

Swamy Desikan's  
**Tatparya Chandrika**  
(Gita Bhashyam – Chapter 16)



Annotated Commentary in English By  
Vidvan Sri A. Narasimhan Swamy

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**Swamy Desikan, Thiruvahindrapuram**

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V.S. Sharma  
1950

Sri:

Srimad Ramanuja Gita Bhashyam – 16<sup>th</sup> Chapter  
(Explanations from Tatparya Chandrika of Swamy Deshikan)

अथ षोडशोऽध्यायः

Slokas 16.1, 16.2, 16.3

अवतारिका for 16th chapter (also सङ्गतिभाष्य)

अतीतेन अध्यायत्रयेण प्रकृतिपुरुषयोः विविक्तयोः संसृष्टयोः च याथात्म्यं तत्संसर्गवियोगयोः च गुणसङ्गतद्विपर्ययहेतुकत्वम्, सर्वप्रकारेण अवस्थितयोः प्रकृतिपुरुषयोः भगवद्विभूतित्वम्, विभूतिमतो भगवतो विभूतिभूतात् अचिद्वस्तुनः चिद्वस्तुनः च बद्धमुक्तोभयरूपात् अव्ययत्व-व्यापनभरणस्वाम्यैः अर्थान्तरतया पुरुषोत्तमत्वेन याथात्म्यं च वर्णितम् । अनन्तरम् उक्तस्य कृत्स्नस्य अर्थस्य स्थेन्ने शास्त्रवश्यतां वक्तुं शास्त्रवश्य-तद्विपरीतयोः देवासुरसर्गयोः विभागं श्रीभगवान् उवाच -

अतीतेन अध्यायत्रयेण प्रकृतिपुरुषयोः विविक्तयोः संसृष्टयोः च याथात्म्यं - Thus in the three previous chapters the following were explained: The real nature of prakruti and purusha while existing separately or in the state of being associated with each other,

तत्संसर्गवियोगयोः च गुणसङ्गतद्विपर्ययहेतुकत्वम्, - the fact that the cause of their union and separation being attachment and non-attachment to Gunas,

सर्वप्रकारेण अवस्थितयोः प्रकृतिपुरुषयोः भगवद्विभूतित्वम्, - the prakruti and purusha existing in multifarious modes are Bhagavan's vibhuti or glory,

विभूतिमतो भगवतो विभूतिभूतात् अचिद्वस्तुनः चिद्वस्तुनः च बद्धमुक्तोभयरूपात् अव्ययत्व-व्यापनभरणस्वाम्यैः अर्थान्तरतया पुरुषोत्तमत्वेन याथात्म्यं च वर्णितम् - Bhagavan who has these Vibhutis is different and distinct from the non-sentient matter, bound self and the liberated self due to being immutable (अव्यय), pervading them (व्यापन), supporting them (भरण) and being their master (स्वाम्य) and that HE is Purushottama and that is HIS real nature – all these were explained so far.

अनन्तरम् उक्तस्य कृत्स्नस्य अर्थस्य स्थेम्ने - Following this, in order that all these teachings remain firm in our mind

शास्त्रवश्यतां वक्तुं शास्त्रवश्य-तद्विपरीतयोः देवासुरसर्गयोः विभागं श्रीभगवान् उवाच - Bhagavan starts to teach the aspect of शास्त्रवश्यते or being under the order of Shastra. And for that, Bhagavan teaches the division of creation of Deva who are being obedient to Shastra and Asura who transgress the shastra.

अतीतेन अध्यायत्रयेण - The last षट्क or set of six chapters – is further divided into 2 units of 3 chapters each. The first three chapters (13,14,15) have तत्त्वत्रयविशोधन as the subject matter. That is mentioned in bhashya as अतीतेन अध्यायत्रयेण.

At the end of previous chapter Shastra was mentioned as इति गुह्यतमं शास्त्रम् and by the words अनघ, भारत – one who is eligible for it was also indicated. That only is going to be told in the 5th sloka as मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव (16-5). In order to establish the teachings firmly in the mind, one has to follow shastras and hence शास्त्रवश्यत्व has to be taught. That is going to be told at the end of this chapter as तस्मात् शास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ । ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि. For that purpose, the अधिकारिविशेष has to be explained for the adhikari indicated at the end of previous chapter. Hence दैवासुरविभाग is going to be taught. These are all as per Gītārtha Sangraha of Bhagavad Yamunacharya and explained by Swamy Deshikan in Tatparyachandrika.

देवासुरविभागोक्तिपूर्विका शास्त्रवश्यता । तत्त्वानुष्ठानविज्ञानस्थेम्ने षोडश उच्यते ॥ गी.सं. 20 ॥

These are all summarized in Bhashya as अनन्तरम् उक्तस्य कृत्स्नस्य अर्थस्य स्थेम्ने शास्त्रवश्यतां वक्तुं शास्त्रवश्य-तद्विपरीतयोः देवासुरसर्गयोः विभागं श्रीभगवान् उवाच.

Here उक्तस्य कृत्स्नस्य अर्थस्य includes what is going to be taught about अनुष्ठान also. This is told in Gītārtha sangraha sloka as तत्त्वज्ञानानुष्ठानस्थेम्ने. Or it can be taken to be part of Jnana itself as Jnana will be purposeful only if put to practice and hence indicated in bhasya as simply उक्तस्य कृत्स्नस्य अर्थस्य.

