

CHAPTER - 16
THE DIVINE AND DEMONIC NATURES

BHAGAVAD-GITA 16.1-3

śrī-bhagavān uvāca
abhayaṁ sattva-saṁsuddhir
jñāna-yoga-vyavasthitih
dānaṁ damaś ca yajñaś ca
svādhyāyas tapa ārjavam

ahiṁsā satyam akrodhas
tyāgaḥ śāntir apaśunam
dayā bhūteṣv aloluptvaṁ
mārdavaṁ hrīr acāpalam

tejaḥ kṣamā dhṛtiḥ śaucam
adroho nāti-mānitā
bhavanti sampadaṁ daivīm
abhijātasya bhārata

TRANSLATION

The Supreme Personality of Godhead said: Fearlessness; purification of one's existence; cultivation of spiritual knowledge; charity; self-control; performance of sacrifice; study of the Vedas; austerity; simplicity; nonviolence; truthfulness; freedom from anger; renunciation; tranquillity; aversion to faultfinding; compassion for all living entities; freedom from covetousness; gentleness; modesty; steady determination; vigor; forgiveness; fortitude; cleanliness; and freedom from envy and from the passion for honor — these transcendental qualities, O son of Bharata, belong to godly men endowed with divine nature.

BHAGAVAD-GITA 16.4

dambho darpo 'bhimānaś ca
krodhaḥ pāruṣyam eva ca
ajñānaṁ cābhijātasya
pārtha sampadam āsurīm

TRANSLATION

Pride, arrogance, conceit, anger, harshness and ignorance — these qualities belong to those of demoniac nature, O son of Pṛthā.

BHAGAVAD-GITA 16.5

daivī sampad vimokṣāya
nibandhāyāsuri matā
mā śucaḥ sampadam daivīm
abhijāto 'si pāṇḍava

TRANSLATION

The transcendental qualities are conducive to liberation, whereas the demoniac qualities make for bondage. Do not worry, O son of Pāṇḍu, for you are born with the divine qualities.

BHAGAVAD-GITA 16.6

dvau bhūta-sargau loke 'smin
daiva āsura eva ca
daivo vistaraśaḥ prokta
āsuram pārtha me śṛṇu

TRANSLATION

O son of Pṛthā, in this world there are two kinds of created beings. One is called the divine and the other demoniac. I have already explained to you at length the divine qualities. Now hear from Me of the demoniac.

BHAGAVAD-GITA 16.7

pravṛttim ca nivṛttim ca
janā na vidur āsurāḥ
na śaucaṁ nāpi cācāro
na satyam teṣu vidyate

TRANSLATION

Those who are demoniac do not know what is to be done and what is not to be done. Neither cleanliness nor proper behavior nor truth is found in them.

BHAGAVAD-GITA 16.8

asatyam apratiṣṭham te
jagad āhur anīśvaram
aparaspara-sambhūtam
kim anyat kāma-haitukam

TRANSLATION

They say that this world is unreal, with no foundation, no God in control. They say it is produced of sex desire and has no cause other than lust.

BHAGAVAD-GITA 16.9

etām dṛṣṭim avaṣṭabhya
naṣṭātmāno 'lpa-buddhayaḥ
prabhavanty ugra-karmāṇaḥ
kṣayāya jagato 'hitāḥ

TRANSLATION

Following such conclusions, the demoniac, who are lost to themselves and who have no intelligence, engage in unbeneficial, horrible works meant to destroy the world.

BHAGAVAD-GITA 16.10

kāmam āśritya duṣpūram
dambha-māna-madānvitāḥ
mohād gṛhītvāsad-grāhān
pravartante 'śuci-vratāḥ

TRANSLATION

Taking shelter of insatiable lust and absorbed in the conceit of pride and false prestige, the demoniac, thus illusioned, are always sworn to unclean work, attracted by the impermanent.

BHAGAVAD-GITA 16.11

cintām aparimeyām ca
pralayāntām upāśritāḥ
kāmapabhoga-paramā
etāvad iti niścītāḥ

BHAGAVAD-GITA 16.12

āsā-pāśa-śatair baddhāḥ
kāma-krodha-parāyaṇāḥ
ihante kāma-bhogārtham
anyāyenārtha-sañcayān

TRANSLATION

They believe that to gratify the senses is the prime necessity of human civilization. Thus until the end of life their anxiety is immeasurable. Bound by a network of hundreds of thousands of desires and absorbed in lust and anger, they secure money by illegal means for sense gratification.

