

Bhagavadgeetha

16th Chapter

16th Chapter: The Divine(daivi sampathu) and the Demoniac(asuri sampathu) Natures Defined

The Supreme Lord Krishna elaborately describes the qualities of the divine nature which follows the nature of Brahma who as the secondary creator manifested all creatures is self evident. The emphasis is on the word tapasya meaning austerity. Adherence to brahminical qualities and attributes is itself an austerity. Ahimsa is non-violence to any being. Animosity is the intent to cause injury to others, it is the defect pointed out in rulers and military commanders. The Amarakosa dictionary mentions this as well. Kings and emperors ruling without fear by the strength of their might proudly regard all others as inferior. This is said to be arrogance. Tyagah is renunciation of possessiveness such as obsession with position, family, wealth, etc. The word ksama meaning tolerance is the state of mind which forgives and refrains from harming those who have caused harm.

Also

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

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

The divine nature is considered the cause of liberation and the demoniac nature the cause of bondage and tamas. Do not worry O' Arjuna, you are born of the divine nature.

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

Those of demoniac nature do not know how to perform righteous actions(Shastra Vihita Achara/Karma) neither do they know how to refrain from unrighteous activities(Nishidha karma/Achara). Therefore Lord Krishna discloses that they are completely void of any purity, righteous behaviour and truthfulness.

They(demoniac-Asuraru) 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."

Lord Krishna explains that the perceptions of the demoniac stem from exceedingly impure minds and deranged intellects that are extremely limited and so materialistically orientated that they are only able to accept and believe what they can directly perceive by their mind and senses. They incorrigibly perform heinous and horrible deeds that lead to the degradation and destruction of all creation.

Lord Krishna is reiterating that normal desires are very difficult to satisfy while emphasizing that degraded and degenerative desires are even more difficult to fulfill. Such vast undertakings and prodigious schemes which are so difficult to accomplish create great distress and frustration in the attempt.

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.

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." 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

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

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

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

Attaining repeated birth amongst the species of demoniac life, O son of Kunti, such persons can never approach Me. Gradually they sink down to the most abominable type of existence(Tamasu/nitya naraka)

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

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

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

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