

CHAPTER 16

Sixteenth chapter named 'Daivaasurasampadvibhaagyoga'

[Shloka 1 to 5: Divine and demonic assets along with [their] fruits]

**Shri Bhagavaanuvac: Abhayam sattvasamshuddhih gyaanayogavyavasthitih.
Daanam damashca yagyashca svaadhyayah tapah aarjavam. (Ch.16, shloka 1)**

Abhayam sattvasamshuddhih gyaanayoga	[Shri God said:] Fearlessness, complete purity of the mind, knowledge {of the field and the Knower of the field = the chariot and the Knower of the chariot} and yoga,
vyavasthitih ca daanam damah yagyah	especially constant stability and donation, control over the ten <i>indriyaan</i> * along with the mind, service of the yagya,
svaadhyayah tapa ca aarjavam	study of {all the births of} the soul, <i>tapa</i> {in the form of very easy remembrance of the point of light soul} and simplicity,

Ahimsaa satyam akrodhah tyagah shaantih apaishunam.

Dayaa bhuuteshu aloluptvam maardavam hriih acaapalam. (Ch.16, shloka 2)

Ahimsaa satyam akrodhah tyagah	{not to give sorrow through the thoughts, words and actions, such} nonviolence, truth, absence of anger, renunciation,
shaantih apaishunam dayaa bhuuteshu	peace, not to see the faults of others, {the feeling of} mercy on {all kinds of shudra (lowly)} living beings {as well},
accapalam hriih maardavamaloluptvam	absence of unsteadiness {of the body and the mind}, modesty, sweetness {in our words and} absence of greed,

Tejah kshamaa dhritih shaucam adrohah naatimaanitaa.

Bhavanti sampadam daiviim abhijaatasya bhaarata. (Ch.16, shloka 3)

Bhaarata tejah kshamaa dhritih	O the one belonging to the dynasty of [King] Bharat! Brilliance, forgiveness, {appropriate} patience,
shaucamadrohah naatimaanitaa	{internal and external} cleanliness {through the mind and body}, not to have enmity {towards anyone}, not to be more proud {despite being a bodily being};
bhavanti abhijaatasya daiviim sampadam	{all these} are {the qualities} of those who are born with divine assets {of True Ancient [Deity Religion]}. {Not of the demons.}

Dambho darpah abhimaanashca krodhah paarushyam eva ca.

Agyaanam ca abhijaatasya partha sampadam aasuriim. (Ch.16, shloka 4)

Partha dambhah darpo bhimaanashca	O the king of {the entire} Earth! Hypocrisy {just for ostentation}, arrogance and pride {of the greatness of the body} and
krodhah paarushyam ca eva agyaanam abhijaatasya	{internal [and] external} anger, harshness and in the same way, ignorance; {these bad traits} are of those who are born
aasuriim sampadam	from {the violent} demonic assets {of the <i>vidharmis</i> * who have arrived from the dualistic Copper [Age]}, {these aren't the traits of the Ancient Deity Religion.}

Daivii sampat vimokshaaya nibandhaaya aasurii mataa.

Maa shucah sampadam daiviim abhijaatah asi paandava. (Ch.16, shloka 5)

Daivii sampat vimokshaaya aasurii	Divine assets are for liberation from sorrow. Demonic assets {in the form of bad traits}
mataa nibandhaaya paandava maa shucah	have been considered to bind [us] in {hellish} sorrow. {But} O Pandav! Don't be sad {ever},
asi abhijaatah daiviim sampadam	{because you} are born with the divine assets {of Prahlad himself among the demons}.

[Shloka 6 to 20: Signs of those with demonic assets and narration of their decline]

Dvau bhuutasargau loke asmin daiva aasura eva ca.

Daivo vistarashah prokta aasuram partha me shrinu. (Ch.16, shloka 6)

Paartha asmin loke bhuutasargau eva dvau	O Paartha! In this world {of happiness and sorrow with the day and night of Brahma}, the world of living beings is just of two types, {[i.e.] heaven and hell}:
daiva ca aasura	[the world] of deities {in the day of the Sun of Knowledge, Shiva} and [the world] of {the taker like} demons {who give sorrow in the hellish night}.
daivah proktah vistarashah	The divine world has {already} been described in detail {through the mouth of Brahma with four united heads}.
shrinu aasuram me	{Now,} listen to [the description of] demonic world {which always gives more and more sorrow} from My {Jagatpita (World Father) equal to Shiva}.

