

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 16: Daivāsura-Sampad-Vibhāga-Yoga

2/2 (Ślōka 4-24), Sunday, 28 April 2024

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YouTube Link: https://youtu.be/y00tvuDfp_8

Divine qualities door to Liberation & Demonic attributes to bondage.

The 16th chapter is **Daivasura Sampadvibhaga Yoga - Yoga of Discrimination between the Divine and the Demonic properties.**

The session started with the customary lighting of the lamp and obeisance to Krishna Bhagavān and puja swamiji.

In the previous session, the divine attributes to be developed by a spiritual seeker were explained. Sloka 4 marks a shift in Śrī Krishna's discourse. Here onwards, HE explains the demonic attributes which have to be consciously controlled by all human beings to become dearer to God.

16.4

**dambho darpo'bhimānaśca, krodhaḥ(ph) pārūṣyameva ca,
ajñānaṁ(ñ) cābhijātasya, pārtha sampadamāsurīm 16.4**

Hypocrisy, arrogance, pride and anger, sternness and ignorance too - these are the marks of him, who is born with demonic properties.

Śrī Krishna outlines the six qualities of the demonic nature (*asuri sampada*) as a contrast to the divine qualities described earlier (verses 2-3).

- **Dambhah**: Hypocrisy, putting on a show of what one doesn't own.
- **Darpah**: Arrogance, undue pride stemming from misconceptions about wealth, power, or birth.
- **Abhimanah**: Self-conceit, inflated ego based on material possessions, education, or social status.
- **Parusyam**: Harshness, cruelty, and a lack of compassion.

- **Krodhah**: Anger, uncontrolled rage often fueled by frustration and desires.
- **Ajnanam**: Ignorance, the absence of spiritual knowledge and the inability to distinguish between right and wrong.

These six qualities are said to impede spiritual progress and lead one down to a destructive path.

16.5

daivī sampadvimokṣāya, nibandhāyāsuri matā, mā śucaḥ(s) saṃpadaṃ(n) daivīm, abhijāto'si pāṇḍava 16.5

The divine endowment has been recognized as conducive to liberation, and the demoniac one as leading to bondage. Grieve not, Arjuna, for you are born with the divine propensities.

Slokas from 5-20 elaborate on these qualities and their consequences. They describe the behavior and mindset of those with a demoniac nature. It includes:

- **Mocking scriptures** and those who follow them.
- **Disrespecting** elders, teachers, and spiritual guides.
- **Indulging** in sensual pleasures and neglecting self-discipline.
- **Believing** in no afterlife or higher purpose.
- **Causing** pain and suffering to others.
- **Envy** the success of others.

This sloka offers a significant insight into the path of liberation. **The saintly qualities are believed to lead one to liberation, and the demoniac attributes to bondage.**

Śrī Krishna assures Arjuna that he need not despair, since he was born with divine qualities. By saying so, HE tried to boost the morale of Arjuna who was depressed. The verse assures Arjuna that his inherent nature aligns with the path of liberation. Recognizing our inherent qualities can dispel anxieties and guide us on the right path.

16.6

dvau bhūtasargau loke'smin, daiva āsura eva ca, daivo vistaraśaḥ(ph) prokta, āsuram(m) pārtha me śṛṇu 16.6

There are only two types of men in this world, Arjuna, the one possessing a divine nature and the other possessing a demoniac disposition. Of these, the type possessing divine nature has been dealt with at length; now hear in detail from Me about the type possessing demoniac disposition.

This sloka introduces the concept of two fundamental natures within living beings. Śrī Krishna doesn't explicitly name them here, but paves the way for elaborating on their characteristics in the following verses.

- The two natures are generally understood as the divine nature (*daivi sampada*) and the demonic nature (*asuri sampada*). These will be explained in detail in the subsequent sloka.
- The concept of the field (*kshetra*) and the knower of the field (*kshetrajna*) is a core principle in the Bhagavad Gītā. It highlights the distinction between the material body and the immortal soul.

By understanding the different natures within us, we can strive to cultivate the divine

qualities and overcome the demoniac ones.

