



Hindu Temple of Ottawa-Carleton Inc.  
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

षोडशोऽध्यायः - दैवासुर सम्पद्विभागयोगः

ṣoḍaśo'dhyāyaḥ - daivāsura sampadvibhāga yogaḥ

Chapter 16

Volume 3

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

*dambho darpo'bhimānaśca krodhaḥ pāruṣyamevaca |*

अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥ 16 - 4

*ajñānaṁ cābhijātasya pārtha sampadamāsurīm ||*

दैवी संपद्विमोक्षाय निबन्धायासुरी मता ।

*daivī sampadvimokṣāya nibandhāyāsūrī matā |*

मा शुचः संपदं दैवीम् अभिजातोऽसि पाण्डव ॥ 16 - 5

*mā śucaḥ sampadamṁ daivīm abhijāto'si pāṇḍava ||*

द्वौ भूतसर्गौ लोकेऽस्मिन् दैव आसुर एव च ।

*dvau bhūtasargau loke'smin daiva āsura eva ca |*

दैवो विस्तरशः प्रोक्तः आसुरं पार्थ मे शृणु ॥ 16 - 6

*daivo vistaraśaḥ proktaḥ āsuram pārtha me śṛṇu ||*

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।

*pravṛttiṁ ca nivṛttiṁ ca janā na vidurāsuraḥ |*

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ 16 - 7

*na śaucam nāpi cācāro na satyam teṣu vidyate ||*

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।

*asatyamapraṭiṣṭhaṁ te jagadāhurnīśvaram |*

अपरस्परसंभूतं किमन्यत्कामहेतुकम् ॥ 16 - 8

*aparspara sambhūtaṁ kimanyatkāmahaitukam ||*

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।

*etām dṛṣṭimavaṣṭabhya naṣṭātmāno'lpabuddhayaḥ |*

प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ 16 - 9



Hindu Temple of Ottawa-Carleton Inc.  
4835 Bank Street, Ottawa, Ontario K1X 1G6

## ब्रह्मविद्या Brahma Vidya

*prabhavantyugrakarmāṇaḥ kṣayāya jagato'hitāḥ ॥*

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।

*kāmamāśritya duṣpūraṁ dambha mānama dānvitāḥ ।*

मोहाद्गृहीत्वाऽसद्ग्राहान् प्रवर्तन्तेऽशुचि व्रताः ॥ 16 - 10

*mohadgṛhītvā'asadgrāhān pravartante'suci vratāḥ ॥*

As we have already seen in the first three verses, Sri Krishna gives a description of दैव सम्पत् *daiva sampat* - 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 *īśvara jñānam* - आत्म ज्ञानं *ātma jñānam* - Self-knowledge, and ultimately, Total fulfillment in life. Now, Sri Krishna begins a description of असुर सम्पत् *asura sampat* - 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 *bhagavān* first introduces these negative qualities briefly, and then, a little later, talks about them in greater detail. Introducing असुर सम्पत् *asura sampat*, भगवान् *bhagavān* says:

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेवच ।

*dambho darpo'bhimānaśca krodhaḥ pāruṣyamevaca ।*

अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥ 16 - 4

*ajñānaṁ cābhijātasya pārtha saṁpadamāsurīm ॥*

पार्थ *pārtha* - O! Arjuna

अभिजातस्य संपदम् आसुरीम् *abhijātasya saṁpadam āsurīm* (भवन्ति *bhavanti*)

- These are some of the personal qualities which are found in a person who is born with असुर सम्पत् *asura sampat*, or who has असुर सम्पत् *asura sampat*.

What are those qualities? They are दम्भः *dambhah*, दर्पः *darpah*, अभिमानः *abhimānah*, क्रोधः *krodhaḥ*, पारुष्यम् *pāruṣyam* and अज्ञानं *ajñānam*.

दम्भः *dambhah* 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



Hindu Temple of Ottawa-Carleton Inc.  
4835 Bank Street, Ottawa, Ontario K1X 1G6

## ब्रह्मविद्या Brahma Vidya

दर्पः *darpah* means गर्वम् *garvam* - 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.