BHAGAVAD-GITA 16.13

idam adya mayā labdham
imaṁ prāpsyē manoratham
idam astīdam api me
bhaviṣyati punar dhanam

BHAGAVAD-GITA 16.14

asau mayā hataḥ śatrur
haniṣyē cāparān api
īśvaro 'ham ahaṁ bhogī
siddho 'haṁ balavān sukhī

BHAGAVAD-GITA 16.15

āḍhyo 'bhijanavān asmi
ko 'nyo 'sti sadṛśo mayā
yakṣye dāsyāmi modiṣya
ity ajñāna-vimohitāḥ

TRANSLATION

The demoniac person thinks: "So much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future, more and more. He is my enemy, and I have killed him, and my other enemies will also be killed. I am the lord of everything. I am the enjoyer. I am perfect, powerful and happy. I am the richest man, surrounded by aristocratic relatives. There is none so powerful and happy as I am. I shall perform sacrifices, I shall give some charity, and thus I shall rejoice." In this way, such persons are deluded by ignorance.

BHAGAVAD-GITA 16.16

aneka-citta-vibhrāntā
moha-jāla-samāvṛtāḥ
prasaktāḥ kāma-bhogeṣu
patanti narake 'śucau

TRANSLATION

Thus perplexed by various anxieties and bound by a network of illusions, they become too strongly attached to sense enjoyment and fall down into hell.

BHAGAVAD-GITA 16.17

ātma-sambhāvitāḥ stabdhā
dhana-māna-madānvitāḥ
yajante nāma-yajñais te
dambhenāvidhi-pūrvakam

TRANSLATION

Self-complacent and always impudent, deluded by wealth and false prestige, they sometimes proudly perform sacrifices in name only, without following any rules or regulations.

BHAGAVAD-GITA 16.18

ahaṅkāraṁ balaṁ darpaṁ
kāmaṁ krodhaṁ ca saṁśritāḥ
mām ātma-para-deheṣu
pradviṣanto 'bhyasūyakāḥ

TRANSLATION

Bewildered by false ego, strength, pride, lust and anger, the demons become envious of the Supreme Personality of Godhead, who is situated in their own bodies and in the bodies of others, and blaspheme against the real religion.

BHAGAVAD-GITA 16.19

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

TRANSLATION

Those who are envious and mischievous, who are the lowest among men, I perpetually cast into the ocean of material existence, into various demoniac species of life.

BHAGAVAD-GITA 16.20

āsurīm yonim āpannā
mūḍhā janmani janmani
mām aprāpyaiva kaunteya
tato yānty adhamām gatim

TRANSLATION

Attaining repeated birth amongst the species of demoniac life, O son of Kuntī, such persons can never approach Me. Gradually they sink down to the most abominable type of existence.

BHAGAVAD-GITA 16.21

tri-vidhaṁ narakasyedaṁ
dvāraṁ nāśanam ātmanaḥ
kāmaḥ krodhas tathā lobhas
tasmād etat trayam tyajet

TRANSLATION

There are three gates leading to this hell — lust, anger and greed. Every sane man should give these up, for they lead to the degradation of the soul.

BHAGAVAD-GITA 16.22

etaṁ vimuktaḥ kaunteya
tamo-dvārais tribhir naraḥ
ācaraty ātmanaḥ śreyas
tato yāti parām gatim

TRANSLATION

The man who has escaped these three gates of hell, O son of Kuntī, performs acts conducive to self-realization and thus gradually attains the supreme destination.

BHAGAVAD-GITA 16.23

yaḥ śāstra-vidhim utsṛjya
vartate kāma-kārataḥ
na sa siddhim avāpnoti
na sukhaṁ na parām gatim

TRANSLATION

He who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.

BHAGAVAD-GITA 16.24

tasmāc chāstraṁ pramāṇaṁ te
kāryākārya-vyavasthitau
jñātvā śāstra-vidhānoktaṁ
karma kartum ihārhasi

TRANSLATION

One should therefore understand what is duty and what is not duty by the regulations of the scriptures. Knowing such rules and regulations, one should act so that he may gradually be elevated.

Bhagavad-Gita