



ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

देवासुर सम्पद्विभागयोगः

**Chapter 16**

**Volume 3**

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As we have already seen in the first three verses, Sri Krishna gives a description of **देव सम्पत्** - the personal qualities which every person should recognize and cultivate for one's continued progress in life, because they are positive qualities for gaining **ईश्वर ज्ञानं** - **आत्म ज्ञानं** - Self-knowledge, and ultimately, Total fulfillment in life. Now, Sri Krishna begins a description of **असुर सम्पत्** - the personal qualities which are totally detrimental to one's spiritual progress, and hence, they are negative qualities, which must be recognized as such, and avoided at all times. **भगवान्** first introduces these negative qualities briefly, and then, a little later, talks about them in greater detail. Introducing **असुर सम्पत्**, **भगवान्** says:

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं च अभिजातस्य पार्थ संपदम् आसुरीम् ॥ 16 - 4

पार्थ - O! Arjuna

अभिजातस्य संपदम् आसुरीम् (भवन्ति) - These are some of the personal qualities which are found in a person who is born with **असुर सम्पत्**, or who has **असुर सम्पत्**.

What are those qualities? They are **दंभः**, **दर्पः**, **अभिमानः**, **क्रोधः**, **पारिष्यं** and **अज्ञानं**

**दंभः**: means hypocritical or pretentious behavior, putting up a pompous show, projecting oneself as one far better or greater or superior than what one really is

**दर्पः**: means **गर्वम्** - vain, hollow and arrogant pride in one's assumed superiority in something such as education, knowledge, skill, accomplishments, wealth, family lineage, physical strength, beauty, etc.



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**अभिमानः** is self-conceit, entertaining an exaggerated opinion about one's assumed superiority in something, and consequently, demanding or expecting recognition and respect from others

**क्रोधः** is anger. **भगवान्** has already said what anger does to a person:

क्रोधात् भवति संमोहः संमोहात् स्मृति विभ्रमः

स्मृति भ्रंशात् बुद्धिनाशः बुद्धिनाशात् प्रणश्यति

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From anger comes incapacity to think properly. From loss of ability to think properly arises loss of memory and the benefits of all of one's past education, knowledge, culture and values. From the loss of memory comes the destruction of one's **बुद्धि** - faculty of judgment. With the destruction of **बुद्धि**, the person is as good as lost as a human being.

In any case, the person is spiritually degraded. That is why **क्रोध** is an **असुर संपत्**.

**पारिष्यं** is use of harsh or sarcastic words about other's attributes, appearance, skills, shortcomings, family, etc., which simply means cruelty in words, talking in a manner that is hurtful to others; and

**अज्ञानं** - Here **अज्ञानं** is **विवेक अज्ञानं**, manifested as false values, false perceptions, confusion with respect to what is right and what is wrong, and all confusions rooted in self-ignorance.

All the above personal qualities, namely **दंभः**, **दर्पः**, **अभिमानः**, **क्रोधः**, **पारिष्यं** and **अज्ञानं**, all of them come under **असुर संपत्** - negative qualities, because they are totally detrimental to one's spiritual progress. **भगवान्** has much more to say about **असुर संपत्**, but before doing that, **भगवान्** points out:

देवी संपत् विमोक्षाय निबन्धाय आसुरी मता ।

मा शुचः संपदं देवीम् अभिजातोऽसि पाण्डव ॥

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देवी संपत् (संसार बन्धनात्) विमोक्षाय मता - The देव संपत् is meant for liberation from all worldly bondages and gaining मोक्ष. On the other hand

आसुरी संपत् (संसार) निबन्धाय मता - The असुर संपत् is meant for building greater and stronger worldly bondages

We are not talking here about देवs and असुरs. We are only talking about some personal qualities called देव संपत् and असुर संपत्, which are best understood as positive qualities and negative qualities respectively, with reference to their contribution to one's spiritual progress.

