

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

(śrī-śaṅkarācārya-bhagavat-pāda-kṛta-bhāṣyam)

daivī āsurī rākṣasī ceti prāṇinām prakṛtayo navame'dhyāye sūcitāḥ | tāsām vistareṇa pradarśanāya **abhayaṁ sattva-saṁsuddhir** ity ādir adhyāyaḥ ārabhyate | tatra saṁsāra-mokṣāya daivī prakṛtiḥ, nibandhāyāsuri rākṣasī ceti daivyā ādānāya pradarśanam kriyate | itarayoḥ parivarjanāya ca śrī-bhagavān uvāca –

**abhayaṁ sattva-saṁsuddhir jñāna-yoga-vyavasthitiḥ |**  
**dānam damaś ca yajñas ca svādhyāyas tapa ārjavam ||1||**

**abhayaṁ** abhīrutā | **sattva-saṁsuddhiḥ** sattvasyāntaḥ-karaṇasya saṁsuddhiḥ | saṁvyavahāreṣu para-vañcanā-māyānṛtādi-parivarjanam śuddha-sattva-bhāvena vyavahāra ity arthaḥ | **jñāna-yoga-vyavasthitiḥ** jñānam śāstrata ācāryataś ca ātmādi-padārthānām avagamah | avagatānām indriyādy-upasaṁhāreṇaikāgratayā svātma-saṁvedyatāpādanam yogaḥ | tayor jñāna-yogayor vyāvasthitiḥ vyavasthānam tan-niṣṭhatā | eṣā pradhānā daivī sāttvikī socyate | **dānam** yathā-śakti saṁvibhāgo'nnādīnām | **damaś** ca bāhya-karaṇānām upaśamaḥ | antaḥ-karaṇasyopaśamaḥ śāntim vakṣyati | **yajñas** ca śrauto'gnihotrādiḥ | smārtaś ca deva-yajñādiḥ | **svādhyāya** ṛg-vedādyadhyayanam adṛṣṭārtham | **tapo** vakṣyamāṇam śārīrādi | **ārjavam** ṛjutvam sarvadā ||16.1||

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kim ca –

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

**ahiṁsā**hiṁsanam prāṇinām piḍā-varjanam | **satyam** apriyānṛta-varjitam yathā-bhūtārthavacanam | **akrodhaḥ** parair ākruṣṭasyābhihatasya vā prāptasya krodhasya upaśamanam | **tyāgaḥ** saṁnyāsaḥ, pūrvam dānasyoktatvāt | **śāntir** antaḥkaraṇasyopaśamaḥ | **apaiśunam** apaiśunatā | parasmai para-randhra-prakaṭi-karaṇam paiśunam, tad-abhāvo'paiśunam | **dayā** kṛpā bhūteṣu duḥkhiteṣu | **aloluptvam** indriyāṇām viśaya-saṁnidhāv avikriyā | **mardavam** mṛdutākrauryam | **hrīr** lajjā | **acāpalam** asati prayojane vāk-pāṇi-pādādīnām avyāpārayitṛtvam ||16.2||

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kim ca –

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

**tejah** prāgalbhyam na tvag-gatā dīptiḥ | **kṣamā** ākruṣṭasya tāḍitasya vāntar-vikriyānutpattiḥ | utpannāyām vikriyāyām praaśamanam akrodha ity avocāma | ittham kṣamayā akrodhasya ca viśeṣaḥ | **dhṛtir** dehendriyeṣv avasādam prāpteṣu tasya pratiśedhako'ntaḥ-karaṇa-vṛtti-viśeṣaḥ | yenottambhitāni karaṇāni dehaś ca nāvasīdanti | **śaucam** dvi-vidham mṛj-jala-kṛtam bāhyam ābhyantaram ca mano-buddhayor nairmalyam māyā-rāgādi-kāluṣyābhāvaḥ | evam dvi-vidham śaucam | **adrohaḥ** para-jighāmsābhāvo'hiṃsanam | **nātimānitā** atyartham māno'timānaḥ, sa yasya vidyate so'timāni | tad-bhāvo'timānitā | tad-abhāvo nātimānitā ātmanaḥ pūjyatātiśaya-bhāvanābhāva ity arthaḥ | **bhavanti** abhayādīni etad-antāni **saṃpadam abhijātasya** | kim-viśiṣṭam saṃpadam ? **daivīm** devānām yā saṃpat tām abhilakṣya jātasya deva-vibhūty-arhasya bhāvi-kalyāṇasyety arthaḥ | he **bhārata** ! ||16.3||

