

भगवद्गीतायां षोडशोऽध्यायः

atha ṣoḍaśo'dhyāyaḥ

Verse 1

श्रीभगवान् उवाच

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥१॥
अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥२॥
तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति संपदं देवीमभिजातस्य भारत ॥३॥

śrī-bhagavān uvāca

abhayaṁ sattva-saṁsuddhir jñāna-yoga-vyavasthitiḥ |
dānaṁ damaś ca yajñāś ca svādhyāyas tapa ārjavam ||1||
ahiṁsā satyam akrodhas tyāgaḥ śāntir apaiśunam |
dayā bhūteṣv aloluptvaṁ mārḍavaṁ hrīr acāpalam ||2||
tejaḥ kṣamā dhṛtiḥ śaucam adroho nātimānitā |
bhavanti saṁpadaṁ daivīm abhijātasya bhārata ||3||

śrīdharah :

āsurīm sampadaṁ tyaktvā daivīm evāśritā narāḥ |
mucyanta iti nirṇetuṁ tad-viveko'tha ṣoḍaśe ||

pūrvādhyāyās tu etad-buddhvā buddhimān syāt kṛta-kṛtyaś ca bhāratety uktam | tatra ka
etat tattvaṁ budhyate | ko vā na budhyate | ity apekṣāyām tattva-
jñāne'dhikāriṇo'nadhikāriṇaś ca vivekārthaṁ ṣoḍaśādhyāyasyārambhaḥ | nirūpīte hi
kāryārthe'dhikāri-jijñāsā bhavati | tad uktaṁ **bhaṭṭaiḥ** --

bhāro yo yena voḍhavyaḥ sa prāg āndolitā yadā |
tadā kaṇḍasya voḍheti śakyam kartuṁ nirūpaṇam || iti |

tatrādhikāri-viśeṣaṇa-bhūtām daivīm sampadam āha abharam iti tribhiḥ | abhayaṁ
bhayābhāvaḥ | sattvasya cittasya saṁsuddhiḥ suprasannatā | jñāna-yoga ātma-jñānopāye
vyavasthitiḥ pariniṣṭhā | dānaṁ svabhōjyasya annāder yathocitaṁ saṁvibhāgaḥ | damo
bāhyendriya-saṁyamaḥ | yajño yathādhikāraṁ darśa-paurṇamāsādiḥ | svādhyāyo brahma-
yajñādiḥ | japa-yajño vā | tapa uttarādhyāye vaksyamānaṁ śārīrādi | ārjavam avakratā ||1||

kiṁ cāhimseti | ahiṁsā para-pīḍavarjanam | satyam yathā-dṛṣṭārtha-bhāṣaṇam | akrodhas
tādītasyāpi citte kṣobhānutpattiḥ | tyāga audāryam | śāntiś cittoparatiḥ | paiśunam parokṣe
para-doṣa-prakāśanam | tad-varjanam apaiśunam | bhūteṣu dīneṣu dayā | alolupatam

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alolupatvaṁ lobhābhāvaḥ | avarṇa-lopa ārṣaḥ | mārḍavaṁ mṛḍutvaṁ akrūrātā | hrīr
akārya-pravṛtttau loka-lajjā | acāpalaṁ vyartha-kriyā-rāhityam ||2||

kiṁ ca teja iti | tejaḥ prāgalbhyam | kṣamā paribhavādiṣu utpadyamāneṣu krodha-
pratibandhaḥ | dhṛtir duḥkhādibhir avasīdataś cittasya sthīrikaraṇam | saucam
bāhyābhyantara-sūddhiḥ | adroho jighāṁsā-rāhityam | ātimānitā ātmany
atipūjyavābhimānaḥ | tad-abhāvo nātimānitā | etāny abhayādīni ṣaḍ-vimśati-prakārāṇi
daivīm sampadam abhijātasya bhavanti | deva-yogyām sātत्विकीं sampadam abhilakṣya
tad-abhimukhyena jātasya | bhāvi-kalyāṇasya puṁso bhavantīty arthaḥ ||3||

madhusūdanaḥ : anantārādhyāye **adhaś ca mūlāny anusantatāni karmānubandhīni**
manuṣya-loke [Gītā 15.2] ity atra manuṣya-dehe prāg-bhāvīya-karmānusāreṇa vyajyamānā
vāsanāḥ saṁsārasyāvāntara-mūlatvenoktās tās ca daivyāsuri rākṣasī ceti prāṇinām
prakṛtayo navame'dhyāye sūcitāḥ | tatra veda-bodhita-karmātma-jñānopāyaānuṣṭhāna-
pravṛtti-hetuḥ sātत्विकीं śubha-vāsanā daivī prakṛtir ity ucyate | evaṁ vaidika-
niṣedhātikrameṇa svabhāva-siddha-rāga-dveṣānusāri-sarvānārtha-hetu-pravṛtti-hetu-bhūtā
rājasī tāmasī cāsubha-vāsanāsuri rākṣasī ca prakṛtir ucyate | tatra ca viśaya-bhoga-
prādhānyena rāga-prābalyād āsurītvam himsā-prādhānyena dveṣa-prābalyād rākṣasītvam
iti vivekaḥ | samprati tu śāstrānusāreṇa tad-vihita-pravṛtti-hetu-bhūtā sātत्विकीं śubha-
vāsanā daivī sampat | śāstrātikrameṇa tan-niṣiddha-viśaya-pravṛtti-hetu-bhūtā rājasī
tāmasī cāsubha-vāsanā rākṣasy āsuryor ekīkaraṇenāsuri sampad iti
dvairāśyenaśubhāśubha-vāsanābhedaṁ **dvayā ha prājāpatyā devās cāsuras ca** ity ādi-śruti-
prasiddham śubhānām ādānāyāśubhānām hānāya ca pratipādayitum ṣoḍaśo'dhyāya
ārabhyate | tatrārau śloka-trayenṇādeyām daivīm sampadam |

śāstropadiṣṭe'rthe sandeham vinānuṣṭhāna-niṣṭhatvam ekākī sarva-parigraha-śūnyaḥ
katham jīviṣyāmīti bhaya-rāhityam vābhayam | sattvasyāntaḥ-karaṇasya sūddhir nirmalatā
tasyāḥ samyaktā bhagavat-tattva-sphūrti-yogyatā sattva-saṁsūddhiḥ para-vañcana-
māyānṛtādi-parivarjanam vā | parasya vyājena vaśīkaraṇam para-vañcanam | hṛdaye'nyathā
kṛtvā bahir anyathā vyavaharaṇam māyā, anyathādṛṣṭa-kathanam anṛtam ity ādi | jñānam
śāstrād ātma-tattvasyāvagamaḥ | cittaikāgratayā tasya svānubhavārūḍhatvam yogāḥ | tayor
vyāvasthitīḥ sarvadā tan-niṣṭhatā jñāna-yoga-vyāvasthitīḥ | yadā tv abhayam sarva-
bhūtābhaya-dāna-saṅkalpa-pālanam | etac cānyeṣām api paramahansa-dharmānām
upalakṣaṇam | sattva-saṁsūddhiḥ śravaṇādi-paripākeṇāntaḥ-karaṇasyāsambhāvanā-
viparīta-bhāvanādi-mala-rāhityam | jñānam ātma-sākṣātkāraḥ | yogo mano-nāśa-vāsanā-
kṣayānukūlaḥ puruṣa-prayatnas tābhyām viśiṣṭā saṁsāri-vilakṣaṇāvasthitir jīvan-muktir
jñāna-yoga-vyāvasthitir ity evaṁ vyākhyāyate tadā phala-mūrtaiva daivī sampad iyam
draṣṭavyā | bhagavad-bhaktim vināntaḥ-karaṇa-saṁsūddher ayogāt tayā sāpi kathitā |

mahātmānas tu mām pārtha daivīm prakṛtim āśritāḥ |
bhajanty ananya-manaso jñātvā bhūtādim avyayam ||13||

iti navame daivyām sampadi bhagavad-bhakter uktatvāc ca | bhagavad-bhakter
atiśreṣṭhatvād abhayādibhiḥ saha pāṭho na kṛta iti draṣṭavyam |

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mahā-bhāgyānām paramahamsānām phala-bhūtām daivīm sampadam uktvā tato
nyūnānām gr̥hasthādīnām sādhana-bhūtām āha dānam sva-svatvāspadānām annādīnām
yathā-śakti śāstroktāḥ samvibhāgaḥ | damo bāhyendriya-samyama ṛtu-kālādy-atirikta-kāle
maithunādy-abhāvaḥ | ca-kāro'nuktānām nivṛtti-lakṣaṇa-dharmāṇām samuccayārthaḥ |
yajñāś ca śrauto'gnihotra-darśapaurṇamāsādiḥ | smārto deva-yajñāḥ pitṛ-yajño bhūta-
yajño manuṣya-yajña iti caturvidhaḥ | brahma-yajñasya svādhyāya-padena pṛthag-ukteḥ |
ca-kāro'nuktānām pravṛtti-lakṣaṇa-dharmāṇām samuccayārthaḥ | etat trayam gr̥hasthasya |
svādhyāyo brahma-yajño'dṛṣṭārtham ṛg-vedādyadhyayana-rūpaḥ | yajña-śabdena pañca-
vidha-mahā-yajñokti-sambhave'py asādhāraṇyena bramacāri-dharmatva-kathanārtham
pṛthag-uktiḥ | tapas tri-vidham śārīrādi saptadaśe vakṣyamāṇam vānaprasthasyāsādhāraṇo
dharmāḥ | evam caturṇām āśramāṇām asādhāraṇān dharmān uktvā caturṇām varṇānām
asādhāraṇa-dharmān āha ārjavam avakratvam śraddadhāneṣu śrotṛṣu sva-
jñātārthasamgopanam ||1||

prāṇi-vṛtti-cchedo hiṃsā tad-ahetutvam ahiṃsā | satyam anarthānanubandhi
yathābhūtārtha-vacanam | parair ākroṣe tādane vā kṛte sati prāpto yaḥ krodhas tasya tat-
kālam upaśamanam akrodhaḥ | dānasya prāg-uktes tyāgaḥ samnyāsaḥ | damasya prāg-
ukteḥ śāntir antaḥkaraṇasyopaśamaḥ | parasmai parokṣe para-doṣa-prakāśanam paśunam,
tad-abhāvo'paśunam | dayā bhūteṣu duḥkhiteṣv anukampā | aloluptvam alolupatvam
indriyāṇām viśaya-samnidhāne'py avikriyatvam | mārdaḥ akrūratvam
vṛthāpūrvapakṣādi-kāriṣv api śiṣyādiṣv apriya-bhāṣaṇādi-vyatirekeṇa yodhayitṛtvam | hrīr
akārya-pravṛtṭy-ārambhe tat-pratibandhikā loka-lajjā | acāpalam prayojanam vināpi vāk-
pāṇy-ādi-vyāpārayitṛtvam cāpalam tad-abhāvaḥ | ārjavādayo'cāpalāntā
brāhmaṇasyāsādhāraṇā dharmāḥ ||2||

