

Notes on Bhagavad Gita

Chapter 16

By
Jayantilal G. Patel
(jgpatel@gmail.com)

Based on Classes
By
Swami Paramarthananda

अध्याय - १६ दैवासुरसंपद्विभागयोगः । Way of Life

- Verse 1-3 - दैवीसंपत् - Virtues conducive to Vedantic study
- Verse 4 - आसुरीसंपत् in nutshell
- Verse 5 - दैवीसंपत् takes you to मोक्षः आसुरीसंपत् keeps you in bondage, Arjun is told you are born with दैवीसंपत् spiritual tendencies.
- Verse 6 - Two division of humanity based on tendency - spiritual and material.
- Verses 7-21 - आसुरीसंपत् in detail.
- Verses 13-14 - their thought patter.
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- Verse 22 - conversion to दैवीसंपत् lead to मोक्षः
- Verse 23 - staying in आसुरीसंपत् - no happiness, no चित्तशुद्धिः, no मोक्षः .
- Verse 24 - use scriptures as guide, users manual for life.

Way of life and goal of life – वेदपूर्वभागः and वेदान्तभागः

The goal of life and the way of life are closely related, one will influence the other वेदपूर्वभागः concentrates on the way of life and वेदान्तः concentrates on the goal of life. Chapters 13,14 and 15th deal with the self-knowledge, the goal of life. Chapters 16 and 17th deal with the way of life which is heavily dependent on the character, the personality, the makeup of individual.

Character, way and goal are interdependent. Based on this our scriptures study all possible characters of human beings. Three types of human characters:

१. द्वेषप्रधानस्वभावः – lots of dislike is predominant. They dislike most of the things, are always complaining against government, TV, people, etc. Because of lack of expression, the person accumulates this character and later it leads to lot of anger suppressed inside.
द्वेषप्रधानः → क्रोधप्रधानः → हिंसाप्रधानः highly short tempered. The scriptures calls it राक्षसस्वभावः the person is so volatile that other people will try to run away from him.
रक्षति जनाः अस्मात् इति राक्षसः । They are rude and where ever they go, they keep on hurting people. This character is un-conducive to spiritual growth, leads to spiritual degradation.
२. रागप्रधानस्वभावः heavily attachment oriented leading to lots of desires – for name, fame, possessions, revelry. For them the life is meant for enjoyment, they let go philosophy. They like रागः and कामः । This character is also un-conducive to spiritual growth. This nature does not lead to spiritual down fall, but it leads to spiritual stagnation, no spiritual growth. They are harmless, but they tend to be नास्तिकाः । They say Vedanta is not required, and even say religion is a problem, and if it is banned it is better. Most of the youngsters tend to this thinking. Scriptures call this nature आसुरस्वभावः । असुरः means असुषु रमन्ते इति असुराः । असुः = sense organs विषयाः । रमन्ते = revelry. असुराः person, society, group which value sensory revelry, noise making, money making alone.
३. ज्ञानप्रधानस्वभावः considers spiritual knowledge as the goal, during सन्ध्यावन्दनम् they ask for knowledge which is symbolized by lighting a lamp. These people are against name, fame, money only. They keep spiritual goal in mind while entertaining and working. We have dance, sing, music in our culture while keeping a दीपः (ब्रह्मज्ञानम्) in the center. This nature is called दैवस्वभावः । देवः = light दीव्यति प्रकाशः इति देवाः ।

These three स्वभावाः are compared to wealth because with that character they can accomplish their goal. Character purchases your goal, so it is called संपत् । . The three wealth are दैवसंपत्, आसुरसंपत्, राक्षससंपत् । If you value spiritual goal - मोक्षः दैवसंपत् is the only way of life. You take into account the food you eat, the entertainment, magazines, friends, way you spend your spare time determines the goal and weather you reach the goal or not

दैवीसंपत् - The way of life conducive to spiritual goal.

Verses 1-3: Virtues conducive to spiritual knowledge in the beginning and later for assimilation of knowledge. Transformation takes only after the assimilation of the knowledge.