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athedānīm āsurī saṃpad ucyate –

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

**dambho** dharma-dhvajitvam | **darpo** vidyā-dhana-svajanādi-nimitta utsekaḥ | **atimānaḥ** pūrvoktaḥ | **krodhaś** ca | **pāruṣyam** eva ca paruṣa-vacanam | yathā kāṇam cakṣuṣmān, virūpaṃ rūpavān, hīnābhijanam uttamābhijana ity ādi | **ajñānam** cāviveka-jñānam kartavyākartavyādi-viśaya-mithyā-pratyayaḥ | abhijātasya pārtha | kim-abhijātasyety āha – **saṃpadam āsurīm** asurānām **saṃpat** āsurī tām abhijātasya ity arthaḥ ||16.4||

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anayoḥ saṃpadoh kāryam ucyate –

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

**daivī saṃpat** yā sā **vimokṣāya** saṃsāra-bandhanāt | **nibandhāya** niyato bandho nibandhas tad-artham **āsurī saṃpat matā** abhipretā | tathā rākṣasī ca | tatraivam ukte saty ar junasyāntar-gatam bhāvam kim aham āsura-saṃpad-yuktaḥ ? kim vā daiva-saṃpad-yuktaḥ ? ity evam ālocanā-rūpaṃ ālakṣya āha bhagavān – **mā śucaḥ** śokaṃ mā kāṛṣiḥ | **saṃpadam daivīm abhijāto'sy** abhilakṣya jāto'si | bhāvi-kalyāṇas tvam asīty arthaḥ | he **pāṇḍava** ||16.5||

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

**dvau** dvi-saṁkhyākau **bhūta-sargau** bhūtānām manuṣyāṇām sargau sṛṣṭi bhūta-sargau sṛjyeteti sargau bhūtāny eva sṛjyamānāni daivāsura-saṁpad-dvaya-yuktānīti dvau bhūta-sargāv ity ucyate | **dvayā ha vai prājāpatyā devās cāsurā ca** [BAU 1.3.1] iti **śruteḥ** | **loke'smin**, saṁsāra ity arthaḥ | sarveṣām dvaividhyopapatteḥ | kau tau bhūta-sargau ? ity ucyate – prakṛtāv eva **daiva āsura eva ca** | uktayor eva punar anuvāde prayojanam āha – **daivo** bhūta-sargo'bhayam sattva-saṁsuddhir ity ādinā **vistaraśo** vistara-prakāraiḥ **proktaḥ** kathitaḥ, na tu āsuro vistaraśaḥ | atas tat-parivarjanārtham **āsuram pārtha me** mama vacanād ucyamānam vistaraśaḥ **śṛṇu** avadhāraya ||16.6||

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ā adhyāya-parisamāpter āsurī saṁpat prāṇi-viśeṣaṇatvena pradarśyate, pratyakṣi-karaṇena ca śakyate tasyāḥ parivarjanam kartum iti –

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

**pravṛttim** ca pravartanam yasmin puruṣārtha-sādhane kartavye pravṛttis tām, **nivṛttim** ca etad-viparītām yasmāt anartha-hetoḥ nivartitavyam sā nivṛttis tām ca, **janā āsurā na vidur** na jānanti | na kevalam pravṛtti-nivṛtti eva te na viduḥ, **na śaucam nāpi cācāro na satyam teṣu vidyate** | aśaucā anācārā māyāvino'nṛta-vādinō hy āsurāḥ ||16.7||