tejaḥ prāgalbhyam strī-bālakādibhir mūḍhair anabhibhāvyaḥ | kṣamā saty api
sāmarthyē paribhava-hetum prati krodhasyānutpattiḥ | dhṛtir dehendriyeṣv avasādam
prāpteṣv api tad-uttambhakaḥ prayana-viśeṣaḥ | yenottambhitāni karaṇāni śārīram ca
nāvasīdanti | etat trayam kṣatriyasyāsādhāraṇam | śaucam ābhyantaram artha-prayogādu
māyāntādi-rāhityam na tu mṛjālādi-janitam bāhyam atra grāhyam tasya śārīra-śuddhi-
rūpatayā bāhyatvenāntaḥkaraṇa-vāsanātvābhāvāt | tad-vāsanānām eva sāttvikādi-bheda-
bhinnānām daivy-āsuryādi-sampad-rūpatvenātra pratipipādāyīṣitatvāt | svādhyāyādivat
kenacid rūpeṇa vāsanā-rūpatve tad apy ādeyam eva | drohaḥ para-jighāmsayā śāstra-
grahaṇādi tad-abhāvo'drohaḥ | etad dvayam vaiśyasyāsādhāraṇam | asty artham
mānitātmani pūjyavātiśaya-bhāvanātimānitā | tad-abhāvo nātimānitā pūjyeṣu namratā |
ayam sūdrasyāsādhāraṇo dharmāḥ | [tam etaṁ vedānuvacanena brāhmaṇā vividiṣanti](#)
[yajñena dānena tapasānāśakena](#) [BAU 4.4.22] ity ādi śrutyā vividiṣaupayikatayā viniyuktā
asādhāraṇāḥ sādharmaḥ ca varṇāśrama-dharmā ihopalakṣyante | ete dharmā bhavanti
niṣpadyante daivīm śuddha-sattva-mayīm sampadam vāsanā-santatīm śārīrārambha-kāle
puṇya-karmabhir abhivyaktām abhilakṣya jātasya puruṣasya [tam vidyā-karmaṇi](#)
[samanvārabhete pūrva-prajñā ca](#) [BAU 4.4.2], [puṇyaḥ puṇyena karmaṇā bhavati pāpāḥ](#)
[pāpena](#) [BAU 4.4.5] ity ādi śrutibhyaḥ | he bhārateti sambhodayn śuddha-
vamśodbhavatvena pūtāt tvam etādṛṣa-dharma-yogyo'sīti sūcayati ||3||

viśvanāthaḥ :

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ṣoḍaśe sampadam daivīm āsurīm apy avarṇayat |
sargam ca dvividham daivam āsuram prabhur akṣayāt ||

anantarādhyāye ūrdhva-mūlam adhaḥ-sākham ity ādinā varṇitasya saṁsārāśvattha-
vr̥kṣasya phalāni na varṇitānīty anusmr̥tyāsminn adhyāye tasya dvividhāni mokacāni
bandhakāni ca phalāni varṇayiṣyan prathamam mokaāny āha abhayam iti tribhiḥ | tyakta-
putra-kalatrādika ekākī nirjane vane katham jīviṣyāmīti bhaya-rāhityam abhayam | sattva-
saṁsuddhiś citta-prasādaḥ | jñāna-yoge jñānopāye'mānitvātau vyavasthitiḥ pariniṣṭhā |
dānam svabhojyānnāder yathocitam saṁvibhāgaḥ | damo bāhyendriya-saṁyamah | yajño
deva-pūjā | svādhyāyo veda-pāthḥ | ādīni spaṣṭāni | tyāgaḥ putra-kalatrādiṣu yamatā-tyāgaḥ
| aloluptvam lobhābhāvaḥ | etāni ṣaḍ-vimśatir abhayādīni daivīm sāttvikīm samapdam
abhilakṣya jātasya sāttvikyāḥ sampadaḥ prāpt-vyañjake kṣaṇe janma labdhavataḥ puṁso
bhavanti ||1-3||

baladevaḥ :

daivīm tathāsurīm kṛṣṇaḥ sampadam ṣoḍaśe'bravīt |
pādeyatva-heyatve bodhayan kramatas tayoh ||

pūrvatra aśvattha-mūlāny anusantatāni ity ādinā prācīna-karma-nimittāḥ śubhāśubha-
vāsanāḥ saṁsāra-taror avāntara-mūlatvenoktāḥ | etā eva navame daivy āsurī rākṣasī ceti
prāninām prakṛtayo nigaditāḥ | tatra vaidikārthānuṣṭhān ahetuḥ sāttvikī śubha-vāsanā
mokṣopāyoginī daivī prakṛtiḥ | saiveha daivī sampat taror upādeyam phalam | svābhāvika-
rāga-dveṣānusārīṇī sarvānartha-hetū rājasī tāmasī cāśubha-vāsanā āsurī rākṣasī ca prakṛti-
niraya-nipātopayoginī sā | sā cāsura-sampattayor heyam phalam ity etad bodhayitum
ṣoḍaśasyārambhaḥ |

atra daivīm sampadam bhagavān uvāca abhayam ity ādinā trikeṇa | caturṇām āśramāṇām
varṇānām ca dharmāḥ kramād iha kathyante | sannyāsinām tāvad āha abhayam
nirudyamaḥ katham ekākī jīviṣyāmīti bhaya-śūnyatvam | sattva-saṁsuddhiḥ svāśrama-
dharmānuṣṭhānena mano-nairmalyam | jñāna-yoge śravaṇātau jñānopāye | vyavasthitiḥ
pariniṣṭheti trayam ||

atha brahmacāriṇām āha svādhyāyo brahma-yajñaḥ śaktimato bhagavataḥ prati-
pādako'yam apauruṣeyo'kṣara-rāśir ity anusandhāya vedābhyāsa-niṣṭhatety ekam |

atha vānaprasthānām āha tapa iti | tac ca śārīrādi-tribhedam ity aṣṭādaśe vakṣyamāṇam
bodhyam ity ekam |

atha varṇeṣu viprāṇām āha ārjavam sārilyam | tac ca śraddhālu-śrotṛṣu sva-
jñātārthāgopanam jñeyam | ahimsā prāṇi-jīvikānucchedakatā | satyam anrthān anubhandi-
yathādr̥ṣṭārtha-viṣayam vākyam | akrodho durjana-kr̥te sva-tiraskāre'bhyuditasya kopasya
nirodhaḥ | tyāgo durukter api tatrāprakāśaḥ | śāntir manasaḥ saṁyamah | apaīsunam
parokṣe parānartha-kāri-vākyāprakāśanam | bhūteṣu dayā tad-duḥkhāsahiṣṇutā |
aloluptvam nirlobhatā | pa-lopaś chāndasaḥ | mārḍavam komalatvam sat-pātra-saṅga-
vicchedāsahanam | hrīr vikarmaṇi lajjā | acāpalam vyartha-kriyā-viraha iti dvādaśa |

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atha kṣatriyaṅām āha tejas tuccha-janānabhibhāvyaṭvam | kṣamā saty api sāmartye
svāsamānam paribhāvakaṁ prati kopānudayaḥ | dhṛtiḥ śarīrendriyeṣv api tad-
uttambhakaḥ prayatno yena teṣām nāvasādaḥ syād iti trayam |

atha vaiśyaṅām āha śaucam vyāpāre vāṅijye māyānṛādi-rāhityam | adrohaḥ para-
jighāmsayā khadgādyā-grahaṇam iti dvayam |

atha sūdrāṅām āha nātimānitā ātmani pūjyatva-bhāvanā-sūnyatā viprādiṣu triṣu namratety
ekam iti ṣaḍ-vimśatiḥ |

ete tatra tatra pradhāna-bhūtā bodhyā anuktānām apy upalakṣaṅārthāḥ | dehārambha-
kālonmukhaiḥ sukṛtair vyaktām daivīm śubha-vāsanām abhilakṣikṛtya jātasya puruṣasya
bhavanti udayante --puṇyaḥ puṇye karmaṇā bhavati pāpaḥ pāpena iti śruteḥ | devāḥ khalu
pareśānu-vṛtti-śīlās teṣām iyaṁ sampad anayā tat-prāpaka-jñāna-bhakti-sambhavāt
samsāra-taror upādeyaṁ phalam etat ||1-3||

Verse 4

दम्भो दर्पोऽतिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥४॥

dambho darpo'timānaś ca krodhaḥ pāruṣyam eva ca |
ajñānam cābhijātasya pārtha sampadam āsurīm ||4||

śrīdharah : āsurīm sampadam āha dambha iti | dambho dharmā-dhvajitvam | darpo
dhana-vidyādi-nimittāś cittasyotsekaḥ | abhimānaḥ pūrvoktaḥ | krodhaś ca | pāruṣyam eva
ca paruṣa-vacanam | yathā kāṇam cakṣuṣmān virūpaṁ rūpavān hīnābhijanam
uttamābhijana ity ādi | ajñānam ca aviveka-jñānam mithyā-pratyayaḥ kartavyākartavyādi-
viśayaḥ | abhijātasya pārtha kim abhijātasyeti | āha āsurānām sampad āsurī | tām
abhijātasyety arthaḥ ||4||

madhusūdanaḥ : ādeyatvena daivīm sampadam uktvedānīm heyatvenāsurīm sampadam
ekena ślokena samkṣipyāha dambha iti | dambho dāarmikatayātmanaḥ khyāpanam tad eva
dharmā-dhvajitvam | darpo dhana-svajanādi-nimitto mahad-avadhīraṇā-hetur garva-
viśeṣaḥ | atimāna ātmany atyanta-pūjyatvātiśayādhyāropaḥ | [devāś ca vā asurāś cobhaye
prājāpatyaḥ paspṛdhire tato'surā atimānenaiva kasmin nu vyaṁ juhuyāmeti sveṣv
evāsyēṣu juhvataś cerus te'timānenaiva parāvabhūvus tasmān nātimanyeta parābhavasya
hy etan-mukhaṁ yad atimānaḥ](#) iti [śatapatha-śruty](#)-uktaḥ | krodhaś ca sva-parāpakāra-vṛtti-
hetur abhijvalanātmako'ntaḥkaraṇa-vṛtti-viśeṣaḥ | pāruṣyam pratyakṣa-rūkṣa-vadana-
śīlatvam | ca-kāro'nuktānām bhāva-bhūtānām cāpalādi-doṣāṅām samuccayārthaḥ |
ajñānam kartavyākartavyādi-viśaya-vivekābhāvaḥ | ca-śabdo'nuktānām abhāva-bhūtānām
adhṛty-ādi-doṣāṅām samuccayārthaḥ | āsurīm asura-ramaṇa-hetu-bhūtām rajas-tamo-
mayīm sampadam aśubha-vāsanā-santatiḥ śarīrārambha-kāle pāpa-karmabhir
abhivyaktām abhilakṣya jātasya kupuruṣasya dambhādyā ajñānāntā doṣā eva bhavanti na

