



The Distinction between Divine and Demonic Attributes – An Analysis

Mrs. M. Sivapriya,

Assistant Professor, Department of Sanskrit, Bishop Heber College,

Tiruchirappalli- 620017, Tamil Nadu

Mail ID: saradasanskrit@gmail.com

i) Abstract:

The Bhagavad Gita is a part of Epic Poem Mahabharata of ancient India. According to the Bhagavad Gita, devotion is one of the ways to reach God. True devotees live to unite with God, express love in their actions, and see divinity in all living beings. When one has faith in God, they gain the strength to face life's challenges and to perform their duties with integrity and determination. In this research paper, I will analyze the concepts presented in the 16th chapter of the Bhagavad Gita. In this chapter, Lord Sri Krishna elaborates extensively on how a devotee embodying divine qualities behaves and how a person with demonic qualities behaves, continuing from the discussions in the 15th chapter to Arjuna, it was said, Knowing this, one becomes wise, and accomplished are all his duties, O descendant of Bharata” Now, who knows all the Truth, and who does not? As an answer to this, the sixteenth chapter is begun to distinguish between a fit and an unfit aspirant after true knowledge. The present paper focuses on the 16th chapter, it is explained how adhering properly to the duties and virtues prescribed in the scriptures leads to divine prosperity, while engaging in qualities and actions that oppose the scriptures results in demonic prosperity.

ii) Introduction

In the 15th chapter of the Srimad Bhagavad Gita, Lord Krishna describes the divine qualities, powers, and nature of the Supreme Being. Following this, in the 16th chapter, the text elaborates on the virtuous qualities and attributes that lead one to attain God. These qualities are referred to as Daivasampat (divine wealth). In contrast, the negative traits of the demonic beings are explained, emphasizing the need to eliminate them, which



are categorized as Asurasampat. (demonic wealth). Furthermore, in this chapter, Lord Shri Krishna speaks to Arjuna about two different qualities and states that Arjuna possesses divine qualities, as we can understand from the following verse.

दैवी सम्पद्धिमोक्षाय निबन्धायासुरी मता ।

मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ B.G 16.5 ॥

This chapter emphasizes the importance of cultivating divine qualities while avoiding the demonic traits inherent in humanity.

iii) Methodlogy: Chapter Summary:

This chapter contains 24 verses. The first three verses discuss divine qualities, while the fourth verse addresses demonic traits. The fifth and sixth verses describe the characteristics of individuals possessing both qualities. Verses seven to eighteen delve into the nature of demonic qualities. Verses nineteen to twenty-one outline the downfalls of those with demonic traits. The twenty-second verse discusses liberation from demonic qualities, and verses twenty-three and twenty-four conclude the chapter by explaining how to fulfil one's duties in accordance with sacred teachings and principles.

iv) Discussion

Divine qualities

श्रीभगवानुवाच ।

अभयं सत्त्वसंशुद्धिर्ज्ञानियोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ B.G 16.1॥

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ B.G 16.2 ॥

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ B.G 16.3 ॥

The first three verses mentioned above describe divine qualities, which include fearlessness, purity of mind, the cultivation of spiritual knowledge, generosity, self-control, performing sacrifices, studying the Vedas, penance, simplicity, non-violence, truthfulness, absence of anger, renunciation, a state of peace, not finding fault with others,



love for all living beings, lack of greed, dignity, modesty, mental resilience, a forgiving nature, courage, cleanliness, and absence of envy. The Lord explains to Arjuna that these divine qualities are associated with a truly elevated human being.

Qualities of People with Demonic Nature:

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ B.G 16.4 ॥

In this verse, the Lord speaks of qualities such as ignorance, ego, unnecessary pride, anger, cruelty, and delusion, which are associated with a being born of demonic nature.

अर्जुनं प्रति कृष्णः उक्तवान्

दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता ।

मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ B.G 16.5 ॥

Divine wealth is believed to grant liberation, while demonic wealth is thought to bind one in bondage. In the fifth verse, it is mentioned that, O Pandavas, do not grieve, for you have been born with divine wealth. This helps us understand Arjuna's true essence.

Characteristics of those possessing great wealth:

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।

दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ B.G 16.6 ॥

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ B.G 16.7 ॥

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।

अपरस्परसम्भूतं किमन्यत्कामहेतुकम् ॥ B.G 16.8 ॥

The essence of the aforementioned verses is that the demons do not recognize good deeds and bad deeds. They lack purity, righteousness, and truthfulness. Moreover, they believe that the world is devoid of truth, that there is no established dharma, and that there is no God. They propagate the notion that both men and women are driven solely by lust. In this context, the Lord elaborates to Arjuna about the characteristics of demonic nature.

