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ब्रह्मविद्या Brahma Vidya

श्रीमद्भगवत् गीता

षोडशोऽध्यायः - दैवासुर सम्पद्विभागयोगः

ṣoḍaśo'dhyāyaḥ - daivāsura sampadvibhāga yogaḥ

Chapter 16

Volume 5

तानहं द्विषतः क्रूरान् संसारेषु नराधमान् ।
tānaḥaṁ dviṣataḥ krūrān saṁsāreṣu narādhamān |
क्षिपाम्यजस्त्रमशुभान् आसुरीष्वेव योनिषु ॥ 16-19
kṣipāmyajastramaśubhān āsurīṣveva yoniṣu ||

आसुरीम् योनिमापन्नाः मूढा जन्मनि जन्मनि ।
āsurīm yonimāpannāḥ mūḍha janmani janmani |
माम प्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ 16-20
māma prāpyaiva kaunteya tato yāntyadhamāṁ gatim ||

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
trividhaṁ narakasyedaṁ dvāraṁ nāśanamātmanaḥ |
कामः क्रोधस्तथा लोभः तस्मादेतत्त्रयं त्यजेत् ॥ 16-21
kāmaḥ krodhastathā lobhaḥ tasmādetatrayaṁ tyajet ||

एतैर्विमुक्तः कौन्तेय तमो द्वारैस्त्रिभिर्नरः ।
etairvimuktaḥ kaunteya tamo dvāraistribhirnaraḥ |
आचरत्यात्मनः श्रेयः ततोयाति परां गतिम् ॥ 16-22
ācaratyātmanaḥ śreyaḥ tatoyāti parāṁ gatim ||

यः शास्त्र विधिमुत्सृज्य वर्तते काम कारतः ।
yaḥ śāstra vidhimutsrjya vartate kāma kārataḥ |
न स सिद्धि मवाप्नोति न सुखं न परां गतिम् ॥ 16-23
na sa siddhi mavāpnoti na sukhaṁ na parāṁ gatim ||

तस्माच्छास्त्रं प्रमाणं ते कार्या कार्य व्यवस्थितौ ।
tasmācchāstraṁ pramaṇam te kāryā kārya vyavasthitau |
ज्ञात्वा शास्त्र विधानोक्तं कर्म कर्तुमिहार्हसि ॥ 16-24



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jñātvā śāstra vidhānoktaṁ karma kartumahārhasi ॥

इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
iti śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyām yogasāstre
श्री कृष्णार्जुन संवादे दैवासुर सम्पद्विभाग योगोनाम
śrī kṛṣṇārjuna saṁvāde daivāsura sampadvibhāga yogo nāma
षोडशोऽध्यायः ॥
ṣoḍaśo'dhyāyaḥ ॥

In the last 15 verses Sri Krishna has been describing, in penetrating detail, the physical, mental and psychological disposition of those people whose अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi* are governed by असुर संपत् *asura saṁpat* - 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 संपत् *asura saṁpat*, 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 संपत् *asura saṁpat*, 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 *bhagavān* 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 *bhagavān* says:

तानहं द्विषतः क्रूरान् संसारेषु नराधमान् ।
tānaḥaṁ dviṣataḥ krūrān saṁsāreṣu narādhamān ।
क्षिपाम्यजस्रमशुभान् आसुरीष्वेव योनिषु ॥ 16-19
kṣipāmyajastramaśubhān āsuriṣveva yoniṣu ॥

Those whose अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi*, is overpowered by असुर संपत् *asura saṁpat* - negative qualities



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द्विषतः *dviṣataḥ* - they are people who have an intense hatred for the mandates of परमेश्वर *parameśvar*, the mandates of सनातन धर्म *sanātana dharma* - the eternal code of righteous conduct in daily life, namely a life of सत्यं *satyaṁ*, धर्मम् *dharmam* and परमेश्वर *parameśvar* consciousness at all times.