शास्त्रवश्यतां वक्तुं – This means the स्वभाव or nature of accepting or rejecting the right and wrong things. This is needed in order to put to practice the same and develop such nature.

शास्त्रवश्य-तद्विपरीतयोः देवासुरसर्गयोः विभागं – What is the purpose of telling about the division of deva and asura in order to teach शास्त्रवश्यत्व? That is explained in this part of bhashya. Shastra is nothing but Bhagavan's order – भगवदाज्ञा. Those who follow it are Devas. They will get Bhagavn's grace and hence one should be like them is the teaching. Similarly those who transgress the shastra are asuras and they are punished by Bhagavan and hence one should not be like them. So this helps in following what is ordained and rejecting what is prohibited.

**श्रीभगवानुवाच**

**अभयं सत्त्वसंशुद्धिज्ञानयोगव्यवस्थितिः ।**

**दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ 1 ॥**

**अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।**

**दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ 2 ॥**

**तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।**

**भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ 3 ॥**

अभयं Not having fear, सत्त्व संशुद्धिः purity of mind ज्ञानयोग व्यवस्थितिः being established in the contemplation of the nature of Self दानं donating what is earned rightfully to the deserving दमः controlling external sense organs यज्ञश्च performing pancha maha yajnas with the idea that they are a form of Bhagavan's worship स्वाध्यायः study of Vedas तपः performing vratas or penances such as kruchra, chandrayana and others आर्जवम् oneness of thought, word and deed अहिंसा abstaining from injuring others सत्यं speaking truth that does good to others अक्रोधः not getting angry त्यागः renunciation of what is not conducive शान्तिः controlling senses अपैशुनम् not speaking words that harm others दयाभूतेषु not tolerating the grief of all beings अलोलुप्त्वं not desiring sense experiences मार्दवं not being of harsh nature ह्रीः being ashamed of doing wrong deeds अचापलम् not being overly desirous तेजः unshakable by evil persons क्षमा free from feelings of antagonism towards those who cause harm धृतिः being bold even during tough times शौचम् purity of external and internal senses अद्रोहः not acting in a way disagreeable to others नातिमानिता not having pride that is mis-placed भारत Hey Arjuna, all these qualities दैवीं संपदम् अभिजातस्य भवन्ति are found in those who are born being eligible for daivee sampath – or divine nature.

इष्टानिष्टवियोगसंयोगरूपस्य दुःखस्य हेतुदर्शनजं दुःखं भयम्, तन्नित्वृत्तिः अभयम् । सत्त्वसंशुद्धिः - सत्त्वस्य अन्तः करणस्य रजस्तमोभ्याम् असंस्पृष्टत्वम् । ज्ञानयोगव्यवस्थितिः प्रकृतिवियुक्तात्मस्वरूपविवेकनिष्ठा । दानं - न्यायार्जितधनस्य पात्रे प्रतिपादनम् । दमः - मनसो विषयौन्मुख्यनिवृत्तिसंशीलनम् । यज्ञः - फलाभिसन्धिरहित भगवदाराधनरूप महायज्ञाद्यनुष्ठानम् । स्वाध्यायः - सविभूतेः भगवतः तदाराधनप्रकारस्य च प्रतिपादकः कृत्स्नो वेदः, इति अनुसंधाय वेदाभ्यासनिष्ठा । तपः - कृच्छ्र चान्द्रायण द्वादशयुपवासादेः भगवत्प्रीणनकर्मयोग्यतापादनस्य करणम् । आर्जवम् मनोवाक्कायकर्मवृत्तीनाम् एकनिष्ठता परेषु ।

इष्टानिष्टवियोगसंयोगरूपस्य दुःखस्य हेतुदर्शनजं दुःखं भयम्, तन्नित्वृत्तिः अभयम् - Fear is the grief that arises due to perceiving the cause of grief due to losing something dear to us or getting something undesired. Not having that or being fearless is अभय.

सत्त्वसंशुद्धिः - सत्त्वस्य अन्तःकरणस्य रजस्तमोभ्याम् असंस्पृष्टत्वम् - Satva means mind here. Mind not being associated with rajas and tamas is satva samshuddhi.

ज्ञानयोगव्यवस्थितिः प्रकृतिवियुक्तात्मस्वरूपविवेकनिष्ठा - Steadfastness in knowing the nature of pure Self as detached from Prakruti with the distinguishing characteristics.

दानं - न्यायार्जितधनस्य पात्रे प्रतिपादनम् - Distributing wealth earned through righteous means to the deserving ones.

*It is going to be told - दातव्यमिति यद्दानं दीयते अनुपकारिणे देशे पात्रे च काले च तद्दानं सात्त्विकं स्मृतम् । It should be donated because one wants to give and not for any other benefit.*

दमः - मनसो विषयौन्मुख्यनिवृत्तिसंशीलनम् - Controlling the mind from from going after sense objects.