अभयम् । courage, self confidence, faith in myself that I can follow and accomplish. Spiritual life is greater adventure than climbing a mountain. This is the greatest adventure and the most important adventure, so it requires great inner strength. Only when he appreciates its

value, he will pursue it. Everyone understands value of money, power. One should know the worth of spiritual growth. Since it requires inner strength, most people don't understand its value. Spiritual seekers are always in minority. Spiritual journey is lonely so it requires great inner strength, courage. There are people who tease and make fun of Gita class goers, so अभयम् courage to continue this journey. Once I know the value of the goal, I don't mind obstacles. Obstacles don't have size of its own, it is subjective to your own imagination. They are obstacles when you lose site of the goal. One has to discover अभयम् through surrender to God and discrimination – भक्ति: and विवेक:

सत्त्वसंशुद्धिः । सत्त्व = अन्तःकरणम् healthy thought. संशुद्धिः = purity, those thoughts which will keep the mind healthy. Physical body gets polluted through toxic food. Mind gets polluted through jealousy, fear. They will cause corrosion and make the mind weak.

ज्ञानयोगव्यवस्थितिः । in going through life one should not forget the purpose of pursuit of spiritual knowledge. Knowledge does not happen naturally. Wrinkle, gray hairs, tooth loss will happen naturally, but knowledge will not happen in-time. You have to work and work hard indeed. Committed pursuit of knowledge ज्ञानम्=श्रवणम्, मननम्, योगः=निदिध्यासनम् । ज्ञानयोगव्यवस्थितिः commitment to study is needed. निदिध्यासनम् – there is no disparity between what I know and what I am.

दानम् । charity. It is very important and very difficult virtue. It is remedy for greed लोभः । लोभः is a very serious mental problem results from sense of insecurity which continues all the time like तम्बुराश्रुतिः । We think possession is the remedy for impurity, but it is a misconception. People with possession continue to be insecure. We have मोहः that insecurity will go away with sense possession लोभः । लोभः means get more and give less, so unknowingly compromises धर्मः । It will lead to अधमः, पापम् and हिंसा । He will be suspicious of everyone who comes to him, even for his family members he thinks that they want to get something from me. Healthy society needs people who more share more with people who are in need. Charity is very important because

1) it is touch stone to find if u have detachment.

2) दानम् is very important प्रायश्चित्कर्म । We have acquired lot of दुरीतम् and we should do charity when we are alive. दानम् is beautiful साधना to get peaceful death. At death everything I have earned will be taken away, even my body. I should have practiced दानम् so I can let go everything at the time of death as form of दानम् । It will give me pleasure, death will be peaceful for a person who has done दानम् । Initially we should give away what we don't want, there after I will find if I can give even the things I want. A real giver is very difficult to find शतेषु जायते शूरः सहस्रेषु च पण्डितः वक्ता शतसहस्रेषु दाता भवति वा न वा ।

दमः । इन्द्रियनिग्रहः sense control, not suppression. Oppression is one form of suppression which leads to depression.

दमः । voluntarily turn away the sense organs, mastery over sense organs. Mastery will lead to mental growth.

यज्ञः । worshiping the Lord, derived from यज्=worship. Worship is of two tyoes;1) external in the form पूजा at home or temple and 2) conversion of all forms of work into a form of worship – work is worship with सद्भावना, भावनापरिवर्तनम् change in attitude towards work. All the work I do as offering to God, so I do it cheerfully – ईश्वरार्पणभावना । Also

I prepare to accept any consequence of my action प्रसादभावना । As a doer कर्ता I perform as ईश्वरार्पणभावना and as a भोक्ता I accept the consequence as ईश्वरप्रसादभावना । Formal पूजा must be done, only then there will be atmosphere of auspiciousness which serves as कवचम् against invisible negative forces.

स्वाध्यायः । scriptural study ब्रह्मयज्ञ of chapter 3, this is part of वेदिककर्म । स्वाध्यायः is of two forms: 1) पारायणम् – शब्दावृत्तिः recitation, some prayer chanting is must.
2) अर्थावृत्तिः dwelling upon the meaning of scriptures.

