥</p>	<p>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]</p>
<p>अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम्। दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ १६.२ ॥</p>	<p>Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion to beings, non-covetousness, gentleness, modesty, absence of fickleness.... [Chapter 16 – Verse 2]</p>
<p>तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता। भवन्ति संपदं दैवीमभिजातस्य भारत ॥ १६.३ ॥</p>	<p>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]</p>

Verse 1 :

1) Abhaya :

a)



b) Source of Fear :

(i) Death :

- Goes by knowing – I the Atma is not subject to time.
- Love of survival is instinctive.
- Body dies, disintegrates like old car.

- Plan for one day, today.
- For a day, everyday, I celebrate living and I am not afraid of death.
- Neutralise thought by Pratipaksa – bavana.
- I am alive today is a matter for celebration.
- Each morning that you wake up is like a new birth.

(ii) Fear of Future :

- To neutralise the fear of future, inner spiritual strength – is required.

(iii) Fear of loss of Name, power, hair, teeth, possessions, relationships :

- Nothing is lost to the person when these losses occur.
- Fear is expression of ignorance of ones own nature.

2) Sattva Samsuddhi : (Purity)

- Antahkarana suddhi. Purity of mind.
- Clean thinking.
- Giving up deceit, cheating, falsehood.
- Glow of righteousness, purity of motives.

3) Jnana yoga Vyavasthiti : (Steadfastness in knowledge)

- Steadiness in contemplation.
- Make knowledge received from sastra your own knowledge by meditation, ekagrata, single pointedness, free of doubt, obstructions from senses.
- Make an attempt to stay in it, till it becomes natural.
- This is the spiritual wealth, consisting of sattva guna (pursuit of only things to be done and nothing else).
- Problem is of self – non-acceptance, and acceptance comes with knowledge. I am ever free and full, complete.
- Raaga Dvesha's disturb pursuit of Moksa.
- A mind awakened to the serener joys of the self gives up sensuous objects and their fleeting joys.

4) Dana : (Charity)

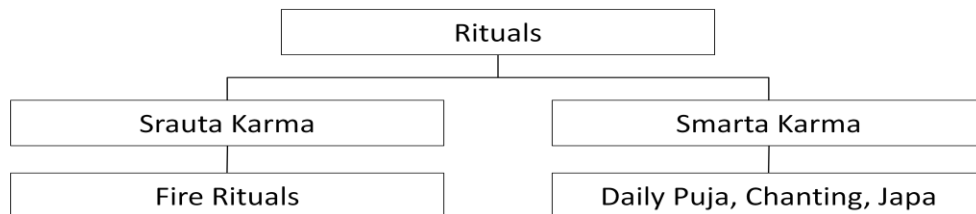
- Giving charity according to ones capacity.
- Not give today and ask for charity later.
- Give in such a way that the person who receives is happy and does not in anyway feel small.
- Charity must come from ones own sense of abundance.

5) Dama : (Restraint of senses)

- Control at the level of sense organs and organs of action.
- Helps in discovering higher realms in meditation.
- It is alertness with reference to mind and not being led away by fancies.
- Dama required in eating, talking walking around....

6) Yajna : (Sacrifice)

- Without regular pooja, control of sense organs is impossible.



7) Svadhyaya : (Study of scriptures)

- Recitation of Veda which gives Punyam
- Punyam removes old papas.
- See the truth of scriptures in ones own life.
- Study + chanting gives us steadiness in meditation.

8) Tapa : (Self – denial)

- Discipline in sense organs.
- Reduction of indulgence in the world outside.

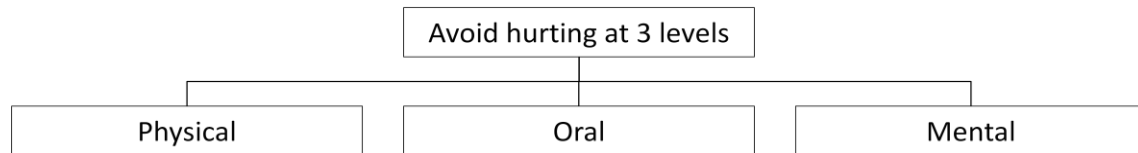
9) Aarjavam : (Uprightness)

- Alignment between mind, word and action.

- As long as Raga – Dvesas determines one's actions, the assimilation of knowledge can't take place.
- Crookedness in thoughts and emotions develops a split personality.

Verse 2 :

10) Ahimsa : (Absence of Hurting others)



- Motives should be pure and clean.

11) Satyam : (Speaking truth)

- Speak truth without hurting others.
- Not being truthful makes a person weaker and weaker.
- Say pleasant things but not Anrta, false.
- One tells lie because one can't face oneself.
- Yatartha – convey as it is.
- Speech must be Satyam, Priyam, and must be Hitam (useful).