*Mind runs after sense objects. It is impossible to control it. One has to put great effort and control it.*

*इन्द्रियाणि हयानाहुः विषयान्स्तेषु गोचरान् बुद्धिं तु सारथिं विद्धि मनः प्रग्रह एव च.*

यज्ञः - फलाभिसन्धिरहित भगवदाराधनरूप महायज्ञाद्यनुष्ठानम् - Performance of maha yajna and others as a form of worship of Bhagavan and without any desire in fruits thereof.

स्वाध्यायः - सविभूतेः भगवतः तदाराधनप्रकारस्य च प्रतिपादकः कृत्स्नो वेदः, इति अनुसंधाय वेदाभ्यासनिष्ठा - Being steadfast in the study and reciting of Vedas with the understanding that the entire Vedas are



establishing the mode of worship of Bhagavan and the nature of Bhagavan along with HIS Vibhuti which is inseparable from HIM.

तपः – कृच्छ्र चान्द्रायण द्वादशयुपवासादेः भगवत्प्रीणनकर्मयोग्यतापादनस्य करणम् – Tapas means austerities such as Kruchra, Chaandraayana and others and fasting on eleventh day on account of twelfth day paaranaa etc. which are means to achieving capability to perform acts which please Bhagavan.

अर्जवम् मनोवाक्कायकर्मवृत्तीनाम् एकनिष्ठता परेषु – Having oneness of thought, speech and bodily action with respect to others.

अभयम् - Bhaya is the effect of Tamas. That would not be present in a सात्विक – one whose mind has abundance of satva. On seeing some signs, one starts to think of all the bad things that may come and gets scared. That is bhaya. Bhaya and abhaya in reality should be like - विपद्विस्मरणं विश्ज्गोः सम्पन्नारायण स्मृतिः - इष्ट, अनिष्ट should be towards bhagavad dhyana and viccheda and not towards worldly, bodily things. Then one will have no dukha. If one is steadfast in the thought that atman is eternal, there will be no bhaya. Like Prahlada said भयं भयानां अपहारिणि स्थिते मनस्यनन्ते मम कुत्र तिष्ठति? Such state is abhaya.

सत्त्वसंशुद्धिः - Samshuddi means it should be pure. When rajas and tamas are not there, it will be pure. Rjas is desire - काम एष क्रोध एष रजोगुणसमुद्भवः महाशनो महापाप्मा विद्ध्येनमिह वैरिणम्, तमस्त्वज्ञानजं विद्धि. Not having these.

ज्ञानयोग व्यवस्थितिः - vyayasthiti means दृढनिष्ठा – in Jnanayoga - association with Jnana is Jnanayoga. That Jnaana is - this atman is different from body and knowing firmly that Atman is अच्छ्रेद्योयमदाह्योयं अक्लेद्योशोष्य एव च, नित्यः सर्वगतः स्थाणुः अचलोयं सनातनः and all that told earlier. Having such steadfast knowledge is Jnanayogavyavasthiti. This does not mean one should not resort to karmayoga and bhaktiyoga. Jnanayoga is used here in the sense of association with Jnana. Because for सात्विकs all three karmayoga, jnanayoga and bhaktiyoga are उपादेय. So what is meant here is the contemplation of pure atma svarupa as told in shastras and that is needed

for the three yogas. Or, it can be contemplation on knowledge gained through shastra which is told as ज्ञानयोग here.

दानं – By explaining daana as न्यायार्जितधनस्य पात्रे प्रतिपादनम्, the fact that it is shaastreeya is indicated. Not doing like this is said to be raajasa and taamasa and is going to be told later.

यज्ञः - Without any desire in fruits and performed as bhagavad aradhana – यज्ञार्थात् कर्मणोऽन्यत्र लोकोयं कर्मबन्धनः what is told here is सात्विक यज्ञ as this is Moksha prakarana and later आसुरयज्ञ is going to be told as यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् (16-17). That is indicated in bhashya as फलाभिसन्धिरहित भगवदाराधनरूप महायज्ञाद्यनुष्ठानम्. Here आदि in महायज्ञादि includes all नित्यनैमित्तिक कर्मसः.

स्वाध्यायः - What is told in taittiriya aaranyaka as स्वाध्यायोऽध्येतव्यः is specifically स्वशाखाध्ययन. But here it is explained in bhashya as वेदाभ्यासनिष्ठा as one has to contemplate on meanings known from all shakhes. सविभूतेः भगवतः तदाराधनप्रकारस्य च प्रतिपादकः कृत्स्नो वेदः इति अनुसंधाय वेदाभ्यासनिष्ठा – when studying Vedas one should firmly know that the earlier part is भगवदाराधनप्रकार प्रतिपादक and the latter part establishes भगवत् स्वरूप. Both put together it is one shastra. Thus entire Veda establishes mode of worship of Bhagavan qualified by the two vibhutis. By this it is made clear how a mumukshu should do vedabhyasa. It is as told earlier यावानर्थ उदपाने सर्वतः सम्प्लुतोदके etc. All Vedas establish Bhagavan is told in shrutis as सर्वे वेदा यत्पदमामनन्ति (कठ. 2-1-5), सर्वे वेदा यत्रैकं भवन्ति (य.आ. 3-11-1) and so on. By this just as what is said in the Mundakopanisat mantra तमेवेकं ध्यायथ आत्मानम् अन्या वाचो विमुञ्चथ अमृतस्य एष सेतुः, other things are to be given up. Bhagavan has to be contemplated upon through Pranava as ओमित्येवात्मानं ध्यायथ.

