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अथ षोडशोऽध्यायः

Chapter 16

श्रीभगवानुवाच

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥

Śrībhagavān uvāca  
abhayam sattvasamśuddhir  
jñānayogavyavasthitih  
dānam damaś ca yajñāś ca  
svādhyāyas tapa ārjavam [1]

**Translation** — Śrībhagavān said, "Courage, sattva, purity of natural character, well-set in knowledge and yoga, charity, restraint, worship, self-study, penance, and simplicity."

**Exposition** — Time Conscious great persons become free from physical limitations by practicing yoga-karma, and thereby settling in Samadhi, become fearless by uniting with the entire creation. Such great persons, by awakening the entire consciousness of their mind, attain purity by becoming free from the blemish of ignorance. Having realized the true character of their self, they are engaged in self-study. They never give up this ancient yoga-karma so as to provide inspiration to others. These knowers of the true character of the Time bless the seekers of this ancient discipline of yoga and thereby perform the penance of the bestowal of knowledge.

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥२॥

ahimsā satyam akrodhas  
tyāgaḥ śāntir apaiśunam  
dayā bhūteṣv aloluptvam  
mārdavam hrīr acāpalam [2]

**Translation** — Non-violence, truth, absence of anger, sacrifice, not being critical, compassion towards all creatures, absence of greed, tenderness, modesty and absence of rashness.

**Exposition** — Those who have awakened the entire consciousness of their mind have already given up their limitedness. Being without desires, they are free from anger as well. Having already accomplished the objective of becoming Time Conscious, they become calm. They are established in the Truth by knowing the true nature of the ultimate Truth. In this state of theirs, whatever they say happens to be the truth. Owing to the realization that the three gunas are the manifestations of the Time, they do not criticize anybody.

They appear resolute because of their establishment in the immensity. They appear extremely tender, both physically and mentally.

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

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भवन्ति संपदं दैवीमभिजातस्य भारत ।।३।।

tejaḥ kṣamā dhṛṭiḥ śaucam  
adroho nā `timānitā  
bhavanti sampadam daivīm  
abhijātasya bhārata [3]

**Translation** — Brilliance, forgiveness, patience, purity, benevolence, humility, Oh Bharat! are intrinsic to divine wealth.

**Exposition** — They become brilliant by knowing the true character of the brilliance of all brilliance, the unbearable brilliant Time. That brilliance can be seen around the heads of such great persons as the golden aura by a little focused observation. Having known the reality of the corporeal aggregate, they seem to be full of forgiveness and patience. Settled in an even disposition, they behold all persons as equal. They have already been purified in the fires of yoga. They observe the ultimate brilliant Time manifested in all the creatures and thereby become free of self-pride. All these characteristics are evident in those great souls, who become divine by knowing the true character of the ultra brilliant Time.

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ।।४।।

dambho darpo `timānaś ca  
krodhaḥ pārūṣyam eva ca  
ajñānam cā `bhijātasya  
pārtha sampadam āsurīm [4]

**Translation** — Oh Partha! Hypocrisy, arrogance and pride, anger, scathing speech and ignorance, these are the characteristics of the one born with demonic exuberance.

**Exposition** — The ordinary people, most of whose mental competencies are dormant, have a trivial tendency for annoyance. They assume themselves as the most intelligent and are full of pride. They pass their life in anger and in issuing scathing speech as they cherish so many petty desires. Such persons, who are ignorant about their latent divinity, are said to have devilish tendencies.

दैवी संपद्विमोक्षाय निबन्धायसुरी मता ।

मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ।।५।।

daivī sampad vimokṣāya  
nibandhāyā `surī matā  
mā śucaḥ sampadam daivīm  
abhijāto `si pāṇḍava [5]

**Translation** — It is presumed that divine abundance leads to absolution and devilish exuberance causes bondage. Oh Pandava! Be consoled! You are born with divine abundance.

**Exposition** — The great persons who rise above the physical limitations by knowing the divine presence within them through a valorous practice of yoga,

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realize death and by becoming free from the attraction of life within their lifetime become 'Jīvan mukta'. Such liberated persons do not mourn those, who are limited in physical limitations, are ignorant about their divinity, and have devilish tendencies.

द्वौ भूतसर्गो लोकेऽस्मिन्दैव आसुर एव च ।

दैवो विस्तरशः प्रोक्त आसुरम् पार्थ मे शृणु ॥६॥

dvau bhūtasargau loke `smin  
daiva āsura eva ca  
daivo vistaraśaḥ prokta  
āsuram pārtha me śṛṇu [6]

**Translation** — Oh Partha! Only two types of embodiments - divine and devilish are created in this world. Divine has been already elaborated; now know from Me the devilish nature.

