

Reflections from Shrimad Bhagavadgita– Part 146: Chapter 16, Verses 05-08

(February 17 – February 23, 2021)

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ORIGINAL SANSKRIT DOCUMENT

TRANSLITERATION

दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता ।

daivī sampad vimokṣhāya nibandhāyāsūrī matā

मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ १६-५ ॥

mā śhuchaḥ sampadam daivīm abhijāto 'si pāṇḍava

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।

dvau bhūta-sargau loka 'smin daiva āsura eva cha

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

daivo vistaraśhaḥ prokta āsuram pārtha me śṛṇu

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।

pravṛtṭim cha nivṛtṭim cha janā na vidur āsurāḥ

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

na śhaucham nāpi chāchāro na satyam teṣhu vidyate

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।

asatyam apratiṣṭham te jagad āhur anīśhvaram

अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥ १६-८ ॥

aparaspara-sambhūtam kim anyat kāmahaitukam

TRANSLATION

- (05)** The divine qualities lead to liberation, while the demoniac qualities are the cause for a continuing destiny of bondage. Grieve not, O Arjun, as you were born with saintly virtues.
- (06)** There are two kinds of beings in this world—those endowed with a divine nature and those possessing a demoniac nature. I have described the divine qualities in detail, O Arjun. Now hear from me about the demoniac nature.
- (07)** Those possessing a demoniac nature do not comprehend what actions are proper and what are improper. Hence, they possess neither purity, nor good conduct, nor even truthfulness.
- (08)** They say, “The world is without absolute truth, without any basis (for moral order), without any God (who has created or is controlling it), and without any cause. What other purpose is there than (simple) combination of the two genders for sexual gratification?”

<https://drive.google.com/file/d/1CmFvpw9xgUzz6HBht8pEu272Pb3wpEuO/view?usp=sharing>

Chapter 16

Verse 05:

Lord Krishna explains to Arjuna the opposing results of the *divine nature* and the *demoniac nature*. *The divine nature* which follows the ordinances and injunctions of the Vedic scriptures has been regarded from time immemorial by self-realized sages and rishis as conducive to *moksha* or liberation from material existence due to spiritual knowledge and attaining communion with the Supreme Lord. *The demoniac nature*, on the other hand, leads one to act contrarily to the ordinances and injunctions of the Vedic scriptures and hence is conducive to enslavement in *samsara*, the perpetual cycle of birth and death and bondage in material existence, taking birth each time in lower and more degraded life forms. Seeing despondency on His devotee’s face, Lord Krishna assures Arjuna “*Ma Shuchah*”, meaning not to worry, for he is without a doubt born of the divine nature.

Verse 06:

Lord Krishna states here that there are only two types of created beings: Those that are of the *divine nature* and those that are of the *demoniac nature*. The qualities and attributes of the divine nature have been described in detail in chapters 7, 9, and 12. The 13th chapter examined the 24 virtues beginning with *amanitvam* or humility, which are all part of the divine nature. The 14th chapter disclosed the characteristics of a person who has

transcended the effects of the *gunas* or three modes of material nature. The 15th chapter lists 26 virtues beginning with the word *abhayam*, meaning fearlessness due to knowing the *atma* or the immortal soul is eternal and can never be destroyed. Thus, the divine nature has been extensively elaborated and elucidated. The *demoniac nature*, by contrast, includes fiendishly, diabolical, and perverted mentalities and inane and futile attempts to usurp the power of the Supreme Lord for their own degraded designations. Lord Krishna emphasizes that the *demoniac nature* should always be avoided and rejected. Such demoniac nature is delineated in detail in this and the next 12 verses. From their very birth it has been predetermined from the merits and demerits accumulated in unlimited past life activities whether or not a *jiva* or embodied being is of the *divine nature* following the ordinances and injunctions of the Vedic scriptures and devoted to the Supreme Lord Krishna or is of the *demoniac nature*, belligerent and antagonistic to the ordinances and injunctions of the Vedic scriptures.

Verse 07:

The word *Pravritti* is the performance of proper actions which means engaging in Vedicly authorized activities as *dharma* or righteousness which leads to realms of spiritual beatitude and *moksha* or liberation from material existence. *Nivritti* is engaging in improper activities which lead to bondage. The demons known also as *asuras*, meaning those without spiritual illumination and spiritual insight, have no scope for fathoming spiritual principles. They do not comprehend either *Pravritti* or *Nivritti*. *Shaucham* means cleanliness both internally and externally. The demons are always polluted by their own depraved thoughts and degraded actions and hence are never clean. *Aachaara* means exemplary behavior and excellent conduct such as performing *japa* or repetitively chanting Lord's Holy names or *sankirtan* or congregationally chanting, for example, "Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare" or repeatedly reciting "Gaayatri Mantra". The demoniac persons conduct their depraved, diabolical rituals explicitly for physical, personal and material gain for themselves and the resultant *karma* or the corresponding reactions to previous actions sinks them deeper and deeper into lower and lower degraded forms of material existence, birth after birth. The demoniac persons are completely oblivious to the knowledge which would free them from the enslavement of *samsara*, the perpetual cycle of birth and death due to ignorance of spiritual knowledge that leads to *moksha*. The demoniac are vile, impure, evil, perverse, cruel, diabolical, untruthful, untrustworthy, bereft of all righteousness. Those *jivas* possessing such qualities are to be irrefutably known as demons.

Verse 08:

The demoniac mentality is very dark and limited in scope. The demoniac believe creation to be false or *asatyam* or unreal without any basis or purpose. The demoniac refuse to

acknowledge or accept the absolute authority of the Vedic scriptures which have manifested for the benefit of all creation. The demoniac say that the ordinances and injunctions of the Vedic scriptures are nebulous and imaginary having no moral implications or applications to concepts of right or wrong. **The demoniac state that creation exists without any *aparaspara* or cause. The demoniac propound that creation is without *apratistham* or any support, maintenance or foundation. The demoniac postulate that creation is *anishvaram* without any controller or God.** They regard the unlimited myriads of variegated *jivas* or embodied beings as merely arising spontaneously on their own accord like bubbles arising in water; without the auspices of a Supreme Lord or Almighty God, without even a singular consciousness manifesting as a creator. **The demoniac hypothesize that creation originated by the mutual union of a supra human male and female in sexual intercourse and cite as their evidence the visible proof that all species cohabit in this way and that is how creation expanded and evolved.** The demoniac hence belligerently believe that the origins of creation is from lust alone without superior agency. **All these blatantly erroneous concepts they adamantly cling to as rust stubbornly clings to metal.**