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kim ca –

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

**asatyam** yathā vayam anṛta-prāyās tathedaṁ jagat sarvam asatyam | **apratīṣṭham** ca nāsya dharmādharmau pratiṣṭhāto'pratiṣṭham ceti | **te āsurāḥ janāḥ jagad āhur anīśvaram** na ca dharmādharma-sa-vyapekṣako'sya śāsitesvaro vidyate ity ato'nīśvaram jagad āhuḥ | kim ca, **aparaspara-sambhūtam** kāma-prayuktayoḥ strī-puruṣayor anyonya-samyogāj jagat sarvam sambhūtam | **kim anyat kāma-haitukam** | kāma-hetukam eva kāma-haitukam | kim anyaj jagataḥ kāraṇam ? na kimcit adṛṣṭam dharmādharmaḥ kāraṇāntaram vidyate | jagataḥ kāma eva prāṇinām kāraṇam iti lokāyatika-dṛṣṭir iyam ||16.8||

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

etām dr̥ṣṭim avaṣṭabhya āsṛitya naṣṭatmāno naṣṭa-svabhāvā vibhraṣṭa-para-loka-sādhanā  
alpa-buddhayo viṣaya-viṣayālpaiḥ buddhir yeṣāṃ te'lpā-buddhayaḥ **prabhavanti** udbhavanti  
**ugra-karmāṇaḥ** krūra-karmāṇo himsātmakāḥ | **kṣayāya jagataḥ** prabhavanti sambandhaḥ ||  
**jagato'hitāḥ** śatravaḥ ity arthaḥ ||16.9||

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te ca –

**kāmam āsṛitya duṣpūraṃ dambha-māna-madānvitāḥ |**  
**mohād gr̥hītvāsad-grāhān pravartante'śucivratāḥ ||10||**

**kāmam** icchā-viśeṣam āsṛitya avaṣṭabhya **duṣpūram** aśakya-pūraṇam **dambha-māna-**  
**madānvitā** dambhaś ca mānaś ca madaś ca dambha-māna-madās tair anvitāḥ dambha-māna-  
madānvitā **mohād** avivekato **gr̥hītvā** upādāya **asad-grāhān** aśubha-niścayān **pravartante** loke  
**aśuci-vratāḥ** aśucīni vratāni yeṣāṃ te'śuci-vratāḥ ||16.10||

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kim ca –

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

**cintām aparimeyām** ca, na parimātuṃ śakyate yasyāś cintāyā iyattā sāparimeyā, tām  
aparimeyām, **pralayāntām** maraṇāntām **upāśritāḥ**, sadā cintā-parā ity arthaḥ | **kāmopabhoga-**  
**paramāḥ**, kāmante iti kāmā viṣayāḥ śabdādayas tad-upabhoga-paramā ayam eva paramaḥ  
puruṣārtho yaḥ kāmopabhoga ity evaṃ niścitātmānaḥ | etāvat iti niścitāḥ ||16.11||

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

**āśā-pāśa-śatair** āśaiḥ pāśāś tac-chatair **baddhāḥ** niyantritāḥ santaḥ sarvata ākr̥ṣyamāṇāḥ,  
**kāma-krodha-parāyaṇāḥ** kāmā-krodhau param ayanam āśrayo yeṣāṃ te kāmā-krodha-  
parāyaṇāḥ | **ihante** ceṣṭante **kāma-bhogārtham** kāmā-bhoga-prayojanāya na dharmārtham |  
**anyāyena** para-svāpaharaṇādineti arthaḥ | kim ? **artha-saṃcayān** artha-pracayān ||16.12||

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īdṛśāś ca teṣāṃ abhiprāyaḥ –

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

idaṁ dravyam adya idānīm mayā labdham | idaṁ cānyat prāpsyē manoratham manas-tuṣṭi-  
karam | idaṁ cāstīdam api me bhaviṣyati āgāmini samvatsare punar dhanam tenāham dhanī  
vikhyāto bhaviṣyāmīti ||16.13||

