



ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

देवासुर सम्पद्विभागयोगः

Chapter 16

Volume 5

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इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन संवादे देवासुरसंपद्विभागयोगो नाम षोडशोऽध्यायः ॥	



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In the last 15 verses Sri Krishna has been describing, in penetrating detail, the physical, mental and psychological disposition of those people whose अन्तःकरण - mind and बुद्धि are governed by असुर सम्पत् - negative qualities, which are totally detrimental to one's spiritual progress. From Sri Krishna's description, it is obvious that every personal quality described as असुर सम्पत्, is a deep source and a powerful means for every kind of human self-degradation.

On the other hand, it is also obvious that every ordinary human being, like most of us, is endowed with, at least, a little bit of this असुर सम्पत्, which manifests itself in different forms, at different times, and it can be a potential source of self-degradation. That being so, we need to know how we can arrest this source of self-degradation, and re-direct one's life, surely, into the path of self-upliftment, to a higher level of human existence. In to-days verses, भगवान् answers this question precisely, and that answer is also the concluding message of this entire chapter. This message is indeed extremely important for every one of us. Therefore, please listen. Continuing the discourse, भगवान् says:

तानहं द्विषतः क्रूरान् संसारेषु नराधमान् ।

क्षिपाम्यजस्रमशुभान् आसुरीष्वेव योनिषु ॥

16-19

Those whose अन्तःकरण - mind and बुद्धि, is overpowered by असुर सम्पत् - negative qualities

द्विषतः - they are people who have an intense hatred for the mandates of परमेश्वर, the mandates of सनातन धर्म - the eternal code of righteous conduct in daily life, namely a life of सत्यम् धर्मम् and परमेश्वर consciousness at all times.

क्रूरान् - they are people who are addicted to cruelty in thought, word and deed in their daily life. For these reasons

संसारेषु नराधमान् - they are people who are the lowliest in the entire human society, and



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अशुभान् - their very presence brings अशुभ - inauspiciousness, misfortune and calamity in the society. What happens to such people ultimately?

अहं तान् क्षिपामि अजस्रम् - As परमेश्वर, as कर्मफलदाता - as the Giver of fruit of actions, क्षिपामि - I drop them, I throw them, अजस्रं again and again, forever (in their repeated births). Where?

संसारेषु आसुरीषु योनिषु एव - in this संसार (ever changing world) only in the wombs of those whose mind and बुद्धि are similarly governed by असुर सम्पत् - negative qualities. When भगवान् says "तान् अहं क्षिपामि - I drop them, I throw them in the wombs of bad people", it simply means "by their life-style and actions, they have earned their कर्मफल to be born again and again only in the wombs of such people, as भगवान् says in the next verse.

आसुरीं योनिमापन्नाः मूढा जन्मनि जन्मनि ।

मामप्राप्येव कोन्तेय ततो यान्त्यधमां गतिम् ॥

16-20

आसुरीं योनिमापन्नाः - Having got into the womb of people governed by असुर सम्पत् - having been born and brought up in the society and company of people governed by असुर सम्पत्

मूढाः जन्मनि जन्मनि - they remain as मूढाः - they remain foolish, infatuated, confused and ignorant, without ever cultivating their faculty of discrimination and proper judgment. They remain as such मूढाः, birth after birth, life after life, in every life, one after the other, which means, life after life they accumulate only पाप and दुःख for themselves. Consequently, तमस् गुण remains dominating in them continuously in each and every one of their lives. Then, finally, what happens to them?

कोन्तेय - O! Arjuna, please listen



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मां अप्राप्य - never gaining Me, never recognizing Me, never reaching Me, The परमेश्वर

ततः यान्ति अधमां गतिम् - then, they go to take up ever lower and lower births, such as animals, etc., with similar qualities.

Thus, they never get an opportunity to uplift themselves. Having not gained सन् मार्ग विवेक - the good sense, the common sense, to follow the path of सत्यं, धर्मम् and परमेश्वर consciousness, they push themselves downward into lower and lower wombs, births and lives. That is the ultimate fate of those governed by असुर सम्पत्.

From all that we have heard so far, it is clear that असुर सम्पत् is the source and the means for continuing human self-degradation and self-destruction. If one finds oneself dominated by, or, at least contaminated with असुर सम्पत्, in some form or other, and sincerely wants to free oneself from the hold of असुर सम्पत्, what can one do? How can one free oneself from the hold and power of असुर सम्पत्? And further, having uplifted oneself from the hold and power of असुर सम्पत्, how can one reset and re-direct one's life in the path of righteous conduct, and strive towards total fulfillment in life, strive towards gaining मोक्ष? Is there a way to do all that?

