

**atha**  
**daivāsura-sampad-vibhāga-yogo nāma**  
**ṣoḍaśo'dhyāyaḥ**

(śrī-rāmānujācārya-pāda-kṛta-bhāṣyam)

atītenādhyāya-trayeṇa prakṛti-puruṣayor viviktayoḥ saṁsṛṣṭayoś ca yāthātmyam tat-samsarga-viyogayoś ca guṇa-saṅga-tad-viparyaya-hetukatvaṁ, sarva-prakāreṇāvasthitayoḥ prakṛti-puruṣayor bhagavad-vibhūtitvam | vibhūtimato bhagavato vibhūti-bhūtād acid-vastunaś cid-vastunaś ca baddha-muktobhaya-rūpād avyayatva-vyāpana-bharaṇa-svāmyair arthāntaratayā puruṣottamatvena yāthātmyam ca varṇitam | anantaram uktasya kṛtsnasyārthasya sthemne śāstra-vaśyatām vaktum śāstra-vaśya-tad-viparītayor daivāsura-sargayor vibhāgam śrī-bhagavān uvāca –

**abhayam sattva-saṁsuddhir jñāna-yoga-vyavasthitih |**  
**dānam damaś ca yajñas ca svādhyāyas tapa ārjavam ||1||**

iṣṭāniṣṭa-viyoga-samyoga-rūpasya duḥkhasya hetu-darśana-jaṁ duḥkham bhayam, tan-nivṛttir **abhayam** | **sattva-saṁsuddhiḥ** sattvasyāntaḥ-karaṇasya rajas-tamobhyām asaṁsṛṣṭatvam | **jñāna-yoga-vyavasthitih** prakṛti-viyuktātma-svarūpa-viveka-niṣṭhā | **dānam** nyāyārjita-dhanasya pātre pratipādanam | **damo** manaso viṣayonmukha-nivṛtti-saṁśīlanam | **yajñah** phalābhisandhi-rahita-bhagavad-ārādhana-rūpa-mahāyajñādy-anuṣṭhānam | **svādhyāyaḥ** sa-vibhūter bhagavatas tad-ārādhana-prakārasya ca pratipādakaḥ kṛtsno veda ity anusandhāya vedābhyāsa-niṣṭhā | **tapaḥ** kṛcchra-cāndrāyaṇa-dvādaśy-upavāsāder bhagavat-prīṇana-karma-yogyatāpādanasya karaṇam | ||16.1||

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ārjavam manovākkāyakarmavṛttinām ekaniṣṭhā pareṣu |

**ahiṁsā satyam akrodhas tyāgaḥ śāntir apaiśunam |**  
**dayā bhūteṣv aloluptvam mārḍavam hrīr acāpalam ||2||**

**ahiṁsā** para-pīḍā-varjanam | **satyam** yathā-dṛṣṭārtha-gocara-bhūta-hita-vākyaṁ | **akrodhaḥ** para-pīḍā-phala-citta-vikāra-rahitatvam | **tyāga** ātma-hita-pratyanīka-parigraha-vimocanam | **śāntih** indriyāṇām viṣaya-prāvaṇya-nirodha-saṁśīlanam | **apaiśunam** parānārtha-kara-vākya-nivedanākaraṇam | **dayā bhūteṣu** sarveṣu duḥkhāsahiṣṇutvam | **aloluptvam** alolupatvam, alolutvam iti vā pāṭhaḥ | viṣayeṣu niṣpṛhatvam ity arthaḥ | **mārḍavam** akāṭhinyam | sādhu-jana-saṁśleṣārhatā ity arthaḥ | **hrīr** akārya-karaṇe vrīḍā | **acāpalam** sprhaṇīya-viṣaya-sannidhāv acapalatvam ||16.2||

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**tejaḥ kṣamā dhṛtiḥ śaucam adroho nātimānitā |  
bhavanti saṃpadam daivīm abhijātasya bhārata ||3||**