तपः - One who gets purified through tapas becomes eligible to all bhagavat kankaryas such as archane etc. Tapas is said to be शास्त्रीयभोगसङ्कोच.

Even if upavasa is not done on ekadashi, dvadashi vrata has to be done and it is separate it is said. That is told as dvadashyupavaasa OR it can be the paaraNe done on dvaadashi following ekadashi upavaasa.

सन्ध्याहीनः अशुचिर्नित्यं अनर्हः सर्वकर्मसु – performance of these will make one eligible for bhagavat kankarya which would cause bhagavan's grace. By this it eliminates any tapas done with taamasa or raajasa phalas.

### Shloka 16.2

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ 2 ॥

अहिंसा - परपीडावर्जनम् । सत्यं - यथादृष्टार्थगोचरभूतहितवाक्यम् । अक्रोधः - परपीडाफलचित्तविकाररहितत्वम् । त्यागः – आत्महित प्रत्यनीकपरिग्रहविमोचनम् । शान्तिः - इन्द्रियाणां विषयप्रावण्यनिरोधसंशीलनम् । अपैशुनं – परानर्थकर वाक्यनिवेदन अकरणम् । दया -भूतेषु - सर्वेषु दुःखासहिष्णुत्वम् । अलोलुप्त्वं – अलोलुपत्वम् । अलोलुत्वम् इति वा पाठः, विषयेषु निःस्पृहत्वम् इत्यर्थः । मार्दवं - अकाठिन्यम्, साधुजनसंश्लेषार्हता इत्यर्थः । ह्रीः - अकार्यकरणे व्रीडा । अचापलं - स्पृहणीयविषयसन्निधौ अचञ्चलत्वम् ।

अहिंसा - परपीडावर्जनम् – Abstaining from causing injury to others.

*Either in vak, manas or kaaya –Injury caused by weapons would heal but not that caused by harsh words.*

सत्यं - यथादृष्टार्थगोचरभूतहितवाक्यम् – Satyam means words that do good to other beings and that are known through valid means. (सत्यं भूतहितं प्रोक्तम्)

अक्रोधः - परपीडाफलचित्तविकाररहितत्वम् – Not having a negative mindset of finding benefit only in making others suffer.

त्यागः – आत्महित प्रत्यनीकपरिग्रहविमोचनम् – renouncing possessions opposed to one's good.

शान्तिः - इन्द्रियाणां विषयप्रावण्यनिरोधसंशीलनम् – Practice of controlling the senses from indulging in sense experiences is tranquility.

अपैशुनं – परानर्थकर वाक्यनिवेदन अकरणम् – Refraining from speaking what causes damage to others is apaishuna.

*Even if someone has some defects, if we tell that it may cause अनर्थ to that person. Not doing it is apaishuna*

दया -भूतेषु - सर्वेषु दुःखासहिष्णुत्वम् – Nature of not being able to tolerate grief caused to any being.

अलोलुप्त्वम् – अलोलुपत्वम् । अलोलुत्वम् इति वा पाठः, विषयेषु निःस्पृहत्वम् इत्यर्थः – It is alolupatva or alolutva. Not desiring sense experiences.

मार्दवम् - अकाठिन्यम्, साधुजनसंश्लेषार्हता इत्यर्थः – Not being of harsh nature. Means worthy of mingling with good natured ones.

*Not speaking harsh words – vak should be स्वात्मानं वाचः rgveda.*

ह्रीः - अकार्यकरणे व्रीडा – ‘hreeh’ means sense of shame in doing what ought not to be done.

अचापलं - स्पृहणीयविषयसन्निधौ अचञ्चलत्वम् – not getting attracted to sense objects worthy of desire even when they are present right in front.

*Kalidasa says विकारहेतौ सति विक्रियन्ते येषां न चेतांसि त एव धीराः*

सत्यम् – By यथादृष्टार्थवचन itself one becomes सत्यवादी – if one is speaking the truth as seen. But at the same time it should also be भूतहित it should not cause ill to someone.

अक्रोधः – परपीडाफलचित्तविकाररहितत्वम् – Or it can be not getting angry if someone causes ill to us.

त्यागः - Tyaaga means renouncing. What is opposed to आत्महित should not be accepted and what is good for आत्महित should only be accepted. This does not include निद्रा-अशन-महायज्ञ and such things as they are present either by nature or ordained by shastra.

शान्तिः - Control of mind is told as दमः and hence शान्ति pertains to control of external sense organs as told in Bruhadaranyataka शान्तो दान्तः (बृ. 6-4-22).

दयाभूतेषु – Though it is well known that compassion has to be towards all beings, the reason for specifying it as भूतेषु in plural is to indicate that it applies to friends, enemies etc. So not able to tolerate others' grief means desiring to make them get rid of it. Bhashyakarar explains adding - सर्वेषु दुःखासहिष्णुत्वम् – as told in Vishnu Purana, तापत्रयेणभिहतं यदेतदखिलं जगत् । तदा शेच्येषु भूतेषु करुणां न करोति कः (वि.पु. 1-18-80) – told by Prahlada.