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

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

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

अहं तान् क्षिपामि अजस्रम् *ahaṁ tān kṣipāmi ajastram* - As परमेश्वर *parameśvar*, as कर्मफल दाता *karma phala dātā* - as the Giver of fruit of actions, क्षिपामि *kṣipāmi* - I drop them, I throw them, अजस्रम् *ajastram* again and again, forever (in their repeated births). Where?

संसारेषु आसुरीषु योनिषु एव *saṁsāreṣu āsurīṣu yoniṣu eva* - in this संसार *saṁsār* (ever changing world) only in the wombs of those whose mind and बुद्धि *buddhi* are similarly governed by असुर संपत् *asura saṁpat* - negative qualities. When भगवान् *bhagavān* says " तान् अहं क्षिपामि *tānahaṁ kṣipāmi* - 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 *karma phala* to be born again and again only in the wombs of such people, as भगवान् *bhagavān* says in the next verse.

आसुरीम् योनिमापन्नाः मूढा जन्मनि जन्मनि ।

āsurīm yonimāpannāḥ mūḍhā janmani janmani ।

मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ 16-20

mām prāpyaiva kaunteya tato yāntyadhamāṁ gatim ॥

आसुरीम् योनिमापन्नाः *āsurīm yonimāpannāḥ* - Having got into the womb of people governed by असुर संपत् *asura saṁpat* - having been born and brought up in the society and company of people governed by असुर संपत् *asura saṁpat*



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

कौन्तेय *kaunteya* - O! Arjuna, please listen

मां अप्राप्य *mām aprāpya* - never gaining Me, never recognizing Me, never reaching Me, The परमेश्वर *parameśvar*

ततः यान्ति अधमां गतिम् *tatah yānti adhamāṁ gatim* - 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 *san mārga vivek* - the good sense, the common sense, to follow the path of सत्यं *satyaṁ*, धर्मम् *dharmam* and परमेश्वर *parameśvar* consciousness, they push themselves downward into lower and lower wombs, births and lives. That is the ultimate fate of those governed by असुर संपत् *asura saṁpat*.

From all that we have heard so far, it is clear that असुर संपत् *asura saṁpat* 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 संपत् *asura saṁpat*, in some form or other, and sincerely wants to free oneself from the hold of असुर संपत् *asura saṁpat*, what can one do? How can one free oneself from the hold and power of असुर संपत् *asura saṁpat*? And further, having uplifted oneself from the hold and power of असुर संपत् *asura saṁpat*, 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 *mokṣa*? Is there a way to do all that?

भगवान् *bhagavān* says "Yes, there is a way, which is the following. Even though असुर संपत् *asura saṁpat* has endless variations in form and expression, in all such variations, there is only one essential component which is responsible for all its powers



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of self-degradation and self-destruction. That component itself has three distinct forms and names, namely काम *kāma*, क्रोध *krodha* and लोभ *lobha* - 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 संपत् *asura saṃpat*, all that one has to do is to give up काम *kāma*, क्रोध *krodha* and लोभ *lobha*, totally. That is the उपदेश *upadeśa* - that is the teaching here. Sri Krishna gives this उपदेश *upadeśa* in the following words

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

trividhaṃ narakasyedaṃ dvāraṃ nāśanamātmanaḥ ।

कामः क्रोधस्तथा लोभः तस्मादेतन्त्रयं त्यजेत् ॥ 16-21

kāmaḥ krodhastathā lobhaḥ tasmādetattrayaṃ tyajet ॥

आमत्मनः नाशन *ātmanaḥ nāśana* - For self-degradation and self-destruction

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

नरकस्य द्वारं त्रिविधं इदं *narakasya dvāraṃ trividhaṃ idaṃ* - This is the three-door entrance to the world of नरक *naraka*, and the three doors to this entrance are:

कामः क्रोधः तथा लोभः *kāmaḥ krodhah tathā lobhaḥ* - काम *kāma*, क्रोध *krodha* and similarly लोभ *lobha*

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

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



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तस्मात् *tasmāt* - Therefore

एतत् त्रयं त्यजेत् *etat trayam tyajet* - all these three, namely काम *kāma*, क्रोध *krodha* and लोभ *lobha*, one must give up totally (त्यजेत् *tyajet*)