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tv abhayādyā guṇā ity arthaḥ | he pārtheti sambodhayan viśuddha-māṭṛkatvena tad-ayogyatvaṁ sūcayati ||4||

viśvanāthaḥ : bandhakāni phalāny āha dambhaḥ svasyādharmikatve'pi dhārmikatva-prakhyāpanam | darpo dhana-vidyādi-hetuko garvo'bhimāno'nya-kṛta-sammānanākānṅṣitatvaṁ kalatra-putrādiṣv āsaktir vā | krodhaḥ prasiddhaḥ | pārūṣyaṁ niṣthuratā | ajñānam avivekaḥ | āsurīm ity upalakṣaṇaṁ rākṣasīm api sampadam abhijātasya rājasyāstāmasasyaś ca sampadaḥ prāpti-sūcaka-kṣaṇe janma labdhavataḥ pumsa etāni dambhādīni bhavantīty arthaḥ ||4||

baladevaḥ : atha naraka-hetum āsurīm sampadam āha dambha ity ekena | dambho dhārmikatva-khyātaye dharmānuṣṭhānam | darpo vidyābhijana-janyo garvaḥ | svasminn abhyarcatva-buddhiḥ | krodhaḥ prasiddhaḥ | pārūṣyam pratyakṣaṁ rukṣa-bhāṣitam | cakāraś cāpalādeḥ samuccāyakaḥ | ajñānaṁ kāryākārya-viveka-dhī-sūnyatvam | cakāro'dhrīyādeḥ samuccāyakaḥ | ete dehārambha-kālonmukhair duṣkṛtair vyaktām āsurīm aśubha-vāsanām abhilakṣya jātasya puruṣasya bhavanti | **pāpaḥ pāpena** iti **śrutiḥ** ||4||

Verse 5

दैवी संपद्धिमोक्षाय निबन्धायासुरी मता ।
मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥५॥

daivī sampad vimokṣāya nibandhāyāsuri matā |
mā śucaḥ sampadam daivīm abhijāto'si pāṇḍava ||5||

śrīdharāḥ : etayoḥ sampadoḥ kāryaṁ darśayann āha daivīti | daivī vā sampat tayā yukto mayopadiṣṭe tattva-jñāne'dhikārī | āsuryā sampadā yuktas tu nityaṁ saṁsārīty arthaḥ | etac chrutvā kim aham atrādhikārī na veti sandeh-vvyākula-cittam arjunam āśvāsayati he pāṇḍava mā śucaḥ śokaṁ mā kārṣiḥ | yatas tvam daivīm sampad abhijāto'si ||5||

madhusūdanaḥ : anayoḥ sampadoḥ phala-vibhāgo'bhidhīyate daivīti | yasya varṇasya yasyāśramasya ca yā vihitā sāttvikī phalābhisandhi-rahitā kriyā sā tasya daivī sampat sā sattva-śuddhi-bhagavad-bhakti-jñāna-yoga-sthiti-paryantā satī saṁsāra-bandhanād vimokṣāya kaivalyāya bhavati | ataḥ saivopādeyā śreyo'rthibhiḥ | yā tu yasya śāstra-niṣiddhā phalābhisandhi-pūrvā sāhaṅkāra ca rājasī tāmasī kriyā tasya sā sarvāpy āsurī sampat | ato rākṣasī api tad-antar-bhūtaiva | sā nibandhāya niyatāya saṁsāra-bandhāya matā sammatā śāstrāṇāṁ tad-anusāriṇāṁ ca | ataḥ sā heyaiva śreyo'rthibhir ity arthaḥ | tatraivaṁ saty aham kayā sampadā yukta iti sandihānam arjunam āśvāsayati bhagavān | mā śucaḥ | aham āsuryām sampadā yukta iti śaṅkayā śokam anutāpaṁ mā kārṣiḥ | daivīm sampadam abhilakṣya jāto'si prāg-arjita-kalyāṇo bhāvi-kalyāṇaś ca tvam asi he pāṇḍava pāṇḍu-putreṣv anyeṣv api daivī sampat prasiddhā kim punas tvayīti bhāvaḥ ||5||

viśvanāthaḥ : etayoḥ sampadoḥ kāryaṁ darśayati daivīti | hanta hanta śar-prahārair bandhūn jighamsoḥ pārūṣya-krodhādi-mato mamaiveyam āsurī-sampat saṁsāra-bandha-

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tatra daivo bhūta-sargo mayā tvām prati visataraśo vistara-prakāraiḥ proktaḥ sthita-prajñā-lakṣaṇe dvitīye bhakta-lakṣaṇe dvādaśe jñāna-lakṣaṇe trayodaśe guṇātīta-lakṣaṇe caturdaśa iha cābhayaṃ ity ādinā | idānīm āsuram bhūta-sargam me mad-vacanair vistaraśaḥ pratipādyamānam tvam śṛṇu hānārtham avadhāraya samyaktayā jñātasya hi parivarjanam śakyate kartum iti | he pārtheti sambandha-sūcanenānupekṣaṇīyatām darśayati ||6||

viśvanāthaḥ : tad api viśaṅgam arjunam praty āsurīm sampadam prapañcayitum āha dvāv iti | vistaraśaḥ prokta ity abhayaḥ sattva-samśuddhir ity ādi ||6||

baladevaḥ : tathāpy anivṛtta-śokam tam ālakṣya āsurīm sampadam prapañcayati dvāv iti | asmin karmādhikāriṇi manuṣya-loke dvividhau bhūta-sargau manuṣya-sṛṣṭi bhavataḥ | yadāyam manuṣya-loke śāstrāt svābhāvika-rāga-dveṣau vinirdhūya śāstrīyārthānuṣṭhāyī tadā daivaḥ | yadā śāstram utsrjya svābhāvika-rāga-dveṣādhīno'śāstrīyān dharmān ācarati, tadā tv āsurāḥ | na hi dharmādharmābhyām anyā koṭi-sṛṭiyāsti | śrutīś caivam āha – **dvayā ha prajāpatyā devāś cāsuraś ca** ity [BAU 1.3.1] ādinā | tatra daivo vistaraśaḥ proktaḥ abhayaṃ ity ādinā | athāsuram śṛṇu vistaraśo vakṣyāmi ||6||

Verse 7

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 nāpi cācāro na satyam teṣu vidyate ||7||**

śrīdharāḥ : āsurīm vistaraśo nirūpayati pravṛttim cety ādi-dvādaśabhiḥ | dharme pravṛttim adharmān nivṛttim cāsura-svabhāvā janā na jānanti | ataḥ śaucam ācāraḥ satyam ca teṣu nāsty eva ||7||

madhusūdanaḥ : varjanīyām āsurīm sampadam prāṇi-viśeṣaṇatayā tām aham ity ataḥ prāktanair dvādaśabhiḥ ślokaḥ vivṛṇoti pravṛttim iti | pravṛttim pravṛtti-viśayam dharmam ca-kārāt tat-pratipādakam niṣedha-vākyaṃ cāsura-svabhāvā janā na jānanti | atas teṣu na śaucam dvividham nāpy ācāro manv-ādibhir uktaḥ | na satyam ca priya-hita-yathārtha-bhāṣaṇam vidyate | śauca-satyayor ācārāntarbhāve'pi brāhmaṇa-parivrājaka-nyāyena pṛthag-upādānam | aśaucā anācārā anṛta-vādinō hy āsurā māyāvinaḥ prasiddhāḥ ||7||

viśvanāthaḥ : dharme pravṛttim adharmān nivṛttim ||7||

baladevaḥ : āsuram sargam āha pravṛttim ceti dvādaśabhiḥ | āsurā janā dharme pravṛttim adharmān nivṛttim ca na jānanti | ca-kārābhyām tayor pratipādake vidhi-niṣedha-vākyaḥ ca na jānanti | vedeṣv āsthābhāvād ity uktam | teṣu śaucam bāhyābhyantaram tat-pravṛtty-upayogi na vidyate | nāpy ācāro manvādibhir uktaḥ | na ca satyam prāṇihitānubandhi yathā-dṛṣṭārtha-viśaya-vākyaṃ iti grdhra-gomāyuvat teṣām upadeśādi ||7||

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Verse 8

असत्यमप्रतिष्ठते जगदाहुरनीश्वम् ।
अपरस्परसंभूतं किमन्यत्कामहेतुकम् ॥८॥

asatyam apratiṣṭham te jagad āhur anīśvaram |
aparaspara-sambhūtam kim anyat kāma-haitukam ॥8॥

śrīdharah : nanu vedoktayor dharmādharmayoḥ pravṛttim nivṛttim ca katham na viduḥ | kuto vā dharmādharmayor anāṅgikāre jagataḥ sukha-duḥkhādi-vyavasthā syāt | katham vā śaucācārādi-viśayān īśvarājñān ativarteran | īśvarānāṅgikāre ca kuto jagad-utpattiḥ syāt | ata āha asatyam iti | nāsti satyam veda-purāṇādi-pramāṇam yasmin tādrśam jagad āhuḥ | vedādīnām prāmāṇyam na manyanta ity arthaḥ | tad uktam **trayo vedasya kartāro bhaṅga-dhūrta-niśācarā** ity ādi || ataeva nāsti dharmādharmā-rūpā pratiṣṭhā vyavasthā-hetur yasya tat | svābhāvikam jagad-vaicitryam āhur ity arthaḥ | ataeva nāsti īśvaraḥ kartā vyavasthāpakaś ca yasya tādrśam jagad āhuḥ | tarhi kuto'sya jagata utpattim vadantīti | ata āha aparaspara-sambhūtam iti | aparas cety aparasparam | aparasparato'nonyataḥ strī-puruṣayor mithunāt sambhūtam jagat | kim anyat | kāraṇam asya nāsti anyat kiñcit | kintu kāma-haitukam eva | strī-puruṣayor ubhayoḥ kāma eva pravāha-rūpeṇa hetur asyety āhur ity arthaḥ ॥8॥

madhusūdanah : nanu dharmādharmayoḥ pravṛtti-nivṛtti-viśayayoḥ pratipādakam vedākhyam pramāṇam asti nirdoṣam bhagavad-ājñā-rūpam sarva-loka-prasiddham tad-upajīvinī ca smṛti-purāṇetihāsādīni santi, tat katham pravṛtti-nivṛtti-tat-pramāṇādy ajñānam | jñāne vājñollāṅghinām śāsitarī bhagavati sati katham tad-ananuṣṭhānena śaucācārādi-rahitatvam duṣṭānām śāsitur bhagavato'pi loka-veda-prasiddhatvād ata āha asatyam iti | satyam abādhitā-tātparyā-viśayam tattvāvedakam vedākhyam pramāṇam tad-upajīvi purāṇādi ca nāsti yatra tad asatyam veda-svarūpasya pratyakṣa-siddhatve'pi tat-prāmāṇyānabhyupagamād viśiṣṭābhāvaḥ | ata eva nāsti dharmādharmā-rūpā pratiṣṭhitā vyavasthā-hetur yasya tad apratiṣṭham | tathā nāsti śubhāsubhayoḥ karmaṇoḥ phala-dāneśvaro niyantā yasya tad anīśvaram ta āsurā jagad āhuḥ | balavat pāpa-pratibandhād vedasya prāmāṇyam te na manyante | tataś ca tad bodhitayor dharmādharmayor īśvarasya cānāṅgikārād yatheṣṭācaraṇena te puruṣārtha-bhraṣṭā ity arthaḥ |

