

॥ श्री कृष्ण परब्रह्मणे नमः ॥ ॥ श्रीमद्भगवद्गीता ॥

अथ षोडशोऽध्यायः । दैवासुरसम्पद्विभाग योगः

**Sri Krishna Para BrahmaNe Nama: - Srimath Bhagavath-Githa**

**Chapter – 16 = dhaiva-asura-sampath-vibhaaga-Yoga:**

श्रीभगवानुवाच । अभयं सत्त्व संशुद्धिर्ज्ञान योग व्यवस्थितिः ।

दानं दमश्च यज्ञश्च - स्वाध्यायस्तप आर्जवम् ॥ १६-१ ॥

**Sri Bhagavaan uvaacha =**

**abhayam saththva samSuDhdhi: - jnaana yoga vyavasThithi:  
dhaanam dhamascha yajnascha - svaaDhyaaya: thapa aarjavam. 16-1**

Bhagavaan Sri-Krishna said: Absolutely NO fear, purity of mind ( without Raajasic and Thaamasic GuNaas ), well established in Jnaana ( that the Self is different from the paancha-bhauthika-Sariira ), charity, self-control, Yajnaas ( worship of the Lord as per scriptures without expectations ), study of the Vedhaas, austerity and thri-karaNa-SuDhdhi ( straightforwardness in thoughts, talk and actions ) .... ( are some of the qualities of people with Divine nature ).

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं - मार्दवं हीरचापलम् ॥ १६-२ ॥

**ahimsaa sathyam akroDha: - thyaaga: Saanthi: apaiSunam  
dhayaa bhuutheshu-alolupthvam - maardhavam hriira chaapalam. || 16-2**

Non-violence, speaking the truth, absolutely NO anger, renunciation ( of all desires ), tranquility, non-slander of others ( no vilification ), compassion to all beings, detachment to sense-objects, gentleness, sense of shame to indulge in prohibited acts and NO temptations to sense-objects .... ( are some of the qualities of people with Divine nature ).

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ १६-३ ॥

**thejah kshamaa Dhruthi: Saucham - adthroho na-athimaanithaa  
bhavanthi sampadham dhaviim - abhijaathasya Bhaaratha. 16-3**

Splendour, forgiveness, determination, purity ( in thought, speech and actions ), free-from-hatred, no Over-Self-pride, these qualities, O Bhaaratha ( Arjuna, born in the Bharatha-VamSa ), belong to the persons born with Divine Destiny.

( The qualities mentioned above are well seen in great devotees like the Gopikaas, Prahladha, Naaradha, Ambariisha, Suka, Dhruva, Hanumaan etc., ).

दम्भो दर्पोऽभिमानश्च - क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य - पार्थ सम्पदमासुरीम् ॥ १६-४॥

**dhambho dharpa:-abhimaana: cha – kroDha: paarushyam eva cha  
ajnaanam cha abhijaathasya - PaarTha sampadham aasuriim.16-4**

Showmanship, arrogance, self-conceit, anger, harshness ( in speech & actions ) and ignorance – these qualities, O PaarTha ( Prutha's son, Arjuna ), belong to the persons born with demoniac destiny.

( The above mentioned demoniac qualities are all too familiar to all of us in such people as HiraNya-kaSipu, Raavana, Vaali, Kamsa, SiSupaala etc.,, ).

दैवी सम्पद्धिमोक्षाय - निबन्धायासुरी मता ।

मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ १६-५॥

**dhaivii sampath vimokshaaya – nibanDhaaya aasurii mathaa  
maa Sucha: sampadham dhaiviim – abhijaatha:-asi Paandava. 16-5**

The Divine disposition ( nature ) seen in people is sure to lead them to liberation ( from the repeated cycles of Birth-&deaths ), whereas the demoniac nature of people will bind them to worldly bondage ( karma-banDhanaas that lead to repeated births-&deaths ). O Paandava, ( Arjuna, King Paandu's son ), grieve not, you are born with Divine destiny.

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।

दैवो विस्तरशः प्रोक्त - आसुरं पार्थ मे शृणु ॥ १६-६॥

**dhvau bhuutha sargau loke-asmin – dhaiva aasura eva cha  
dhaivo vistharaSa: proktha - aasuram Paarttha me SruNu. 16-6**

There are always two types of beings born in this material world – the ones with Divine nature and the ones with demoniac nature. The Divine qualities are described at length and O PaarTha ( Arjuna, PruTha's son ), listen to Me about the demoniac qualities.