**Pravrittim ca nivrittim ca janaa na viduh aasuraah.
Na shaucam na api ca aacaarah na satyam teshu vidyate. (Ch.16, shloka 7)**

Janaa aasuraah na viduh	{From the Copper [Age], the body conscious} human beings with {dualistic} demonic traits don't know
pravrittim ca nivrittim ca	the actions {that give happiness [and are]} worth performing and [they don't know] the {violent} actions {that give sorrow [and are]} worth renouncing either.
teshu na shaucam naacaarah	{Because of the intense desire of hellish corrupt <i>indriyaan</i> } in them, neither cleanliness {of the body, mind and wealth etc.}, nor good behavior
ca satyam na vidyate api	and truthfulness {as well as more and more rapidly decreasing celestial degrees in the Copper and Iron Age hell} aren't {present} either. {They are devoid of celestial degrees at the end of the Iron Age.}

**Asatyam apratishtham te jagat aahuh aniishvaram.
Aparasparasambhuutam kim anyat kaamahaitukam. (Ch.16, shloka 8)**

Te jagat asatyam	Those { <i>videshi</i> * [and] mostly the converted <i>vidharmi</i> Indian demons of our country as well} [say that] the world is unreal,
apratishtham aniishvaram aparasparasambhuutam	without [any] base, without God [and] is created through the mutual union {of intercourse between a male and a female for momentary bodily pleasure},
kaamahaitukam kim anyat aahuh	{[i.e.] the meeting for which} the desire of lust {alone} is the reason, what else? {Those demons just} consider {this}.

**Etaam drishtim avashtabhya nashtaatmaanah alpabuddhayah.
Prabhavanti ugrakarmaanah kshayaaya jagatah ahitaah. (Ch.16, shloka 9)**

Avashtabhya drishtim alpabuddhayah	By taking the support of such selfish point of view, dim-witted people
nashtaatmaanah ugrakarmaanah	with the feeling of {body consciousness because of} ruined soul conscious stage, {the demons} who perform cruel deeds,
ahitaah jagatah prabhavanti kshayaaya	the ones who {always} become {the greatest} enemies of the world {until there is great destruction} are {ultimately} created to bring about {the complete atomic} destruction.

**Kaamam aashritya dushpuuram dambhamaanamadaanvitaah.
Mohaata grihitvaa asadgraahaan pravartante ashucivrataah. (Ch.16, shloka 10)**

Aashritya dushpuuram kaamam dambhamaanamadaanvitaah grihitvaa asadgraahaan	[They] {always} take the support of unsatisfied desire of lust, [they are] filled with hypocrisy {just for ostentation}, respect {[and] honour and} pride, [they] adopt {the momentary and} false principles {like cowards}
mohaata pravartante ashucivrataah	out of foolishness [and] perform {countless} impure actions {like stealing, robbery [and] bribery day and night}.

**Cintaam aparimeyaam ca pralayaantaam upaashritaah.
Kaamopabhogaparama etaavat iti nishcitaah. (Ch.16, shloka 11)**

Upaashritaah aparimeyaam cintaam pralayaantaam	{They are always} subordinated to innumerable worries {with momentary desires that can't be fulfilled} till the end of <i>pralay</i> {of the world},
iti kaamopabhogaparama	[they] have {firm} faith {in} this {very delusion} [that] enjoying {the always increasing} lust alone is the greatest {worldly} attainment
ca etaavat	and 'that alone is everything' {in the world}, {that itself is the supreme pleasure}.

**Aashaapaashashataih baddhaah kaamakrodhapaaraayanaah.
Iihante kaamabhogaartham anyaayena arthasancayaan. (Ch.16, shloka 12)**

Baddhaah aashaapaashashataih paraayanaah kaamakrodha	[They] are tightly bound to the snare of hundreds of desires, [they are] under the influence of lust, anger {etc.},
iihante arthasancayaan anyaayena kaamabhogaartham	[and they] are the ones who wish to accumulate wealth {through} the injustice {of deceit, power, bribery etc.} for enjoying lust.

**Idam adya mayaa labdham imam praapsye manoratham.
Idam asti idam api me bhavishyati punah dhanam. (Ch.16, shloka 13)**

Adya mayaa labdham idam praapsye imam manoratham	Today, I have attained these {people, wealth, materials etc.}, {tomorrow,} I will fulfil this earnest desire.
asti idam punopi idam dhanam bhavishyati me	[I] have this {wealth}, still, this much {abundant, meaning immense} wealth will become mine.

**Asau mayaa hatah shatruh hanishye ca aparaan api.
Iishvarah aham aham bhogii siddhah aham balavaan sukhii. (Ch.16, shloka 14)**

Mayaa hatah asau shatruh ca hanishye aparaanapi	I have killed this enemy and {in the future,} I will kill the other {enemies} as well.
aham iishvarah aham bhogii	I am prosperous, I am an enjoyer {like those with kingly comfort},
aham siddhah	I am successful {in all the worldly tasks}, [I] am {the most} powerful {and} the
balavaan sukhii	happiest {in this village or area}.

**Aadhyah abhijanavaan asmi kah anyah asti sadrisho mayaa.
Yakshye daasyaami modishya iti agyaanavimohitaah. (Ch.16, shloka 15)**

Asmi abhijanavaan kah anyah asti	{I} am the one [who has connection] with very {respectable and} great people. Who else is
aadhyah sadrishah mayaa	{as} wealthy as me {in this entire area}? {Kubera is just an imagination of the ones with blind faith, [in fact,] I am wealthy [and] honorable.}
yakshye daasyaami modishya	[I] will organize yagyas, give donations, {do this, do that [and]} enjoy {in the five-star hotels [and] clubs}.
iti agyaanavimohitaah	In this way, they have properly become great fools {like the mad people wandering constantly} in {extreme darkness of} ignorance.