śāstraika-samadhigamya-dharmādharmā-sahāyena prakṛty-adhiṣṭhātrā parameśvareṇa rahitam jagad isyate cet kāraṇābhāvāt katham tad utpattir ity āśaṅkyāha aparaspara-sambhūtam kāma-prayuktayoḥ strī-puruṣayor anyonya-saṁyogāt sambhūtam jagat kāma-haitukam kāma-hetukam eva kāma-haitukam kāmātirikṭā-kāraṇa-sūnyam |

nanu dharmādy apy asti kāraṇam ? nety āha kim anyat, anyad adṛṣṭam kāraṇam kim asti ? nāsty evety arthaḥ | adṛṣṭāṅgikāre'pi kvacid gatvā svābhāve paryavasānāt svābhāvikam eva jagad-vaicitryam astu drṣṭe sambhavaty adṛṣṭa-kalpanānavakāśāt | ataḥ kāma eva prāṇinām kāraṇam nānyad adṛṣṭeśvarādīty āhur iti lokāyatika-drṣṭir iyam ॥8॥

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viśvanāthaḥ : asurāṇām matam āha asatyam mithyā-bhūtam bhramopalabdham eva jagat te vadnait | apratiṣṭham pratiṣṭhāśrayas tad-rahitam | na hi kha-puṣpasya kiñcid adhiṣṭhānam astīti bhāvaḥ | anīśvaram mithyābhūtatvād eva īśvara-kartṛkam etan na bhavati | svedajādīnām akasmād eva jātatvāt aparaspara-sambhūtam | anyat kim vaktavyam | kāma-haitukam kāmo vādinām icchaiva hetur yasya tat | mithyābhūtatvād eva ye yathā kalpayitum śaknuvanti tathiavaitad iti |

kecit punar evam vyācakṣate asatyam nāsti satyam veda-purāṇādikaṁ pramāṇam yatra tat | tad uktaṁ **trayo vedasya kartāro bhaṇḍa-dhūrta-niśācarā** ity ādi | apratiṣṭham nāsti dharmādharma-rūpā pratiṣṭhā vyavasthā yatra tat | dharmādharmaṁ api bhramopalabdhāv iti bhāvaḥ | anīśvaram īśvaro'pi bhrameṇopalabhyata iti bhāvaḥ |

nanu strī-puṁsayoḥ paraspara-prayatna-viśeṣād jagad etad utpannam dṛśyata ity api bhrama eva kulālasya ghaṭotpādane jñānam iva mātāpitros tādr̥ṣa-bālotpādane kila nāsti jñānam iti bhāvaḥ | kim anyat kim anyat vaktavyam iti bhāvaḥ | tasmād idam jagat kāma-hetukam kāmena svecchayaiva hetukā hetu-kalpakā yatra tat | yukti-balena ye yat paramāṇu-māyeśvarādikaṁ jalpayitum śaknuvanti te tad eva tasya hetum vadantīty arthaḥ ||8||

baladevaḥ : teṣāṁ siddhāntān darśayati tatraika-jīva-vādinām āha asatyam iti | idam jagad asatyam śukti-rajatādivad bhrānti-vijr̥mbhitam | apratiṣṭham kha-puṣpavan nirāśrayam | nāsty eveśvaro janmādi-hetur yasya tat | so'pi tadvad bhrānti-racita eva | pāramārthike tasmin sthite tan nirmīta-jagat tadvad dṛṣṭa-naṣṭa-prāyam na syāt | tasmād asatyam jagat ta eva manyante | ekaiva nirviśeṣo sarva-pramāṇāvedyā cid-bhramād eko jīvas tato'nyaj jaḍa-jīveśvarātmakam tad-ajñānāt pratibhāṣate | ā-svarūpa-sākṣāt-kārād avisamvādi svāpnīkam iva hasty-aśva-rathādīkam ā-jāgarāt | sati ca svarūpa-sākṣātkāre tad-ajñāna-kalpītam taj-jīvatvena saha nivarteta svāpnīka-rathāśādīva suṣuptāv iti |

atha svabhāva-vādinām bauddhānām āha aparaspara-sambhūtam iti strī-puruṣa-sambhoga-janyam jagan na bhavati ghaṭotpādane kulālasyeva bālotpādane pitrāder jñānābhāvāt saty apy asakṛt sambhoge santānān utpattē ca svedajādīnām akasmād utpattē ca | tasmāt svabhāvād evedam bhavatīti |

atha lokāyatikānām āha kāma-hetukam iti | kim anyad vācym | strī-puruṣayoḥ kāma eva pravāhātmanā hetur asyeti svārthe ṭhañ | athavā jainānām āha kāmaḥ svecchayaiva hetur asyeti | yukti-balena yo yat kalpayitum śaknuyāt sa tad eva tasya hetum vadatīty arthaḥ ||8||

Verse 9

एतां दुष्प्रवृत्तयः नृत्मानोऽत्यबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥९॥

etām dṛṣṭim avastābhya naṣṭātmāno'lpā-buddhayaḥ |
prabhavanty ugra-karmāṇaḥ kṣayāya jagato'hitāḥ ||9||

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śrīdharah : kim ca etām iti | etām lokāyatikānām dṛṣṭim darśanam āsṛitya naṣṭātmano malimasa-cittāḥ santo'lpā-buddhayo duṣṭārtha-mātra-matayaḥ | ateva ugraṁ himsraṁ karma yeṣāṁ te ahitā vairiṇo bhūtvā jagataḥ kṣayāya prabhavanti udbhavantīty arthaḥ ||9||

madhusūdanaḥ : iyam dṛṣṭiḥ śāstrīya-dṛṣṭivad iṣṭaivety āsaṅkyāha etām iti | etām prāg-uktām lokāyatika-dṛṣṭim avaṣṭabhyālambya naṣṭatmāno bhraṣṭa-para-loka-sādhanā alpā-buddhayo dṛṣṭa-mātroddeśa-pravṛtta-mataya ugra-karmāṇo himsā ahitāḥ śatravo jagataḥ prāṇi-jātasya kṣayāya vyāghra-sarpādi-rūpeṇa prabhavanti utpadyante | tasmād iyam dṛṣṭir atyantādho-gati-hetutayā sarvātmanā śreyo'rthibhir avaheyaivety arthaḥ ||9||

viśvanāthaḥ : evaṁ vādino'surāḥ kecin naṣṭātmanāḥ kecid alpajñānāḥ kecid ugra-karmāṇaḥ svacchandācārā mahā-nārakino bhavantīty āha | etām ity ekādaśabhiḥ | avaṣṭabhya ālambya ||9||

baladevaḥ : sva-sva-mata-nirṇāyakāni darśanāni ca taiḥ kṛtāni yāny āsthāya jagad-vinaśyatīty āha etām iti jātyaika-vacanam | etāni darśanāny avaṣṭabhyālambyālpā-buddhayo naṣṭātmano'dṛṣṭa-dehādi-viviktātma-tattvā ugra-karmāṇo himsā-paisunya-pāruṣyādi-karma-niṣṭhā jagato'hitāḥ śatravaś ca santasya kṣayāya prabhavanti parmārthāḥ jagad-bhramśayantīty arthaḥ ||9||

Verse 10

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गृहीत्वासद्राहान् प्रवर्तन्तेऽशुचिव्रताः ॥१०॥

kāmam āsṛitya duṣpūraṁ dambha-māna-madānvitāḥ |
mohād gṛhītvāsad-grāhān pravartante'suci-vratāḥ ||10||

śrīdharah : api ca kāmam āsṛityeti | duṣpūraṁ purayitum aśakyam kāmam āsṛitya dambhādibhir yuktāḥ santaḥ kṣudra-devatārādhanādaḥ pravartante | katham | asad-grāhān gṛhītvā anena mantrenaitām devatām ārādhyā mahā-nidhīn sādhayiṣyāma ity ādīn durāgrahān moha-mātrena svikṛtya pravartante | aśuci-vratāḥ aśucini madya-māṁsādi-viṣayīṇi vratāni yeṣāṁ te ||10||

madhusūdanaḥ : te ca yadā kenacit karmaṇā manuṣya-yonim āpadyante, tadā kāmam tat tad dṛṣṭa-viṣayābhilāṣam duṣpūraṁ pūrayitum aśakyam dambhenādhārmikatve'pi dhārmikatva-khyāpanena mānenāpūjyatve'pi pūjyatva-khyāpanena madenotkarṣa-rahitatve'py utkarṣa-viśeṣādhyāropeṇa mahad-avadhiraṇā-hetunānvitā asad-grāhān aśubha-niścayān anena mantreṇemām devatām ārādhyā kāmīnām ākarṣaṇam kariṣyāmaḥ, anena mantreṇemām devatām ārādhyā mahānidhīn sādhayiṣyāma ity ādi-durāgraha-rūpān mohād avivekād gṛhītvā na tu śāstrāt, aśuci-vratāḥ pravartante yatra kutrāpy avaidike dṛṣṭa-phale kṣudra-devatārādhanādāv iti śeṣaḥ | etādṛṣāḥ patanti narake'sucāv ity agrimeṇānvayaḥ ||10||