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

asau devadattanāmā mayā hato durjayaḥ śatruḥ | haniṣye cāparān anyān varākān api | kim ete  
kariṣyanti tapasvinaḥ | sarvathāpi nāsti mattulyaḥ | katham ? īśvaro'ham, aham bhogī | sarva-  
prakāreṇaś ca siddho'ham saṁpannaḥ putraiḥ naptṛbhiḥ, na kevalam mānuṣaḥ, balavān sukhī  
cāham eva | anye tu bhūmibhārāyāvitīrṇāḥ ||16.14||

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ādhyo'bhijanavān asmi ko'nyo'sti sadṛśo mayā |  
yakṣye dāsyāmi modiṣya ity ajñāna-vimohitāḥ ||15||

ādha-ḥ dhanena, abhijanavān saptapuruṣam śrotriyatvādisaṁpannaḥ – tenāpi na mama  
tulyo'sti kaścit | ko'nyo'sti sadṛśas tulyaḥ mayā ? kim ca, yakṣye yāgenāpy anyān  
abhibhaviṣyāmi, dāsyāmi naṭādibhyaḥ, modiṣye harṣam cātīsayam prāpsyāmi, iti evam  
ajñānavimohitāḥ ajñānena vimohitāḥ vividham avivekabhāvam āpannāḥ ||16.15||

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

aneka-citta-vibhrāntā ukta-prakārair anekaiś cittaiḥ vividham bhrāntāḥ aneka-citta-  
vibhrāntāḥ, mohajālasamāvṛtāḥ moho'viveko'jñānam tad eva jālamiva āvaraṇātmakatvāt, tena  
samāvṛtāḥ | prasaktāḥ kāmabhogeṣu tatraiva niṣaṅṅāḥ santas tena upacita-kalmaṣāḥ patanti  
narake'sucau vaitaraṇyādau ||16.16||

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

ātmāsambhāvitāḥ sarvagunaḥviśiṣṭatayā ātmanaiva sambhāvitāḥ ātmāsambhāvitāḥ, na  
sādhubhiḥ | stabdhāḥ apraṇatātmānaḥ | dhanamānamadānvitāḥ dhananimittaḥ mānaḥ madaś  
ca, tābhyām dhanamānamadābhyām anvitāḥ | yajante nāmāyajñaiḥ nāmamātrair yajñais te  
dambhena dharmadhvajitayāvidhipūrvakam vidhivihitāṅgetikartavyatārahitam ||16.17||

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**ahamkāram balaṁ darpaṁ kāmam krodham ca saṁśritāḥ |  
mām ātma-para-deheṣu pradviṣanto'bhyasūyakāḥ ||18||**

**ahamkāram** ahamkaraṇam ahamkāraḥ | vidyamānair avidyamānaiś ca guṇair ātmany  
adhyāropitair viśiṣṭam ātmānam aham iti manyate, so'hamkāro'vidyākhyāḥ kaṣṭatamaḥ sarva-  
doṣānām mūlam sarvānārtha-pravṛttinām ca, tam | tathā **balaṁ** parābhibhava-nimittam kāma-  
rāgānvitam | **darpaṁ** darpo nāma yasya udbhave dharmam atikrāmati so'yam  
antaḥkaraṇāśrayo doṣa-viśeṣaḥ | **kāmam** sṛy-ādi-viṣayam | **krodham** aniṣṭa-viṣayam | etān  
anyānīś ca mahato doṣān **saṁśritāḥ** | kim ca te **mām** īśvaram **ātma-para-deheṣu** sva-dehe  
para-deheṣu ca tad-buddhi-karma-sākṣi-bhūtam mām **pradviṣantaḥ**, mac-chāsanātivartitvam  
pradveṣaḥ, tam kurvanto'bhyasūyakāḥ san-mārga-sthānām guṇeṣu asahamānāḥ ||16.18||

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

tān aham sanmārgapratipakṣabhūtān sādhudveṣiṇo dviṣataś ca mām krūrān saṁsāreṣu  
evānekanarakasaṁsaraṇamārgēṣu narādhamān adharmadoṣavattvāt kṣipāmi prakṣipāmy  
ajasram saṁtatam aśubhān aśubhakarmakāriṇāḥ āsurīṣveva krūra-karma-prāyāsu  
vyāghraṅsahādiyoniṣu kṣipāmītyanena saṁbandhaḥ ||16.19||