अलोलुप्त्वम् - विषयेषु निःस्पृहत्वम् – passion towards those which are to be rejected is meant here.

It is said बलवान् इन्द्रियग्रामः विद्वांसमपिकर्षति. Sense organs pull the mind of even a very learned one hither and thither. Not having such fickle mind which gets easily pulled by sense objects is alolutvam.

मार्दवम् - अकाठिन्यम्, साधुजनसंक्षेपार्हता इत्यर्थः – Not speaking harsh words – vak should be स्वात्मानं वाचः rgveda.

अचापलम् – This is different from अलोलुप्त्वम् – Not having desire in sense objects is aloluptva and not having desire even while being in the midst of sense objects is अचापलम्.

Kalidasa says विकारहेतौ सति विक्रियन्ते येषां न चेतांसि त एव धीराः

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ 3 ॥

तेजः - दुर्जनैः अनभिभवनीयत्वम् । क्षमा - परनिमित्तपीडानुभवे अपि परेषु तं प्रति चित्तविकाररहितता । धृतिः - महत्याम् अपि आपदि कृत्यकर्तव्यतावधारणम् । शौचं - बाह्यान्तःकरणानां कृत्ययोग्यता शास्त्रीया । अद्रोहः - परेषु अनुपरोधः; परेषु स्वच्छन्दवृत्तिनिरोधरहितत्वम् इत्यर्थः । नातिमानिता - अस्थाने गर्वः अतिमानित्वम्, तद्रहितता । एते गुणा दैवीं संपदम् अभिजातस्य भवन्ति । देवसम्बन्धिनी संपत् दैवी; देवा भगवदाज्ञानुवृत्तिशीलाः, तेषां संपत् । सा च भगवदाज्ञानुवृत्तिः एव, ताम् अभिजातस्य - ताम् अभिमुखीकृत्य जातस्य, तां निर्वर्तयितुं जातस्य भवन्ति इत्यर्थः ।

तेजः - दुर्जनैः अनभिभवनीयत्वम् – not getting overpowered by even bad people.

क्षमा - परनिमित्तपीडानुभवे अपि परेषु तं प्रति चित्तविकाररहितता – Not having ill feeling even towards those who have made us suffer.

धृतिः - महत्याम् अपि आपदि कृत्यकर्तव्यतावधारणम् – Being very sure of what ought to be done even when faced with great calamity.

*Vibhishana asks for a boon – महदापद्रुतस्यापि धर्मे मम मतिर्भवेत् – like that.*

शौचं - बाह्यान्तःकरणानां कृत्ययोग्यता शास्त्रीया – Acquiring purity of internal and external senses as prescribed for performance of shaastriya karmas.

*अपवित्रः पवित्रो वा सर्वावस्थाङ्गतोऽपि वा । यः स्मरेत् पुण्डरीकाक्षं स बाह्याभ्यन्तरः शुचिः । - this is shaastriya mantra snaana.*

अद्रोहः - परेषु अनुपरोधः; परेषु स्वच्छन्दवृत्तिनिरोधरहितत्वम् इत्यर्थः – Not obstructing others. Not interfering and causing obstruction to others as per one's own free will.

नातिमानिता - अस्थाने गर्वः अतिमानित्वम्, तद्रहितता – Having pride with respect to wrong aspects is or misplaced pride is अतिमानित्व. Not having that is नातिमानिता.

एते गुणा दैवीं संपदम् अभिजातस्य भवन्ति – These qualities are found in those who are born with daivee sampat.

देवसम्बन्धिनी संपत् दैवी; देवा भगवदाज्ञानुवृत्तिशीलाः, तेषां संपत् – daivee sampat is that which is related to deva. And devas are those who act in accordance to the commandments of Bhagavan. Their wealth or sampat is daivee sampath – that is they are endowed with all these divine qualities.

सा च भगवदाज्ञानुवृत्तिः एव, ताम् अभिजातस्य - ताम् अभिमुखीकृत्य जातस्य, तां निर्वर्तयितुं जातस्य भवन्ति इत्यर्थः – And that is performing acts inline with Bhagavan's commands. One who is born having a favourable disposition towards it and that means one who is born seeking to attain those.

*शास्त्रविहितबुद्धयः देवाः, स्वभाव-विहित बुद्धयः असुराः*

क्षमा - If one has स्वरूपनिष्ठा this can be practiced. If some one is torturing, we should think it is due to our karma only or bhagavat sankalpa, and we should be grateful to them that they are showing our defect so that we can correct them and so on. This is different from अक्रोधः told earlier. We may get angry towards those who do not do wrong to us. Kshama is not having illfeeling towards even those who have injured us.

धृतिः - महत्याम् अपि आपदि कृत्यकर्तव्यतावधारणम् – There is सात्विक धृति which is going to be told as धृत्या यया धारयते मनः प्राणेन्द्रियक्रियाः । योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्विकी (18-33). Here योगेनाव्यभिचारिण्या means worshipping Bhagavan as means of attaining liberation and without desiring any other benefit.

शौचं - बाह्यान्तःकरणानां कृत्ययोग्यता शास्त्रीया – The word शास्त्रीया in bhashya is very significant. External senses becoming capable of doing their work can also mean the normal functioning of senses when they are in good condition. That is not meant here as it is the cleanliness needed to make the senses eligible to perform duties ordained in shastra.