**Anekacittavibhraantaah mohajaalasamaavritaah.
Prasaktaah kaamabhogeshu patanti narake ashucau. (Ch.16, shloka 16)**

Anekacittavibhraantaah samaavritaah mohajaala	Those who are lost in many thoughts, who are completely surrounded by the net of attachment {to relatives}
prasaktaah kaamabhogeshu patanti ashucau narake	{and} those who are completely attached to enjoyment of lust, fall into the dirty horrible hell {of prostitution}.

**Aatmasambhaavitaah stabdhaa dhanamaanamadaanvitaah.
Yajante naamayagyaih te dambhena avidhipuurvakam. (Ch.16, shloka 17)**

Te aatmasambhaavitaah dhanamaanamadaanvitaah	They are swollen by their praise {through flatterers}, absorbed in the intoxication of wealth, honor and dignity,
stabdhaa dambhena naamayagyaih	[they are] stubborn {about the false traditions}, [they] {are} arrogantly {obstinate} [by performing] {ostentatious} yagyas {of [uttering] svaahaa-2} for namesake
yajante avidhipuurvakam	[and] perform services for the yagya {[that are] false and full of blind faith} against the constitution of the True Gita. {They are certainly ostentatious}.

**Ahankaaram balam darpam kaamam krodham ca samsritaah.
Maam aatmaparadeheshu pradvishantah abhyasuuyakaah. (Ch.16, shloka 18)**

Samsritaah ahankaaram balam darpam kaamanca krodham	{They,} the ones who always take the support of ego {of people, wealth [and] residence}, power, pride, lust and anger
abhyasuuyakaah pradvishantah maam aatmaparadeheshu	are the defamers while hating Me, {the energy of yoga} in their own [body] or the body of others.

**Taan aham dvishatah kruuraan sansareshu naraadhamaan.
Kshipaami ajasram ashubhaan aasuriishu eva yonishu. (Ch.16, shloka 19)**

Aham ajasram kshipaami ashubhaan taan kruurannaraadhamaan dvishatah	I always throw the lowest {great} sinners among those cruel human beings who hate
aasuriishu yonishu eva sansareshu	in the demonic species {of ghosts, spirits etc.} itself in the world cycle.

**Aasuriim yonim aapannaah muurhaa janmani janmani.
Maam apraapya eva kaunteya tato yaanti adhamaam gatim. (Ch.16, shloka 20)**

Kaunteya muurhaa yonimaapannaah aasuriim janmani-2	O son of Kunti! The foolish people who have attained {hellish} demonic species for many births,
maamapraapya eva yaanti adhamaam gatim tatah	don't find Me {at all} [and] just attain the inferior destination {of extreme sorrow} from there.

*[Shloka 21 to 24: Inspiration to renounce acts against the scripture and perform acts
according to the scripture]*

**Trividham narakasya idam dvaaram naashanam aatmanah.
Kaamah krodhah tathaa lobhah tasmaat etat trayam tyajet. (Ch.16, shloka 21)**

Kaamah krodhastathaa lobhah idam trividham narakasya dvaaram naashanam	Lust, anger and greed, these are the three hellish gates that destroy
aatmanah tasmaat etat trayam tyajet	{the body, mind, wealth and intellect} of the soul; therefore, all these three [vices] are worth renouncing {like the great enemies}.

**Etaih vimuktah kaunteya tamodvaaraih tribhiih narah.
Aacarati aatmanah shreyah tatah yaati paraam gatim. (Ch.16, shloka 22)**

Kaunteya narah vimuktah etaistribhiih tamodvaaraih	O son of Kunti! The man who is liberated from these three gates of darkness {filled with ignorance}
aacarati shreyah aatmanah tatah yaati paraam gatim	performs actions for the benefit of the soul, through which [he] attains the supreme destination {of vaikunth*}.

**Yah shaastravidhim utsrija vartate kaamakaaratah.
Na sa siddhim avaapnoti na sukham na paraam gatim. (Ch.16, shloka 23)**

Yah utsrija shaastravidhim vartate kaamakaaratah	The one who leaves the regulations of the Gita [and] acts according to the opinion of [his] mind {or the opinion of any human being},
sa na avaapnoti siddhim na sukham na paraam gatim	he doesn't attain success, neither happiness, nor {the abode of Vishnu's} supreme destination {of vaikunth* beyond the celestial degrees}.

**Tasmaat shaastram pramaanam te kaaryaakaaryavyavasthitau.
Gyaatvaa shaastravidhaanoktam karma kartum iha arhasi. (Ch.16, shloka 24)**

Tasmaat gyaatvaa shaastram pramaanam kaaryaakaaryavyavasthitau	Thus, after knowing the scriptural proof {of the true Gita} to decide what should be and what shouldn't be done,
karma uktam iha shaastravidhaan arhasi kartum te	{only} the actions mentioned here, in the constitution of the crown jewel among all the scriptures are worth performing for you.

Note: The meanings of * marked words are available in the Hindi-English glossary.