**Exposition** — Mainly only two types of personalities are observed in mankind. The first consists of those great persons who achieve divinity by awakening their immense consciousness by themselves; and the second consists of those devilish persons who are ignorant about their divinity that is fenced within physical limitations.

After elaborating upon the characteristics of Sthitarajna great persons, Lord Srikrīśna now narrates the characteristics of devilish persons for the future generations, through the medium of Arjuna.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥७॥

pravṛttim ca nivṛttim ca  
janā na vidur āsurāḥ  
na śaucam nā `pi cā `cāro  
na satyam teṣu vidyate [7]

**Translation** — The devilish are unaware of both, the worldly inclination and the relinquishment. They have no purity, no ethics, and no truth.

**Exposition** — Persons with a devilish nature and a limited intellect do not realize all their lives as to what they should do and what they shouldn't. They do not get even a gleam of the immensity that is latent within them. Competencies of their mind continue to remain dormant, which is why knowledge eludes them and they do not attain purity. Not knowing the truth of life, their life gets consumed for nothing.

असत्यमप्रतिष्ठं ते जगदाह्वीनीश्वरम् ।

अपरस्परसंभूतं किमन्यत्कामहैतुकम् ॥८॥

asatyam apratiṣṭham te  
jagad āhur anīśvaram  
aparasparasambhūtam  
kim anyat kāmahaitukam [8]

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**Translation** — They expound that this world is false, it has no basis, it is without God and is purported for an objective that issues from involuntary mutual interplay, and nothing else.

**Exposition** — People with a limited intellect, do not get even a gleam of the unmanifest Time that manifests this creation due to their dormant consciousness, and presume that this creation has resulted from the union of male and female and a combination of different chemicals. The principal interest in the life of such persons is sexual enjoyment. They consider the reminiscences of the Time-Conscious great persons about the unmanifest God, which provide a hint towards the Supreme Being, as false and to be a flight of imagination. With an intellect that has no reach beyond the body, they presume that the fulfillment of desires achieved through the sense organs is the only truth. They cannot even think that there is a world beyond the senses.

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।

प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ।।९।।

etām dr̥ṣṭim avāṣṭabhya  
naṣṭātmāno 'lpabuddhayaḥ  
prabhavanty ugrakarmāṇaḥ  
kṣayāya jagato'hitāḥ [9]

**Translation** — Those clouded with such vision, with a degenerated nature and with little intelligence, perform hostile and cruel acts and are born to destroy the world.

**Exposition** — Such fools experience pleasure in causing the maximum possible damage to the adversary who causes any obstruction in the fulfillment of their sensuous desires. Such cruel beings are born time and again in this world only to perish through the medium of death.

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।

मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ।।१०।।

kāmam āśritya duṣpūram  
dambhamānamadānvitāḥ  
mohād gr̥hītvā 'sadgrāhān  
pravartante 'śucivratāḥ [10]

**Translation** — Full of hypocrisy, ego and insanity, and taking refuge in the desires that cannot be satiated in any way, those with impure habits behave at the behest of false compulsions that are inspired by delusion.

**Exposition** — Those who have a preference only for sexual enjoyments perform all their acts only for its fulfillment. Desires of such dullards always remain unfulfilled. Deluded with fulfilling their unfulfilled desires, these devilish people get involved in the rituals of propitiating ghosts and spirits or they become devotees of the propitiators of ghosts, and cherish a hope of fulfilling their own desires through their medium. Such fools consider the procedures of propitiating ghosts and spirits to be the great spiritual discipline.

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।

कामोपभोगपरमा एतावदिति निश्चिताः ।।११।।

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cintām aparimeyām ca  
pralayāntām upāśritāḥ  
kāmapabhogaparamā  
etāvad iti niścītāḥ [11]

**Translation** — With infinite anxieties that remain until death, they remain engaged in sexual gratification. They are those who believe this to be the be-all and end-all of everything.

**Exposition** — Such people, on account of their narrow mentality, remain in anxiety all their life due to their fear of death. Fantasizing about the pleasures of sexual relations, they consider that alone to be supreme. They think of themselves as the great intellectuals by expounding that the sexual act is at par with the delight of knowing the unmanifest Brahma.

आशापाशशतैर्बद्धाःकामक्रोधपरायणाः ।  
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ।।१२।।  
āśāpāśāśatair baddhāḥ  
kāmakrodhaparāyaṇāḥ  
īhante kāmabhogārtham  
anyāyenā `rthasamcayān [12]

**Translation** — Bound by hundreds of bonds of hope, such lustful and angry persons, desiring sense gratification, make efforts to amass wealth by unjust means.