अद्रोहः - परेषु अनुपरोधः; परेषु स्वच्छन्दवृत्तिनिरोधरहितत्वम् इत्यर्थः – Here also the word परेषु in bhashya is significant. The weak ones are controlled by strong ones and as per their will they direct the weak ones or stop them from doing certain things etc. Not doing that is told as अद्रोह here. Controlling one's own activities is needed for yoga and that is said to be tapas and hence bhashya explains it as परेषु स्वच्छन्दवृत्तिनिरोधरहितत्वम्.

नातिमानिता – Pride that is misplaced is only barred here. Feeling proud about being born in a noble clan and wanting to live upto the standards set etc. is सात्विकाभिमान and is not addressed here and hence bhashya is अस्थाने गर्वः.

देवसम्बन्धिनी संपत् दैवी; देवा भगवदाज्ञानुवृत्तिशीलाः, तेषां संपत् – दैवी सम्पत् may appear to give the meaning the wealth of gods. In order to make it clear that is not what is meant here, bhashya is देव सम्बन्धिनी. As said सत्त्वं देवगुणं विद्यात् इतरौ आसुरगुणौ (भा. मो. 218-22) and सत्त्वात् सञ्जायते ज्ञानम् (14-18) etc. Bhagavan said earlier माहात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः । भजन्ति अनन्यमनसो ज्ञात्वा भूतादिमव्ययम् (9-13). In Vishnu Dharma purana, विष्णुभक्तिपरो देवः (वि.ध. 109-84).

सा च भगवदाज्ञानुवृत्तिः एव, ताम् अभिजातस्य - ताम् अभिमुखीकृत्य जातस्य, तां निर्वर्तयितुं जातस्य भवन्ति इत्यर्थः – Here ताम् अभिजातस्य - ताम् अभिमुखीकृत्य जातस्य – means one who is born having done deeds which would bestow a nature associated with divine. That such nature comes by birth is told as जायमानं हि पुरुषं यं पश्येन्मधुसूदनः । सात्विकः स तु विज्ञेयः स वै मोक्षार्थचिन्तकः । (भा. 349-83).

*What are all to be inculcated was told and now what is to be given up is told.*

#### **Sloka 16.4**

**दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।**

**अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ 4 ॥**

दम्भः Practising dharma just for the sake of showing off that one is a very righteous person दर्पः arrogance caused by experience of pleasures of sense objects, अतिमानश्च pride not befitting one's education and birth क्रोधः wrath as a result of causing injury to others पारुष्यमेव being rude in speech च अज्ञानं absence of discriminatory knowledge of what ought to be done from what

should not be च पार्थ Hey Arjuna, आसुरीं सम्पदम् अभिजातस्य these qualities will be in one who is born with a tendency to demonic nature.

दम्भः - धार्मिकत्वख्यापनाय धर्मानुष्ठानम् । दर्पः - कृत्याकृत्याविवेककरो विषयानुभवनिमित्तो हर्षः । अतिमानः च – स्वविद्याभिजन-अननुगुणोऽभिमानः । क्रोधः – परपीडाफल-चित्तविकारः । पारुष्यं - साधूनाम् उद्वेगकरः स्वभावः । अज्ञानं – परावरतत्त्व-कृत्याकृत्याविवेकः । एते स्वभावाः आसुरीं संपदम् अभिजातस्य भवन्ति । असुरा भगवदाज्ञातिवृत्तिशीलाः ।

दम्भः - धार्मिकत्वख्यापनाय धर्मानुष्ठानम् – Practice of dharma for the sake of attaining fame as being a very righteous person is dhambha.

दर्पः - कृत्याकृत्याविवेककरो विषयानुभवनिमित्तो हर्षः – Arrogance is the elation caused on account of experience of sense pleasures which results in inability to discriminate what ought to be done and what should not to be done.

अतिमानः च – स्वविद्याभिजन-अननुगुणोऽभिमानः – Pride not suitable to one's birth and education.

क्रोधः – परपीडाफल-चित्तविकारः – Antagonistic feeling which causes injury to others.

पारुष्यं - साधूनाम् उद्वेगकरः स्वभावः – Nature of causing causing stress to good natured people.

अज्ञानं – परावरतत्त्व-कृत्याकृत्याविवेकः – Not able to discriminate between the lower and higher realities as well as between what ought to be done and what should not be done.

एते स्वभावाः आसुरीं संपदम् अभिजातस्य भवन्ति – These qualities are in the nature of those who are born with aasuri sampath.

असुरा भगवदाज्ञातिवृत्तिशीलाः – Asuras are those who by nature go against the commandments of Bhagavan.

दम्भः धार्मिकत्वख्यापनाय – They practice dharma not because it is the command of Lord but just to gain fame and show off that they are very righteous persons.

दर्पः - कृत्याकृत्याविवेककरो विषयानुभवनिमित्तो हर्षः - It destroys the capability to discriminate between what ought to be done and what should not be. This makes one transgress shastra. This happiness is out of experience of sense objects and excludes happiness due to आचार्यसन्दर्शन, भगवत्सन्दर्शन etc.