तपः । Tapas are of three kinds will be mentioned in the Chapter 17 ; सात्त्विक, राजसिक and तामसिक । Here the meaning is deliberately and willfully going through tough and painful situations in a controlled way so that my body and mind will get tough enough to go through pain and difficulty. Voluntary suffering is तपस् । The advantage is that the later in life choice less pain will be easier. Also, we can avoid impulsive reaction to situation which is because of lack of tolerance तितिक्षा । तपस् → तितिक्षा → शमः । The role of pain is to teach us spiritual lesson, not to hurt us. Pain teaches us to be calm, ask for help when we feel helpless, like Arjun did in the 1st chapter.

आर्जवम् । Integrity, uprightness, enjoying harmonious personality. We have personalities related to अन्नमयकोशः प्राणमयकोशः मनोमयकोशः विज्ञानमयकोशः । all of these personalities should be harmonious; thought, word, deed should be harmonious. रुजु means one line, आर्जवम् means one line personality, not a crooked personality. If not आर्जवम् there is stress and strain formed within. This stress will not be felt initially, it gets accumulated and leads to emotional and physical ill health.

अहिंसा । avoidance of violence at कायिक वाचिक and मानस level. What I give I get back, like throwing a ball against a wall. Doing हिंसा for the protection of धर्म will not give पापम्, so Lord Krishna asks Arjun to fight.

सत्यम् । truthfulness, avoidance of untruth असत्यवर्जनम्=सत्यम् । First talk about pleasant truth then talk about unpleasant truth. Once unpleasant truth is told, don't dwell upon it.

अक्रोधः । anger management, learn to handle problem of anger. Anger hurts the angry person and the people around. Anger is a name of mental condition, should take deliberate steps to take care of it.

त्यागः । freedom from ममकारः – ममकारत्यागः । Renunciation संन्यासः it is external संन्यासाश्रमः and internal वैराग्यम् detachment. It is appropriate attitude towards my possessions, understanding that I really don't possess anything. Everything belongs to the Lord alone. God, out of kindness provided for my using and growing spiritually. It has to go back to the Lord only. If God chooses to take it away, I will return it with thank you note, this condition is त्यागः । Readiness to lose anything is त्यागः ।

शान्तिः । equanimity of mind, freedom from violent disturbances, freedom from stress and strain अनायासः । समत्वं योगः उच्यते । The कर्मयोग way is to maintain समत्वम् । Vedantic student has to do श्रवणं मननं निदिध्यासनम् all require equanimity of mind शमः ।

अपैशुनम् । not publicizing the defects of other people which is very enjoyable thing to people to talk about. Cover up your virtues, but publicize other's virtues not defects.

दया भूतेषु । compassion towards all living beings.

अलोलुप्त्वं । not yielding to temptation of sense objects, world is full of temptation माया । दमः

is sense control in general, अलोलुप्त्वम् is sense control in the presence of temptations.
 मार्दवम् । gentleness in handling people, things, politeness in manner, not being rude. Wise people are harder than diamond, on the other hand they are tender than flower. While facing adverse situations their mind takes mode of hardness like rock of Gibraltar. When they are talking to people, their mind is tender. As a कर्ता they are tender, as a भोक्ता they are have hardened mind. For ignorant people, slightest insult is hard to take.
 ह्रीः । healthy sense of shame, it obstructs a person from doing a wrong action अधार्मिक action.
 अचापलम् । चापलम् is restlessness expressed at body level. It is a mind condition expressed at body level, e.g. biting finger, eating pencil. अचापलम् is freedom from restlessness, so the body is relaxed.
 तेजः । not being a victim of exploitation. I should not have to put up with non-sense.
 क्षमा । this is क्षान्तिः of 13th chapter, and तितिक्षा of the 2nd chapter. Tolerance, क्षमा is benefit gained through तपस् ।
 अक्रोधः । anger in your control, capacity to handle anger before expressing. क्षमा is in which anger does not arise. How ? The clue is in the 3rd chapter काम एष क्रोध एष । obstructed expectation काम is converted into anger. Change expectation into preference, what ever is left, make it non-binding preference.
 धृतिः । fortitude, will power, perseverance, capacity to continue साधना in spite of hurdle, समुद्रमथनम्, गङ्गावतरणम् etc are examples. धृ=holding onto.
 शौचम् । also mentioned in the 13th chapter. Cleanliness and orderliness of surroundings, dress, body, purity of mind which is the toughest.
 अद्रोहः । this is अहिंसा at the mental level, not even desiring to hurt other.
 हिंसा इच्छाभावः = अद्रोहः । हिंसाभावः = अहिंसा ।
 नातिमानिता । this is अमानित्वम् of the 13th chapter. I should bow down humbly to receive the knowledge.
 दैवीं संपदम् अभिजातस्य । the सात्विक person will have these virtues, we should cultivate them if we don't have them. It takes long time to cultivate.