Let us recall the context here for a moment. Arjuna is seeking मोक्ष - liberation, and he is listening to Sri Krishna, who is now talking about those who are born with देव संपत्, and also about those who are born with असुर संपत्. Immediately a doubt, and concern, might arise in Arjuna's mind, namely "Am I born with देव संपत्, or am I born with असुर संपत्?" Arjuna did not ask this question, but a concern on this matter is natural. Therefore Sri Krishna immediately brings peace to his mind by saying:

पाण्डव, मा शुचः - Arjuna, don't worry, there is no reason for you to get worried, because

संपदं देवीम् अभिजातः असि - You are born with देव संपत्. You are born with all those divine virtues, all positive qualities which will surely lead you to मोक्ष ultimately.

You are already on your way to gaining मोक्ष.

मा शुचः संपदं देवीम् अभिजातोऽसि पाण्डव - With these assuring words from Sri Krishna, Arjuna's mind is quietened, and he is ready again to listen to what Sri Krishna has to say further.

If Arjuna is already born with देव संपत्, then why should भगवान् talk about असुर संपत् to him at this time? Because, still अर्जुन is not yet a ज्ञानी. Therefore, he should



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know both about देव संपत् and असुर संपत्, so that he can recognize their expressions, and deal with them appropriately, as and when they appear.

Having देव संपत् or असुर संपत् is always a matter of कर्मफल - the result of one's past actions. Except ज्ञानीs, no one is immune to occasional expressions of असुर संपत् in oneself, and when that happens, one should know how to avoid further such expressions. That is why Sri Krishna is giving an elaborate description of असुर संपत् in the rest of this chapter. Introducing the subject matter of the rest of this chapter, भगवान् says

द्वौ भूतसर्गो लोकेऽस्मिन् देव आसुर एव च ।

देवो विस्तरशः प्रोक्तः आसुरं पार्थ मे शृणु ॥ 16 - 1

अस्मिन् लोके भूतसर्गो द्वौ देव आसुर एव च - In this world of human beings, people are endowed with two distinct types of personal qualities in their स्वभाव, each in different forms and to different extents. One type is देव संपत् - positive qualities, and the other type is असुर संपत् - negative qualities. The terms positive and negative refer to their contribution to one's spiritual progresses, gaining आत्म ज्ञानं, gaining मोक्ष.

देवो विस्तरशः प्रोक्त - The देव संपत् has already been described in detail, but असुर संपत् has been told only briefly.

आसुरं पार्थ मे शृणु - Arjuna, please listen to Me with attention, about असुर संपत् - about people who are governed by the negative qualities. Whether one has any expressions of the negative qualities or not, one has to know about them, as a matter of knowledge. Therefore, शृणु - अवधारय - listen with attention.

प्रवृत्तिं च निवृत्तिं च जना न विदुः आसुराः ।



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न शौचं नापि च आचारो न सत्यं तेषु विद्यते ॥ 16 - 7

आसुराः जनाः - People whose mental dispositions are governed by असुर संपत् - negative qualities

प्रवृत्तिं च निवृत्तिं च न विदुः - they do not know what is to be done, and what is not to be done.

What is it that one needs to do to accomplish anything worthwhile in life, whether it be with reference to धर्म, अर्थ, काम or मोक्ष, they do not know. Similarly, they do not know also what it is that one should not do, what will really hurt them, if not immediately, certainly later. What is धर्म and what is अधर्म. What is proper and what is improper - that also they do not know. Even if they know, that knowledge has no effect on their personal behavior. Not only that

शौचं न विदुः - they do not know what is cleanliness, both outside cleanliness and inside cleanliness. They are insensitive to dirt and filth in their outside surroundings, and their अन्तःकरण - mind and बुद्धि also is never clean, because they are always governed by their राग-द्वेष forces - forces of likes and dislikes. Further

आचारः अपि न विदुः - what is आचार - good manners, that also they do not know. They neither know, nor care to follow proper manners in personal interactions, and in ways of doing things

तेषु सत्यं न विद्यते - In them, speaking truth, being truthful never exists. They speak untruth all the time knowingly. Further