16.7

**pravṛttiṃ(ñ) ca nivṛttiṃ(ñ) ca, janā na vidurāsurāḥ,
na śaucaṃ(n) nāpi cācāro, na satyaṃ(n) teṣu vidyate 16.7**

Men possessing a demoniac disposition know not what right activity is, and what right abstinence from activity is. Hence they possess neither purity (external or internal) nor good conduct nor even truthfulness.

While it is necessary to engage in the world and fulfill our responsibilities, it should be done with a mindful awareness of our inner self and our ultimate purpose.

Those with a demoniac nature tend to be imbalanced, overly focused on *pravritti* (external action) without cultivating *nivritti* (inward reflection). This imbalance can lead to:

- **harmful or unethical** actions without considering the consequences.
- **Disregard** of spiritual practices and teachings that promote inner peace and self-understanding.
- becoming **excessively attached** to material possessions and worldly pursuits, and losing sight of their true nature.
- **Bad** conduct, lack of truthfulness and performing actions that should not be done or not doing things that should be done.

One should engage in the world with a sense of responsibility and awareness, while also nurturing the inner spiritual growth through contemplation, meditation, and ethical conduct.

16.8

**asatyamapratishṭhaṃ(n) te, jagadāhuraniśvaram,
aparasparasambhūtaṃ(ñ), kimanyatkāmahaitukam 16.8**

Men of demoniac disposition say this world is without any foundation, absolutely unreal and Godless, brought forth by mutual union of the male and female and hence conceived in lust; what else than this?

Paramātmā describes core beliefs of those with a demoniac nature (*asuri sampada*).

They believe that the world is unreal (*asatyam*) and has no foundation (*apratishtham*). They also believe it is not created or controlled by God (*anisvaram*) and arises solely from the union of the sexes (*aparasparasambhootam*) driven by lust (*kama*).

- **Materialistic view:** They reject the concept of a higher reality or spiritual dimension. They see the world only in material terms, focusing on physical experiences and desires.
- **Denial of God:** They don't acknowledge the existence of a divine force or creator.
- **Reductionist view of creation:** They believe the world is simply a product of random interactions between physical elements, with sexual desire as the sole driving force.

16.9

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

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

Śrī Krishna also describes the nature of such people as cruel, ruthless, and engaging in barbaric activities without any remorse or repentance (*paschyatapa*). They take pride in doing such acts; their perspective is limited and distorted, failing to recognize the true nature of reality and the importance of spiritual understanding.

16.10

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

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

Paramātmā further says, those with a demoniac nature are controlled by insatiable desires (*kamamaaśritya dushpooram*). They are filled with pride (*dambha*), arrogance (*maana*), and conceit (*madaanvitaah*). Due to delusion (*moha*), they cling to false notions and wrong ideas (*asatgrahaan*). They engage in actions based on impure vows and unrighteous conduct (*ashucivrataah*).

Lust for women who cater to one's physical desires is an example of this attribute. Day-by-day, the news papers are filled with disturbing news items on sexual assaults and abduction of females. These misguided people are also not worried about the loss of reputation or disgrace that the act causes to them and their family. Criminals who later become leaders will have to be guarded by the very policemen who once chased them to get them arrested for wrong doings.

Śrī Krishna encouraged the kurukshetra war to show this world that dharma always wins over *adharma* or unrighteousness. HE also warned Karna not to support the unjust and unethical Duryodhan.

Demoniac people can be brought into the right path only by compassion and love, not by reprimanding, as done by Buddha in case of Angulimala. Terrorists and dacoits who go to any extent to fulfil their desires have to be persuaded to leave the blood path for welfare of the people.

16.11

cintāmaparimeyāṃ(ñ) ca, pralayāntāmupāśritāḥ, kāmapabhogaparamā, etāvaditi niścītāḥ 16.11

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

Bhagavān explains about the remaining asura attributes as follows:

- **Tormented** by endless anxieties: These anxieties are not just temporary worries, but deep anxieties about life, death, and their place in the world.
- **Obsessed** with worldly pleasures: They are consumed by the pursuit of material possessions and sensual gratification.