आसुरींसंपत् in nut-shell.

दम्भः । exhibition of wealth, position, etc
 दर्पः । arrogance – disrespecting elderly people, दर्पः is externally expressed
 अभिमानः । superiority complex, looking at one self as पूजायोग्यः । this is internal भावना, unexpressed externally.
 क्रोधः । anger because there is power, position, does not mind ill treating other.
 पारुष्यम् । rudeness, impoliteness, manner lessness in language, action etc.
 अज्ञानम् । ignorance of धर्मशास्त्रम् । Ignorance of ethics, morals, ignorance of धर्माधर्मविवेकः ।
 आसुरीं संपदम् अभिजातस्य । राजसिक, तामसिक tendency.

दैवीसंपत् lead to मोक्षः । आसुरींसंपत् leads to bondage.

दैवीसंपत् विमोक्षाय । spiritual way of life lead to मोक्षः self knowledge
 आसुरी निबन्धाय । materialistic way of life leads to bondage.

मा शुचः संपदं दैवीम् अभिजातः असि पाण्डव । Arjun, you are born with spiritual inclinations, don't worry, you are गुणब्राह्मणः because of पूर्वजन्म सुकृतम् । अनेकजन्म संसिद्धः ततो याति परां गतिम् ।

Two groups of people:

द्वौ भूतसर्गौ लोके अस्मिन् । entire humanity is divided into two groups based on their tendency.
दैवः । naturally with spiritual tendency even if born in materialistic society. This group value श्रेयस् ।

आसुरः एव च । utterly materialistic group, they value प्रेयस् ।

दैवः विस्तरतः प्रोक्तः । I have talked about this group in verses 1-3.

आसुरं पार्थ मे शृणु । may you learn from me आसुर tendency, so you can avoid them.

आसुरीसंपत् life style

All human beings at birth are born with materialistic nature. धर्म मोक्ष are not visible to our eyes, they are अपौरुषेय पुरुषार्थौ – they are not available for our sense organs, not even for science to prove or disprove. For every human being अर्थ/काम are very natural, so our mind develops its own राग/द्वेषः for them. Our instinctive likes and dislikes are based on अर्थ/काम पुरुषार्थ । This is ok in the beginning stage, but this राग/द्वेष based life should be changed, new value system should replace the old one. We should be governed by the scripture वेदमाता । Baby surrenders to the mother. She decides what is good and what is not good for the baby since the baby is immature, baby accepts what mother decides. Similarly, वेदमाता decides what is good-bad for us. Vedas decide that what is good for us is spiritual knowledge, you may not know what is good, so follow what I say – विधिः what is to be done कर्तव्यम् and what is not good निषेधः – अकर्तव्यम् । विधिनिषेध life style. This transformation from materialistic life style to the spiritual life style is considered 2nd birth of human being, प्राकृतपुरुषः to संस्कृतपुरुषः symbolized by the sacred thread ceremony. आसुरपुरुष don't do this transformation, so Lord

Krishan says:

आसुराः न विदुः । they don't educate themselves scripturally, so transformation do not take place,
so

प्रवृत्तिं न विदुः । they don't know what is to be done for spiritual growth.

निवृत्तिं न विदुः । they don't know what is not good for my spiritual growth, no धर्माधर्मविवेकः ।
so,

न शौचं न च अपि आचारः न सत्यं तेषु विद्यते । scriptures give every detail about spiritual growth.

आचारः । 1st is wake up early before sunrise, सूर्यभगवान् rises to bless us, so wake up early to receive it. Apply चन्दनम् विभूति तिलकम् । Vibhuti preparation requires lots of mantra chanting, and also applying it requires mantra chanting. It protects from the instincts of materialism. In materialistic life style none of this is followed. In vedic life style there is mantra prescribed to address to वनस्पतिदेवता to help in cleaning the teeth and also the mind since a stem of tree is used to brush the teeth.

