



ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

देवासुर सम्पद्विभागयोगः

Chapter 16

Volume 4

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अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।

मामामत्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥

16-18

Sri Krishna has been describing the dispositions of people whose अन्तः करण - mind and बुद्धि are governed by असुर संपत् - negative qualities, which are totally detrimental to one's spiritual progress. Continuing that description, भगवान् says:

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।

कामोपभोगपरमा एतावदिति निश्चिताः ॥

16-11

चिन्तामपरिमेयां च - They are people whose concerns, worries and anxieties are limitless. Their worries and anxieties are about, what?

उपाश्रिताः - Their commitments and pursuits with respect to their विषय भोगs - enjoyments of worldly objects and experiences of various kinds. How long are they going to entertain such worries and anxieties?

प्रलयान्तां - Until the end of this प्रलय - which means, they are always given to such worries and anxieties, which will not end with their death. They will continue to remain with their subtle bodies (सूक्ष्म शरीर), and will re-manifest in them also in their rebirth throughout this cycle of creation. Further, such people are:

काम उपभोग परमाः - काम विषय अनुभव परमाः - For them, the primary goal of life is only enjoyment of their varied and never-ending desires for worldly objects and experiences. For them, काम विषय अनुभव is the पुरुषार्थ of life - their overriding purpose of life is only enjoyment of their objects of desire in worldly life.

एतावत् इति निश्चिताः - They have concluded, beyond doubt, that the ultimate purpose of life is एतावत् इति - only this much, namely enjoyment of काम विषयs - objects and experiences of their worldly desires of various kinds.

We must understand the word काम here properly. काम simply means "desire". Desire, as such, is not a vice. It is indeed a Divine Blessing.



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"धर्म अविरोद्ध भूतेषु कामोऽस्मि भरतर्षभ says Sri Krishna (7 - 11): In all people, I am काम that is not opposed to धर्म - righteous conduct in daily life." Therefore, काम - any desire which is in-keeping with धर्म, is a manifestation of परमेश्वर Itself. In the context here, we are talking about people whose mind and बुद्धि are governed by असुर सम्पत्. For such people, there is neither धर्म nor ईश्वर. With respect to such people, काम simply means "desire opposed to धर्म", and such कामs are detrimental to their spiritual progress. Seeking joy in the pursuit of such improper desires is the पुरुषार्थ - overriding goal of life, for people governed by असुर सम्पत्. Further,

आशापाशशतेर्बद्धाः कामक्रोधपरायणाः ।

ईहन्ते कामभोगार्थम् अन्यायेनार्थसञ्चयान् ॥ 16 - 12

आशापाशशतेः बद्धाः - They are bound by hundreds of ropes (पाशाs) constituted of a bewildering variety of आशाs - wishes, cravings, hopes and expectations, greed, etc.

They are pulled by such आशाs in all directions, and consequently, they are bound by all of them in all directions, which means, they can never get out of the spell of their आशापाशाs - bondages with their wishes, cravings, hopes, expectations, greed, etc.

कामक्रोधपरायणाः - The disposition of कामक्रोध - desire and anger together, is परं अयनं - the Supreme Goal, the ultimate destination in life for them. Their desires are endless, and all of them can never be fulfilled at any given time. Unfulfilled desires give rise to anger. Thus the disposition of their अन्तः करण - mind and बुद्धि, is always one of कामक्रोध - unfulfilled desires coupled with anger. They live a life totally committed to the assiduous pursuit of their endless unfulfilled desires, simultaneously cultivating the associated frustrations and anger. That is how कामक्रोध becomes their destination in life.



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Such कामक्रोध disposition is a value for them, as a means for controlling other people, and getting what they want. They live and operate on the basis of their कामक्रोध disposition, which is the mark of their personality.

What do they do with their lives?

ईहन्ते कामभोगार्थम् अन्यायेन अर्थसञ्चयान्

ईहन्ते - They engage themselves, in what?

अर्थसञ्चयान् - in the pursuit of accumulating wealth of various kinds. How?

अन्यायेन - using methods which are unjust, unlawful and unethical, and consequently against धर्म. What for all this wealth?

कामभोगार्थम् - solely for the purpose of enjoying their कामविषयs - endless objects of desire, passion and sensual pleasures.