कामः क्रोधः तथा लोभः एतत् त्रयं त्यजेत् *kāmaḥ krodhah tathā lobhaḥ etat trayam tyajet* - One must give up totally काम *kāma*, क्रोध *krodha* and लोभ *lobha*, 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 *bhagavān* says:

एतैर्विमुक्तः कौन्तेय तमो द्वारैस्त्रिभिर्नरः ।

etairvimuktaḥ kaunteya tamo dvāraistribhirnaraḥ ।

आचरत्यात्मनः श्रेयः ततोयाति परां गतिम् ॥

16-22

ācaratyātmanaḥ śreyaḥ tatoyāti parāṁ gatim ॥

Referring to that नरक द्वार *naraka dvāra* - the entrance to the world of नरक *naraka* as तमो द्वार *tamo dvāra* - as the entrance to the world of darkness, the world of spiritual blindness, भगवान् *bhagavān* says:

कौन्तेय *kaunteya* - O! Arjuna

एतैः त्रिभिः तमो द्वारैः विमुक्तः नरः *etaiḥ tribhiḥ tamo dvārai vimuktaḥ naraḥ* - 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 *kāma*-क्रोध *krodha*-लोभ *lobha* forces, that person

आचरति आत्मनः श्रेयः *ācarati ātmanaḥ śreyaḥ* - that person is naturally able to live a life of श्रेयस् *śreyas*. 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 *kāma*, क्रोध *krodha* and लोभ *lobha*, one is naturally free to live a life of धर्म *dharma*, seeking the highest पुरुषार्थ *puruṣārtha* in life - seeking the highest goal in life, namely मोक्ष *mokṣa* - Total fulfillment in life.



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ततः याति परां गतिम् *tatah yāti parāṁ gatim* - When one does live such a life, a life of सत्यं *satyaṁ* and धर्मम् *dharmam* in the pursuit of मोक्ष *mokṣa*, then that person does reach the Supreme Goal in life, does gain मोक्ष *mokṣa* ultimately.

When काम *kāma*, क्रोध *krodha* and लोभ *lobha* are totally eliminated from one's अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi*, and when one also cultivates विवेक वैराग्य बुद्धि *viveka vairagya buddhi*, कर्म योग बुद्धि *karma yoga buddhi*, अनन्य ईश्वर भक्ति *ananya īśvara bhakti* and पूर्ण ईश्वर ज्ञानं *pūrṇa īśvara jñānaṁ*, then that person ultimately gains मोक्ष *mokṣa* - 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 *kāma*, क्रोध *krodha* and लोभ *lobha* from one's अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi*, and also, how to reset and reorder one's life style in the path of सत्यं *satyaṁ* and धर्मम् *dharmam*, leading ultimately to मोक्ष *mokṣa*. That kind of knowledge, in definite and unambiguous terms, is available only in वेद वेदान्त शास्त्र *veda vedanta śāstra* - 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 *bhagavān* says:

यः शास्त्र विधिमुत्सृज्य वर्तते काम कारतः ।

yaḥ śāstra vidhimutsṛjya vartate kāma kārataḥ ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ 16-23

na sa siddhimavāpnoti na sukhaṁ na parāṁ gatim ॥

यः शास्त्र विधिम् उत्सृज्य *yaḥ śāstra vidhim utsṛjya* - The one who ignores, disregards and rejects the mandates of *sastras* - the commandments of the Vedas and the Upanishads such as सत्यं वद *satyaṁ vada*, धर्मम् चर *dharmam cara*, स्वाध्यायात् मा प्रमदः *svādhyāyāt mā pramadaḥ* "Speak the truth, behave properly, never lose परमेश्वर *parameśvar* consciousness", etc., the one who ignores and disregards and rejects such Vedic commands, and



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वर्तते काम कारतः *vartate kāma kārataḥ* - chooses to act impulsively, driven by the forces of one's cravings, anger and/or greed

सः सिद्धिम् न अवाप्नोति *sah siddhim na avāpnoti* - that person can never accomplish what is indicated earlier, namely, one can neither uplift oneself from काम *kāma*, क्रोध *krodha* and लोभ *lobha*, nor can one reset and reorder one's life in the path of सत्यं *satyaṁ* and धर्मम् *dharmam*, leading to the परम पुरुषार्थ *parama puruṣārtha*, the मोक्ष *mokṣa*. Also

सः न सुखं अवाप्नोति, न परं गतिम् अवाप्नोति *sah na sukhaṁ avāpnoti, na parāṁ gatim avāpnoti* - that person can neither gain any happiness nor can he ever reach the highest goal of life, namely मोक्ष *mokṣa*.