12) Akrodha : (Absence of anger)

- Anger comes because of unfulfilled expectations.
- Angry person damages himself and others.
- Thought is missing link between old anger and current situation.
- "I can never make him understand", is a thought before anger.
- Thought is undetected because of mechanical thinking.
- No feelings exist without conclusive thoughts.
- By being conscious of thought you stop the mechanical flow of action.
- Space created between the knowing person – Pramata and this automatic thinking. Old anger released by writing it.
- Develop capacity to check waves of anger.
- No emotion should make me impotent.

- Anger comes because of impatience with others.

13) Tyaga : (Renunciation)

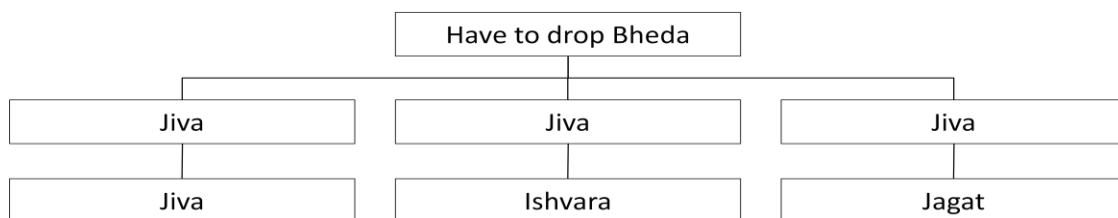
- Sanyasa lifestyle.
- Karma Phala Tyaga (give up results of actions in order to know yourself).
- Artha + Kama doesn't interest you, once you have Tyaga.
- Actions only to purify mind.
- Absence of ownership and attachment is born out of maturity.

14) Saanti : (Quietitude)

- Resolution of mind without self Judgement.
- Refuse judging yourself based on the condition of mind (Upadhi).
- Mind should be available whenever I want to use it.
- I shouldn't bother what it does in its own time.
- It is important to give the mind enough time off.

Vedanta :

- I am Sat – Cit – Ananda – this is to be understood, not experienced. You are reality of everything and independent.
- In the final analysis, there is only Sat, Cit, Ananda, no mind – differences in upadhis are a matter of resolution, not comparison.



- Sastra wants me to drop everything in the vision of myself.
- I have to give up my sense of being the body, mind, sense organs and be myself as sakshi.
- Properties are irrelevant because you should not judge yourself on the basis of upadhi.
- Accepting facts as they are and not being related to them gives you natural saanti.

- Be conscious of the truth about yourself and come to experience, peace and quietitude in yourself.

15) Apaisunam – Unmalicious tongue :

- Looking for omissions and commissions in the thinking or behaviour of others is paisunam.
- We gossip because we are not happy with ourselves.
- It is the ugliness of the tongue and is ordered by the personality behind it.
- Speech should echo the fragrance of one's soul.
- Speech should have :
 - Softness of tone.
 - Clarity of expression
 - Honesty of conviction
 - Bring clear picture in listeners mind.
 - Overflow with sincerity, devotion and love.
- This requires perfect discipline of inner equipments.

16) Daya – Tenderness towards human beings (Sympathy)

- Compassion towards someone suffering from pain.
- Without subjecting yourself to pain you act upon this empathy is daya.
- You must always be active in expressing daya.
- Daya is an expression of love.
- Pray let all be happy – because you do not want to be unhappy.
- Lokah Samastah Sukhino Bhavantu.
- See the beauty of life pulsating through even wretched hearts and ugly characters.

17) Aloluptvam : (Uncovetousness)

- Absence of longing in the presence of desirable objects.
- To be unmoved in the absence of objects.
- Requires a discriminative mind.

- Loluptva is an expression of Rajas.
- It means controlling our sense organs from extreme indulgence in sense – enjoyments.
- Remain in self-control without endless sense hunger.

18) Mardava : (Softness, Gentleness, Modesty)

- Absence of cruelty.
- Mrdu-soft (Petal of flower).
- Kindness in attitude.
- Accept limitation of others and understanding where they come from.

19) Hri : (Shyness)

- Shying away from praise about yourself and extolling your own glories.
- Modesty, humility.

20) Acapala : (Absence of purposeless activity)

- Absence of activity of speech, hands, legs without a purpose.
- All actions deliberate, chapala is expression of agitation.
- Acapala leads to discovery of inner freedom.

Verse 3 :

21) Teja : (Inner Brilliance glow)

- Capacity to face difficult challenges with self-confidence.
- Brilliancy of intellect, peace around, serene poise, light of Joy.