( It is all due to the previous borths' karma-phalam that all beings are born eith with Divine or demoniac qualities. Obeying the orders of the Supreme Lord Sriman-Narayana, as given in the Vedhic Scriptures, results in our birth with Divine qualities, and transgressing the orders of the Supreme Lord results in our birth with demoniac qualities ).

प्रवृत्तिं च निवृत्तिं च - जना न विदुरासुराः ।

न शौचं नापि चाचारो - न सत्यं तेषु विद्यते ॥ १६-७॥

**pravruththim cha nivruththim cha - janaa na vidhu: aasuraa:  
na Saucham na api cha aacharo - na sathyam theshu vidhyathe. 16-7**

People with demoniac nature do not know either Karma ( desire-driven actions that lead to rebirth ) or renunciation ( nishkaama-karma - actions that lead to liberation from the repeated cycles of births-&-deaths ). Such people do not understand to observe cleanliness ( physical and spiritual ), nor right conduct ( performing ordained duties given in scriptures ) nor will they practice adhering to SATHYAM ( Truthfulness ).

( in this context, the proclamation from Daksha-Smrithi 2-19, is very significant – **sanDhyaa hiino aSuchi: nithyam anarha: sarva karmasu** - one who does not offer the twilight prayers, is always unholy and is unfit for any religious rites. ).

असत्यमप्रतिष्ठं ते - जगदाहुरनीश्वरम् ।

अपरस्परसम्भूतं - किमन्यत्कामहेतुकम् ॥ १६-८॥

**asathyam aprathishTam the – jagath aahu: aniiSvaram  
aparaspara sambhuutham - kim anyath kaama haithukam. 16-8**

Such demoniac people always proclaim that the universe is without any Truth ( Brahman ), without any scriptural foundation ( Brahman as its foundation ) and without any Supreme-Lord ( iiswara ). Their sayings are that this world is only because of male-female-union and has only lust for its cause.

( Demoniac people do not understand the Vishnu-Puraana saying – **theneyam naaga varyeNa, Sirasaa viDhruthaa mahii ....** that this earth is supported on the thousand-hoods of that great Serpent, Anantha, and supports all the worlds, with all the beings – men, gods etc..., It is said in **Chaandhogya-Upamishat 3-14-1** that: **सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत ।...** Also **Taiththiriiiya Upanishat** declares in 2-1-1 that:... **सत्यं ज्ञानमनन्तं ब्रह्म । यो वेद निहितं गुहायां परमे व्योमन् ।** ).

एतां दृष्टिमवष्टभ्य - नष्टात्मानोऽल्पबुद्धयः ।

प्रभवन्त्युग्रकर्माणः - क्षयाय जगतोऽहिताः ॥ १६-९॥

**etham dhrushtim avashtabhya – nashta aathmaana:-alpa buDhdhaya:  
prabhavanth- ugra karmaaNa: - kshayaaya jagatha:-ahithaa: 16-9**

These demoniac people, holding the above said views, have no knowledge that the soul is different from the body, and have a very feeble intellect and resort to cruel deeds, only for the destruction of this universe.

काममाश्रित्य दुष्पूरं - दम्भ मान मदान्विताः ।

मोहाद्रुहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥ १६-१० ॥

**kaamam aaSrithya dhushpuuram - dhambha maana madha-anvithaa:  
mohaath gruhiithvaa asath graahaan – pravarthanthe-aSuchi vrathaa: 16-10**

These demoniac people only turn to insatiable desires, and being deluded, will acquire resources through unjustified ways, and follow some rituals not prescribed in scriptures, they indulge in such practices that reveal their pretensions ( hypocrisy ), pride and arrogance.

चिन्तामपरिमेयां च - प्रलयान्तामुपाश्रिताः ।

कामोपभोग परमा - एतावदिति निश्चिताः ॥ १६-११ ॥

**chintham aparimeyaam cha - pralayaanthaam upaaSrithaa:  
kaama-upa bhoga paramaa - ethaavath ithi niSchithaa: 16-11**

Such demoniac people are overpowered by unlimited plans, that do not get dissipated even till the final deluge - PraLayam ( till the end of the life-time of Brahma, which is many many trillions of years ). Their highest goal is only satisfying the desires and they are convinced that this sense-gratification is all that is to be achieved.