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।

अपरस्परसंभूतं किमन्यत्कामहेतुकम् ॥

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ते आहुः - This is what they say, this is how they justify and propagate their values to others



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जगत् असत्यम् - If you ask them "why do you speak untruth" they say that it is because "जगत् असत्यम् - the whole world speaks only untruth. Nobody in the world speaks the truth. Speaking untruth is the way to live in this world". That is what they say. Further, they say

जगत् अप्रतिष्ठं - "There is really no basis for any particular life-style in this world. There is really no basis for notions such as धर्म, अधर्म, पुण्य, पाप, कर्म, कर्मफल, etc. There is really no basis for notions such as one's birth, life circumstances and death arise from one's कर्म and कर्मफल, etc. There is really no basis for the existence of this world, or for the varied lifestyles seen in this world" That is what they say. Not only that, further they say:

जगत् अनीश्वरम् - "There is no ईश्वर anywhere. All this talk about ईश्वर is meaningless. The world does not need any ईश्वर for its existence. The world is free from ईश्वर, because there is no ईश्वर to account for anything in this world." That is what they say.

Then, if you ask them, how people are born, and why every person is different from every other person, for them, the answer is simple. They say

जगत् अपरस्परसंभूतं - "people are naturally born just by mutual interactions. There is no ईश्वर involved here. The differences among people are purely genetic and incidental, and nothing more, because

किम् अन्यत् कामहेतुकं जगत् - what cause is there, what cause there need be, for the birth of people in this world, other than काम - mutual desire and interactions.

There is no other जगत् कारणं - there is no other cause for the birth of varieties of people in this world". That is what they say.

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।

प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥

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एतां दृष्टिमवष्टभ्य - आश्रित्य - Following assiduously this kind of thinking

नष्टात्मानः - They have lost themselves. They have lost control over their actions.

They are totally driven by their राग-द्वेष forces in the pursuit of their worldly fancies.

अल्पबुद्धयः - Their बुद्धि - their discriminating capacity has become अल्पं - very limited, which means their discriminating capacity has become limited to the pursuits of sense objects and sense enjoyments only, totally devoid of any spiritual yearnings. Consequently, all their mental and intellectual capacities are so much distorted, misdirected and misused that they become

उग्रकर्माणः, meaning क्रूरकर्माणः. They continuously commit cruel, violent and, in every way, hurtful actions in their senseless pursuits. Thus

जगतः क्षयाय प्रभवन्ति - They are born specifically for the purpose of destroying people, destroying धर्म, destroying law and order in society. Hence

जगतः अहिताः - They are enemies to the well-being of the entire world. Wars and destructions in society arise only from those having असुर सम्पत्. Further

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।

मोहाद्गृहीत्वाऽसद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥ 16 - 10

काममाश्रित्य दुष्पूरं - Pursuing काम desires and cravings, which can never be totally fulfilled, because काम can never be appeased - cravings for sense objects and sense experiences can never be appeased, however much one has them, one craves for more. That is the nature of being a slave to काम. Therefore, pursuing desires and cravings which can never be totally fulfilled

दम्भमान मद अन्विताः - with their अन्तःकरण - mind and बुद्धि always being filled with hypocrisy, pride and arrogance

मोहात् गृहीत्वा असत् ग्राहान् - undertaking and pursuing improper goals

असत् ग्राहान् - destinations of self-destruction, prompted by मोह - delusion and stupidity



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प्रवर्तन्तेऽ अशुचिव्रताः - these people with असुर सम्पत् are always busily engaged in this world, with their means and ends ever remaining impure and improper.

Their cravings are insatiable. Their mind and बुद्धि are clogged with false values, hypocrisy, pride and arrogance. Their stupidity is pushing them into unbecoming decisions followed by improper actions, and thus they are very busy in this world, always scheming and hurting, both themselves and others, in the pursuit of their misguided projects.

भगवान् has much more to say about these people, which we will see next time.