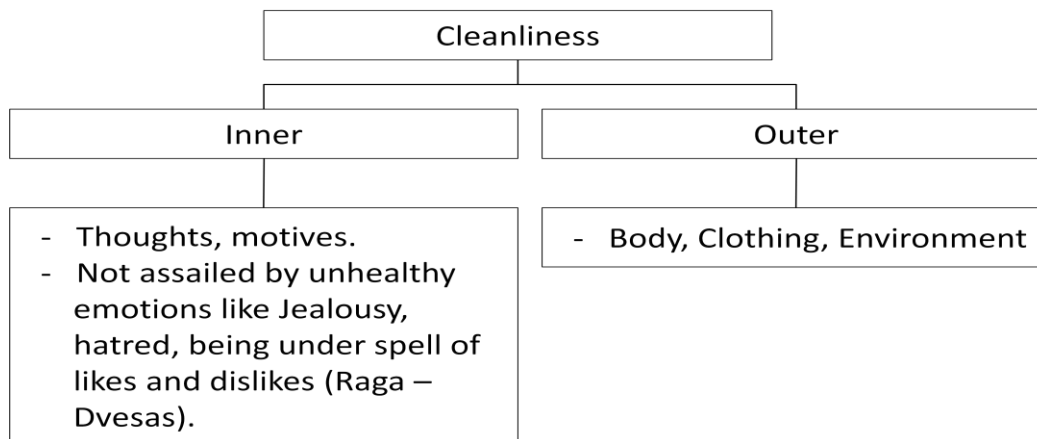
22) Kshama : (Patience)

- Composure.
- Don't internalise others behaviour.
- Allow others to be what they are and wait for disturbance to pass.
- Akrodha is when anger rises and you resolve it.
- Kshama – anger does not rise.
- Subtle boldness shown in facing world around with unruffled serenity.

23) Dhriti : (Fortitude)

- Attitude of not minding your body pain.
- Not complaining.
- Sacred energy welling up in oneself to face unpleasant situations.
- Consistency of purpose.
- Spirit of sacrifice.
- Strength of faith.
- Conviction of Goal.

24) Sauca : (Purity)



- Create Pratipaksa – Bhavana to develop purity.
- Japa, prayer, meditation also help.

25) Adroha : (Non hatred, harmlessness)

- Absence of thought of hurting another.
- Ahimsa – oral and physical action.
- Recognise oneness in all living creatures.

26) Natimanita : (Absence of over – pride)

- Not demanding self respect.
- Self – honour.
- 26 qualities are characteristics of Devas and Sattvic human beings given to enable us to become perfect.

- If person has above 26 qualities without Vedanta exposure he becomes a Devata.
- With exposure to Vedanta, becomes Mukta – free.
- We need to reorganise our way of life and change our vision of the world with these 26 virtues.
- What are Asuri – Sampat – to avoid?

Verse 4 :

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च।
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥ १६.४ ॥

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

Asuri Sampat :

- Devas and Asuras are our internal conflicts.
- If it cannot be resolved internally, they express externally.
- Occurrence is natural.
- Qualities of Asura are because of wrong thinking.
- All Manushyas are a mixture of both Deivi and Asuri Sampati.
- Its mentioned to help a seeker to avoid them, weed them out from our mental composition.

1) Dambha (Pretentiousness – Ostentation)

- Pretends to be righteous but living unrighteous ways.
- Hypocrisy – with reference to Dharma.
- Noble action for ones own recognition, self image, self promotion.

2) Darpa : (Pride – Arrogance)

- Garva – of knowledge, skill, wealth, noble family, learning, social status.
- Uppishness
- Misinterpretations, self delusions.
- Lonely creature in the world.
- Abimanam.

3) Krodha : (Anger)

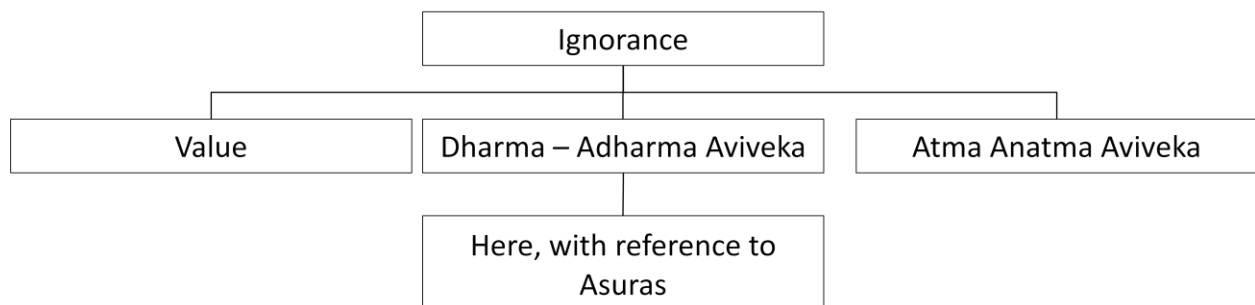
- Because of Anguish born of disappointment.
- Forgets all he knows.
- Loses discrimination.
- Destructive to himself and others.
- World's estimate and self estimate diagonally opposite.