Thus भगवान् *bhagavān* makes it emphatically clear that शास्त्र विधि *śāstra vidhi* - 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 *naraka* - into the world of spiritual blindness, self-degradation and self-destruction. Having said that, भगवान् *bhagavān* now concludes this discourse with the following message:

तस्माच्छास्त्रं प्रमाणं ते कार्या कार्य व्यवस्थितौ ।

tasmācchāstram pramāṇam te kāryā kārya vyavasthitau ।

ज्ञात्वा शास्त्र विधानोक्तं कर्म कर्तुमिहार्हसि ॥ 16-24

jñātvā śāstra vidhānoktaṁ karma kartumahārhasi ॥

तस्मात् *tasmāt* - Therefore

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

कार्य अकार्य व्यवस्थितौ *kārya akārya vyavasthitau* - 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 *śāstram pramāṇam veda vedānta śāstram eva jñāna sādhanam* - the knowledge of means and ends unfolded in the



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Vedas and the Upanishads alone is the knowledge that can help you to live a life of सत्यं *satyam* and धर्मम् *dharmam*, leading ultimately to मोक्ष *mokṣa*. In other words, the mandates of the शास्त्र *śāstra* - the commandments of the Vedas and the Upanishads alone are your real guide in life. Therefore,

ज्ञात्वा शस्त्रं विधानं उक्तं *jñātvā śāstra vidhāna uktam* - with clear knowledge and understanding of what is mandated or enjoined in the Vedas and the Upanishads

इह कर्म कर्तुम् अर्हसि *iha karma kartum ahārsi* - in this life, in this world, you do, what is to be done by you, in keeping with the mandates of वेद वेदान्त शास्त्र *veda vedānta śāstra* - the teachings of the Vedas and the Upanishads. Thus concludes this 16th chapter of भगवत् गीता *bhagavat gītā* entitled दैवासुर सम्पत् विभागयोग *daivāsura sampat vibhāga yoga*.

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 *kāma*, क्रोध *krodha* and लोभ *lobha*, totally, because they are self-destructive. One may generally know that काम *kāma*, क्रोध *krodha* and लोभ *lobha*, are bad, but one may not know how bad they are, until one reads and understands this chapter in full. Therefore "give up काम *kāma*, क्रोध *krodha* and लोभ *lobha*, totally" is not a simple advice. It is a शास्त्र विधानं *śāstra vidhānam* - a sacred injunction, a commandment of Veda-Vedanta *Sastra*, which means, it is a command from परमेश्वर *parameśvar*, 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 *kāma*, क्रोध *krodha* and लोभ *lobha*, nor can one ever gain मोक्ष *mokṣa* - 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.



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ब्रह्मविद्या **Brahma Vidya**

Vedic commands such as सत्यं वद *satyaṁ vada*, धर्मम् चर *dharmam cara*, स्वाध्यायात् मा प्रमदः *svādhyāyāt mā pramadaḥ* etc. are described in the Taittiriya Upanishad in these terms

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

एष उपदेशः *eṣa upadeśaḥ* - This is the teaching from परमेश्वर *parameśvar* Itself

एषा वेदोपनिषत् *eṣā vedopaniṣat* - This is Veda, as well as Upanishad for everybody. This is knowledge, as well as the means for gaining ईश्वर ज्ञानं *īśvara jñānaṁ*, आत्म ज्ञानं *ātma jñānaṁ* - Self-knowledge

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

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

एवमुचैतदुपास्यं *evamucaitadupāsyāṁ* - 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 *karma* 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.