Solely for the purpose of enjoying and experiencing their endless objects of desire, passion and sensual pleasures, they engage themselves in the pursuit of accumulating wealth of various kinds, through unfair, unlawful and unethical methods which are clearly against धर्म. In all such activities this is how they think.

इदं अद्य मया लब्धं इदं प्राप्स्ये मनोरथं ।

इदं अस्ति इदं अपि मे भविष्यति पुनः धनं ॥

16 - 13

Here इदं means "This", referring to one's pursuit already accomplished, or the planned future accomplishment of one's fancies with respect to one's accumulation of wealth of any kind, and also with respect to one's unfair and unlawful methods for getting that wealth. The one who is engaged in the pursuit of accumulation of such wealth, thinks in the following manner:

इदं अद्य मया लब्धं - "This" has been gained by me to-day. I have already accomplished "this" today, and I still have lot more to accomplish



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इदं मनोरथं - "This" is my desire, "this" is my fancy. "This" is what brings joy to my mind.

इदं प्राप्स्ये मनोरथं - I will certainly get "this" also. I will certainly fulfill "this" desire of mine, "this" fancy of mine. I will certainly get the joy of this pleasure, this मनोरथं.

इदं धनं अस्ति - This wealth I already have. I already have the wealth I need to gain more wealth. All this I have already accomplished. Therefore, there can be no doubt at all that

इदं धनं अपि मे भविष्यति पुनः - all this wealth also, which I desire, but which I have not yet got, will surely become mine, later. There can be no doubt that I will fulfill all my desires, passions and fancies.

How can I be so sure? Because

असौ मया हतः शत्रुः हनिष्ये चापरानपि ।

ईश्वरोहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥

16-14

असौ शत्रुः मया हतः - That enemy, who was my competitor before, who was obstructing my plans and schemes, has now been killed, and got rid of by me

च - and

अपरान् अपि हनिष्ये - I will kill and get rid of others also, who may compete with me or stand in my way

अहं ईश्वरः - I am ईश्वर. There is no other ईश्वर. I will make sure that everybody recognizes me and worship Me as ईश्वर, the Lord.

अहं भोगी - I am the one who is entitled to all the enjoyments available in life, and I enjoy life

अहं सिद्धः - I am successful and accomplished in every way, in terms of position, power, wealth, people and services at my command, etc. I am fulfilled in terms of every desire and pleasure I seek



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अहं बलवान् - I am physically strong and powerful. Nobody dares to oppose me. Everybody is afraid of me. Look at the number of people around me at my command. With all that

अहं सुखी - I am happy and comfortable with all my power and influence, and the certain prospect of continued success in my **अर्थ-काम** pursuits. Further

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।

यक्ष्ये दास्यामि मोदिष्ये इत्यज्ञानविमोहिताः ॥

16-15

आढ्यः अस्मि - I am wealthy. I have money, power. Everybody must know that. Not only that

अभिजनवान् अस्मि - I come from a distinguished family of well-known people - politicians, industrialists, and other influential people in the society, etc.

कः अन्यः अस्ति मया सदृशो - Who else is there equal to me? There is indeed none equal to me or comparable to me in any way. Further, in order to enhance my power and popularity among people

यक्ष्ये - I will perform great Vedic rituals, with all advertisement and pompousness, surpassing every one else who has done such rituals before

दास्यामि - during these rituals, I will give lots of gifts to those individuals who can provide me different kinds of pleasures and services at my command

मोदिष्ये - Then, I will certainly go after and enjoy every kind of pleasure that money and power can buy".

इति अज्ञानविमोहिताः - Such is the thinking and action of those people whose

अन्तः करण - mind and **बुद्धि** are governed by **असुर सम्पत्** and delusion born of ignorance and stupidity. Then, what happens to them? **भगवान्** says:

अनेकचित्तविभ्रान्ताः मोहजालसमावृताः ।

प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥

16-16



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अनेक चित्तविभ्रान्ताः - Being pulled and shattered in all directions by a bewildering number of fancies in the form of desires, hopes, expectations, concerns, anxieties, anger, greed, etc., they are constantly under mental turmoil

मोहजालसमावृताः - Their mind and बुद्धि are completely covered and caught entangled in the snare of delusion and confusion

कामभोगेषु प्रसक्ताः - They are totally addicted and committed to the gratification of their endless improper desires and sensual cravings, in which process they accumulate only पापs for themselves. As a result of all these

पतन्ति नरके अशुचो - they helplessly fall into the foul world of hell, the world of dirty life, full of deceit, pain, sorrow and distress in this world.