4) Parusya :

- Harshness, egocentric, cruelty.
- Opposite of softness – “Mardava”.
- Speech – Hurtful / Sarcastic / (Calling one with one eye – beautiful).
- Hence we pray, “Jihva me Madhumattama”.
- May my speech be sweet.

5) Ajnana : (Ignorance)

- Understanding without discrimination.
- Distorted conclusions of right and wrong.
- Unethical behaviour justified.
- Pressure to be rich, based on wrong conclusion – it will provide security.
- False values superimposed which an object does not possess. (Shobhana Adhyasa)



- These people are diabolically fallen.
- What is the effect of these 2 natures?
- What are the consequences of these 2 Natures in these 2 types of people?

Verse 5 :

दैवी संपद्धिमोक्षाय निबन्धायासुरी मता।
मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥ १६.५ ॥

The divine nature is deemed for liberation, the demoniacal for bondage; grieve not, O Pandava, you are born with divine qualities.

a)

Deivi Sampath	Asuri Sampath
<ul style="list-style-type: none">- For Moksa, freedom- The entire physical world, physical body, mind and senses should not bind you.- “I am bound”, expresses as I am wanting, limited, mortal.- Moment I see myself different from anything, there is fear, and sense of bondage.- The one who sees no division is free from everything and from fear.- We seek freedom from relative samsara.- Daivi sampat is basis for Jnanam	<ul style="list-style-type: none">- It is basis for bondage.- Bondage exists and gets perpetuated.- Helps us to swim and sink in samsara ocean.

b) Ma Suca :

- Do not grieve, worry, Arjuna, you are born to Daivi Sampat, son of Pandu, a great man.
- You have all virtues required for Moksa.
- Ethical virtues are intelligent ways for reviving many exhausted energies and fatigued spirit to live.
- A diabolically fallen has same infinite light of pure wisdom and awareness as wise man but it is dimmed by own false values and wrong concepts.

Verse 6 :

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ १६.६ ॥

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.

Jivas :

- Human beings are subject to karma and look upon themselves as doers & enjoyers.
- Those born with Prajapati are 2 fold – Deva and Asuras.

Brihadaranyaka Upanishad :

द्वया ह प्राजापत्याः, देवाश्चासुराश्च ।
ततः कानीयसा एव देवाः, ज्यायसा असुराः ;
त एषु लोकेष्वस्पर्धन्त ; ते ह देवा ऊचुः,
हन्तासुरान्यज्ञ उद्गीथेनात्ययामेति ॥ १ ॥

dvayā ha prājāpatyāḥ, devāś cāsurāś ca.
tataḥ kānīyasā eva devāḥ, jyāyasā asurāḥ,
ta eṣu lokeṣv aspardhanta, te ha devā ūcuḥ,
hantāsurān yajña udgīthenātyayāmeti. II 1 II

There were two classes of Prajapati's sons, the gods and the Asuras. Naturally, the gods were fewer, and the Asuras more in number. They vied with each other for (the mastery of) these worlds. The gods said, 'Now let us surpass the Asuras in (this) sacrifice through the Udgitha.' [I – III – 1]

- What are the characteristics of Asuras?
- Be aware of the weakness and it disappears from our character.
- Bad is not opposite of Good.
- Urges are different.
- Virtue poisoned with ignorance = Evil.
- Evil treated and cured of its poison = Virtue.
- The cause of all Asuric tendencies is ignorance.

Verse 7 – 17 : Asuric Qualities.

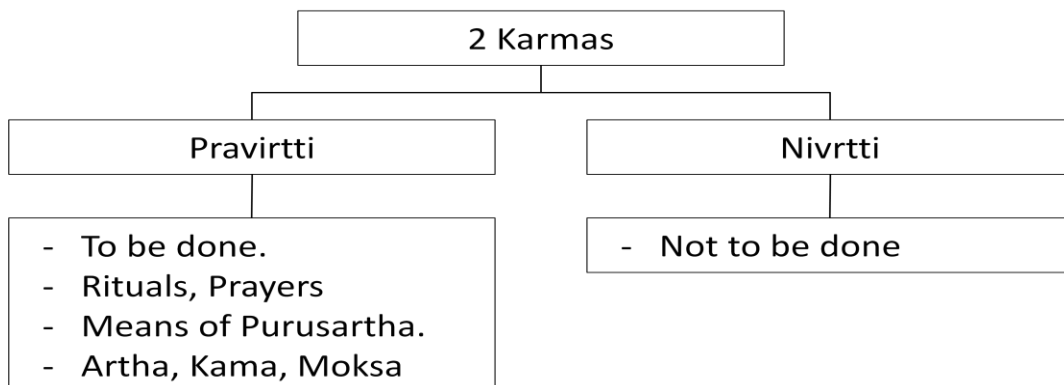
Verse 7 :

प्रवृत्तिं च निवृत्तिं च जना न विदुःसुराः।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ १६.७ ॥

The asura people do not know what is to be done and what is not to be done. They have neither purity, nor religious discipline. (They have) no truthfulness also.