अभिमानः *abhimānah* 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 *krodhaḥ* is anger. भगवान् *bhagavān* has already said what anger does to a person:

क्रोधात् भवति संमोहः संमोहात् स्मृति विभ्रमः

*krodhāt bhavati saṁmohaḥ saṁmohāt smṛti vibhramah*

स्मृति भ्रंशात् बुद्धिनाशः बुद्धिनाशात् प्रणश्यति

2 - 63

*smṛti bhraṁśāt buddhi nāśaḥ buddhināśāt praṇaśyati*

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 *buddhi* - faculty of judgment. With the destruction of बुद्धि *buddhi*, the person is as good as lost as a human being. In any case, the person is spiritually degraded. That is why क्रोध *krodha* is an असुर सम्पत् *asura sampat*.

पारुष्यम् *pāruṣyam* 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 *ajñānam* - Here अज्ञानं *ajñānam* is विवेक अज्ञानं *viveka ajñānam*, 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 दम्भः *dambhah*, दर्पः *darpah*, अभिमानः *abhimānah*, क्रोधः *krodhaḥ*, पारुष्यम् *pāruṣyam* and अज्ञानं *ajñānam*, all of them come under असुर सम्पत् *asura sampat* - negative qualities, because they are totally detrimental to one's spiritual progress. भगवान् *bhagavān* has much more to say about असुर सम्पत् *asura sampat*, but before doing that, भगवान् *bhagavān* points out:

दैवी संपद्विमोक्षाय निबन्धायासुरी मता ।

*daivī saṁpadvimokṣāya nibandhāyāsūrī matā ।*



Hindu Temple of Ottawa-Carleton Inc.  
4835 Bank Street, Ottawa, Ontario K1X 1G6

## ब्रह्मविद्या Brahma Vidya

मा शुचः संपदं दैवीम् अभिजातोऽसि पाण्डव ॥ 16 - 5  
*mā śucaḥ saṃpadaṃ daivīm abhijāto'si pāṇḍava ॥*

दैवी सम्पत् *daivī saṃpat* (संसार बन्धनात् *saṃsāra bandhanāt*) विमोक्षाय मता *vimokṣāya matā* - The दैव सम्पत् *daiva saṃpat* is meant for liberation from all worldly bondages and gaining मोक्ष *mokṣa*. On the other hand

असुरी सम्पत् *asurī saṃpat* (संसार *saṃsāra*) निबन्धाय मता *nibandhāya matā*  
- The असुर सम्पत् *asura saṃpat* is meant for building greater and stronger worldly bondages

We are not talking here about देव *devas* and असुर *asuras*. We are only talking about some personal qualities called दैव सम्पत् *daiva saṃpat* and असुर सम्पत् *asura saṃpat*, 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 *mokṣa* - liberation, and he is listening to Sri Krishna, who is now talking about those who are born with दैव सम्पत् *daiva saṃpat*, and also about those who are born with असुर सम्पत् *asura saṃpat*. Immediately a doubt, and concern, might arise in Arjuna's mind, namely "Am I born with दैव सम्पत् *daiva saṃpat*, or am I born with असुर सम्पत् *asura saṃpat* 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 *pāṇḍava, mā śucaḥ* - Arjuna, don't worry, there is no reason for you to get worried, because

संपदं दैवीम् अभिजातः असि *saṃpadaṃ daivīm abhijātaḥ asi* - You are born with दैव सम्पत् *daiva saṃpat*. You are born with all those divine virtues, all positive qualities which will surely lead you to मोक्ष *mokṣa* ultimately. You are already on your way to gaining मोक्ष *mokṣa*.

मा शुचः संपदं दैवीम् अभिजातोऽसि पाण्डव *mā śucaḥ saṃpadaṃ daivīm abhijāto'si pāṇḍava* - 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.



Hindu Temple of Ottawa-Carleton Inc.  
4835 Bank Street, Ottawa, Ontario K1X 1G6

## ब्रह्मविद्या Brahma Vidya

If Arjuna is already born with दैव सम्पत् *daiva sampat*, then why should भगवान् *bhagavān* talk about असुर सम्पत् *asura sampat* to him at this time? Because, still अर्जुन *arjuna* is not yet a ज्ञानी *jñānī*. Therefore, he should know both about दैव सम्पत् *daiva sampat* and असुर सम्पत् *asura sampat*, so that he can recognize their expressions, and deal with them appropriately, as and when they appear.