Even though they live a life in such hell within themselves, they put up a false show outside in this manner:

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।

यजन्ते नामयज्ञेस्ते दम्भेनाविधिपूर्वकम् ॥ 16-17

आत्मसंभाविताः - They project themselves as those endowed with all noble qualities - सर्वकल्याणगुणसंपन्नाः. They talk about themselves as those having divine virtues and divine powers. They give themselves high-sounding titles, or, by using their wealth and power, they make other groups and institutions confer such titles on them, which command respect in the society. Further

स्तब्धाः - They never bend down before anybody, or any Alter. Demanding and expecting praise from others, they are naturally stubborn. They have no reverence for anything.

धनमानमद अन्विताः - They are possessed by the haughtiness born of intoxication of wealth and pride.

ते यजन्ते नामयज्ञेः - They perform Vedic rituals which are Vedic rituals only in name and form. They have no धर्म or ईश्वर in their स्वभाव, and hence they do these rituals with no श्रद्धा or proper attitude.



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दम्भेन अविधिपूर्वकम् - They do these Vedic rituals only for दंभ - pretension, only to put up a show of being a धर्मिष्ठ - a person of proper behavior and good moral character to impress and gain control over people in the society.

अविधिपूर्वकम् - Because of their lack of श्रद्धा and sincerity in what they do, they perform the rituals in improper ways, totally disregarding the rules and disciplines associated with those rituals. Further,

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।

मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥

16-18

संश्रिताः - Having become totally enslaved by these qualities, namely

अहंकारं - the egoistic "I"

अहं इति बुद्धि - the बुद्धि being overpowered by the notion of egoistic "I", they impose upon themselves whatever attributes they fancy for themselves, whether they are there or not, and they think अहं इति - I am that, which means, they operate on the basis of false "I" all the time; and

बलं - strength. The strength they use to control and overpower others, the strength propelled by their improper desires, cravings, passions, etc.

दर्पं - the vain, hollow and arrogant pride in their assumed superiority

कामं - improper desires and experiences of all kinds

क्रोधं - frustrations and anger associated with unfulfilled desires and passions. Thus

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः - having become totally enslaved by

असुर सम्पत् - the negative qualities such as अहंकारं, बलं, दर्पं, कामं, and क्रोधं, and consequently,

मां आत्मपरदेहेषु प्रद्विषन्तः

मां परमेश्वरं प्रद्विषन्तः - प्रद्वेषः सन्ताः - they have developed intense hatred for ME, an intense aversion for ME , The परमेश्वर. Now, where is That परमेश्वर?



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आत्मपरदेहेषु मां परमेश्वरं which means आत्मभूतं परमेश्वरं and परदेहेषु परमेश्वरं. The परमेश्वर in one's own body, and The Same परमेश्वर in every other body. Thus they have developed an intense hatred for परमेश्वर both in themselves and in others. That means, they have developed an intense hatred for ईश्वर शासनं - all commandments of परमेश्वर, such as सत्यं वद, धर्मम् चर, स्वध्यायात् मा प्रमदः, etc. - speak the truth, behave properly, hold on to परमेश्वर at all times, etc. For all such commandments of परमेश्वर, they have developed an intense hatred, and consequently, they intensely hate everybody who speaks the truth, behaves properly, and lives with परमेश्वर consciousness. As a result of such intense hatred

(ते) अभ्यसूयकाः अभितः असूयकाः (भवन्ति) - असूय is अन्यस्य गुण दोषणं, the tendency to find fault with others due to enmity, anger, hatred, jealousy, intolerance, etc. Such असूय is corrosive in nature and it is totally self-destructive. Therefore

(ते) अभ्यसूयकाः (भवन्ति) - they become excessively intolerant of those who live a life of सत्यं, धर्मम् and परमेश्वर consciousness at all times, and thus they become enemies of all that is good in society.

Such is the disposition of those whose mind and बुद्धि are governed by असुर सम्पत्. What happens to such people ultimately? भगवान् talks about it in the concluding verses which we will see next time.