Asura :

- Who is not able to see anything beyond enjoyments of sense perceptions.
- Do not know 2 karmas – whats to be done, not done.



6) Na Saucam : (Impurity)

- Do not know how to keep mind clean.

7) Na api ca acarah :

- Lack religious discipline.

8) Na Satyam :

- Absence of truthfulness.

Verse 8 :

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम्।
अपरस्परसंभूतं किमन्यत्कामहैतुकम् ॥ १६.८ ॥

They say, "the universe is without truth, without (moral) basis, without a God; not brought about by any regular causal sequence, with lust for its cause; what else?"

9) Asatyam : (Untruthful – people)

- Don't believe in Punya – Papam.
- If you accept Punya Papam, you have to accept Ishvara, ordainer of that law.
- Reality behind changing world not accepted.

10) Anisvara :

- Absence of faith in God.
- No director of events.
- No creator, sustainer.
- Creation by 5 elements, events by chance, birth – only by lust.

Verse 9 :

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ १६.९ ॥

Holding this view, these ruined souls of small intellect and fierce deeds, come forth as the enemies of the world, for its destruction.

a) Lord Krishna sympathises with pure materialists.

- No rebirth, no Svarga.
- No discrimination between real, unreal.
- Sense perception alone is their truth.

b) Ugra Karmanah :

- End Justifies means.
- Do not worry about our impact on others.

c) Prabhavanti Jagata Ksayaya :

- Born to create problems for the world.
- Have a burning hunger for sense objects and a sense of defeat in life.
- What is the viewpoint of materialist?
- What are his motives in daily life?

Verse 10 :

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः।
मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिप्रताः॥ १६.१० ॥

Filled with insatiable desires, full of hypocrisy, pride and arrogance, holding evil ideas through delusion, they work with impure resolves.

a) Dambha :

- Making ones own glories known to others, self glorification through speech, dress.

b) Mana :

- Attitude – I am praiseworthy and demand your respect.

c) Mada :

- Pride because of wealth, knowledge, or skill which others don't have.
- Inappropriate pride instead of gratitude, humility.

d) Kamam Duspuram asritya :

- Committed to unlimited desires.
- Never says enough (like fire).
- It demands repetition of experience or better experience.

e) Asadgrahan Grihitva Pravartante :

- With insatiable desires, people engage in various activities because of moha, false values and lack of discrimination.
- Seeing Joy where there is no Joy.

- Seeing security where there is no security.

Gurudev :

- Desire is an expression of the ego when the seeker seeks a permanent satisfaction and infinite fulfillment through sense – enjoyments.
- Desires come only to one who expresses himself as a limited ego (Jiva).
- Forgetting one's divine nature and identified with unreal things, one develops hunger to develop peace and happiness in the unreal world.
- This is the painting of materialist atheist.

Verse 11 :

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः।
कामोपभोगपरमा एतावदिति निश्चिताः ॥ १६.११ ॥

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).

- They employ illegitimate means for enjoying desired objects.

a) Aparimeya :

- No limits for objects till old age.

b) Pralayanthe :

- Worries continue till death.

c) Etavat iti Niscitah :

- Assured this is all.
- There is nothing
- Beyond enjoyment.

d) Kamopabhoga – Parama :

- Satisfaction of lust as the highest.
- They know not any life, the content of which is peace and joy.

Verse 12 :

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः।
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥ १६.१२ ॥

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.

a) Kama – Krodha Parayanah :

- Committed to desire and anger (Paramount).
- Not in Nitya – Anitya or dharma – Adharma.
- What do they do?

b) Kama – Bhogartham :

- Illegitimately accumulate wealth and enjoy pleasures.
- Unlawful, unethical means.
- Accumulation only for ego inflation and comparison.
- Irritated and constantly unhappy with himself and his environment.
- Seeking to Quench a nameless thirst that they are feeling and suffering they lose sight of divine principles of existence.

Verse 13 :

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम्।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १६.१३ ॥

This has been obtained by me today. I shall attain this
desired object (shortly). I have this much wealth (now).
There will be this much more later.

- Their way of thinking is calculative.
- Plans to please his Manoratha to gather and accumulate wealth.

a) Idam dhanam Asti me :

I have this wealth.

b) Idam dhanam api me bhavisyati punah :

This wealth also I will have later.