Having दैव सम्पत् *daiva sampat* or असुर सम्पत् *asura sampat* is always a matter of कर्मफल *kamaphala* - the result of one's past actions. Except ज्ञानी *jñānīs*, no one is immune to occasional expressions of असुर सम्पत् *asura sampat* 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 सम्पत् *asura sampat* in the rest of this chapter. Introducing the subject matter of the rest of this chapter, भगवान् *bhagavān* says

द्वौ भूतसर्गौ लोकेऽस्मिन् दैव आसुर एव च ।

*dvau bhūtasargau loke'smin daiva āsura eva ca ।*

दैवो विस्तरशः प्रोक्तः आसुरं पार्थ मे शृणु ॥ 16 - 6

*daivo vistaraśaḥ proktaḥ āsuram pārtha me śṛṇu ॥*

अस्मिन् लोक भूतसर्गौ द्वौ दैव आसुर एव च *asmin loke bhūtasargau dvau daiva āsura eva ca* - In this world of human beings, people are endowed with two distinct types of personal qualities in their स्वभाव *svabhāva*, each in different forms and to different extents. One type is दैव सम्पत् *daiva sampat* - positive qualities, and the other type is असुर सम्पत् *asura sampat* - negative qualities. The terms positive and negative refer to their contribution to one's spiritual progresses, gaining आत्म ज्ञानं *ātma jñānam*, gaining मोक्ष *mokṣa*.

दैवो विस्तरशः प्रोक्त *daivo vistaraśaḥ prokta* - The दैव सम्पत् *daiva sampat* has already been described in detail, but असुर सम्पत् *asura sampat* has been told only briefly.

आसुरं पार्थ मे शृणु *āsuraṁ pārtha me śṛṇu* - Arjuna, please listen to Me with attention, about असुर सम्पत् *asura sampat* - about people who are governed by the negative qualities. Whether one has any expressions of the negative qualities or not, one



Hindu Temple of Ottawa-Carleton Inc.  
4835 Bank Street, Ottawa, Ontario K1X 1G6

## ब्रह्मविद्या **Brahma Vidya**

has to know about them, as a matter of knowledge. Therefore, शृणु *śṛṇu* - अवधारय *avadhāraya* - listen with attention.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।

*pravṛttiṁ ca nivṛttiṁ ca janā na vidurāsuraḥ ।*

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ 16 - 7

*na śaucaṁ nāpi cācāro na satyaṁ teṣu vidyate ॥*

आसुराः जनाः *āsuraḥ janāḥ* - People whose mental dispositions are governed by असुर सम्पत् *asura sampat* - negative qualities

प्रवृत्तिं च निवृत्तिं च न विदुः *pravṛttiṁ ca nivṛttiṁ na viduḥ* - 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 *dharma*, अर्थ *artha*, काम *kāma* or मोक्ष *mokṣa*, 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 *dharma* and what is अधर्म *adharma*. 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 अधर्मं धर्मं *śaucaṁ na viduḥ* - 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 *antaḥ karaṇa* - mind and बुद्धि *buddhi* also is never clean, because they are always governed by their राग-द्वेष *rāga-dveṣa* forces - forces of likes and dislikes. Further

आचारः अपि न विदुः *ācāraḥ api na viduḥ* - what is आचार *ācāra* - 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 *teṣu satyaṁ na vidyate* - In them, speaking truth, being truthful never exists. They speak untruth all the time knowingly. Further