अतिमानः - Manu says वयसः कर्मणोऽन्यत्र श्रुतस्याभिजनस्य च । वेषवाग्-वृत्ति सारूप्यम् आचरन् विचरेदिह (मनु. 4-18). Breaking this is अतिमान told here. What was told earlier as अस्थाने गर्वः is explained here as स्वविद्याभिजन-अननुगुणोऽभिमानः. It is said विद्या ददाति विनयम् – so one should be humble if educated and not having that is aasurii bhaava. Manu says वयसः कर्मणोऽर्थस्य श्रुतस्याभिजनस्य च । वेषवाग्-वृत्तिसारूप्यम् आचरन् विचरेदिह (मनु. 4-18) – transgressing this is what is said here as अतिमान. पारुष्यम् – Being harsh towards thieves or bad people or those who argue against Vedas etc. is not generally considered that bad. Hence this is explained in bhashya as साधूनाम् उद्वेगकरः स्वभावः. Because one who is rejected by Sadhus will be doing things against shastra only.

अज्ञानम् – Following practices which are opposed to what is told in Vedas or studying works which establish realities as opposed to Vedas and so on is meant by ignorance here. Ignorance about things which are useless maybe common to asuras and others also and that is not meant here and is indicated in bhashya as परावरतत्त्व-कृत्याकृत्याविवेकः.

एते स्वभावाः आसुरीं संपदम् अभिजातस्य भवन्ति – Compared to many qualities of daivee sampat, few are told here as those present in people having aasuree sampath. This is उपलक्षण – means indicative and includes all other such bad qualities also. That is known from bhashya भगवदाज्ञातिवृत्तिशीलाः.

आसुरीं सम्पदम् – Here सम्पत् means they have abundance of demoniac characteristics. Chandogya says about those who believe body as the self as असुराणां हि एषा उपनिषत् (छा. 8-8-5) meaning those who are interested in trivarga only due to देहात्माभिमान etc. They take pleasure in transgressing Bhagavan's commands which are ordained in the Vedas.

## Sloka 16.5

दैवी सम्पद्धिमोक्षाय निबन्धायासुरी मता ।

दैवी सम्पत् The daivee sampat विमोक्षाय will lead to release from bondage and आसुरी aasuree sampat निबन्धाय would bind one again and again मता is the meaning.

दैवी - मदाज्ञानवृत्तिरूपा संपत्, विमोक्षाय बन्धात् मुक्तये भवति; क्रमेण मत्प्राप्तये भवति इत्यर्थः । आसुरी - मदाज्ञातिवृत्तिरूपा संपत्, निबन्धाय भवति - अधोगतिप्राप्तये भवति इत्यर्थः ।

दैवी - मदाज्ञानवृत्तिरूपा संपत्, विमोक्षाय बन्धात् मुक्तये भवति; क्रमेण मत्प्राप्तये भवति इत्यर्थः - दैवी means nature of following my commands, विमोक्षाय - will lead to liberation from bondage. Means will result in attaining ME in an orderly way.

आसुरी - मदाज्ञातिवृत्तिरूपा संपत्, निबन्धाय भवति - अधोगतिप्राप्तये भवति इत्यर्थः – Means the demoniac nature of transgressing my orders leads to bondage. Means it would lead one to inferior states.

What was told earlier as ऊर्ध्वं गच्छन्ति सत्वस्थाः (14-18) is reminded here for the purpose of creating faith in inculcating daiva svabhaava and feeling desperate to change if one has aasura svabhaava.

विमोक्षाय – Liberation culminates in attaining the desired goal and that is told as बन्धान्मुक्तये and this is not a direct means for liberation is indicated by क्रमेण मत्प्राप्तये भवति. That means through आत्मसाक्षात्कार and so on.

निबन्धाय भवति - अधोगतिप्राप्तये भवति इत्यर्थः – निबन्ध means नियत बन्ध, Bondage that is bound to happen. That is explained in bhashya as अधोगतिप्राप्तये भवति as told earlier also अधोगच्छन्ति तामसाः (14-18).

एतत् श्रुत्वा स्वप्रकृत्यनिर्धारणात् अतिभीताय अर्जुनाय एवम् आह –

After learning about the distinguishing characteristics of दैव and आसुर प्रकृति, Arjuna got terribly scared not able to decide about his own nature. He was worried whether he was of demoniac nature.

Having heard निबन्धायासुरी मता, though he was sure that he has not transgressed the boundary set by shastras, he was feeling that he had the quality of ego and was filled with grief out of fear. Bhagavan knew his fear and tells him that he is of दैवी prakruti and need not worry.

मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ 5 ॥

पाण्डव Hey Arjuna, दैवीं सम्पदम् अभिजातोऽसि you are born with an inclination towards daivee sampath. मा शुचः So do not grieve.

शोकं मा कृथाः । त्वं तु दैवीं संपदम् अभिजातः असि । पाण्डव - धार्मिकाग्रेसरस्य हि पाण्डोः तनयः त्वम् इति अभिप्रायः ।

Do not grieve. You are born with qualities of daivee sampath. Hey Arjuna, you are the son of Pandu who was the foremost among righteous persons is the meaning.