- The more one has, the more one craves for.
- Game of desires is an endless gamble.
- Each time man strives to aquire something, his desire is to feel his full share of satisfaction.

- But invariably, his experience is disappointment, he thirsts for more and more.

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत्।
तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥ २.७० ॥

He (Man of Perfection) attains peace into whom all desires enter as waters enter the ocean, which filled from all sides, remains unmoved, but not the 'desirer of desires'.
[Chapter 2 – Verse 70]

- World should not cause a ripple of reaction, he alone knows what peace is and not the desirer of desires.
- Materialistic attitude in this verse.
- Next one is attitude towards beings.

Verse 14 :

असौ मया हतः शत्रुर्हनिष्ये चापरानपि।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ १६.१४ ॥

This rival has been destroyed by me. I shall destroy the others also. I am the lord; I am the enjoyer; I am successful, powerful, and happy.

a) Asau Maya Hatah :

- This enemy, competitor is destroyed.
- Example : Loan Sharks.
- No one equal to me.
- Hiranyakasipu – I am Isvara.
- Ego's song of success humming in Materialist.
- What is the intellectual estimate of a materialist about himself?

Verse 15 :

आढ्योऽभिजनवानस्मि कोऽन्योस्ति सदृशो मया।
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ १६.१५ ॥

"I am rich and well-born ; who else is equal to me?" I will sacrifice; I will give (alms, money) ; I will rejoice. Thus are they, deluded by ignorance.

a) Adhyah Asmi :

- I have wealth.

b) Abhijanavan Asmi :

- I am born in good family.

c) Kah Anyah asti maya Sadrsah

- Who else is there equal to me?
- Self glorification. Ravana did Tapas – to destroy others.
- Chanted Samaveda, a Raksasa.

d) Modisye :

- I will enjoy.

e) Ajnana vimohitah :

- Deluded due to lack of discrimination.

Verse 16 :

अनेकचित्तविभ्रान्ता मोहजालसमावृताः।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६.१६ ॥

Bewildered by many a fancy, entangled in the snare of
delusion, addicted to the gratification of lust, they fall
into a foul hell.

a) Aneka citta vibhrrantah :

- Deluded by Varieties of thoughts, concerns, Anxieties, desires, anger.

b) Moha Jala Sama Vrtah :

- Covered by net of delusion. (Net – covers and catches object).

c) Prasaktah kama bhogesu :

- Committed to enjoyment of objects of desires.

d) Patanti Narakas Sucu :

- Accumulate papa, fall into Naraka, place of pain.
- Any field of experience is temporary – painful or pleasant. No eternal hell / heaven.
- Mind learns to empty its powers of concentration, and exhausts itself in its own hallucinations, fancies and imaginations.
- Hell or Heaven is the amount of discord or harmony that we bring in our inner make-up.

Verse 17 :

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १६.१७ ॥

self – conceited, stubborn, filled with pride and drunk with wealth, they perform sacrifices in name (only) out of ostentation, contrary to scriptural ordinance.

a) Atma Sambhavitah :

- Look upon themselves with noble attributes, even though they do not have them.

b) Stabdah :

- With vanity, demanding praise from others, and can't bend down to anyone physically or mentally.

c) Dhana – Mana – Madanvitah :

- Filled with pride because of wealth.

d) Yajante Nama Yajnah :

- Perform Rituals without Sraddha.

e) Avidhipurvakam :

- Not according to stipulation.
- Self glorification, self – promotion.

Verse 18 – 21 :

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १६.१८ ॥

Given to egoism, power, haughtiness, lust and anger, these malicious people hate me in their own bodies, and in those of others.

- The lord dispatches them into Asuri Yonis again and again.

a) Samsritah Ahankara :

- Those given to their Ahankara, with Sense of individuality.
- How individuality is born?

By superimposition of Kartrutvam and Boktrutvam upon Atma. Then one concludes I am Sukhi, Dukhi.

- Notions superimposed upon atma are root of all our problems.

b) Balam :

- Brute strength to trouble others.

बलं बलवतां चाहं कामरागविवर्जितम्।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ७.११ ॥

Of the strong, I am the strength devoid of desire and attachment and in (all) beings, I as the desire unopposed to dharma, O best among the Bharatas. [Chapter 7 – Verse 11]

c) Darpa :

- Cross bounds of proper conduct.
- Kama and Krodha will come automatically.
- Rajas dominant Ahankara.

d) Pradvisantah :

- Despise universal mandates of Isvara.

e) Abhyaswyakah :

- Great cavers.
- Will find defect on those with Virtues.
- Sacred life, the Paramatma does not come into full play when blanked by low sensuous urges.