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viśvanāthaḥ : asad-grāhān pravartante kumate eva pravṛttā bhavanti | aśucīni śaucācāra-varjitāni vratāni yeṣāṃ te ||10||

baladevaḥ : atha teṣāṃ durvṛttatām durācāratām cāha kāmam iti | duṣpūram kāmam viśaya-trṣṇām āśritya mohān na tu śāstrād asad-grāhān grhītvāśuci-vratāḥ santaḥ pravartante | asad-grāhān duṣṭa-nakravād ātma-vināśakān kalpita-devatā-tan-mantra-tad-ārādhana-nimittaka-kāminī-pārthiva-nidhy-ākarsaṇa-rūpān durāgrahān ity arthaḥ | aśucīni śmaśāna-niṣevāṇa-madya-māmsa-viśayāni vratāni yeṣāṃ te | dambhenādhariṣṭhatve'pi dharmiṣṭhatva-khyāpanena mānenāpūjyatve'pi pūjyatvaṃ khyāpanena madenaanutkrṣṭatve'py utkrṣṭatvāropanena cānvitāḥ ||10||

Verse 11

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥११॥

cintām aparimeyām ca pralayāntām upāśritāḥ |
kāmapabhoga-paramā etāvad iti niścitāḥ ||11||

śrīdharah : kiṃ ca cintām iti | pralayo maraṇam evānto yasyāstām aparimeyām parimātaṃ aśakyām cintām āśritāḥ | nityam cintāparā ity arthaḥ | kāmapabhoga eva paramo yeṣāṃ te | etāvad iti kāmapabhoga eva paramaḥ puruṣārtho nānyad astīti kṛta-niścayāḥ | artha-saṅcayān ihantu ity uttarenānvayaḥ | tathā ca bārhaspatyaṃ sūtraṃ – kāma evaikāḥ puruṣārtha iti | caitanya-viśiṣṭaḥ kāmaḥ puruṣa iti ca ||11||

madhusūdanaḥ : tān eva punar viśinaṣṭi cintām iti | cintām ātmīya-yoga-kṣemopāyālocanātmikām aparimeyām aparimeya-viśayatv)at parm)atum aśakyām pralayo maraṇam evānto yasyās tām pralayāntām yāvaj-jīvam anuvartamānām iti yāvat | na kevalam aśuci-vratāḥ pravartante kiṃ tv etādṛśīm cintām copāśritā iti samuccayārthaś ca-kāraḥ |

sadānanta-cintā-parā api na kadācit pāralaukika-cintāyutāḥ kiṃ tu kāmapabhoga-paramāḥ kāmyanta iti kāmā dṛṣṭāḥ śabdādayo viśayās tad-upabhoga eva paramaḥ puruṣārtho na dharmādir yeṣāṃ te tathā | pāralaukikam uttamam sukham kuto na kāmayante tatrāha etāvad dṛṣṭam eva sukham nānyad etac charīra-viyoge bhogyam sukham asti etat kāyātirikṭasya bhoktur abhāvād iti niścitā evam-niścayavantaḥ | tathā ca **bārhaspatyaṃ sūtraṃ caitanya-viśiṣṭaḥ kāyaḥ puruṣaḥ, kāma evaikāḥ puruṣārthaḥ** iti ca ||11||

viśvanāthaḥ : pralayāntām pralayo maraṇam tat-paryantām | etāvad iti indriyāni viśaya-sukhe majjantu nāma kā cintā ity etāvad eva śāstrārtha-tāt-paryam iti niścitām yeṣāṃ te ||11-15||

baladevaḥ : aparimeyām aparā pralayāntām ca maraṇa-kālāvadhi-sādhyā-vastu-viśayām cintām upāśritāḥ kāmapabhogaḥ samyag-viśaya-sevaiva paramaḥ pumartho yeṣāṃ te |

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etāvad eva kāmopabhoga-mātram evaihikam | na tvato'nyat pāralaukikam sukham astīti
kṛta-niścayāḥ ||11||

Verse 12

आशापाशशतैर्बद्धः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसंचयान् ॥१२॥

āsā-pāśa-śatair baddhāḥ kāma-krodha-parāyaṇāḥ |
ihante kāma-bhogārtham anyāyenārtha-saṁcayān ||12||

śrīdharah : ataeva āseti | āśā eva pāsāḥ | teṣāṁ śatair baddhā itas tata ākṛṣyamāṇāḥ | kāma-
krodha-parāyaṇāḥ kāma-krodhau param-ayanāśrayo yeṣāṁ te | kāma-bhogārtham
anyāyena cauryādinārthānāṁ saṁcayān rāśīn ihanta icchanti ||12||

madhusūdanaḥ : ta īdṛśā asurāḥ aśakyopāyārtha-viṣayā anavagatopāyārtha-viṣayā vā
prārthanā āśāstā eva pāsā iva bandhana-hetutvāt pāsās teṣāṁ śataiḥ samūhair baddhā iva
śreyasaḥ pacyāvyetas tata ākṛṣya niyamānāḥ kāma-krodhau param ayanam āśrayo yeṣāṁ
te kāma-krodha-parāyaṇāḥ strī-vyatikarābhilāṣa-parāniṣṭābhilāṣābhyāṁ sadā parigrhītā iti
yāvat | ihante kartuṁ ceṣṭante kāma-bhogārtham na tu dharmārtham anyāyena parasva-
haraṇādinārtha-saṁcayān dhana-rāśīn | saṁcayān iti bahu-vacanena dhana-prāptāv api
tat-tṛṣṇānuvṛtter viṣaya-prāpti-varḍhamāna-tṛṣṇatva-rūpo lobho darśitaḥ ||12||

viśvanāthaḥ : Nothing.

baladevaḥ : āseti spaṣṭam | ihante kartuṁ ceṣṭante anyāyena kūṭa-sāksyeṇa cauryeṇa ca
||12||

Verse 13

इदमद्य मया लब्धमिदं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥१३॥

idam adya mayā labdham idaṁ prāpsyē manoratham |
idam astīdam api me bhaviṣyati punar dhanam ||13||

śrīdharah : teṣāṁ manoratham kathayan naraka-prāptim āha idam adya mayeti caturbhiḥ |
prāpsyē prāpsyāmi | manoratham manasaḥ priyam | spaṣṭam anyat | eteṣāṁ ca trayāṇāṁ
ślokanāṁ ity ajñāna-vimohitāḥ santo narake patantīti caturthenānvayaḥ ||13||

madhusūdanaḥ : teṣāṁ īdṛśīm dhana-tṛṣṇānuvṛttīm manorājya-kathanena vivṛṇoti idam
iti | idaṁ dhanam adyedānīm anenopāyena mayā labdham | idaṁ tad anya-manoratham
manas-tuṣṭi-karām śīghram eva prāpsyē | idaṁ puraiva saṁcitam mama grhe'sti | idam api

भगवद्गीतायां षोडशोऽध्यायः

bahutaram bhaviṣyaty āgāmini samvatsare punar dhanam | evaṁ dhana-trṣṇākulāḥ patanti narake'śucāv ity agrimeṇānvayaḥ ||13||

viśvanāthaḥ : Nothing.

baladevaḥ : teṣāṁ dhanāśānuvṛttim manorājyoktyā vivṛṇvan naraka-nipātam āha idam iti caturbhiḥ | idam kṣetraṁ paśu-putrādi mayaivādyā sva-dhī-balena labdham | imaṁ manoratham manaḥ-priyam artham aham eva sva-balena prāpsyāmi, svabalenaiva labdham idam dhanam mama sampraty asti | idam iṣyamāṇam dhanam āgāmi-varṣe mad-balenaiva me bhaviṣyati | na tv adṛṣṭa-balena īśvara-prasādena vety arthaḥ | evaṁ dhana-trṣṇāṁ prapañcya duṣṭam bhāvaṁ prapañcayati asāv iti | yajña-dattākhyo'sau śatrur mayātibalinā hataḥ | aparān api śatrūn aham eva haniṣyāmi | teṣāṁ dāra-dhanādi ca neṣyāmīti ca-śabdāt matto na ko'pi jīved iti bhāvaḥ | nanv īsvarecchām adṛṣṭam ca kecij jaya-hetum āhus tatrāhaaham eveśvaraḥ svatanthro yad aham bhogī svato nikhila-bhoga-sampannaḥ siddho'smīti | yadi kaścīd īśvaram kalpayati | tarhi sa mām eveśvaram kalpayatu na tu matto'nyam anupalabdher iti bhāvaḥ ||13||

Verse 14

असौ मया हतः शत्रुर्हनिष्ये चापरान् अपि ।
ईश्वोऽहमहं भोगी सिद्धोऽहं बलवान् सुखी ॥१४॥

asau mayā hataḥ śatrur haniṣye cāparān api |
īśvaro'ham aham bhogī siddho'ham balavān sukhī ||14||

śrīdharāḥ : asāv iti | siddhaḥ kṛta-kṛtyaḥ | spaṣṭam anyat ||14||

madhusūdanaḥ :

evaṁ lobham prapañcya tad-abhiprāya-kathanenaiva teṣāṁ krodham prapañcayati asāv iti | asau devadatta-nāmā mayā hataḥ śatrur atidurjayaḥ | ata idānīm anāyāsenā haniṣye ca haniṣyāmi aparān sarvān api śatrūn | na ko'pi mat-sakāśāj jīviṣyatīty aper arthaḥ | ca-kārān na kevalam haniṣyāmi tān kim tu teṣāṁ dāra-dhanādikam api grahīṣyāmīty abhiprāyaḥ | kutas tavaitādṛṣṭam sāmārthyam tvat-tulyānām tvad-adhikānām vā śatrūṇām sambhavād ity ata āha – īśvaro'ham na kevalam mānuṣo yena mat-tulyo'dhiko vā kaścīd syāt | kim ete kariṣyanti varākāḥ sarvathā nāsti mat-tulyaḥ kaścīd ity anenābhiprāyeṇśvaratvaṁ vivṛṇoti | yasmād aham bhogī sarvair bhogopakaraṇair upetaḥ siddho'ham putra-bhṛtyādibhiḥ sahāyaiḥ sampannaḥ svato'pi balavān atyojasvī sukhī sarvathā nīrogaḥ ||14||

viśvanāthaḥ : Nothing.

baladevaḥ : Nothing.