भगवान् says "Yes, there is a way, which is the following. Even though असुर सम्पत् has endless variations in form and expression, in all such variations, there is only one essential component which is responsible for all its powers of self-degradation and self-destruction. That component itself has three distinct forms and names, namely काम, क्रोध and लोभ - improper desires and the associated anger and greed, each one of which has the power to degrade and destroy a person. Therefore, in order to overcome the destructive powers of असुर सम्पत्, all that one has to do is to give up काम,



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क्रोध, and लोभ totally. That is the उपदेश - that is the teaching here. Sri Krishna gives this उपदेश in the following words

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभः तस्मादेतत्त्रयं त्यजेत् ॥ 16-21

आत्मनः नाशन - For self-degradation and self-destruction

नरकस्य द्वारं त्रिविधं - the entry into the world of नरक is three-fold. नरक is any experience of pain, sorrow, distress or self-degradation. One need not die to fall into the world of नरक. If one's mind and बुद्धि are governed by असुर सम्पत्, one is already in the world of नरक in this very life itself. भगवान् says:

नरकस्य द्वारं त्रिविधं इदं - This is the three-door entrance to the world of नरक, and the three doors to this entrance are:

कामः क्रोधः तथा लोभः - काम, क्रोध and similarly लोभ -

- improper desires, desires opposed to धर्म (काम)
- anger arising from such desires (क्रोध) , and
- cravings for other people's wealth of any kind (लोभ)

Entry through any of these doors leads one directly into the world of नरक, which serves as the cause for आत्मनः नाशनं - one's self-degradation and self-destruction.

तस्मात् - Therefore

एतत् त्रयं त्यजेत् - all these three, namely काम, क्रोध and लोभ, one must give up totally (त्यजेत्)



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कामः क्रोधः तथा लोभः एतत् त्रयं त्यजेत् - One must give up totally काम, क्रोध and लोभ, all the three together, because they are not three different qualities. They are only three versions of the one and the same personal quality which has the power to degrade and destroy every one who succumbs to its power and temptations. That is the teaching here. Continuing this teaching, भगवान् says:

एतेर्विमुक्तः कोन्तेय तमोद्वारेस्त्रिभिर्नरः ।

आचरत्यात्मनः श्रेयः ततोयाति परां गतिम् ॥

16-22

Referring to that नरकद्वार - the entrance to the world of नरक as तमोद्वार - as the entrance to the world of darkness, the world of spiritual blindness, भगवान् says:

कोन्तेय - O! Arjuna

एतेः त्रिभिः तमोद्वारेः विमुक्तः नरः - the one who is freed from the hold of these three doors of entrance to the world of spiritual blindness, which means, the one who is freed from the hold of काम-क्रोध-लोभ forces, that person

आचरति आत्मनः श्रेयः - that person is naturally able to live a life of श्रेयस्. That person is naturally free to follow a life style which is good for one's spiritual progress. Not being bound by the forces of काम, क्रोध and लोभ, one is naturally free to live a life of धर्म, seeking the highest पुरुषार्थ in life - seeking the highest goal in life, namely मोक्ष - Total fulfillment in life.

ततः याति परां गतिम् - When one does live such a life, a life of सत्यं and धर्मम् in the pursuit of मोक्ष, then that person does reach the Supreme Goal in life, does gain मोक्ष ultimately.



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When काम, क्रोध and लोभ are totally eliminated from one's अन्तःकरण - mind and बुद्धि, and when one also cultivates विवेक वैराग्य बुद्धि, कर्मयोग बुद्धि, अनन्य ईश्वरभक्ति and पूर्ण ईश्वर ज्ञानं, then that person ultimately gains मोक्ष - Total Freedom, Absolute Happiness, Total Fulfillment in life, so assures Sri Krishna.

Therefore, one must know what to do and what not to do in one's daily life in order to eliminate काम, क्रोध and लोभ from one's अन्तःकरण - mind and बुद्धि, and also, how to reset and reorder one's life style in the path of सत्यं and धर्मम्, leading ultimately to मोक्ष. That kind of knowledge, in definite and unambiguous terms, is available only in वेद वेदान्त शास्त्र - in our Scriptures, Vedas and Upanishads. Therefore, one must pay attention to that knowledge, and diligently follow the teachings and guidance of the Sastras - scriptures and teachings, in one's endeavor for spiritual progress. Therefore, भगवान् says:

