

Chapter 16: Daivasur Sampad Vibhag Yoga– Yoga of Division between the Divine and Demonic Endowments

The name of this chapter is *Daivasur Sampad Vibhag Yoga* or The yoga of the division between the Divine and Demonic endowments.

Human beings are born with a mixture of god-like and devil-like characters. Being a manifestation between the Devas (Demi-gods) and Asuras (devils), man has characters derived from both, in many different combinations.

If the person rises upwards, spiritually speaking, it means he moves towards being more like Devas and God. If one goes downwards it means he moves further away from being like Devas and further away from God. One is able to rise up if there is increase in *Daivi* (God-like) *sampadas* (Attributes). One falls down if one has increase in *aasuri sampadas*. From this chapter, one is able to learn to keep away from attributes which lead a person downwards, and to inculcate the attributes, which take him upwards.

A person endowed with *Daivi Sampada* is fearless. This is the first attribute. This is because only a sinless person can be fearless. A person is afraid if he has committed sins. The inner being of an evolved devotee is without any impurities. He performs actions with knowledge. He generously gives charity and is not a miser. He keeps his senses well under control. All his actions are for the benefit of mankind. He has the knowledge of the self, is extremely tolerant and is soft mannered. He does not cause hurt to anyone. He does not tell lies. He is never angry and renounces all fruits of his actions. Persons with these attributes are like devas. He is not mentally agitated; he does not like to hear about shortcomings of others. He is kind to all. His heart and speech are full of sweetness. He is shameful of doing bad activities. He will not allow the eyes, mind and senses to be led astray.

He will be brilliant. He will never have the desire to take revenge. He will always observe purity of body, mind, speech and food. He has no enmity with others nor does he try to show his superiority to others. By observing the above attributes in oneself, one can have an insight with regards to one's own endowment and see whether *Daivi* attributes are increasing or decreasing.

The attributes of *aasuri sampada* are showing off, pride, anger, lack of knowledge etc. Those endowed with *Daivi Sampadas* move towards liberation while those with increase of *aasuri Sampadas* are led to further bondage and sorrows.

The Lord assures Arjuna that he is born with *Daivi Sampadas* and therefore should not be worried.

The Lord then describes *aasuri Sampadas*, in detail, knowing which one can protect oneself from the miseries of the world. People with *aasuri sampadas* (demonic tendencies) do not possess purity and character. Truth is far away from them. They believe that the world is born from the conjugation of man and woman by itself. They do not believe in the existence of God, who is the cause of this world. Their policy is to enjoy the happiness provided in this world, for who cares what will happen afterwards. These people, thus roaming around in this world, are blindfolded and are known as *Rakshasas*. These dumb-witted people perform terrible actions and work to destroy the world. Their desires can never be fulfilled. They have a minefield of worries. They do not hesitate to earn money by the foulest means. They use them only for their sensual enjoyments. Their lust for money is unending. They feel they can destroy all their

enemies. They consider themselves to be mighty, knowledgeable and rich. These *Rakshasas* perform religious rites only for the destruction of others. They are the abusers of all persons and the Lord who resides in the hearts of all. They reach the lowest of hells. These *Rakshasas* keep far away from God. The three gates of hell (desire, anger and greed) are extremely loved by them.

Lord instructs Arjuna to be well versed in the knowledge of the *Shaastras*. The deeds sanctioned by the *Shaastras* should be done while the deeds disallowing certain actions should never be done. One would judge one's actions in relation to the guidelines outlined in the *Shaastras*.