सत्यम् । materialistic people don't believe in values also, they speak the truth whenever it is convenient.

असत्यम् । They are totally irreligious people, they don't believe in वेदाः – सत्यं - वेदप्रमाणम् । Vedas are superior to 1000 mothers and fathers – only interested in our wellbeing.

अप्रतिष्ठम् । they don't believe in धर्म । प्रतिष्ठा=धर्म dharma alone sustains creation धारणात् धर्मः । Once morality goes away from society, it cannot sustain for a long. धर्म is not visible, so they don't believe in it. It cannot be sufficiently proved, so they say there is no पुण्यम्/पापम्, enjoy the life by following whatever you like.

जगत् अनीश्वरम् आहुः ते । they don't believe in Lord. They say ईश्वरः नास्ति वेदः नास्ति धर्मः नास्ति । they believe in money and entertainment, make money for five days and enjoy for two days, eat drink and be married. अर्थ/काम is the philosophy of the materialistic people.

We say God is the creator of the world, God has created the Vedas to guide our life to extract the best of the human life – मोक्षः । Never have materialistic friends until you understand the value of धर्म – concept of प्रमाणम् ।

अपरस्परसंभूतम् । अपरः=male, परः=female, संभूतम्=born, कामहेतुकम्=with the desire for children. Materialistic people think we are created by the union of male and female with the desire for children. They think why we need God at all, God is unnecessary, even though भगवान् is the root of the creation – उर्ध्वमूलम् अधः शाखम् ... ।

एतां दृष्टिम् अवष्टभ्य । holding onto this materialistic philosophy they think whatever is known through sense organs that alone exists. Our culture talks about the 6th sense organ – वेदाः । If you don't believe whatever is said in Vedas, you are the looser. You study the वेदप्रमाणम् अपौरुषेयप्रमाणम् with faith, you will be expanded to another field which will be beneficial to you. The materialistic people will not believe this 6th sense organ since he wants the proof which is impossible to prove with five sense organs. So,

नष्ट आत्मानः । they are the lost souls, Vedas reveal completely new field, it is up to you to make use of the Vedas, otherwise you you're the looser.

अल्पबुद्धयः । they don't understand the concept of प्रमाणम्, they try to prove the वेदाः through sense organs – impossible task.

उग्रकर्माणः । when धर्म is not valued, violation of values will become natural, so they will be hurting moral order of universe. Society become sick, sick society cannot survive

दुष्पुंरं कामम् आश्रित्य । fulfillment of desire can never give total satisfaction - like mirage water. They keep on increasing, so no end of fulfillment of desires, दुष्पुंरम् like pouring ghee into fire.

दम्भमानमदान्विताः । they show off, are filled with pride and are arrogant.

मोहात् गृह्णित्वा असत् ग्राहन् । because they have false value that external objects will give you security. Money, people, property, job are not secure, how can they give me security ?

प्रवर्तन्ते अशुचित्रताः । they take to evil resolves instead of taking religious व्रतम् । They take the व्रतम् that I will finish the competitor, they take negative resolve.

These people depend more and more on external factors for security and happiness. Vedant says reduce dependence सर्वपरवशं दुःखम् । dependence on external factors is sorrow; independence is joy. More you possess more unpredictable life becomes, I don't want what will

breakdown tomorrow. More the life unpredictable, more sorrow. Spiritual people depend on self for happiness आत्मनि एव आत्मना तुष्टः ।

चिन्तां । stress and worry.

अपरिमेयाम् । limitless worry → insomnia.

प्रलयान्ताम् । he worries till प्रलय, fore ever.

कामोपभोगपरमा । he will not accept God and कर्मयोगः । He is focused on money, entertainment he has money ध्यानम् - the highest goal परमा ।

एतावत् इति निश्चिताः । they think this the life. They are miserable and they convert other people also into materialism.

आशापाशशतैः बद्धाः । these people are shackled by countless attachments. The attitude of दैवीसंपत् person is that everything belongs to the Lord, I use it with the grace of Lord. He disowns everything.

कामक्रोधपरायणाः । they value कामक्रोधः as ultimate. Materialistic society honors these people with material possessions. Vedantic society always values renunciation , Buddha was valued because he was renunciate, not because he was a king.