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।

*asatyamapraṭiṣṭhaṁ te jagadāhurnīśvaram ।*

अपरस्परसंभूतं किमन्यत्कामहेतुकम् ॥ 16 - 8





Hindu Temple of Ottawa-Carleton Inc.  
4835 Bank Street, Ottawa, Ontario K1X 1G6

## ब्रह्मविद्या **Brahma Vidya**

*aparspara sambhūtaṁ kimanyatkāmahaitukam ||*

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

जगत् असत्यम् *jagat asatyam* - If you ask them "why do you speak untruth" they say that it is because "जगत् असत्यम् *jagat asatyam* - 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 *jagat apratiṣṭhaṁ* - "There is really no basis for any particular life-style in this world. There is really no basis for notions such as धर्म *dharma*, अधर्म *adharma*, पुण्य *puṇya*, पाप *pāpa*, कर्म *karma*, कर्म फल *karma phala*, etc. There is really no basis for notions such as one's birth, life circumstances and death arise from one's कर्म *karma* and कर्म फल *karma phala*, 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 अनीश्वरं *jagat anīśvaram* - "There is no ईश्वर *īśvara* anywhere. All this talk about ईश्वर *īśvara* is meaningless. The world does not need any ईश्वर *īśvara* for its existence. The world is free from ईश्वर *īśvara*, because there is no ईश्वर *īśvara* 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 *jagat aparaspara sambhūtaṁ* - "people are naturally born just by mutual interactions. There is no ईश्वर *īśvara* involved here. The differences among people are purely genetic and incidental, and nothing more, because

किम् अन्यत् कामहेतुकम् जगत् *kim anyat kāmahaitukam jagat* - what cause is there, what cause there need be, for the birth of people in this world, other than काम *kāma* - mutual desire and interactions. There is no other जगत् कारणं *jagat kāraṇaṁ* - there is no other cause for the birth of varieties of people in this world". That is what they say.

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।



Hindu Temple of Ottawa-Carleton Inc.  
4835 Bank Street, Ottawa, Ontario K1X 1G6

## ब्रह्मविद्या **Brahma Vidya**

*etām dṛṣṭimavaṣṭabhya naṣṭātmāno'lpabuddhayaḥ |*  
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ 16 - 9  
*yugrakarmāṇaḥ kṣayāya o'hitāḥ ||*

एतां दृष्टिमवष्टभ्य *etām dṛṣṭimavaṣṭabhya* - आश्रित्य *āśritya* - Following assiduously this kind of thinking

नष्टात्मानः *naṣṭātmānaḥ* - They have lost themselves. They have lost control over their actions. They are totally driven by their राग-द्वेष *rāga-dveṣa* forces in the pursuit of their worldly fancies.

अल्पबुद्धयः *alpabuddhayaḥ* - Their बुद्धि *buddhi* - their discriminating capacity has become अल्पं *alpam* - 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 उग्र कर्माणः *ugra karmāṇaḥ*, meaning क्रूर कर्माणः *krūra karmāṇaḥ*. They continuously commit cruel, violent and, in every way, hurtful actions in their senseless pursuits. Thus

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

जगतः अहिता *jagataḥ ahitā* - They are enemies to the well-being of the entire world. Wars and destructions in society arise only from those having असुर सम्पत् *asura sampat*. Further

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।

*kāmamāśritya duṣpūraṁ dambha māna madānvitāḥ |*

मोहाद्गृहीत्वाऽसद्ग्राहान् प्रवर्तन्तेऽशुचि व्रताः ॥

16 - 10

*mohadgṛhītvā'sadgrāhān pravartante'suci vratāḥ ||*

काममाश्रित्य दुष्पूरं *kāmamāśritya duṣpūraṁ* - Pursuing काम *kāma* desires and cravings, which can never be totally fulfilled, because काम *kāma* can never be appeased - cravings for sense objects and sense experiences can never be appeased,





Hindu Temple of Ottawa-Carleton Inc.  
4835 Bank Street, Ottawa, Ontario K1X 1G6

## ब्रह्मविद्या **Brahma Vidya**

however much one has them, one craves for more. That is the nature of being a slave to काम *kāma*. Therefore, pursuing desires and cravings which can never be totally fulfilled दम्भ मान मद अन्विताः *dambha māna mada anvitāḥ* - with their अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi* always being filled with hypocrisy, pride and arrogance

मोहात् गृहीत्वा असत् ग्राहान् *mohat gṛhītvā asat grāhān* - undertaking and pursuing improper goals

असत् ग्राहान् *asat grāhān* - destinations of self-destruction, prompted by मोह *moha* - delusion and stupidity

प्रवर्तन्तेऽ अशुचिव्रताः *pravartante'śuci vratāḥ* - these people with असुर सम्पत् *asura sampat* 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 *buddhi* 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 *bhagavān* has much more to say about these people, which we will see next time.