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ब्रह्मविद्या Brahma Vidya

श्रीमद्भगवत् गीता

षोडशोऽध्यायः - दैवासुर सम्पद्विभागयोगः

ṣoḍaśo'dhyāyaḥ - daivāsura sampadvibhāga yogaḥ

Chapter 16

Volume 4

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।

cintāmaparimeyāṃ ca pralayāntāmupāśritāḥ ।

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kāmopabhogaparamā etāvaditi niścitāḥ ॥

आशापाशशतैर्बद्धाः कामक्रोध परायिणाः ।

āśāpāśaśatairbaddhaḥ kāma krodha parāyiṇāḥ ।

ईहन्ते कामभोगार्थम् अन्यायेनार्थसञ्चयान् ॥ 16-12

ihante kāma bhogārtham anyāyenārtha sañcayān ॥

इदमद्य मया लब्धम् इदं प्राप्स्ये मनोरथम् ।

idamadya mayā labdham idaṃ prāpsyē manoratham ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ 16-13

idamastīdamapi me bhaviṣyati punardhanam ॥

असौ मया हतः शत्रुः हनिष्ये चापरानपि ।

asau mayā hataḥ śatruḥ haniṣyē cāparānapi ।

ईश्वरोहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ 16-14

īśvarohamaḥam bhogī siddho'haṃ balavānsukhī ॥

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।

ādhyo'bhijanavānasmī ko'nyo'sti sadṛśo mayā ।

यक्ष्ये दास्यामि मोदिष्ये इत्यज्ञानविमोहिताः ॥ 16-15

yakṣyē dasyāmi modiṣyē ityajñānavimohitāḥ ॥

अनेक चित्त विभ्रान्ताः मोहजाल समावृताः ।

aneka citta vibhrāntāḥ mohajāla samāvṛtāḥ ।

प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ 16-16



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prasaktāḥ kāmabhogeṣu patanti narake'sucau ॥

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।

ātma sambhāvitāḥ stabdhā dhanamānamadānvitāḥ ।

यजन्ते नामयज्ञेस्ते दम्भेनाविधिपूर्वकम् ॥ 16-17

yajante nāma yajñeste dambhenā vidhi pūrvakam ॥

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।

ahaṅkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ ca saṁśritāḥ ।

मामामत्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ 16-18

māmāmatmaparadeheṣu pradviṣanto'bhya sūyakaḥ ॥

Sri Krishna has been describing the dispositions of people whose अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi* are governed by असुर सम्पत् *asura sampat* - negative qualities, which are totally detrimental to one's spiritual progress. Continuing that description, भगवान् *bhagavān* says:

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।

cintāmaparimeyāṁ ca pralayāntāmupāśritāḥ ।

कामोपभोगपरमा एतावदिति निश्चिताः ॥ 16-11

kāmopabhogaparamā etāvaditi niścitāḥ ॥

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

उपाश्रिताः *upāśritāḥ* - Their commitments and pursuits with respect to their विषय

भोगs *viṣaya bhogas* - enjoyments of worldly objects and experiences of various kinds. How long are they going to entertain such worries and anxieties?

प्रलयान्तां *pralayāntām* - Until the end of this प्रलय *pralaya* - 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 *sūkṣma śarīra*), and will re-manifest in them also in their rebirth throughout this cycle of creation. Further, such people are:

काम उपभोग परमा *kāma upabhoga paramā* - काम विषय अनुभव परमाः *kāma*

viṣaya anubhava paramāḥ - For them, the primary goal of life is only enjoyment of their varied and never-ending desires for worldly objects and experiences. For them,



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काम विषय अनुभव *kāma viṣaya anubhava* is the पुरुषार्थ *puruṣārtha* of life - their overriding purpose of life is only enjoyment of their objects of desire in worldly life.

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

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

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

आशापाशशतैर्बद्धाः कामक्रोध परायिणाः ।

āśāpāśaśatairbaddhaḥ kāma krodha parāyiṇāḥ ।

ईहन्ते कामभोगार्थम् अन्यायेनार्थसञ्चयान् ॥ 16-12

ihante kāma bhogārtham anyāyenārtha sañcayān ॥

आशापाशशतैः बद्धाः *āśāpāśaśataih baddhaḥ* - They are bound by hundreds of ropes (पाश *pāśas*) constituted of a bewildering variety of आशासु *āśāsu* - wishes, cravings, hopes and expectations, greed, etc. They are pulled by such आशासु *āśāsu* 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 आशापाशसु *āśāpāśas* - bondages with their wishes, cravings, hopes, expectations, greed, etc.