**tejaḥ** durjanair anabhibhavanīyatvam | **kṣamā** para-nimitta-pīḍānubhave'pi pareṣu taṃ prati citta-vikārara-hitatā | **dhṛtir** mahatyām apy āpadi kṛtya-kartavyatāvadhāraṇam | **śaucam** bāhyāntaḥ-karaṇānām kṛtya-yogyatā śāstrīyā | adrohaḥ pareṣv anuparodhaḥ | pareṣu svacchanda-vṛtti-nirodha-rahitatvam ity arthaḥ | nātimānitā asthāne garvo'timānitvam, tad-rahitatā | ete guṇā **daivīm saṃpadam abhijātasya bhavanti** | deva-sambandhinī saṃpat daivī | devā bhagavad-ājñānuvṛtti-śīlāḥ, teṣāṃ saṃpat | sā ca bhagavad-ājñānuvṛttir eva, tām ābhijātasya tām abhimukhī-kṛtasya jātasya tām nirvartayitum jātasya bhavantīty arthaḥ ||16.3||

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

**dambho** dhārmikatva-khyāpanāya dharmānuṣṭhānam | **darpaḥ** kṛtyākṛtyāviveka-karo viṣayānubhava-nimitto harṣaḥ | **atimānaś ca** sva-vidyābhijanānanugūṇo'bhimānaḥ | **krodhaḥ** para-pīḍā-phala-citta-vikāraḥ | **pāruṣyam** sādḥūnām udvega-karaḥ svabhāvaḥ | **ajñānam** parāvara-tattva-kṛtyākṛtyāvivekaḥ | ete svabhāvāḥ **āsurīm saṃpadam abhijātasya bhavanti** | asurā bhagavad-ājñātivṛtti-śīlāḥ ||16.4||

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**daivī saṃpad vimokṣāya nibandhāyāsūrī matā |  
mā śucaḥ saṃpadam daivīm abhijāto'si pāṇḍava ||5||**

daivī madājñānuvṛttirūpā saṃpad vimokṣāya bandhāt muktaye bhavati krameṇa mat-prāptaye bhavatīty arthaḥ | āsurī madājñātivṛttirūpā saṃpad nibandhāya bhavati, adhogatiprāptaye bhavatīty arthaḥ | etat śrutvā svaprakṛtyanirdhāraṇād atibhītāyārjunāya evam āha — śokaṃ mā kṛthāḥ | tvam tu daivīm saṃpadam abhijāto'si | he pāṇḍava dhārmikāgresarasya hi pāṇḍāes tanayas tvam ity abhiprāyaḥ ||16.5||

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**dvau bhūta-sargau loke'smin daiva āsura eva ca |  
daivo vistaraśaḥ prokta āsuram pārtha me śṛṇu ||6||**

**asmin** karma-loke karma-karaṇām bhūtānām sargau dvau dvi-vidhau, **daivaś cāsuraś ca** iti | sarga utpattih | prācīna-puṇya-pāpa-rūpa-karma-vaśād bhagavad-ājñānuvṛtti-tad-viparīta-karaṇāya utpatti-kāle eva vibhāgena bhūtāny utpadyante ity arthaḥ | tatra **daivaḥ** sargo **vistaraśaḥ proktaḥ** | devānām mad-ājñānuvarti-śīlānām utpattir yad-ācāra-karaṇārthā | sa

ācāraḥ karma-yoga-jñāna-yoga-bhakti-yoga-rūpo vistaraśaḥ proktaḥ | asurāṇām sargaś ca yad-  
ācāra-karaṇārthas tam ācāraṁ me sṛṇu, mama sakāśac chṛṇu ||16.6||