- **Mistaken** about true happiness: They believe that fulfilling desires and accumulating wealth is the ultimate purpose of life and the only path to happiness.

These people cannot understand the difference between the temporary pleasures of the material world and the lasting peace found on the spiritual path. **They are trapped in a cycle of desire and dissatisfaction, mistaking fleeting pleasures for true happiness.**

A story of a share market trader was shared to ponder. A very experienced share market trader was on his death bed in coma state. All through his life he was busy with the market rates of different companies. When the doctor started reading his Blood pressure levels...100, 150, 180 so on, his subconscious mind mistook the numbers as some company share rate and he suddenly spoke, asking to sell it when the number reaches 200! This story tells us that such anxieties persist even at death bed and also after death, possibly alluding to reincarnation.

In olden days, kings used to perform yagnas and yagas, in order to direct the peoples' mind towards the sattvik attributes, and keep the asura gunas at the lower levels. Or else, it would be very difficult for the king to control the praja with more of the asuri attributes.

16.12

**āśāpāśāsatairbaddhāḥ(kh), kāmakrodhaparāyaṇāḥ,
ihante kāmabhogārtham, anyāyenārthasañcayān 16.12**

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

Paramātmā emphasizes the negative consequences of an unrestrained desire for material things pursued through unrighteous means. **The asuri attributes portray a life filled with anxiety, anger, and ultimately suffering.**

Paramātmā does not advocate for complete renunciation of worldly life. However, he encourages moderation and following ethical principles in all pursuits. **HE says true happiness comes from inner peace and spiritual fulfillment, not material possessions.**

16.13, 16.14

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

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

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

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

Śrī Krishna describes the mindset of a person with a demoniac nature. Demoniacal people are consumed by ego, materialism, and a sense of entitlement. They are blind to their own shortcomings and believe their wealth and power are the keys to happiness.

Obsessed with material possessions, they focus on what they have gained today (**idam adya maya labdham**) and are fixated on acquiring more (**imam prapsye manoratham**).

Deluded about their own abilities, they believe they are solely responsible for their achievements, and have an inflated sense of self-importance.

- **Materialistic and greedy:** Their primary concern is accumulating wealth ("*idam asti idam api me bhavishyati punar dhanam*"). They are convinced their wealth will continue to grow ("*punar*") and bring them happiness.
- **Arrogant and violent:** They boast about their past victories ("*asau maya hataḥ shatruḥ*") and threaten to destroy anyone who oppose them ("*hanishye chaparan api*").
- **Deluded about their own power:** They believe they are equal to God ("*Ishvaro hamam*") and they are the sole source of all their achievements and happiness.
- **Self-absorbed:** They see themselves as the ultimate "enjoyer" ("*bhogi*") and believe they have achieved perfection ("*siddhaḥ*"). They are convinced of their own strength ("*balavan*") and believe they deserve happiness ("*sukhi*").

A story of a very rich man was shared to understand this. This rich man had many big houses in different countries. But he couldn't stay in any one of the, as he was constantly travelling to amass wealth. He lived in hotels, his wife expired early and he had no children. What was his purpose for amassing wealth? Such people are blinded by the concept of power and wealth, and are unable to see the truth that such pointless goals of life will not lead a person to liberation. They are happy that they are affluent, special and powerful.

Demonic people cannot see the truth as they are tied by the ropes of desires.

16.15

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

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

Śrī Krishna further says that these demonical people perform yagnas and tapas in order to gain name & fame for themselves. They think themselves as super humans and demi gods. All of these characters bring them closer to downfall and they are trapped in the web of desires leading to cycles of life and death.

16.16

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

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

Paramātmā describes these people as having many unethical and immoral desires (**Aneka chitta vibranta**) and are over powered by the delusion (**moha maya**). They continue living in these illusions, leading to more anxiety and ignorance.

There was a Chinese emperor who amassed a lot of wealth and built many monasteries with a

thought that he will go to heaven by doing so. He summoned a monk and enquired if he would go to heaven or hell after death. The monk replied that he would definitely go to hell, because although building monasteries is a good deed, the intention behind building them was wrong.