पुनः अपि अयं असुराः

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।



प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ B.G 16.9 ॥

Those with such limited understanding, who selves and are considered adversaries to the world, born solely to engage in destructive actions that lead to the world's demise.

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।

मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिब्रताः ॥ B.G 16.10 ॥

Furthermore, as mentioned in the above verse, those who are consumed by unfulfilled desires always live with bad intentions, harbouring negative thoughts.

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।

कामोपभोगपरमा एतावदिति निश्चिताः ॥ B.G 16.11 ॥

Furthermore, as mentioned in the above verse, those who are consumed by unfulfilled desires always live with bad intentions, harbouring negative thoughts.

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।

ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥ B.G 16.12 ॥

Driven by countless desires and overwhelmed by lust and anger, they strive to acquire wealth for the sake of sensual pleasures. In this way, the behaviour of those possessed by demonic qualities is revealed in these verses. In the upcoming four verses, the destruction caused by their ego is explained.

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ B.G 16.13 ॥

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ B.G 16.14 ॥

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।

यक्ष्ये दास्यामि मोदिष्ये इत्यज्ञानविमोहिताः ॥ B.G 16.15 ॥

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।

प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ B.G 16.16 ॥

How can I achieve this today? I will fulfil this desire; it exists, and this wealth will come to me. The neighbour has been taken by me, and I will take others as well. I am a ruler, an experience of pleasure, an achiever, a strong individual, a joyful person, and I



have risen as a wealthy one. Who can compare to me? I will perform sacrifices and give donations, while those lost in ignorance, confused by many thoughts, and trapped in the delusion of desire, will fall in the polluted city of impurities. Furthermore, in the 15th verse, it is said that those with demonic qualities will perform sacrifices. In this 17th verse, an explanation is given about the sacrifices they will undertake.

आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः ।

यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ B.G 16.17 ॥

That is to say, those who consider themselves superior beings, those who are arrogant, and those who have amassed great wealth often engage in extravagant displays purely for the sake of appearances.

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।

मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ B.G 16.18 ॥

Ego, strength, lust, anger, and desire—people use these to hate and belittle both others and themselves. In the next two verses, he explains how such individuals will ultimately meet a tragic end.

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।

क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ B.G 16.19 ॥

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।

मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ B.G 16.20 ॥

Koundeya! He says that he pushes away those who hate me, those who are cruel, and those who are deceitful, casting them into a life of suffering in this world. These fools are reborn as demons in many lifetimes, preventing them from reaching me and instead leading them to even lower destinies. In the next two verses, he explains the path to reaching him.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ B.G 16.21 ॥

एतैर्विमुक्तः कौन्तेय तमोद्धारैस्त्रिभिर्नरः ।

आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ B.G 16.22 ॥



The city of desire, anger, and greed is characterized by three gates. These qualities are harmful to life; therefore, one who renounces all three and frees himself from these gates will achieve well-being and ultimately attain liberation.

The Definite formula for Success:

In this 23rd verse, it is stated that actions performed contrary to the teachings of the scriptures, driven by an uncontrolled mind, are fruitless.

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ B.G 16.23 ॥

Therefore, as the scriptures indicate what should and should not be done, let us perform our duties accordingly. In this 24th verse, Lord Sri Krishna concludes the 16th chapter.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहाहंसी ॥ B.G 16.24 ॥

v) Conclusion:

In this way, Chapter 16 provides insights into divine qualities and demonic traits. Additionally, by reading this chapter, we can understand the strength of devotion and the path to knowing the divine. Furthermore, in the Padma Purana, specifically in the Bhumi Khanda, Lord Shiva describes the glory of the Gita in each chapter through true stories. In one such story, a king named Kadabahu learns about the significance of the 16th chapter of the Bhagavad Gita from a Brahmin Man. Following this, he reads the chapter daily, worshipping Lord Krishna, and soon attains the divine lotus feet of the Lord. Ultimately, this chapter serves as a guide for individuals who wish to align themselves with virtuous qualities and lead a fulfilling life.

References:

1. Bhakthi Vedanta Swami Prabhpada, A.C. Bhagavad Gita As it is, Bhakthi Vedanta Book Trust, 2021
2. Swami Prabhananda. Bagavad Gitathe Song of God, New American library Publications, 1951, England.
3. Miller, R.C God talks with Arjuna- The Bagavad Gita: The Royal Science of God Realization, International Journal of Yoga Therapy, 8, 55-56.



4. <https://vedantavision.org/bhagavad-gita-chapter-16-summary>
5. <https://www.yesvedanta.com/bg/lesson-172/>