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pravṛttim ca nivṛttim ca janā na vidur āsurāḥ |  
na śaucam nāpi cācāro na satyam teṣu vidyate ||7||

pravṛttim ca nivṛttim cābhyudaya-sādhanam mokṣa-sādhanam ca vaidikam dharmam āsurā  
na vidur na jānanti | na ca śaucam vaidika-karma-yogyatvam śāstra-siddham | tad bāhyam  
ābhyantaram cāsuresu na vidyate | nāpi cācāraḥ, tad bāhyābhyantara-śaucam yena sandhyā-  
vandanādinācāreṇa jāyate, sāpy ācāras teṣu na vidyate | tathoktam — [satdhyā-hīno'suci-](#)  
[nityam anarhaḥ sarva-karmasu](#) [Dakṣa-smṛti 2.23] iti ||16.7||

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kim ca —

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

asatyam jagad etat satya-śabda-nirdiṣṭa-brahma-kāryatayā brahmātmakam iti nāhuḥ |  
apratīṣṭham tathā brahmaṇi pratiṣṭhitam iti na vadanti | brahmaṇānantena dhṛtā hi pṛthivī,  
sarvān lokān bibharti | yathoktam –

[teneyam nāga-varyeṇa śirasā vidhṛtā mahī |](#)  
[bibharti mālām lokānām sa-devāsura-mānuṣām ||](#) [ViP 2.5.27] iti |

anīśvaram satya-saṅkalpena para-brahmaṇā sarveśvareṇa mayaitan niyamitam iti ca vadanti |  
[aham sarvasya prabhavo mattaḥ sarvam pravartate](#) [Gītā 10.8] iti hy uktam | vadanti caivam |  
aparaspara-sambhūtam kim anyat ? yoṣit-puruṣayoḥ paraspara-sambandhena jātam idam  
manuṣya-paśv-ādikam upalabhyate | anevam-bhūtam kim anyad upalabhyate ? kimcid api  
nopalabhyate ity arthaḥ | ataḥ sarvam idam jagat kāma-hetukam iti ||16.8||

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etām drṣṭim avaṣṭabhya naṣṭātmāno'lpā-buddhayaḥ |  
prabhavanty ugra-karmāṇaḥ kṣayāya jagato'hitāḥ ||9||

etām drṣṭim avaṣṭabhya avalambya naṣṭātmānaḥ adṛṣṭa-dehātirikātātmanāḥ alpa-buddhayaḥ  
ghaṭādivaj jñeya-bhūte dehe jñātrtvena deha-vyatirikta ātmā nopalabhyata iti vivekākuśalāḥ |  
ugra-karmāṇaḥ sarveṣām himsakā jagataḥ kṣayāya prabhavanti ||16.9||

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kāmam āsritya duṣpūraṁ dambha-māna-madānvitāḥ |  
mohād grhītvāsad-grāhān pravartante'sucivratāḥ ||10||

duṣpūraṁ duṣprāpa-viṣayaṁ kāmam āsritya tat-siṣādhayīṣayā mohād ajñānād asad-grāhān  
anyāya-grhītān asat-parigrahān grhītvā asuci-vratāḥ aśāstra-vihita-vrata-yuktāḥ, dambha-  
māna-madānvitāḥ pravartante ||16.10||

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cintām aparimeyām ca pralayāntām upāśritāḥ |  
kāmopabhoga-paramā etāvad iti niścītāḥ ||11||

adya śvo vā mumūrṣavaś cintām aparimeyām ca aparicchedyām pralayāntām prakṛta-  
pralayāvadhī-kāla-sādhyā-viṣayām upāśritāḥ | tathā kāmopabhoga-paramāḥ kāmopabhoga  
eva parama-puruṣārtha iti manvānāḥ | etāvad iti niścītāḥ, ito'dhikaḥ puruṣārtho na vidyata iti  
samjāta-niścayāḥ ||16.11||

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āśā-pāśa-śatair baddhāḥ kāma-krodha-parāyaṇāḥ |  
ihante kāma-bhogārtham anyāyenārtha-samcayān ||12||