16.17

**ātmasaṃbhāvitāḥ(s) stabdhā, dhanamānamadānvitāḥ,
yajante nāmayajñaiste, dambhenāvidhipūrVākam 16.17**

Intoxicated by wealth and honour, those self-conceited and haughty men perform sacrifices only in name for ostentation, without following the sacred rituals.

The demonical people indulge in self gratification, self appraisal and are boasting always about the wealth they have amassed. They do yagna or austerities only for getting name and fame. They do not believe in the vedic scriptures or puranas but pretend to follow them.

16.18

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

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

People with demonical attributes like arrogance, egoism, conceit, publicity, anger, lust etc., also hate the Supreme Power. They don't believe in God. They cannot see god either in themselves or others. So, they don't respect any human being. They also insult God by doing so. But they don't realize their wrong doing. They are in such a delusion that they cannot be shown the right path. They cannot be convinced that the path they are treading is wrong. They will never agree that their path is wrong. On the contrary, they will argue that their way of life is the correct one.

16.19

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

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

Bhagavān reiterates that such people who are cruel/tyrannical/vicious are not dear to HIM, and they will be thrown into the wombs of similar people so that they take birth again and again. They are born again and again until their sanchita karmas are reduced and undergo troubles and suffering repeatedly in each birth.

16.20

**āsurīm(ý) yonimāpannā, mūḍhā janmani janmani,
māmaprāpyaiva kaunteya, tato yāntyadhamām(ñ) gatim.16.20**

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

Such demonical creatures who take birth again and again will never attain God. They will sink to the

lower strata of existence and they themselves are responsible for their fate “*gati*”. They cannot blame anyone but themselves. Hence all human beings who can think should try to improve the divine attributes and try to reduce the demonical qualities such that the suffering caused by rebirth is reduced.

16.21

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

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

Śrī Krishna explains about the three main gates to hell:

- **Desire/Lust**
- **Anger/Krodh**
- **Greed/Lobh**

These three qualities lead to the downfall and destruction of a person. People create these three hells by themselves and burn in them. Hence, they have to be avoided at any cost.

All the three qualities are interlinked. **Unfulfilled Kamana or desire leads to anger; anger leads to greed; and the cycle repeats.** As human beings it is very difficult to completely avoid any negative trait. But one should be alert, watch the thought process and reduce the demonical traits.

Sometimes we are happy spending thousands of rupees as donation or for self appraisal, but bargain with a vegetable vendor for few rupees. Thus, the sattvik and tamasik gunas are exhibited by the same person within a short span of time. This shifting of the divine and demonic traits happens in all individuals. It is our alertness that matters, to be able to understand the shift in our thought process and correct ourselves as soon as we realize the truth.

16.22

**etairvimuktaḥ(kh) kaunteya, tamodvāraistribhirnaraḥ,
ācaratyātmanaḥ(ś) śreyaḥ(s), tato yāti parāṃ(ñ) gatim 16.22**

Freed from these three gates of hell, man works for his own salvation and thereby attains the Supreme goal ie. God.

Bhagavān also tells us how to avoid these three hells. Every person should be alert and correct himself as and when these demonic traits arise, and improve the divine traits. Divine traits lead to noble behavior, and liberation from these negative traits, ultimately attaining the Supreme Power.

One can improve the divine traits by following the principles of dharma, bhakti, jnana, karma – all the yogas described by the Paramātmā in Gītā. If we pray the Paramātmā, HE will bless us with the divine traits which will again help us in attaining HIM. This Sādhana has to be followed continuously without any break till we leave our physical body.

A swamiji was observing silence for three months as part of a deeksha. After 2 ½ months, a disciple asked him how many more days were remaining for his fasting. The impatient swami shouted that there were 15 more days, before realizing that he had broken the fast. Consistency is the key to the Sādhana.

16.23

**yaḥ(ś) śāstravidhimutsrjya, vartate kāmakārataḥ,
na sa siddhimavāpnoti, na sukhaṁ(n) na parāṁ(ñ) gatim 16.23**

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

Śrī Krishna also reiterates again in this sloka that those individuals who do not believe and practice the holy scriptures like Vedas, puranas and teachings of the forefathers and continuously indulge in the sensory pleasures will never get peace, happiness and perfection in life.