--o)0(o--

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

āsurīm yonim āpannāḥ pratipannāḥ mūḍhāḥ avivekino janmani janmani pratijanma  
tamobahulāsveva yoniṣu jāyamānāḥ adho gacchanto mūḍhāḥ mām īśvaram aprāpyānāsādyā  
eva he kaunteya, tatas tasmādapi yānty adhamām gatim nikṛṣṭatamām gatim | mām  
aprāpyaiveti na mat-prāptau kācid api āśaṅkāsti, ataḥ macchiṣṭasādhumārgam aprāpya ity  
arthaḥ ||16.20||

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sarvasyā āsuryāḥ saṁpadaḥ saṁkṣepo'yam ucyate, yasmin trividhe sarvaḥ  
āsurīsaṁpadbhedo'nanto'py antarbhavati | yatparihāreṇa parihṛtaś ca bhavati, yat mūlam  
sarvasyānarthasya, tat etad ucyate –

**tri-vidham narakasyedam dvāram nāsanam ātmanaḥ |  
kāmaḥ krodhas tathā lobhas tasmād etat trayam tyajet ||21||**

trividham triprakāram narakasya prāptāv idam dvāram nāsanam ātmanaḥ, yat dvāram  
praviśanneva naśyati ātmā | kasmaicit puruṣārthāya yogyo na bhavatītyetat, atar ucyate  
dvāram nāsanam ātmanaḥ iti | kim tat ? kāmaḥ krodhas tathā lobhaḥ | tasmāt etat trayam  
tyajet | yataḥ etat dvāram nāsanam ātmanas tasmāt kāmāditrayametat tyajet ||16.21||

--o)0(o--

tyāga-stutir iyam –

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

**etaiḥ vimuktaḥ kaunteya tamo-dvārais** tamaso narakasya duḥkha-mohātmakasya dvārāṇi  
kāmādayas taiḥ, etais tribhiḥ vimukto nara ācaraty anuṣṭhati | kim ? ātmanaḥ śreyaḥ | yat-  
pratibaddhaḥ pūrvam nācācāra, tad-apagamād ācarati | tatas tad-ācaraanāt yāti parām gatim  
mokṣam apīti ||16.22||

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sarvasya etasya āsurī-sampat-parivarjanasya śreya-ācaraanasya ca śāstram kāraṇam | śāstra-  
pramāṇād ubhayaṁ śakyaṁ kartum, nānyathā | ataḥ –

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

**yaḥ śāstra-vidhim** śāstram vedas tasya vidhim kartavyākartavya-jñāna-kāraṇam vidhi-  
pratiśedhākhyam **utsrjya** tyaktvā vartate **kāma-kārataḥ** kāma-prayuktaḥ san, **na sa siddhim**  
puruṣārtha-yogyatām **avāpnoti**, nāpy asmin loke sukham nāpi **parām** prakṛṣṭām **gatim**  
svargaṁ mokṣam vā ||16.23||

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

**tasmāt śāstram pramāṇam** jñāna-sādhanaṁ te tava **kāryākārya-vyavasthitau**  
kartavyākartavya-vyavasthāyām | ato **jñātvā** buddhvā **śāstra-vidhānoktam** -- vidhir vidhānam  
śāstram eva vidhānam śāstra-vidhānam kuryān na kuryād ity evam-lakṣaṇam, tena **uktaṁ**  
sva-karma yat tat **kartum ihārhasi** | iheti karmādhikāra-bhūmi-pradarśanārtham iti ||16.24||

iti śrīmat-paramahaṁsa-parivrājakācāryasya śrī-govinda-bhagavat-pūjya-pāda-  
śiṣyasya śrīmac-chaṁkara-bhagavataḥ kṛtau śrīmad-bhagavad-gītā-bhāṣye  
ṣoḍāśo'dhyāyaḥ ||