Verse 15

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।

भगवद्गीतायां षोडशोऽध्यायः
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥१५॥

ādhyo'bhijanavān asmi ko'nyo'sti sadṛṣo mayā |
yakṣye dāsyāmi modīṣya ity ajñāna-vimohitāḥ ॥15॥

śrīdharah : kim ca ādhyā ity | ādhyo dhanādi-sampannaḥ | abhijanavān kulīnaḥ | yakṣye yāgādy-anuṣṭhānenāpi dīkṣitāntarebhyaḥ sakāśān mahatīm pratiṣṭhām prāpsyāmi | dāsyāmis tāvakebhyaḥ | modīṣye harṣam prāpsyāmi ity evam ajñānena vimohitā mithyābhīniveśam prāpitāḥ ॥15॥

madhusūdanaḥ : nanu dhanena kulena vā kaścit tat-tulyaḥ syād ity ata āha ādhyā ity | ādhyo dhanī, abhijanavān kulīno'py aham evāsmi | ataḥ ko'nyo'sti sadṛṣo mayā na ko'pīty arthaḥ | yogena dānena vā kaścit tat-tulyaḥ syād ity ata āha -- yakṣye yāgenāpy anyān abhibhaviṣyāmi, dāsyāmi dhanam stāvakebhyo naṭādibhyaś ca | tataś ca modīṣye harṣam lapsye nartakyādibhiḥ sahetya evam ajñānenāvivekena vimohitā vividham moham bhrama-paramparām prāpitāḥ ॥15॥

viśvanāthaḥ : Nothing.

baladevaḥ : nanu sampadā kulena cānye tvat-samā vikṣyante tat katham īśvaras tvam iti ced āha ādhyāḥ sampannaḥ svato'ham asmy abhijanavān kulīnaś ca | na tu kenacin nimittenāto mat-sadṛṣo'nyaḥ ko'sti | na ko'pīty aham eveśvaraḥ | ato'ham tv abalenaiva yakṣye divyāṅganānām saṅgatiḥ kariṣye | dāsyāmi | tāsām adharādi khaṇḍayiṣāmy eva mohīṣa ity ajñāna-vimohitāḥ santo narake patantīty agrimeṇānvayaḥ | anekeṣu cira-prayāsa-sādhyeṣu vastuṣ yac cittam tena vibhrāntā vikṣiptā moha-mayena jālena samāvṛtā matsyā iva tato nirgantu-kṣamāḥ | kāma-bhogeṣu prasaktā madhye mṛtāḥ santo narake patanty aśucau vaitaraṇyādau ॥15-16॥

Verse 16

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥१६॥

aneka-citta-vibhrāntā moha-jāla-samāvṛtāḥ |
prasaktāḥ kāma-bhogeṣu patanti narake'sucau ॥16॥

śrīdharah : evambhūtā yat prāpnuvanti tac chṛṇu aneketi | anekeṣu manoratheṣu pravṛtām cittam anke-cittam | tena vibhrāntā vikṣiptāḥ | tenaiva mohamayena jālena samāvṛtāḥ | matsyā iva sūtramayena jālena yantritāḥ | evam kāma-bhogeṣu prasaktā abhiniviṣṭā santo'sucau kalmaṣe narake patanti ॥16॥

madhusūdanaḥ : ukta-prakārair anekaiś cittais tat-tad-duṣṭa-saṅkalpair vividham bhrāntāḥ, yato moha-jāla-samāvṛtāḥ moho hitāhita-vastu-vivekāsāmarthyam tad eva jālam ivāvaraṇātmakatvena bandha-hetuvāt | tena samyag-āvṛtāḥ sarvato veṣṭitā matsyā iva

भगवद्गीतायां षोडशोऽध्यायः

sūtramayena jālena para-vaśī-kṛtā ity arthaḥ | ata eva svāniṣṭa-sādhanesv api kāma-
bhogeṣu prasaktāḥ sarvathā tad-eka-parāḥ pratikṣaṇam upacīyamāna-kalmaṣāḥ patanti
narake vaitaraṇyādāv aśucau viṇ-mūtra-śleṣmādi-pūrṇe ||16||

viśvanāthaḥ : aśucau narake vaitaraṇyādau ||16||

baladevaḥ : Nothing.

Verse 17

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥१७॥

ātma-sambhāvitāḥ stabdhā dhana-māna-madānvitāḥ |
yajante nāma-yajñais te dambhenāvidhi-pūrvakam ||17||

śrīdharāḥ : yaksya iti ca yas teṣāṃ manoratha uktaḥ sa kevalam dambhāhankārādi-
pradhāna eva na tu sāttvika ity abhiprāyeṇāha ātmeti dvābhyām | ātmanaiva sambhāvitāḥ
pūjyatām nītāḥ | na tu sādhubhiḥ kaiścit | ataeva stabdhā anamrāḥ | dhanena yo
manomadaś ca tābhyām samanvitāḥ santas te | nāma-mātreṇa ye yajñās te nāma-yajñāḥ |
yad vā dīkṣitāḥ soma-yājīty evam ādi nāma-mātra-prasiddhaye ye yajñās tair yajante |
katham | dambhena | na tu śraddhayā | avidhi-pūrvakam ca yathā bhavati tathā ||17||

madhusūdanaḥ : nanu teṣāṃ api keśāmcid vaidike karmaṇi yāga-dānādau pravṛtti-
darśanād ayuktaṃ narake patanam iti nety āha ātma-sambhāvitā ity | sarva-guṇa-viśiṣṭatā
vayam ity ātmanaiva sambhāvitāḥ pūjyatām prāpitā na tu sādhubhiḥ kaiścit | stabdhā
anamrāḥ | yato dhana-māna-madānvitā dhana-nimitto yo māna ātmani
pūjyatvātīśayādhyāśas tan-nimittaś ca yo madaḥ parasmīn gurvādāv apy
apūjyatvābhimānas tābhyām anvitās te nāma-yajñaiḥ nāma-mātrair yajñair na tāttvikair
dīkṣitāḥ soma-yājīty ādinām amātra-sampādakair vā yajñair avidhi-pūrvakam vihitāṅgeti-
kartavyatā-rahitair dambhena dharmā-dhvajitayā na tu śraddhayā yajante | atas tat-phala-
bhājo na bhavantīty arthaḥ ||17||

viśvanāthaḥ : ātmanaiva sambhāvitāḥ pūjyatām nītā na tu sādhubhiḥ kaiścit ity arthaḥ |
ataeva stabdhā anamrāḥ | nāma-mātreṇaiva ye yajñās te nāma-yajñās taiḥ ||17||

baladevaḥ : ātmanaiva sambhāvitāḥ śraiṣṭhyam nītāḥ | na tu śāstrajñaiḥ sadbhiḥ | stabdhāḥ
anamrāḥ | dhanena sampadā mānena ca paramahamso mahā-śramaṇaḥ śrī-pūjya-pādo
mahā-pūjāvid ity evam lakṣaṇena ssa-kāreṇa yo mado garvas tenānvitāḥ | nāma-yajñair
nāma-mātreṇa yajñaiḥ pūjā-vidhibhiḥ sva-kalpītā devatā yajante sva-svakānām grhīṇām
abhyudayāya dambhena dharmā-dhvajitvena viśiṣṭā virakta-veśāḥ santa ity arthaḥ | avidhi-
pūrvakam aveda-vihitam yathā bhavati tathā ||17||

Verse 18

भगवद्गीतायां षोडशोऽध्यायः
अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥१८॥

ahankāram balaṁ darpaṁ kāmaṁ krodhaṁ ca saṁśritāḥ |
mām ātma-para-deheṣu pradviṣanto'bhyaśūyakāḥ ||18||

śrīdharah : avidhi-pūrvakatvam eva prapañcayati ahankāram iti | ahankārādīn saṁśritāḥ
santaḥ ātma-para-deheṣv ātma-deheṣu para-deheṣu ca cid-amśena sthitaṁ mām
pradviṣanto yajante | dambha-yajñeṣu śraddhāyā abhāvād ātmano vṛthaiḥ pīḍā bhavati |
tathā paśv-ādīnām apy avidhinā himsāyāṁ caitanya-droha evāvaśiṣyata iti pradviṣanta ity
uktam | abhyaśūyakāḥ san-mārga-vartinām guṇeṣu doṣāropakāḥ ||18||

madhusūdanaḥ : yakṣye dāśyāmīty ādi-saṅkalpena dambhāhaṅkārādi-pradhānena
pravṛttānām āsurāṅām bahiraṅga-sādhanam api yāga-dānādikaṁ karma na sidhyati,
antaraṅga-sādhanam tu jñāna-vairāgya-bhagavad-bhajanādi teṣāṁ durāpās tam evety āha
ahankāram iti | aham abhimāna-rūpo yo'haṅkāraḥ sa sarva-sādhāraṇaḥ | etais tv āropitair
guṇair ātmano mahattvābhimānam ahankāram tathā balaṁ para-paribhava-nimittam
śarīra-gata-sāmarthya-viśeṣam darpaṁ parāvadhīraṅgā-rūpaṁ guru-nṛpādy-atikrama-
kāraṇam citta-doṣa-viśeṣam kāmam iṣṭa-viṣayābhilāṣam krodham aniṣṭa-viṣaya-dveṣam |
ca-kārāt para-guṇāsahiṣṇutva-rūpaṁ mātsaryam | evam anyāś ca mahato doṣān
saṁśritāḥ |

etādṛśā api patitās tava bhaktyā pūtāḥ santo narake na paśiṣyanti cen nety āha mām
īśvaram bhagavantam apara-deheṣu ātmanām teṣāṁ āsurāṅām pareṣāṁ ca tat-putra-
bhāryādīnām deheṣu premāspadeṣu tat-tad-buddhi-karma-sākṣitayā santam
atipremāspadam api durdaiva-paripākāt pradviṣanta īśvarasya mama śāsanam śruti-smṛti-
rūpaṁ tad-uktārthānuṣṭhāna-parāṅmukhatayā tad-ativartanam me pradveṣas tam
kurvantaḥ | nṛpādy-ājñā-laṅghanam eva hi tat-pradveṣa iti prasiddham loke |

nanu gurvādayaḥ katham tān nānuśāsati tatrāha abhyaśūyakā gurv-ādīnām vaidika-mārga-
sthānām kāruṇyādi-guṇeṣu pratāraṇādi-doṣāropakāḥ | atas te sarva-sādhanā-sūnyā naraka
eva patantīty arthaḥ |

mām ātma-para-deheṣv ity asyāparā vyākhyā sva-deheṣu para-deheṣu ca cid-amśena
sthitaṁ mām pradviṣantām yajante dambha-yajñeṣu śraddhāyā abhāvād dikṣādinātmano
vṛtahiva pīḍā bhavati | tathā paśv-ādīnām apy avidhinā himsāyā caitanya-droha-mātram
avaśiṣyata iti |

aparā vyākhyā ātma-dehe jivān āviṣṭe bhagaval-līlā-vigrahe vāsudevādi-samākhye
manuṣyatvādi-bhramān mām pradviṣantaḥ | tathā para-deheṣu bhakta-deheṣu prahlādādi-
samākhyeṣu sarvadāvīrbhūtam mām pradviṣanta ity yojanā | uktam hi navame –

avajānanti mām mūḍhā mānuṣīm tanum āśritam |
paraṁ bhāvam ajānanto mama bhūta-maheśvaram ||
moghāśā mogha-karmāṇo mogha-jñānā vicetasāḥ |