ईहन्ते । they are workaholic, don't have time of पञ्चमहायज्ञाः ।

अर्थसञ्चयान् । for wealth, black and white money

अन्यायेन । black money for

कामभोगार्थम् । entertainment. कर्मयोगी earns more and owns less, कर्मी earns more and owns more, he does not share. कर्मयोगी uses wealth for पञ्चमहायज्ञाः also.

Though pattern of आसुरीसंपत् life style

Time is money is their motto, they are generally busy and don't have time. If they have time, they think about money. They will calculate what they possess, the interest rate, what it will be next year, there is no thought other than अर्थ/काम । So, they think:

इदम् अद्य मया लब्धम् । they calculate the worth of possession in terms of property, stocks, he calculates his self worth, this is what I am worth, etc. कर्मयोगी thinks about his worth in terms of how much he has given. Materialistic person does not know that our value increases in proportion to sharing.

इदं मनोरथं प्राप्स्ये । I will be able to fulfill this much in the future. He also meditates, but he meditates upon लक्ष्मी not विष्णुः । He has money ध्यानम्, so:

इदम् अस्ति इदं मे भविष्यति पुनर्धनम् ।

Once I have greed, I see enemies everywhere, obstructing my goal. Big big companies swallow the small ones.

असौ शत्रुः मया हतः । I have finished this competitor, they even use गुन्डा because of inordinate greed.

हनिष्ये च अपरान् अपि । others also I shall destroy.

अहम् ईश्वरः । I am number 1, I am king

अहं भोगी । I will enjoy all wealth

अहं सिद्धः । I am the most successful one, even at the expense of others.

बलवान् । powerful I am, even laws cannot do anything to me, politicians, police are in my pocket, I control them.

सुखी । also happiest person in the world

आढ्यः । I am the richest person, my name appears in Forbes magazine, only GOD knows how many heads have been rolled to reach here.

अभिजनवान् । I am born in the high family, talks about great परंपरा of his family, he has not done anything to preserve this wonderful culture.

उत्खातं निधिशङ्कया क्षितितलं धमाता गेरिर्धातवो निस्तीर्ण सरितां यत्नेन संतोषिता ।

मन्त्राराधनतप्तरेण मनसा नीताः श्मशाने निशाः प्राप्तः काण्वराटकोऽपि तृष्णे सकामा भव ॥ भ.ह-३

I have dug into the earth in quest of precious minerals, and metals from rocks have I smelted; the ocean have I crossed, and the favour of kings have I diligently sought; nights have I spent on burning grounds with my mind occupied with *mantras and* worship (going to black magic to seek wealth) and not even a broken cowrie have I obtained; be satisfied, therefore, oh Desire! I have did so many things that I should have don't to get the wealth, but I have lost the cup of liberation मोक्षः

कोऽन्यः अस्ति सदृशो मया । asks who is equal to me ?

यक्ष्ये । यागं करिष्ये I will do rituals for publicity so my name will spread, even पूजा is done to puff up.

दास्यामि । I will give charity, but make sure my name appears in appropriate magazine.

मोदिष्ये । people will glorify me, so my ego will be puffed up.

इति । Thus these people dream.

Fate of आसुरीसंपत् life style

अज्ञानविमोहिताः । all these people are utterly deluded and confused, they don't know they are digging their own spiritual grave. We have scriptures and महात्माः to guide us from this trap. His arrogance does not allow him to go to महात्मा and scriptures, भगवान् has given medicine, but they don't want it. They are deluded by ignorance, all are born ignorant, but perpetuation of ignorance is the greatest sin.

अनेकचित्तविभ्रान्ताः । carried away by the above mentioned thought pattern,

मोहजालसमावृताः । they are caught in the net of misconception that money and possessions will give them ultimate goal, security.

प्रसक्ताः कामभोगेषु । lost in enjoyment of sense pleasures, materialistic society will do every thing to improve entertainment, sense pleasure improvement. Any scientific advancement will be used for this purpose, while in India it will be used for spiritual advancement – e.g spiritual TV shows , serials.