आशा पाश शतैर्बद्धाः - काम क्रोध परायणाः ।

ईहन्ते काम भोगार्थमन्यायेनार्थसञ्चयान् ॥ १६-१२ ॥

**aaSaa paaSa Sathai: baDhdhaa: - kaama kroDha paraayaNaa:  
iihanthe kaama bhoga arTham – anyayena arTha sanchayaan. 16-12**

Such demoniac people are bound by shackles in the form of hundreds of desires ( like prisoners who are chained ). They resort to desires and anger as their primary means. They struggle hard to earn wealth, even by unfair means, only for their sense-gratification ( fulfilling desires that are even prohibited by scriptures ).

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे - भविष्यति पुनर्धनम् ॥ १६-१३ ॥

**idham adhya mayaa labDham - imam praapsye manoraTham  
idham asthi idham api me - bhavishyathi puna: Dhanam. 16-13**

Such demoniac people always think: “ This much I gained today, and will fulfill these desires. This wealth is all mine and this wealth will also be mine, hereafter ( in future also ) “.

( Such demoniac people can not think that death can put a stop to all their thinking, planning, acting etc., ).

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

ईश्वरोऽहमहं भोगी - सिद्धोऽहं बलवान्सुखी ॥ १६-१४ ॥

asau mayaa hatha: Sathru: - hanishye cha aparaan api  
iiSvara:-aham aham bhogi – siDhdha:-aham balavaan sukhii. 16-14

Such demoniac people always think that: “ This enemy is killed by me today, and I will kill other enemies also. I am the Lord of all, I am the one to enjoy, I am the one who is always successful and I am the one with all the strength and I will have all the happiness. “

आद्योऽभि जनवानस्मि - कोऽन्योऽस्ति सदृशो मया ।

यक्ष्ये दास्यामि मोदिष्य - इत्यज्ञानविमोहिताः ॥ १६-१५ ॥

aaDya:-abhi janavaan asmi – ka:-anya:-asthi sadhruSo mayaa  
yakshye dhaasyaami modhishya – ithi ajnaana vimohithaa: 16-15

“ I am the wealthiest person and the high-born. Is there anyone who can equal me ? I will do all the sacrifices ( even the scripturally prohibited ones ) and will give to charity. I will give alms to the poor and let me enjoy”, thus will be the thinking of these asuraas, completely deluded by ignorance.

अनेक चित्त विभ्रान्ता - मोह जाल समावृताः ।

प्रसक्ताः काम भोगेषु - पतन्ति नरकेऽशुचौ ॥ १६-१६ ॥

aneka chiththa vibhraanthaa - moha jaala samaavruthaa:  
prasakthaa: kaama bhogeshu - pathanthi narake-asuchau. 16-16

Such demoniac people are distracted ( bewildered ) by so many thoughts and are completely ensnared ( caught ) in the net of weird delusion. They are completely absorbed ( addicted ) to just sense-gratification only and finally will fall into the worst Hell ( filthy Naraka, to go through their due punishments ).

आत्म सम्भाविताः स्तब्धा - धन मान मदान्विताः ।

यजन्ते नाम यज्ञैस्ते - दम्भेनाविधि पूर्वकम् ॥ १६-१७ ॥

aathma sambhaavithaa: sthabDhaa: - Dhana maana madha anvithaa:  
yajanthe nama yajnaisthe – dhambhena aviDhi puurvakam. 16-17

Such demoniac people, who do self-glorification and self-conceited, are completely intoxicated with wealth, self-esteem and arrogance. They also perform some religious rites, for name-sake only, to earn some name and fame, and of course, not according to the injunctions of the Scriptures.

अहङ्कारं बलं दर्प - कामं क्रोधं च संश्रिताः ।

मामात्म पर देहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १६-१८ ॥

ahamkaaram balam dharpaam - kaamam kroDham cha samSrithaa:  
maam aathma para dheheshu – pradhvishantha:-abhi-asuuyakaa: 16-18

Such demoniac people are completely counting on their ego, muscle-power, arogance, desires and anger ( due to their desires not fulfilled ). These cruel people hate Me ( the Supreme-Lord Sri-Krishna ) who is there as Antharyaami in their own bodies, and also in the bodies of others. ( they are close to atheism ).

तानहं द्विषतः क्रुरान्संसारेषु नराधमान् ।

क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ १६-१९ ॥

Thaan aham dhvishatha: kruuraan - samsareshu nara-aDhamaan  
kshipaami ajasram aSubhaan – aasuriishu eva yonishu. 16-19

Such demoniac people, who hate Me ( the Supreme Lord Sri-Krishna ), who are very cruel, and the lowest among the mankind, are thrown into this samsara ( with repeated cycles of Births-&-Deaths ) by Me, into the wombs of demons.