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rākṣasīm āsurīm caiva prakṛtiṃ mohinīm śritāḥ || [Gītā 9.11-12]

avyaktam vyaktim āpannam manyante mām abuddhayah [Gītā 8.23] iti cānyatra | tathā ca bhajāniye dveṣān na bhaktyā pūtanā teṣām sambhavatīty arthaḥ ||18||

viśvanāthaḥ : mām paramātmānam amānayaṃta eva pradviṣantaḥ | yad vā ātma-parāḥ paramātmā-parāyaṇāḥ sādhas teṣām deheṣu sthitaṃ mām pradviṣantaḥ sādhu-deha-dveṣād eva mad-dveṣa iti bhāvaḥ | abhyasūyakāḥ sādhnām guṇeṣu doṣāropakāḥ ||18||

baladevaḥ : sarvathā veda-tat-pratipādyeśvarāvamantarāc ta ity āha ahaṅkāram iti | ahaṅkāradīn saṃśritās te ātmanaḥ pareṣām ca deheṣu niyāmakatayā bhartṛtaya cāvasthitaṃ mām sarveśvaraṃ mad-viṣayakam vedaṃ ca pradviṣanto'vajñayākurvanto bhavanti | abhyasūyakāḥ kuṭila-yuktibhir mama vedasya ca guṇeṣu doṣān āropayantaḥ | aham eva svatantraḥ karomīty ahaṅkāraḥ | aham eva parākramīti balam | mat-tulyo na ko'py astīti darpaḥ | mad-icchaiva sarva-sādhiketi kāmāḥ | mat-pratīpam aham eva haniṣyāmīti krodhaś ca ||18||

Verse 19

तान् अहं द्विषतः क्रूरान् संसारेषु नराधमान् ।
क्षिपाम्यजस्रशुभान् आसुरीष्वेव योनिषु ॥१९॥

tān ahaṃ dviṣataḥ krūrān saṃsāreṣu narādhamān |
kṣipāmy ajasraṃ aśubhān āsurīṣv eva yoniṣu ||19||

śrīdharāḥ : teṣām ca kadācid api āsura-svabhāva-pracyutir na bhavatīty āha tān iti dvābhyām | tān ahaṃ dviṣataḥ krūrān saṃsāreṣu janma-mṛtyu-mārgēṣu tatṛpy āsurīṣv evātikrūrāsu vyāghra-sarpādi-yoniṣu ajasraṃ anavarataṃ kṣipāmi | teṣām pāpa-karmaṇām tādrṣāṃ phalaṃ dadāmiṣy arthaḥ ||19||

madhusūdanaḥ : teṣām tvat-kr̥payā kadācin nistāraḥ syād iti nety āha tān iti | tān sanmārga-pratipakṣa-bhūtān dviṣataḥ sādhn mā ca krūrān hīnāsā-parān ato narādhamān atinidān ajasraṃ santatam aśubhān aśubha-karma-kāriṇo'ham sarva-karma-phaladāteśvaraḥ saṃsāreṣv eva naraka-saṃsaraṇa-mārgēṣu kṣipāmi pātayāmi | naraka-gatās cāsuriṣv evātikrūrāsu vyāghra-sarpādi-yoniṣu tat-tat-karma-vāsanānusāreṇa kṣipāmiṣy anuṣajyate | etādrṣeṣu drohiṣu nāsti mameśvarasya kr̥pety arthaḥ | tathā ca śrutih – **atha ya iha kapūya-caraṇā abhyāśo ha yat te kapūyām yonim āpadyerañ śva-yonim vā sūkara-yonim vā caṇḍāla-yonim vā** [ChāU 5.10.7] iti | kapūya-caraṇāḥ kutsita-karmaṇo'bhyāśo ha śighraṃ eva kapūyām kutsitāmyonim āpadyanta iti śruter arthaḥ | ata eva pūrva-pūrva-karmānusāritvān neśvarasya vaiṣamyam nairghṛṇyam vā | tathā ca pāramarṣam sūtram – **vaiṣamyā-nairghṛṇye na sāpekṣatvāt tathā hi darśayati** [Vs 2.1.34] iti | evam ca pāpa-karmāny eva teṣām kārayati bhagavāms teṣu tad-bija-sattvāt | kāruṇikatve'pi tāni na nāśayati tan-nāśaka-puṇyopacayābhāvāt puṇyopacayam na kārayati teṣām ayogyatvāt | na hīśvaraḥ pāṣāṇeṣu yavāṅkurān karoti | īśvaratvād ayogyasyāpi yogyatām sampādayitum śaknotīti cet, śaknoty eva satya-saṅkalpatvāt yadi saṅkalpayet | na tu saṅkalpayati ājñā-

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lañghiṣu svabhakta-drohiṣu durātma-sva-prasannatvāt | ata eva **śrūyate** – eṣa u hy eva sādhu karma kārayati taṁ yam unninīṣate, eṣa u evāsādhu karma kārayati taṁ yam adho ninīṣate iti | yeṣu prasāda-kāraṇam asty ājñā-pālanādi teṣu prasīdati | yeṣu tu tad-vaiparītyaṁ teṣu na prasīdati sati kāraṇe kāryaṁ kāraṇābhāve kāryābhāva iti kim atra vaiṣamyam | **parāt tu tac chruteḥ** [Vs. 2.3.39] iti **nyāyāc** ca | antato gatvā kimcid vaiṣamyāpādane mahā-māyatvād adoṣaḥ ||19||

viśvanāthaḥ : Nothing.

baladevaḥ : eṣām āsura-svabhāvān kvacid api vimokṣo na bhavatīty āha tān iti dvābhyām | āsurīṣv eva himsā-tṛṣṇādi-yuktāsu mleccha-vyādha-yoniṣu tat-tat-karmānu-guṇa-phaladaḥ sarveśvaro'ham ajasraṁ punaḥ punaḥ kṣipāmi ||19||

Verse 20

आसुरी योनिमापन्न मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥२०॥

āsurīm yonim āpannā mūḍhā janmani janmani |
mām aprāpyaiva kaunteya tato yānty adhamām gatim ||20||

śrīdharāḥ : kim ca āsurīm iti | te ca mām aprāpyaiva iti eva-kāreṇa mat-prāpti-śaṅkāpi kutas teṣām | mat-prāpty-upāyaṁ san-mārgam aprāpya tato'py adhamām kṛmi-kīṭādi-yonim yāntīty uktam | šeṣaṁ spaṣṭam ||20||

madhusūdanaḥ : nanu teṣām api krameṇa **bahūnām janmanām ante** [Gītā 7.19] śreyo bhaviṣyati nety āha āsurīm iti | ye kadācid āsurīm yonim āpannās te janmani janmani prati janma mūḍhās tamo-bahulatvenāvivekinas tatas tasmād api yānty adhamām gatim nikṛṣṭatamām gatim | mām aprāpyeti na mat-prāptau kācid āśaṅkāpy asti | ato mad-upadiṣṭam veda-mārgam aprāpyety arthaḥ | eva-kāras tiryak-sthāvarādiṣu veda-mārga-prāpti-svarūpāyogyatām darśayati | tenātyantatamo-bahulatvena veda-mārga-prāpti-svarūpāyogyā bhūtvā pūrva-pūrva-nikṛṣṭa-yonito nikṛṣṭatamām adhamām yonim uttarottaram gacchantīty arthaḥ | he kaunteyete nija-sambandha-kathanena tvam ito nistīrṇa iti sūcayati | yasmād ekadāsurīm yonim āpannānām uttarottaram nikṛṣṭatara-nikṛṣṭatama-yoni-lābho na tu tat-pratīkāra-sāmarthyam atyanta-tamo-bahulatvāt, tasmād yāvan manuṣya-deha-lābho'sti tāvan mahatāpi prayatnenāsuryāḥ sampadaḥ parama-kaṣṭatamāyāḥ parihārāya tvarayaiva yathā-śakti daiṁ sampad anuṣṭheyā śreyo'rthibhir anyathā tiryag-ādi-deha-prāptau sādhanānuṣṭhānāyogyatvān na kadāpi nistāro'stīti mahat saṅkaṭam āpadyeteti samudāyārthaḥ | tad uktam –

ihaiṁ naraka-vyādheś cikitsām na karoti yaḥ |
gatvā niraṣadham sthānam sa-rujaḥ kim kariṣyati || iti ||20||

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viśvanāthaḥ : mām aprāpyaiveti na tu mām prāpyeti | vaivasvata-manvantararīyāṣṭāvīmśa-caturvyuga-dvāparānte'vatīrṇam mām kṛṣṇam kamsādi-rūpās te prāpya pradviśanto'pi muktim eva prāpnuvantīti bhakti-jñāna-paripākato labhyām api muktim tādrśa-pāpibhyo'py aham apāra-kṛpā-sindhur dadāmi | **nibhṛta-marun-mano'kṣa dr̥ḍha-yoga-yujo hr̥di yan munaya upāsate tad-arayo'pi yayuḥ smaraṇāt** [BhP 10.87.23] iti śrutayo'py āhuḥ | ataḥ pūrvoktā mamaiva sarvotkarṣo varīvartīti **bhāgavatāmṛta**-kārikā yathā –

mām kṛṣṇa-rūpiṇam yāvan nāpnuvanti mama dviṣaḥ |
tāvad evādhamaṁ yonim prāpnuvantīti hi sphuṭam || iti | [LBhāg 1.5.83]

baladevaḥ : nanu bahu-janmānte teṣām kadācit tvad-anukampayāsuraḥ vimuktiḥ syād iti cet tatrāha āsurīm iti | te mūḍhā janmany āsurīm yonim āpannā mām aprāpyaiva tato'py adhamām atinikṛṣṭām śvādi-yonim yānti | mām aprāpyaiva atra eva-kāreṇa mad-anukampāyāḥ sambhāvanāpi nāsti | tal-lābhopāya-yogyā saj-jātir api durlabheti | śrutis caivam āha – **atha kapūya-caraṇā abhyāso ha yat te kapūyām yonim āpadyeran śva-yonim vā śūkara-yonim vā caṇḍāla-yonim vā** [ChāU 5.10.7] ity ādikā |

nanv īśvaraḥ satya-saṅkalpatvāday ayogyasyāpi yogyatām śaknuvāt kartum iti cet, śaknuyād eva | yadi saṅkalpayet bījābhāvān na saṅkalpayatīty atas tasyā vaiśamyam āha sūtrakārah – **vaiśyamyā-niarghṛnye na** [Vs 2.1.35] ity ādinā | tataś ca tān aham ity ādi-dvayam sūpapannam | ete nāstikāḥ sarvadā nārakino darśitāḥ | ye tu śāpād asurās tad-anuyāyinaś ca rājanyāḥ pratyakṣe upendra-nṛhari-varāhātau viṣṇau sva-śatru-pakṣatvena vidveṣiṇo'pi veda-vaidika-karma-parāḥ sarva-niyantāram kāla-śaktikam apratyakṣam sarveśvaraṁ manyante | te tūpendrādibhir nihataḥ kramāt tyajanty āsurī-yonim | kṛṣṇena nihataś tu vimucyante ceti | na te veda bāhyāḥ ||20||