āśā-pāśa-śataiḥ āśākhyā-pāśa-śatair baddhāḥ kāma-krodha-parāyaṇāḥ kāma-krodhaika-  
niṣṭhāḥ | kāma-bhogārtham anyāyenārtha-saṅcayān prati ihante ||16.12||

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

idaṁ kṣetra-putrādikaṁ sarvaṁ mayā mat-sāmarthyenaiva labdham, nādrṣṭādinā, imaṁ ca  
manoratham aham eva prāpsyē, nādrṣṭādi-sahitaḥ | idaṁ dhanam mat-sāmarthyena labdham  
me'sti, idam api punar me mat-sāmarthyenaiva bhaviṣyati ||16.13||

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

asau mayā balavatā hataḥ śatruḥ | aparān api śatrūn aham sūro dhīraś ca haniṣye | kimatra  
mandadhībhiḥ durbalaiḥ parikalpitenādrṣṭadiparikareṇa ? tathā ca īśvaro'ham svādhīno'ham  
anyeṣāṁ cāham eva niyantā | aham bhogī svata evāham bhogī, nādrṣṭadibhiḥ | siddho'ham —  
svataḥ siddho'ham na kasmāc-cid adṛṣṭadeḥ | tathā svata eva balavān svata eva sukhī ||16.14||

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**ādhyo'bhijanavān asmi ko'nyo'sti sadṛṣo mayā |  
yaksye dāsyāmi modisyā ity ajñāna-vimohitāḥ ||15||**

||16.15|| ahaṁ svataś ca ādha-ḥ asmi, abhijanavān asmi | svata eva uttamakule prasūto'smi | asmin loke mayā sadṛśako'nyaḥ svasāmarthyalabdhasarva-vibhavo vidyate ? ahaṁ svayam evayaksye, dāsyāmi, modisyate ity ajñānavimohitāḥ īśvarānugrahanirapekṣeṇa svenaiva yāgadānādikāṁ kartuṁ śakyam ity ajñānavimohitā manyante |

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

||16.16|| adṛṣtośvarādisahakāram ṛte svenaiva sarvaṁ kartuṁ śakyam iti kṛtvā evaṁ kuryām etac ca kuryām anyat ca kuryām ity aneka-cittavibhrāntāḥ — aneka-cittatayā vibhrāntāḥ | evaṁrūpeṇa mohajālena samāvṛtāḥ | kāmabhogeṣu prakarṣeṇa saktāḥ | madhye mṛtāḥ aśucau narake patanti |

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

||16.17|| ātmasambhāvitāḥ ātmanā eva sambhāvitāḥ ātmanā eva ātmānaṁ sambhāvayantīty arthaḥ | stabdhāḥ paripūrṇaṁ manyamānā na kimcitkurvāṇāḥ, katham ? dhanamānamadānvitāḥ — dhanena vidyābhijanābhimānena ca janitamadānvitāḥ | nāmāyajñaiḥ nāmaprayojanair yaśta iti nāmamātraprayojanair yajñair yajante, tat api dambhena hetunā yaśṛtvakhyāpanāya, avidhipūrvakam ayathācodanaṁ yajante |

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te ca idṛgbhūtā yajante ity āha —

**ahaṁkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ ca saṁśritāḥ |  
mām ātma-para-deheṣu pradviṣanto'bhyasūyakāḥ ||18||**

||16.18|| ananyāpekṣo'ham eva sarvaṁ karomīty evaṁrūpam ahaṁkāraṁ āśritāḥ, tathā sarvasya karaṇe madvalam eva paryāptam iti ca balaṁ, ato matsadṛśo na kaścid astīti ca darpaṁ, evaṁ-bhūtasya mama kāmamātreṇa sarvaṁ saṁpatsyate iti kāmam, mama ye'niṣṭkāriṇas tān sarvān haniṣyāmīti ca krodham, evam etān saṁśritāḥ svadeheṣu paradeheṣu cāvasthitaṁ sarvasya kārayitāraṁ puruṣottamaṁ mām abhyasūyakāḥ pradviṣantaḥ kuyuktibhir mat-sthitau doṣam āviṣkurvanto mām asahamānāḥ, ahaṁkāradikān saṁśritāḥ, yāgadikāṁ sarvaṁ kriyājātaṁ kurvate ity arthaḥ |