आसुरीं योनिमापन्ना - मूढा जन्मनि जन्मनि ।

मामप्राप्यैव कौन्तेय - ततो यान्त्यधमां गतिम् ॥ १६-२० ॥

aasurim yonim aapannaa - muuDaa janmani janmani  
maam aprapyaiva Kauntheya - thatho yaanthi aDhamaam gathim. 16-20

O Kauntheya ( Arjuna ), such deluded people of demoniac nature, are falling into the demoniac wombs, birth after birth, and unable to attain Me ( unable to attain Salvation, by reaching Sri-VaikunTam ) will be sinking further and further to the lowest levels.

त्रिविधं नरकस्येदं - द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ १६-२१ ॥

thriviDham narakasya idham - dhvaaram naaSanam aathmana:  
kaama: kroDha: thaThaa lobha: - thasmaath ethath thrayam thyajeth. 16-21

Desires ( forbidden by the Scriptures ), Anger and Greediness are the three gateways to Naraka ( demoniac nature itself is a Hell ), that will destroy the Self. Therefore, one should abandon those three ( desires, anger and greediness ).

एतैर्विमुक्तः कौन्तेय - तमोद्वारैस्त्रिभिर्नरः ।

आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ १६-२२ ॥

ethai: vimuktha: Kauntheya – thamo dhvaarai: thribhi: nara:  
aacharathi aathmana: Sreya: - thatho yaathi paraam gathim. 16-22

O Kauntheya ( Arjuna ), people who are released from these three gateways ( desires, anger and greed ) of ignorance ( darkness, due to Thamo-Guna, leading to contrary knowledge, math-vipariitha-jnaana-hethubhi: - ), will work for the betterment of the Self and they will reach the Supreme State ( attain the Supreme Lord Sri-Krishna in Sri-VaikunTam ).

यः शास्त्र विधिमुत्सृज्य - वर्तते काम कारतः ।

न स सिद्धिमवाप्नोति - न सुखं न परां गतिम् ॥ १६-२३॥

Ya: Saasthra viDhim uthsrujya - varthathe kaama kaaratha:  
na sa siDhdhim avaapnothi - na sukham na paraam gathim. 16-23

Anyone who is transgressing the commandments of the Scriptures ( Vedas, Upanishats and Bhagavad-Gita ) and acts under the influence of desires, will neither attain perfection, nor happiness nor the Supreme State ( not attain the Supreme Lord Sri-Krishna in Sri-VaikunTam ).

तस्माच्छास्त्रं प्रमाणं ते - कार्याकार्य व्यवस्थितौ ।

ज्ञात्वा शास्त्र विधानोक्तं - कर्म कर्तुमिहार्हसि ॥ १६-२४॥

thasmaath Saasthram pramaaNam the – kaarya akaarya vyavasThithau  
jnaathvaa Saasthra viDhaana-uktham - karma karthum iha arhasi. 16-24

Therefore, let the Scriptures ( Vedas, Upanishats and Bhagavad-Gita ) be your Authority, while determining what acts should be done and what should not be done. After knowing what is permitted to be done by the commandments of the Saasthras, you should only perform such activities, here ( in this material world ).

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्म विद्यायां योग शास्त्रे श्री कृष्णार्जुन

संवादे दैवासुर सम्पद्विभाग योगो नाम षोडशोऽध्यायः ॥ १६॥

ithi Sriimath Bhagavath Giithaasu Upanishathsu Brahma vidhyaayaam Yoga  
Saasthre Sri Krishna-Arjuna samvaadhe dhaiva-asura sampath vibhaaga Yogo  
naama shodaSa:-aDhyaaya:

Thus ends the Sixteenth Chapter named dhaiva-asura sampath-vibhaaga Yoga, in the Upanishath Bhagavath-Gita, which is a Brahma-Vidhya and also a science of Yoga, as a dialogue between Lord Sri- Krishna and Arjuna.

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**Guide to Sanskrit Pronunciation: a like a in that; aa like a in call; i like i in ink, ii like ee in peel, u like u in put, uu like o in col, e like e in when, o like o in go, k like k in king, g like g in go, ch like ch in child, j like j in jug, n like n in no, N like N in indian name veNu, th like th in through, d like d in dor, dh like th in that, s like s in sit, S like S in Indian name Santhanu, sh like sh in she. ( all non-vowels with a h next to them or upper case, to be pronounced with Stress on the nonvowel, Example: Th like in thunder ).**