पतन्ति नरके अशुचौ । they are born in spiritual inferior life called नरकम् । They had a change as human beings to progress, but lost it in अर्थ/काम only. Animals don't know वेदपूर्व/वेदान्त, they have अर्थ/काम pursuit, भगवान् will give them birth appropriate for अर्थ/काम only.

आत्मसम्भाविताः । they will dominate other groups, directly or indirectly glorify themselves – they do self publicity.

स्तब्धाः । they will not do namaskara to others including to God.

धनमानमदान्विताः । full of arrogance, pride. मान is at the thought level, मद is at the verbal and

action level, धनम् because of money. Money is their weakness.
यजन्ते नामयज्ञैः ते । their पूजा also add to their arrogance. It will be done for the name sake,
their heart is not in it.
दम्भेन । with pomp and show, for them मन्त्र and priests are not important.
अविधिपूर्वकम् । without following any rules and regulations. Example – priest chant the mantras
during modern wedding, bride and groom are busy welcoming the guests or taking
pictures.
अहङ्कारम् । bloated ego
बलम् । power
दर्पम् । arrogance
कामम् । desire
क्रोधम् । anger
संश्रिताः । all of the above will dominate their life.
मां प्रद्विषन्तः । they begin to hate me, Krishan
आत्मपरदेहेषु । who is in their body and everyone else's body
अभ्यसूयकाः । they criticize, degrade the virtues of the righteous, they cannot tolerate them,
they are malicious

Downward spiral continues for आसुरीसंपत् because of अशुभवासना

Religious life disappear from them, in traditional homes you feel peaceful vibrations
द्विषतः । They dislike all traditional, spiritual symbols. Hindus don't feel pride in their tradition,
they even don't want to reveal their identity as Hindus.
क्रूरान् । rude in their behavior
नराधमान् । they are representative of अशुभ – deterioration in spirituality.
क्षिपामि अजस्रं अशुभान् । throw these impure ones perpetually into
आसुरीषु एव योनिषु । in the demonic womb.

Mind forms habit in whatever we do, you get addicted to a place, once you start seating at a
place in a class, you want to seat at the same place. We have capacity to develop either शुभवासना
or अशुभवासना । अशुभवासना has capacity to overcome your discrimination. आसुरी people have
developed आसुरीवासना । we should develop शुभवासना for spiritual growth.

आसुरीं योनिम् आपन्नाः । वासनाs are carried forward in the next life also. Spiritual inclination in the
next life is because of शुभवासनाः from the पूर्वजन्म । We bring our पुण्य/पापम् and पूर्वप्रज्ञा
(वासना) to the next birth. Here योनि=शरीरम् ।

मूढाः । the deluded in
जन्मनि जन्मनि । birth after birth they come more and more down, God, scriptures, साधवः are
far far away, so
माम् अप्राप्य एव । chances of spirituality are less and less, so
अधमां गतिं यान्ति । they go to अधोगतिः up to पातालः the lowest place one can go. So, use
your free will in the beginning itself . The 1st no is the easiest, saying no later is much

much difficult. सत्सङ्गः सर्वदा कार्यः दुःसङ्गः सर्वदा त्याज्यः । नारदभक्तिसूत्र ।
Prevention is better than cure.

Conclusion – three gate to heaven

त्रिविधं नरकस्य द्वारम् । three roads to नरकम्=anything that obstructs spiritual goal.

आत्मनः नाशनम् । नरकम् destroys the person spiritually, they are

कामः । desire

क्रोधः । anger

लोभः । greed, also miserliness – no sharing one's resources with others, I want to possess everything. So,

तस्मात् एतत् त्रयं त्यजेत् । learn to avoid these three roads, give up कामः क्रोधः लोभः ।

कामत्यागः = refinement of कामः → क्रोधत्यागः/लोभत्यागः

Total giving up of कामः is neither possible nor necessary. कामत्यागः=refinement, qualitative change of कामः ।

convert तामसिककामः → राजसिककामः → सात्त्विककामः → बाधितम्

तामसिककामः=any illegal, immoral desire which hurts other people, which will take you downwards.

राजसिककामः=अर्थ/कामप्रधान money and entertainment desired in धार्मिक way. There is no space for spiritual growth, spiritual stagnation.