**Exposition** — In the hope of fulfilling their many desires, these people, trapped in the cobweb of desires are angered when these are not fulfilled. They presume that more wealth will bring better fulfillment of their desires. Such foolish, devilish people, in greed of amassing more and more wealth, readily execute the most heinous of crimes with utmost ease.

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।  
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ।।१३।।  
idam adya mayā labdham  
imam prāpsyē manoratham  
idam astī `dam api me  
bhaviṣati punar dhanam [13]

**Translation** — I have procured this today, I shall fulfill that longing, I possess so much wealth, and I shall procure even more.

**Exposition** — Such persons are always planning, "I have enjoyed this today, I shall have even better enjoyment tomorrow. I have earned this much wealth today, I shall have even more wealth in future. I shall show the whole world that I am the greatest person in the entire world. All those who do not recognize my greatness are fools." They consume their life in such fatuous imaginations.

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।  
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ।।१४।।  
asau mayā hataḥ śatrur

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hanṛsyē cā 'parān api  
īśvaro 'ham aham bhogī  
siddho 'ham balavān sukhī [14]

**Translation** — I have killed this enemy, I shall kill others too, I am the Supreme God, I am the enjoyer, I am enlightened, and I am mighty and happy.

**Exposition** — Presuming themselves to be great, they consider anybody who even slightly obstructs the fulfillment of their desires as their enemy, and are filled with pride my eliminating or defeating him. Presuming themselves to be the mightiest they continue to make pompous statements of their greatness and ask if anybody is there to defeat them. "Who in this world is as great as I? Who has enjoyed pleasures like me? It is me all the way – the mightiest and the most intelligent. I am exceedingly happy and who else is as happy as I?"

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।  
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥१५॥  
āḍhyo 'bhijanavān asmi  
ko 'nyo 'sti sadrśo mayā  
yakṣye dāsyāmi modīsyā  
ity ajñānavimohitāḥ [15]

**Translation** — "I am wealthy and high born. Who else is there like me? I shall perform yajna, give in charity and celebrate in joy"; distracted in this manner by ignorance.

**Exposition** — The foolish take pride in assuming the traditions of their family lineage as being the best. They become more insanely perverse by hearing their praise from other fools who have some expectations from them. They come under the influence of karmakāndī<sup>1</sup> wage-earner, so-called scholars, and on hearing some statements of false praise from them, perform some yajna, charity etc. and thereby provide extra food to their false pride.

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।  
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥१६॥  
anekacittavibhrāntā  
mohajālasamāvṛtāḥ  
prasaktāḥ kāmabhogēsu  
patanti narake 'śucau [16]

**Translation** — With a mind confused in several ways, trapped in the cobwebs of delusion and obsessively attached to sexual gratification, they plummet into the sinful hell.

**Exposition** — Confined in physical limitations, having a predilection for the senses, busy in fulfilling their urges, trapped in the cobwebs of delusion, and thinking of the sexual act as the only pleasure, such persons consume themselves, and with their crooked mentality, plummet into the sinful hell in fear when death presents itself.

आत्मसंभाविताः स्तब्धाः धनमानमदान्विताः ।

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<sup>1</sup> Experts of ceremonial acts and sacrificial rites

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यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ।।१७।।

ātnasanbhāvutāḥ stabdhā  
dhanamānamadānvitāḥ  
yajante nāmayajñais te  
dambhenā 'vidhipūrvakam [17]

**Translation** — Egoistic, proud, full of conceit and insanity due to plenty, they pretentiously worship by untraditional Nāma yajna<sup>2</sup>.

**Exposition** — The passionate, who sketch false conceptions of self-adoration and admire themselves on earning even small riches, being full of desires, they sacrifice themselves in the fires of anger.

अहंकार बलं दर्पं कामं क्रोधं च संश्रिताः ।

मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ।।१८।।

ahanikāram balam darpam  
kāmam krodham ca samśritāḥ  
mām ātmaparadeheṣu  
pradvṣanto 'bhyasūyakāḥ [18]

**Translation** — Having taken shelter in egoism, pride, covetousness and anger, spiteful to others, they are the ones who envy Me present in their own bodies and in others.

**Exposition** — Charring their life in the fires of anger and always annoyed in an express urge to fulfill their desires, such persons are always prone to blame others. They cannot even think of Vāsudev who resides in their heart.