Verse 21

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतच्चयं त्यजेत् ॥२१॥

trividham narakasyedam dvāram nāśanam ātmanaḥ |
kāmaḥ krodhas tathā lobhas tasmād etat trayam tyajet ||21||

śrīdharaḥ : uktānām āsura-doṣāṇām madhye sakala-doṣa-mūla-bhūtam doṣa-trayam sarvathā varjanīyam ity āha trividham iti | kāmaḥ krodho lobhaś ceti idam trividham narakasya dvāram | ata evātmano nāśanam nīcayoni-prāpakam | tasmād etat trayam sarvātmanā tyajet ||21||

madhusūdanaḥ : nanv āsurī sampad ananta-bhedavatī katham puruṣāyuseṇāpi parihartum śakyaitetvāśankya tām saṅkṣipyāha trividham iti | idam trividham tri-prakāram narakasya prāptau dvāram sādhanam sarvasyā āsuryāḥ sampado mūla-bhūtam ātmano nāśanam sarva-puruṣārthāyogyatā-sampādanenātyantādhama-yoni-prāpakam | kim tat ? ity āha kāmaḥ krodhas tathā lobha iti | prāg vyākhyātam | yasmād etat trayam eva sarvānārtha-mūlam tasmād etat trayam tyajet | etat-traya-tyāgenaiva sarvāpy āsurī sampat tyaktā

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bhavati | etat-traya-tyāgās cotpannasya vivekena kārya-pratibandhaḥ | tataḥ parāṁ cānutpattir iti draṣṭavyam ||21||

viśvanāthaḥ : tad evam āsurīḥ samaptīr vistārya proktā itas tataḥ sādḥuktam mā śucaḥ sampadam daivīm abhijāto'si bhārata iti | kiṁ vāsurāṇām etat trikam eva svābhāvikaṁ ity āha trividham iti ||21||

baladevaḥ : nanv āsurīm prakṛtiṁ naraka-hetum śrutvā ye manuṣyās tām parihartum icchanti | taiḥ kim anuṣṭheyam iti cet tatrāha trividham iti | etat-traya-parihāre tasyāḥ parihāraḥ syād ity arthaḥ ||21||

Verse 22

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥२२॥

etair vimuktaḥ kaunteya tamo-dvārais tribhir naraḥ |
ācaraty ātmanaḥ śreyas tato yāti parāṁ gatim ||22||

śrīdharah : tyāge ca viśiṣṭam phalam āha etair iti | tamaso narakasya dvāra-bhūtair etais tribhiḥ kāmādibhir vimukto nara ātmanaḥ śreyaḥ sādhanam tapo-yogādikaṁ ācarati | tataś ca mokṣam prāpnoti ||22||

madhusūdanaḥ : etat trayam tyajataḥ kiṁ syād iti tatrāha etair iti | etaiḥ kāma-krodha-lobhais tribhir tamo-dvārair naraka-sādhanair vimukto virahitaḥ puruṣa ācaraty ātmanaḥ śreyo yad dhitaṁ veda-bodhitaṁ he kaunteya pūrvaṁ hi kāmādi-pratibaddhaḥ śreyo nācarati yena puruṣārthaḥ sidhyet | aśreyaś cācarati yena nirapayātaḥ syāt | adhunā tat-pratibandha-rahitaḥ sann aśreyo nācarati śreyaś cācarati tata aihikaṁ sukham anubhūya samyag-dhī-dvārā yāti parāṁ gatim mokṣam ||16.22||

viśvanāthaḥ : Nothing.

baladevaḥ : tat-tyāge phalam āha etair iti | śreyaḥ svāśrama-karmādi-śreyaḥ-sādhanam | parāṁ gatim muktim ||22||

Verse 23

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥२३॥

yaḥ śāstra-vidhim utsrjya vartate kāma-kārataḥ |
na sa siddhim avāpnoti na sukhaṁ na parāṁ gatim ||23||

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śrīdharah : kāmādi-tyāgaś ca sva-dharmācaraṇam vinā na sambhavatīty āha ya iti | śāstra-vidhiṃ veda-vihitam dharmam utsrjya yaḥ kāma-cārato yatheccham vartate sa siddhiṃ tattva-jñānam na prāpnoti | na ca parām gatim mokṣam prāpnoti ||23||

madhusūdanaḥ : yasmād aśreyo nācaraṇasya śreya-ācaraṇasya ca śāstram eva nimittam tayoh śāstraika-gamyatvāt tasmāt ya iti | śiṣyate'nuśiṣyate'pūrvo'rtho bodhyate'neneti śāstram vedas tad-upajīvi-smṛti-purāṇādi ca | tat-sambandhī vidhi-liṅ-ādi-śabdaḥ kuryān na kuryād ity evam-pravartanānvartanātmakaḥ kartavyākartavya-jñāna-hetur vidhi-
niṣedhākhyas taṃ śāstra-vidhiṃ vidhi-
niṣedhātiriktaṃ api brahma-pratipādakam śāstram astīti sūcayitum vidhi-śabdaḥ | utsrjyāśraddhayā parityajya kāma-kārataḥ svecchā-mātreṇa vartate vihitam api nācarati niṣiddham apy ācarati yaḥ sa siddhiṃ puruṣārtha-prāpti-yogyatām antaḥ-karaṇa-śuddhiṃ karmāṇi kurvann api nāpnoti, na sukham aihikam, nāpi parām gatim svargam mokṣam vā ||23||

viśvanāthaḥ : āstikyavata eva śreya ity āha ya iti kāma-cārataḥ ||23||

baladevaḥ : kāmādi-tyāgaḥ sva-dharmād vinā na bhavet | sva-dharmaś ca śāstrād vinā na sidhyed ataḥ śāstram evāstheyam sudhiyety āha ya iti | kāma-cārataḥ svācchandyena yo vartate vihitam api na karoti | niṣiddham api karotīty arthaḥ | sa siddhiṃ pumarthopāya-bhūtām hṛd-
viśuddhiṃ naivāpnoti | sukham upaśamātmakaṃ ca parām gatim muktim kuto vāpnuyāt ||23||

Verse 24

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

tasmāc chāstram pramāṇam te kāryākārya-vyavasthitau |
jñātvā śāstra-vidhānoktam karma kartum ihārhasi ||24||

śrīdharah : phalitam āha tasmād iti | idam kāryam idam akāryam ity asyām vyavasthāyām te tava śāstram śruti-smṛti-purāṇādikam eva pramāṇam | ataḥ śāstra-vidhānoktam karma jñātvā iha karmādhikāre vartmāno yathā'dhikāram karma kartum arhasi tan-mūlatvāt sattva-śuddhi-samyag jñāna-muktinām ity arthaḥ ||24||

deva-daiteya-sampatti-saṃvibhāgena ṣoḍaśe |
tattva-jñāne'dhikāras tu sāttvikasyeti darśitam ||

iti śrīśrīdhara-svāmi-kṛtāyām bhagavad-gītā-ṭīkāyām subodhinyām
daivāsura-sampad-vibhāga-yogo nāma ṣoḍaśo'dhyāyaḥ
||16||

madhusūdanaḥ : yasmād evam tasmād iti | yasmāc chāstra-vimukhatayā kāmādhīna-pravṛttir aihika-pāratrika-sarva-puruṣārtha-yogyas tasmāt te tava śreyo'rthinah kāryākārya-vyavasthitau kim kāryam kim akāryam iti viṣaye śāstram veda-tad-upajīvi-

भगवद्गीतायां षोडशोऽध्यायः

smṛti-purāṇādīkam eva pramāṇam bodhakam nānyat svotprekṣā-buddha-vākyaḍity
abhiprāyaḥ | evam ceha karmādhikāra-bhūmau śāstra-vidhānena kuryān na kuryād ity
evam-pravartanānivartanā-rūpeṇa vaidika-liṅ-ādi-padenoktam karma-vihitam
pratiṣiddham ca jñātvā niṣiddham varjayan vihitam kṣatriyasya yuddhādi-karma tvam
kartum arhasi sattva-suddhi-paryantam ity arthaḥ | tad evam asminn adhyāye sarvasyā
āsuryaḥ sampado mūla-bhūtān sarvāśreyaḥ-prāpakān sarva-śreyaḥ-pratibandhakān mahā-
doṣān kāma-krodha-lobhān apahāya śreya'rthinā śraddadhānatayā śāstra-pravaṇena tad-
upadiṣṭārthānuṣṭhāna-pareṇa bhavativyam iti saṃpad-dvaya-vibhāga-pradarśana-mukhena
nirdhāritam ||24||

*iti śrīmat-paramahansa-parivrājakācārya-śrī-viśveśvara-sarasvatī-pāda-śiṣya-
śrī-madhusūdana-sarasvatī-viracitāyām śrīmad-bhagavad-gītā-gūḍhārtha-
dīpikāyām daivāsura-sampad-vibhāga-yogo nāma ṣoḍaśo'dhyāyaḥ
||16||*

viśvanāthaḥ : Nothing.

*āstikā eva vindanti sad-gatiṃ santa eva te |
nāstikā narakam yāntīty adhyāyārtho nirūpitaḥ ||
iti sārārtha-varṣiṇyām harṣiṇyām bhakta-cetasām |
gītāsu ṣoḍaśo'dhyāyaḥ saṅgataḥ saṅgataḥ satām |
||16||*

baladevaḥ : yasmāc chāstra-vimukhatayā kāmādy-adhīnā pravṛttiḥ pumarthād
vibhramśayati | tasmāt tava kāryākārya-vyavasthitau kiṃ kartavyam kim akartavyam ity
asmin viṣaye nirdoṣam apauruṣeyam veda-rūpam śāstram eva pramāṇam | na tu bhramādi-
doṣavatā puruṣeṇotprekṣitam vākyam | ataḥ śāstra-vidhānena kuryān na kuryād iti
pravartanā-nivartanātmakena liṅ-tavyādi-padenoktam | karma vihitam niṣiddham ca
jñātvā niṣiddham tat parityajan iha karma-bhūmau vihita-karmāgni-hotrādi yuddhādi ca
kartum arhasi loka-saṅgrahāya ||24||

*vedārtha-naiṣṭhikā yānti svargaṃ mokṣam ca śāśvatam |
veda-bāhyās tu narakān iti ṣoḍaśa-nirṇayaḥ ||*

iti śrīmad-bhagavad-gītōpaniṣad-bhāṣye ṣoḍaśo'dhyāyaḥ ||16||