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥

16-23

यः शास्त्रविधिम् उत्सृज्य - The one who ignores, disregards and rejects the mandates of *sastras* - the commandments of the Vedas and the Upanishads such as सत्यं वद, धर्मम् चर, स्वाध्यायात् मा प्रमदः "Speak the truth, behave properly, never lose परमेश्वर consciousness", etc., the one who ignores and disregards and rejects such Vedic commands, and

वर्तते कामकारतः - chooses to act impulsively, driven by the forces of one's cravings, anger and/or greed

सः सिद्धिम् न अवाप्नोति - that person can never accomplish what is indicated earlier, namely, one can neither uplift oneself from काम, क्रोध and लोभ, nor can



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one reset and reorder one's life in the path of सत्यं and धर्मम्, leading to the परम पुरुषार्थ, the मोक्ष. Also

सः न सुखं अवाप्नोति, न परां गतिम् अवाप्नोति - that person can neither gain any happiness nor can he ever reach the highest goal of life, namely मोक्ष.

Thus भगवान् makes it emphatically clear that शास्त्र विधि - the mandates of *sastra* - the knowledge and guidance given by the Vedas and the Upanishads for one's material and spiritual progress, should never be disregarded. If one does so, one only enters into the world of नरक - into the world of spiritual blindness, self-degradation and self-destruction. Having said that, भगवान् now concludes this discourse with the following message:

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितो ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥

16-24

तस्मात् - Therefore

ते - for you Arjuna (this message is not only for Arjuna, it is also for every one of us)

कार्य अकार्य व्यवस्थितो - in determining what is to be done, and what is not to be done, in any given situation

शास्त्रं प्रमाणं वेद वेदान्त शास्त्रं एव ज्ञान साधनं - the knowledge of means and ends unfolded in the Vedas and the Upanishads alone is the knowledge that can help you to live a life of सत्यं and धर्मम्, leading ultimately to मोक्ष. In other words, the mandates of the शास्त्र - the commandments of the Vedas and the Upanishads alone are your real guide in life. Therefore,

ज्ञात्वा शास्त्र विधान उक्तं - with clear knowledge and understanding of what is mandated or enjoined in the Vedas and the Upanishads



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इह कर्म कर्तुम् अर्हसि - in this life, in this world, you do, what is to be done by you, in keeping with the mandates of वेद वेदान्त शास्त्र - the teachings of the Vedas and the Upanishads. Thus concludes this 16th chapter of भगवत् गीता entitled देवासुर सम्पत् विभाग योग.

We must clearly understand the central message of this chapter. The message here is two-fold. The first part of the message is: Give up काम, क्रोध and लोभ totally, because they are self-destructive. One may generally know that काम, क्रोध and लोभ are bad, but one may not know how bad they are, until one reads and understands this chapter in full. Therefore "give up काम, क्रोध and लोभ totally" is not a simple advice. It is a शास्त्र विधानं - a sacred injunction, a commandment of Veda-Vedanta *Sastra*, which means, it is a command from परमेश्वर, a command from one's own innermost Pure Consciousness, for the good of oneself, and for the good of the entire society.

The second part of the message is: Do not ignore or disregard the commandments of the Vedas and Upanishads with respect to what one should do and what one should not do in daily life. Unless these commandments are properly understood and diligently obeyed and followed, one can neither give up काम, क्रोध and लोभ, nor can one ever gain मोक्ष - Total Fulfillment in life.

We must take time to understand and appreciate the extraordinary significance of Vedic commands to our individual, as well as family and community life.

Vedic commands such as सत्यं वद, धर्मम् चर, स्वध्यायात् मा प्रमदः etc. are described in the Taittiriya Upanishad in these terms

एष आदेशः - This is a command word from परमेश्वर, from one's own Pure Consciousness

एष उपदेशः - This is the teaching from परमेश्वर Itself



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एषा वेदोपनिषत् - This is Veda, as well as Upanishad for everybody. This is knowledge, as well as the means for gaining ईश्वर ज्ञानं, आत्म ज्ञानं - Self-knowledge

एतत् अनुशासनं - This is सनातन धर्म - Eternal Law, Law to be obeyed, Law from which no one can escape with impunity

एवं उपासितव्यं - Let this command sink into your mind and बुद्धि, as the overriding rule of conduct in your daily life. Let me repeat:

एवमुचेतदुपास्यं - This command should be meditated upon, reflected upon, and absorbed by you. Do not forget, do not ignore, do not disregard this command. It is Knowledge, It is Power and It is good for you. It is Knowledge to be realized and कर्म to be done.

Such is the significance of all Vedic commands, and that is the significance of Sri Krishna's teachings in this chapter.

We will go to Chapter 17 next time.