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।

क्षिप्याम्यजस्रमशुभानासुरीष्वेव योनिषु ।।१९।।

tān aham dvṣataḥ krūrān  
samsāreṣu narādhamān  
kṣipāmy ajasram aśubhān  
āsurīṣv eva yoniṣu [19]

**Translation** — Time and again I cast those envious, inauspicious, cruel, vile humans in the demonic wombs.

**Exposition** — Such inauspicious, self-despising vile persons are unable to know the true character of the Time by awakening their immensity. Thereby they remain afraid of death all their life, and after experiencing hell after death are born once again in the family of demonic characters.

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।

मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ।।२०।।

āsurīm yonim āpannā  
mūḍhā janmani-janmani

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<sup>2</sup> Continuous muttering of praise

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mām aprāpyai `va kaunteya  
tato yānty adhamām gatim [20]

**Translation** — Oh Kounteya! Those fools do not reach Me, but acquiring demonic wombs birth after birth, reach an increasingly perverse destiny.

**Exposition** — Such fools with dormant consciousness undergo hellish torture after death again and again and are born again and again in the families with the vilest of vile mentality.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्रयं त्यजेत् ।।२१।।

trividham narakasye `dam  
dvāram nāśanam ātmanāḥ  
kāmaḥ krodhas tathā lobhas  
tasmād etat trayam tyajet [21]

**Translation** — Lust, anger and avarice are three self-destructing separate doorways to hell; therefore all three should be given up.

**Exposition** — Self-flattering sciolists with a dormant consciousness do not realize that there are three tendencies that are the cause of all the sorrows of their life and which prevent them from having an experience of the divine immensity of their mind. The first is their preference for sexual acts and their engagement in planning the fulfillment of various petty desires, second is their greed to store more and more wealth for the fulfillment of those desires, and the third is to continue to burn in anger when that greed is unfulfilled. These three main tendencies hide the divine immensity that remains latent within them. They enter hell after their death through these very doorways of lust, anger and avarice. Those, who progress towards the immensity by recognizing the limitations, endeavor to give up these three main circumscribing tendencies.

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।

आचारत्यात्मनः श्रेयस्ततो याति परां गतिम् ।।२२।।

etair vimukṭaḥ kaunteya  
tamodvārais tribhir naraḥ  
ācaratya ātmanāḥ śreyas  
tato yāti parām gatim [22]

**Translation** — Oh Kounteya! A person, who is free from these three doorways that lead to darkness, adopts practices of self-propitiation and thereby reaches the ultimate destiny.

**Exposition** — A person, who discerns these three doorways to hell that hold him limited in the body and keep him attached to the objects of senses, becomes free from their attraction by knowing them. He performs a valorous practice of yoga to awaken the dormant immensity of his mind. By awakening the immensity of his mind by the valorous practice of yoga, he concentrates that into the unmanifest imperishable, brilliance of all brilliance, the Time and becomes one with It by knowing Its true character.

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।



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न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ।।२३।।

yaḥ śāstravidhim utsrjya  
vartate kāmakāraṭaḥ  
na sa siddhim avāpnoti  
na sukham na parām gatim [23]

**Translation** — He, who violates the sacred precepts and adopts practices of his own choice, neither attains fulfillment nor the Supreme Destiny nor happiness.

**Exposition** — A person who violates procedures in scriptural precepts and presumes the wisdom of the scriptures as a mere flight of imagination out of conceit, remains trapped in lust, anger and avarice. He is not able to get rid of fear in his lifetime nor is able to know the unmanifest beyond death. He cannot even experience happiness all his life.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।  
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ।।२४।।

tasmācchāstram pramāṇam te  
kāryākāryavyavasthitau  
jñātvā śāstravidhānoktam  
karma kartum ihā `rhasi [24]

**Translation** — Know that only the scriptural precepts are authoritative in a situation concerning appropriate and inappropriate actions, and act according to the dictates of the scriptures.

**Exposition** — Words give us the superb gift of memory. All the scriptures that were authored are the personal experiences of the ancient great persons that were preserved through the medium of words for future generations. Those great sages, who, by their establishment in the consciousness of the Void, had a direct experience of the brilliance of all brilliance, the Time, they, out of their compassion for the future progeny, preserved in the memory through the medium of words, that entire knowledge about how they perceived the Time by developing their consciousness; this was for the cause of all those who would be willing to understand these signals in the future.

*Thus ends the sixteenth chapter named Deva-Asur-Sampad Vibhag Yoga in the Upanishad of the Shrimadbhagavad Gita, Brahma-Vidhya (the discipline of knowing the Absolute), the yogic scripture, and the dialogue between Arjuna and Lord Krishna.*