Verse 19 :

तानहं द्विषतः क्रूरान्संसारेषु नराधमान्।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ १६.१९ ॥

These cruel haters, worst among men in the world, I hurl these evil doers for ever into the wombs of the demons only.

a) Krura :

- Cruel.

b) Naradhamas :

- Lowest of men.

c) Ksipami ajasram asuri eva yonisu :

- Born in Samsara again in Asuri yonis.

यं यं वाऽपि स्मरन्मावं त्यजत्यन्ते कलेवरम्।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ८.६ ॥

Whosoever, at the end, leaves the body, thinking of any being, to that being only he goes, O Kaunteya (O son of Kunti), because of his constant thought of that being. [Chapter 8 – Verse 6]

Verse 20 :

आसुरीं योनिमापन्ना मूढा जन्मनिजन्मनि।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ १६.२० ॥

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.

- Asuras have collected so much Papa that one birth is not enough to exhaust it.
- Born as Animals, cruel, where there is no viveka.

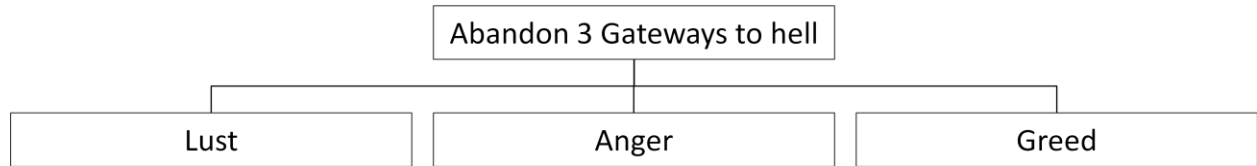
Tatah adhamam gatim yanti :

- Go to still worse end.
- How Asuras can climb the spiritual ladder?

Verse 21 : (Important Verse)

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः।
कामः क्रोधस्तथा लोभस्तस्मादेतन्नयं त्यजेत् ॥ १६.२१ ॥

These three are the gates of hell, destructive of the Self-lust, anger and greed; therefore, one should abandon these three.



- Give up the triad traps.

Naraka :

- Is any experience of pain. One can enter it through any of the 3 doors.

Atmanah Nasanam :

- Destroyer of person.
- Mind of a person caught in these three things is disturbed and is not fit for any Pursartha.
- Simple sukha also is lost.

Kama :

- Binding desire, longing for something, makes you enter the trap.
- Krodha (Anger) and Lobha (greed – passion) follow.
- If anger is taken care of, Kama can be contained.

Entry	Exist
Kama	Krodha
Krodha	Lobha
Lobha	Kama

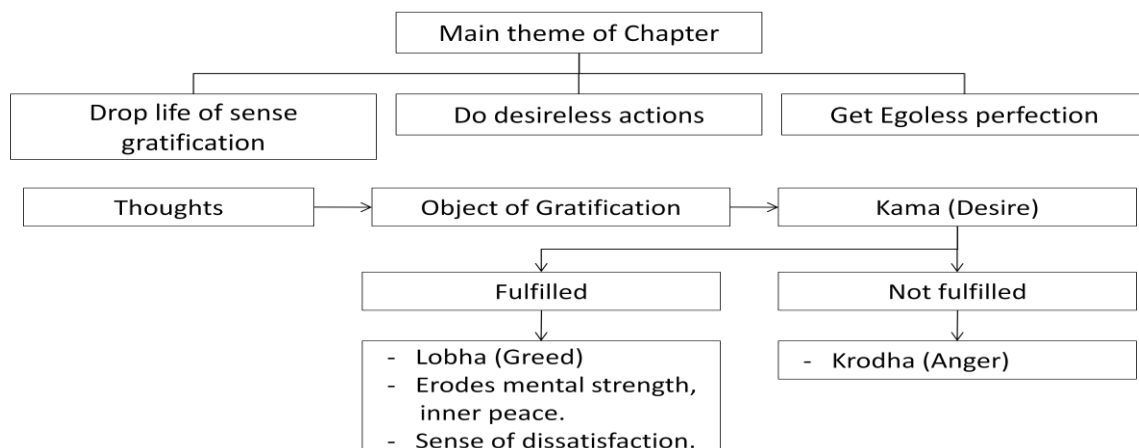
- Desire is binding if its non fulfillment makes you angry.
- In fulfilling a desire, if you cross dharma, that desire itself becomes greed.

Etad trayam tyajet :

- Give up these three.
- If you can manage these, rest of Asuri Sampat will be taken care of.
- Kama is root of all Anarthas (falsities).
- How to give up?
 - Prayer
 - Discipline
 - Enquiry – Vichara
 - Change priorities
 - Become mature.
- By Prasada Buddhi, our Raaga – Dvesas (Kamas) are neutralised.

Gurudev :

- Hell and heaven are conditions created by the mind only.
- Subjective experiences in life.



Verse 22 :

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ १६.३२ ॥

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.