These holy scriptures clearly define the standards to be followed for a peaceful life and attain the liberation. Unless a sadhaka falls in love with the holy scriptures and follows them scrupulously, it is practically very difficult to continue the Sādhana to reach salvation.

16.24

**tasmācchāstraṁ(m) pramāṇaṁ(n) te, kāryākāryavyavasthitau,
Jñātvā śāstravidhānoktaṁ(ñ), karma kartumihārhasi 16.24**

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

Śāstras have to be followed by the human beings to walk on the right spiritual path. When one becomes adapt in following them, then he realizes the importance of them in one's life.

After doing an austerity/ donation/charity, sometimes we tend to become arrogant and feel that we have done a great thing. We should realize that nishkama karma has to be followed as explained in the sattvik daan module, to correct ourselves from stepping out of the spiritual path.

Holy scriptures like Bhagavad Gītā are validated and authenticated proof given by Bhagavān to the world, so that the complex /unsolved problems faced by us in this material world could be solved without much struggle.

Suppose we need the time table of a railway route that we wish to take, it is better to reach out to the authenticated source which is the Railway enquiry counter or railway website rather than asking several acquaintances. The correct source of information would be the railway counter only. Similarly, in our journey called life, it is better to trust the authenticated proof given by Bhagavān, to solve the problems we face in this material world. Opinions of different people /sadhus/sanyasis on a particular problem will confuse us.

The overall message is that a **demoniac nature leads to unhappiness, delusion, and a fall from grace. Hence we should cultivate the divine traits to lead a peaceful , happy and purposeful life.**

An interesting story was shared to understand about self-realization.

A swamiji was giving a discourse and a thief who had entered the place, heard the discourse. Later when the Swamiji was alone, the thief revealed his true identity and told that he would like to attend the pravachan daily. Swamiji smilingly agreed. On the last day of the pravachan, Swamiji asked him to follow one rule i.e. not to do theft in the house where he had eaten food. the thief could not rob the

nearby houses as he had already eaten in their houses on one or the other occasion. He went far off for theft in a rich man's house who was a friend of the King.

Despite heavy security, the thief managed to steal all the riches, which he packed in a blanket. As he was about to leave, he saw some dry fruits on the table, and being hungry, he indulged in them. No sooner he remembered his promise to Swamiji, and left the place empty handed, leaving behind the packed blanket.

Next morning, the rich man realized that a thief had crept in the previous night, but was puzzled as to why he did not take the riches with him. He consulted the king, who announced that the thief who tried to steal from the rich man house was caught and would be hanged the next day. Hearing this, the thief was filled with compassion, immediately surrendered himself before the king, and explained about his promise to the Swamiji. The King was astonished by the power of the naam jap that filled the thief with compassion, love and other divine traits like keeping up his promise.

It is evident from the story that the tamasic and rajo gunas of the thief were reduced and the sattvik guna had increased due to the pravachans and naam jap.

Question and Answer Session:

Pannagadhara Ji:

Q: Why do some sattvik people face all the troubles in life while those who are tamasik in nature are flourishing?

A: The accounts of previous janma /lives are also to be counted for the good / bad in this life. It is not good/ bad deeds of this life alone that counts. Infact the good deeds being done in this life will help reduce the sanchit karmic baggages and help in getting a more favourable life in next life. Hence, everyone should be alert and reduce the negative traits so that there is no next janma of suffering and troubles. It is better to follow the holy scriptures like Gītā and pray to God to help him withstand all the troubles that he receives in this life and the ability to pass all the tests obtained in this life.

The evening session ended with a prayer.

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu
brahmavidyāyām(ṡ) yogaśāstre śrīkrṣṇārjunasaṁvāde
daivāsurasampadvibhāgayogo nāma ṣoḍaśo'dhyāyaḥ.**



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

Jai Shri Krishna!

Compiled by: Geeta Pariwar – Creative Writing Department

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