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कामक्रोध परायिणाः *kāma krodha parāyiṇāḥ* - The disposition of कामक्रोध *kāma krodha* - desire and anger together, is परं अयनं *param ayanam* - 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 अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi*, is always one of कामक्रोध *kāma krodha*- 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 *kāma krodha* becomes their destination in life.

Such कामक्रोध *kāma krodha* 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 *kāma krodha* disposition, which is the mark of their personality.

What do they do with their lives?

ईहन्ते कामभोगार्थम् अन्यायेन अर्थसञ्चयान् *ihante kāma bhogārtham anyāyena artha sañcayān*

ईहन्ते *ihante* - They engage themselves, in what?

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

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

कामभोगार्थम् *kāma bhogārtham* - solely for the purpose of enjoying their काम विषय *kāma viṣayas* - 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 *dharma*. In all such activities this is how they think.

इदमद्य मया लब्धम् इदं प्राप्स्ये मनोरथम् ।

idamadya mayā labdham idaṁ prāpsyē manoratham ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥

16-13



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idamastīdamapi me bhaviṣyati punardhanam ॥

Here इदं *idam* 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 *idam adya mayā labdham* - "This" has been gained by me today. I have already accomplished "this" today, and I still have lot more to accomplish

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

इदं प्राप्स्ये मनोरथं *idam prāpsyē manoratham* - 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 *manoratham*.

इदं धनं अस्ति *idam dhanam asti* - 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 *idam dhanam api me bhaviṣyati punah* - 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 ।

asau mayā hataḥ śatruḥ haniṣyē cāparānapi ।

ईश्वरोहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥

16-14

īśvarohamaham bhogī siddho'ham balavānsukhī ॥

असौ शत्रुः मया हतः *asau śatruḥ mayā hataḥ* - 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 *ca* - and



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

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

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

अहं सिद्ध *ahaṁ siddha* - 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

अहं बलवान् *ahaṁ balavān* - 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 *ahaṁ sukhī* - I am happy and comfortable with all my power and influence, and the certain prospect of continued success in my अर्थ-काम *aratha-kāma* pursuits. Further

आद्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।

ādhyo'bhijanavān asmi ko'nyo'sti sadṛśo mayā ।

यक्ष्ये दास्यामि मोदिष्ये इत्यज्ञानविमोहिताः ॥ 16-15

yakṣye dasyāmi modiṣye ityajñānavimohitāḥ ॥

आद्यः अस्मि *ādhyah asmi* - I am wealthy. I have money, power. Everybody must know that. Not only that

अभिजनवान् अस्मि *abhijnavān asmi* - 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 *kah anyah asti mayā sadṛśo* - 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 *yakṣye* - I will perform great Vedic rituals, with all advertisement and pompousness, surpassing every one else who has done such rituals before

दास्यामि *dasyāmi* - 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



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

इति अज्ञानविमोहिताः *iti ajñānavimohitāḥ* - Such is the thinking and action of those people whose अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi* are governed by असुर संपत् *asura sampat* and delusion born of ignorance and stupidity. Then, what happens to them? भगवान् *bhagavān* says:

अनेक चित्त विभ्रान्ताः मोहजाल समावृताः ।
aneka citta vibhrāntāḥ mohajāla samāvṛtāḥ ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ 16-16
prasaktāḥ kāmabhogeṣu patanti narake'sucau ॥

अनेक चित्त विभ्रान्ताः *aneka citta vibhrāntāḥ* - 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

मोहजाल समावृताः *mohajāla samāvṛtāḥ* - Their mind and बुद्धि *buddhi* are completely covered and caught entangled in the snare of delusion and confusion

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

पतन्ति नरके अशुचौ *patanti narake aśucau* - 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 ।
ātma sambhāvitāḥ stabdhā dhanamānamadānvitāḥ ।
यजन्ते नामयज्ञेस्ते दम्भेनाविधिपूर्वकम् ॥ 16-17
yajante nāma yajñeste dambhenā vidhi pūrvakam ॥



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आत्मसंभाविताः *ātma sambhāvitāḥ* - They project themselves as those endowed with all noble qualities - सर्व कल्याणगुण संपन्नाः *sarva kalyāṇaguṇa sampannāḥ*. 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 *stabdhāḥ* - 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 *dhanamānamada anvitāḥ* - They are possessed by the haughtiness born of intoxication of wealth and pride.