- Free from Kama, Krodha, Lobha one goes towards Sreyas.
- Naraka – hell is called darkness, Tamas because it is a place where Viveka is obscured.
- There is delusion, pain, and no Sukham.

Isvasya Upanishad :

असुर्या नाम ते लोका अन्धेन तमसाऽवृताः।
तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥ ३ ॥

*Asurya nama te lokah andhena tamasa'vrtah,
Tagmste pretyabhi-gacchanti ye ke catma-hano janah [3]*

Sunless are those worlds, and enveloped in blinding gloom to which all those people, who are slayers of their own Souls go, departing from here. [Verse 3]

Nara :

- Human being – Na Riyate Iti Narah – one who does not get destroyed.
- Imperishable Atma.
- One not assailed by Kama, Krodha, Lobha, uses Viveka and lives a life of proper conduct Sreyo Margam – Acarati – path of good, and contributes to wellbeing of beings around.
- Person enjoys inner Leisure.
- To have Kama, Krodha, Lobha is natural. To be free requires Viveka and maturity.
- Real Sreyas is Moksa. Real security is not being afraid of anything which is Moksa.
- Kama and dharma are really fulfilled only in Moksa.
- Hence Moksa is the real Purusarta of all beings.
- **Yati – Param Gatim :**
Gains most desirable end.
- Cultural unfoldment not overnight development. Bud should grow, open and bloom under careful nourishment of steady discipline, study and perfect understanding.

- Dropping the triad, helps one to end all agitations caused by 3.
- **How to give up triad?**

Follow Sastra.

Verse 23 :

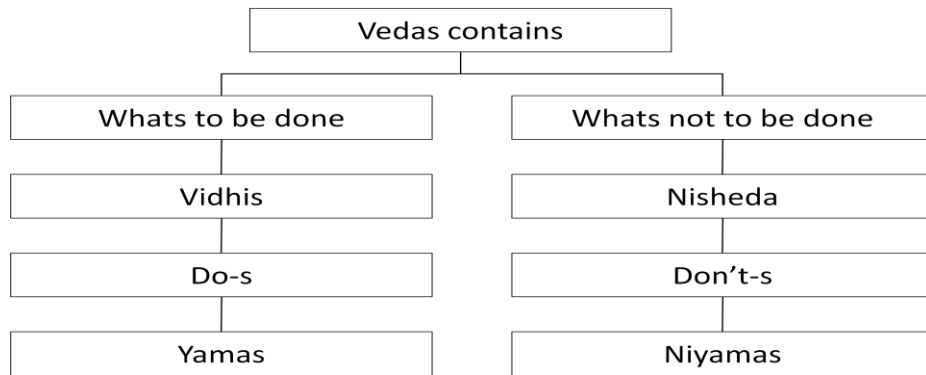
यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम्॥ १६.२३ ॥

He who, having cast aside the ordinance of the scriptures,
acts under the impulse of desire, attains neither
perfection, nor happiness, nor the supreme goal.

- What happens to one who doesn't follow the injunctions of Sastra?

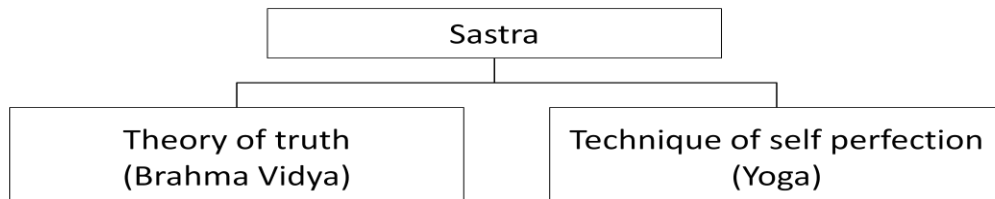
a) Kamakratakah :

- Completely lives life with binding desires.



b) Saha na siddhim avapnoti :

- Does not gain maturity – Purusarta Yogyata. For Moksa, maturity is required.
- No Sukham without dharma – Adharma.
- No Paragati – no better end, Moksa.
- Triad is in different degrees in all of us, not only in Asuras.



- Propelled by desires, coaxed by greed, torn by anger, constantly dancing to the tunes of lusty flesh, an individual lives a life of restless agitations and tyrannical passions.
- Such a man can't feel any happiness.

Verse 24 :

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि॥ १६.२४ ॥

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).

- Sastra is the Pramanam for proper conduct.
- Pramanam = That which gives knowledge.
- Sastras tell us about Vidhi, Nishedas, Punya, Papam.
- Here we have a choice to do karma and add Punyam.
- In Heaven, you exhaust only Punyam, can't add.
- India – Karma Bhumi
- USA – Bhoga Bhumi
- We must have the courage to live, will to pursue, patience to wait till the supreme is realised within ourselves.