**tān ahaṁ dviṣataḥ krūrān saṁsāreṣu narādhamān |  
kṣipāmy ajasram aśubhān āsurīṣv eva yoniṣu ||19||**

||16.19|| ya evaṁ mām dviṣanti tān krūrān narādhamān aśubhān aham ajasraṁ saṁsāreṣu janmajarā-maraṇādirūpeṇa parivartamāneṣu saṁtāneṣu, tatrāpy āsurīṣu eva yoniṣu kṣipāmi | madānukūlyapratyanīkeṣu eva janmasu kṣipāmi | tattajjanmaprāptyanugunapravṛttihetubhūtabuddhiṣu krūrāsv aham eva saṁyojayāmīty arthaḥ |

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

||16.20|| madānukūlyapratyanīkajanmāpannāḥ punar api janmani janmani mūḍhā madviparītajñānāḥ mām aprāpya evaṁ

asti bhagavān vāsudevaḥ sarveśvaraḥ iti jñānam aprāpya tatas tato janmano'dhamām eva gatiṁ yānti |

asya āsurasvabhāvasya ātmanāśasya mūlahetum āha —

**tri-vidhaṁ narakasyedaṁ dvāraṁ nāśanam ātmanaḥ |  
kāmaḥ krodhaḥ tathā lobhaḥ tasmād etat trayam tyajet ||21||**

||16.21|| asyāsurasvabhāvarūpasya narakasya etat trividhaṁ dvāraṁ tat cātmano nāśanam | kāma | krodhaḥ lobhaḥ iti | trayāṇāṁ svarūpaṁ pūrvam eva vyākhyātam | dvāraṁ mārgo hetuḥ ity arthaḥ | tasmād etat trayam tyajet | tasmād atighoranarakahetutvāt kāma-krodhalobhānām etat tritayam dūrataḥ parityajet |

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

||16.22|| etaīḥ kāma-krodhalobhais tamodvārair madviparītajñānahetubhiḥ vimuktaḥ nara ātmanaḥ śreya ācarati | labdhamad-viṣayajñāno madānukūlye pravartate | tato mām eva parām gatiṁ yāti |

śāstrānādaro'sya narakasya pradhānahetuḥ ity āha —

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

||16.23|| śāstraṁ vedāḥ vidhir anuśāsanam vedākhyam mad-anuśāsanam utsrjya yaḥ kāmākārato vartate svacchandānugaṇamārgeṇa vartate, na sa siddhim avāpnoti, na kām apy āmuṣmakīm siddhim avāpnoti | na sukhaṁ aihikam api kimcid avāpnoti | na parām gatim | kutaḥ parām gatiṁ prāpnotīty arthaḥ |

**tasmāc chāstraṁ pramaṇam te kāryākārya-vyavasthitau |**

jñātvā śāstra-vidhānoktaṁ karma kartum ihārhasi ||24||

||16.24|| tasmāt kāryākāryavyavasthitāv upādeyānupādeyavyavasthāyām śāstram eva tava  
pramāṇam | dharmāśāstretihāsapurāṇādyupabṛṁhitā vedā yad eva puruṣottamākhyam param  
tattvaṁ tatprīṇanarūpam tatprāpty-upāyabhūtam ca karmāvabodhayanti | tat  
śāstravidhānoktaṁ tattvaṁ karma ca jñātvā yathāvad anyūnātiriktaṁ vijñāya kartum tvam  
arhasi tad eva upādātum arhasi |

arjuna uvāca

śrī-rāmānujācārya-pāda-kṛta-bhagavad-gītā-bhāṣyam