ते यजन्ते नामयज्ञेः *te yajante nāma yajñeh* - They perform Vedic rituals which are Vedic rituals only in name and form. They have no धर्म *dharma* or ईश्वर *īśvara* in their स्वभाव *svabhāva*, and hence they do these rituals with no श्रद्धा *śraddhā* or proper attitude.

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

अविधिपूर्वकम् *avidhi pūrvakam* - Because of their lack of श्रद्धा *śraddhā* 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 ।

ahaṅkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ ca saṁśritāḥ ।

मामात्मपरदेहेषु प्रद्विषन्तोऽभ्य सूयकाः ॥

16-18

māmātmaparadeheṣu pradviṣanto'bhya sūyakaḥ ॥

संश्रिताः *saṁśritāḥ* - Having become totally enslaved by these qualities, namely

अहंकारं *ahaṅkāraṁ* - the egoistic "I"

अहं इति बुद्धि *ahaṁ iti buddhi* - the बुद्धि *buddhi* being overpowered by the notion of egoistic "I", they impose upon themselves whatever attributes they fancy for themselves,



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whether they are there or not, and they think अहं इति *aham iti* - I am that, which means, they operate on the basis of false "I" all the time; and

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

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

कामं *kāman* - improper desires and experiences of all kinds

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

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः *ahankāram balam darpan kāman krodham ca śaśritāḥ* - having become totally enslaved by असुर सम्पत् *asura sampat*

- the negative qualities such as अहंकारं *ahankāram*, बलं *balam*, दर्पं *darpan*, कामं *kāman*, and क्रोधं *krodham*, and consequently,

मां आत्म परदेहेषु प्रद्विषंतः *mām ātma paradeheṣu pradviṣantah*

मां परमेश्वर प्रद्विषंतः *mām paramēśvar pradviṣantah* - प्रद्विषः सन्ताः *pradveṣaḥ santāḥ* - they have developed intense hatred for ME, an intense aversion for ME, The

परमेश्वर *paramēśvar*. Now, where is That परमेश्वर *paramēśvar*?

आत्म परदेहेषु मां परमेश्वरं *ātma paradeheṣu mām paramēśvaram* which means आत्मभूतं *ātma bhūtam* परमेश्वरं *paramēśvaram* and परदेहेषु परमेश्वरं *paradeheṣu paramēśvaram*. The परमेश्वर *paramēśvar* in one's own body, and

The Same परमेश्वर *paramēśvar* in every other body. Thus they have developed an intense hatred for परमेश्वर *paramēśvar* both in themselves and in others. That means,

they have developed an intense hatred for ईश्वर शासनं *īśvara śāsanam* - all commandments of परमेश्वर *paramēśvar*, such as सत्यं वद *satyam vada*, धर्मम् चर

dharmam cara, स्वाध्यायात् मा प्रमदः *svādhyāyāt mā pramadaḥ*, etc. - speak the truth, behave properly, hold on to परमेश्वर *paramēśvar* at all times, etc. For all such

commandments of परमेश्वर *paramēśvar*, they have developed an intense hatred, and consequently, they intensely hate everybody who speaks the truth, behaves properly,

and lives with परमेश्वर *paramēśvar* consciousness. As a result of such intense hatred



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ब्रह्मविद्या **Brahma Vidya**

(ते) अभ्यसूयकाः अभितः असूयकाः (भवन्ति) (te) *abhyasūyakāḥ abhitaḥ asūyakāḥ (bhavanti)* - असूय *asūya* is अन्यस्य गुण दोषणं *anyasya guṇa doṣaṇam*, the tendency to find fault with others due to enmity, anger, hatred, jealousy, intolerance, etc. Such असूय *asūya* is corrosive in nature and it is totally self-destructive. Therefore

(ते) अभ्यसूयकाः(भवन्ति) (te) *abhyasūyakāḥ(bhavanti)* - they become excessively intolerant of those who live a life of सत्यं *satyaṁ*, धर्मम् *dharmam* and परमेश्वर *parameśvar*-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 *buddhi* are governed by असुर संपत् *asura saṃpat*. What happens to such people ultimately? भगवान् *bhagavān* talks about it in the concluding verses which we will see next time.