सात्त्विककामः=desire for धर्म/मोक्षः

All three desires are bondage which if not fulfilled, you will get upset, through self knowledge the सात्त्विककाम is converted into बाधितम् non-binding desire, it becomes a preference not expectation. धार्मिक desire is as good as no desire, if fulfilled by the grace of God it is good, if not it is भगवद्प्रसादः । Once कामः is handled, क्रोधः and लोभः are automatically handled as they are the result of desire which is रजोगुणसमुद्भवः । क्रोधः is obstructed कामः, लोभः results from fulfilled कामः । so refine desire.

Conclusion of teaching – conversion to दैवीसंपत् leads to मोक्षः

The conversion of कामः/क्रोधः/लोभः is conversion of आसुरीसंपत् to दैवीसंपत् which is desire for विवेक वैराग्यम् षट्संपत् – fitness for self-knowledge. Lord Krishna does not say how to do it. The religious way of life prescribed in the वेदपूर्वभागः – पञ्चमहायज्ञा will bring out this conversion.

एतैः विमुक्तः । being free from these

तमोद्वारैः त्रिभिः । three gates of spiritual down fall, you can start the spiritual pursuit.

आत्मनः श्रयः आचरति । you can concentrate on चित्तशुद्धिः internal growth. If society looks down of my way of life, I will not develop inferiority complex since I value inner growth श्रेयः not external possessions प्रेयः । External possessions are needed for survival and comfort, but I will keep spiritual progress in mind too.

ततः । before long, once into spiritual grove, the desire is for learning more and more, then
 भगवान् takes responsibility to provide a गुरुः, things will happen, he will get चित्तशुद्धिः,
 गुरुप्राप्तिः श्रवणप्राप्तिः ...
 परां गतिं याति । will very smoothly land in मोक्षः, will get everything.

Staying in आसुरीसंपत् → no mind purity, no happiness, no liberation

If person does not change the direction

यः शास्त्रविधिं उत्सृज्य । if one does not make use of spiritual teaching and
 वर्तते कामकारतः । wants to live the life according his रागद्वेषः, wants to live प्राकृत life style
 instead of संस्कृत life style based on धर्माधर्म, then
 सः सिद्धिं न अवाप्नोति । he has no chance of getting चित्तशुद्धिः
 न परां गतिः । no ज्ञानम् is possible, and also
 न सुखं । will also lose capacity to enjoy worldly pleasures न विषयसुखम्, will lose health
 because of over indulgence.

Use scriptures as guide for liberation

तस्मात् । therefore

शास्त्रं प्रमाणम् । वेदपूर्वभागः alone is guidance with respect to
 कार्याकार्यव्यवस्थितौ । the dos and don't विधि-निषेध, धर्म-अधर्म ।
 ज्ञात्वा । may you follow, implement in your life कर्मानुष्ठानम्
 शास्त्रविधान उक्तम् । prescribed in the scriptures
 कर्म कर्तुम् इह अर्हसि । you should do वेदपूर्वभागः for the चित्तशुद्धिः ।

संस्कारः - Preparation for ज्ञानम् ।

Purpose of the 16 th chapter and the 17 th chapter is - संस्कारः refinement			
As a मनुष्यः	As a कर्ता	As a भोक्ता	As a मुमुक्षुः
1. Physical health 2. Emotional health समत्वम् – शान्तिः दैवीसंपत् → good health आसुरीसंपत् → bad health 3. Intellectual health capable of learning, clear thinking – तर्कशास्त्रम् 4. आर्जवम् - Integration of ज्ञानेन्द्रियम्, कर्मेन्द्रियम्, अन्तःकरणम् when doing a task	Reduction of impulsive actions and increase of thoughtful actions. Replace harmful actions with सात्त्विक actions	1. Wisdom that I never have control over choice less experiences अपरिहार्यार्थे 2. Strengthen myself with self-confidence and devotion 3. Skilful to not allow painful experience to affect current action 4. Receptive – good and bad experience are capable to teach me something	Faith and association with: 1. God – faith in ईश्वरकृपा and association via prayer 2. गुरुः – faith that गुरु will do good for me and association means गुरु-उपदेश श्रवणम् 3. शास्त्रम् – faith that शास्त्रम् will not mislead me. Association means regular स्वाध्यायः