Bhagavan says मा शुचः - this comes few times in Gita. At the end also in सर्वधर्मान् he says मा शुचः. Indicating Arjuna that his grief is misplaced, Krishna tells him not to feel sad. After hearing निबन्धायासुरी मता Arjuna was worried whether he belonged to one of आसुरी सम्पत् and felt sad. In order to get him rid of that grief, Krishna says मा शुचः here is the explanation of Bhashyakaarar. It also indicates that those who are of देवप्रकृति and are virtuous would not get children of असुरस्वभाव. That is why Arjuna is addressed as पाण्डव here.

### Sloka 16.6

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।

दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ 6 ॥

अस्मिन् लोके In this world, दैव आसुर एव च द्वौ भूतसर्गौ two types of creations are present namely daiva and aasura. पार्थ Hey Arjuna, दैवः विस्तरशः प्रोक्तः The nature of daiva was told in detail. आसुरं मे शृणु now listen to the aasura svabhaava from ME.

अस्मिन् कर्मलोके कर्मकरणं भूतानां सर्गौ द्वौ - द्विविधौ, दैवः च आसुरः च इति । सर्गः - उत्पत्तिः, प्राचीन-पुण्यपापरूप-कर्मवशात् भगवदाज्ञानुवृत्ति तद्विपरीतकरणाय उत्पत्तिकाले एव विभागेन भूतानि उत्पद्यन्ते इत्यर्थः । तत्र दैवसर्गो विस्तरशः प्रोक्तः । देवानां मदाज्ञानुवृत्तिशीलानाम् उत्पत्तिः यदाचारकरणार्था, स आचारः कर्मयोग ज्ञानयोग भक्तियोगरूपो विस्तरशः प्रोक्तः । असुराणां सर्गः च यदाचारार्थः, तम् आचारं मे शृणु - मम सकाशात् शृणु ।

अस्मिन् कर्मलोके कर्मकरणं भूतानां सर्गौ द्वौ - द्विविधौ, दैवः च आसुरः च इति – In this karmaloka, the creation of beings who have performed karma is of two types – daiva and aasura.

सर्गः - उत्पत्तिः, प्राचीन-पुण्यपापरूप-कर्मवशात् भगवदाज्ञानुवृत्ति तद्विपरीतकरणाय उत्पत्तिकाले एव विभागेन भूतानि उत्पद्यन्ते इत्यर्थः – sarga means creation. Due to the ageold karmas of the form of good and bad deeds, in order to engage in karmas that are as per the orders of Bhagavan and karmas contrary to that, beings are born with the division of deva and asura decided at the time of birth itself.

तत्र दैवसर्गो विस्तरशः प्रोक्तः – Among them, the creation of beings having daivee prakruti was told by me in detail.

देवानां मदाज्ञानुवृत्तिशीलानाम् उत्पत्तिः यदाचारकरणार्था, स आचारः कर्मयोग ज्ञानयोग भक्तियोगरूपो विस्तरशः प्रोक्तः – that means, the creation of devas means those who are of the nature of following my orders (told thru shastra is understood), whatever practices they are supposed to adopt inline with their nature, those practices of the form of karmayoga, jnanayoga and bhaktiyoga were told by me in detail.

असुराणां सर्गः च यदाचारार्थः, तम् आचारं मे शृणु - मम सकाशात् शृणु – Now listen to the creation of asuras – means the conduct that they are to adopt, listen about them from ME is the meaning.

When all individual selves are equal in respect of essential nature etc. what is the cause of this division of deva and asura at the time of birth is explained as प्राचीनपुण्यपापरूपकर्मवशात्. And aasura prakruti is going to be told in detail as that is what is abundant in the world and that is to be got rid of.

अस्मिन् लोके – This does not rule out other worlds because the division of deva and asura is well established everywhere. They are born here in this karmaloka in order to engage in karmas that are ordained or prohibited by shastra is explained as कर्मकराणां भूतानाम्.

दैवः सर्गः विस्तरशः प्रोक्तः - This is not about the वंशानुचरित of devas but about those having daivee prakruti. What was told earlier as प्रजहाति यदा कामान्, दैवमेवापरे यज्ञम्, चतुर्विधा भजन्ते माम्, माहात्मानस्तु मां पार्थ and so on – though was addressing those steadfast in karmayoga, jnanayoga and bhaktiyoga, the main purpose was that one should do these things. The detailing of creation of daivas is through their conduct and hence bhashya is यदाचारकरणार्था.

शृणु – Listen to aasura svabhaava with good concentration is what Bhagavan is telling. To attract Arjuna's (and of all of us) attention as this is to be well understood. While these are to be rejected, one should first know clearly what are those defects. Just as it is not possible to adopt something if one does not know that it is to be accepted, in the same way if one does not know that something is to be rejected, it is not possible to get rid of it. Hence Krishna says शृणु though Arjuna is listening only.

## Sloka 16.7

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ 7 ॥

आसुराः जनाः People of aasura nature प्रवृत्तिं च means needed for achieving wordly prosperity  
निवृत्तिं च and means needed for moksha न विदुः both they do not know. तेषु शौचं न विद्यते They do  
not have the purity which is required as per shastra. आचारोऽपि न They do not have good conduct  
too. सत्यं न and they do not have satya also.

प्रवृत्तिं च निवृत्तिं च - अभ्युदयसाधनं मोक्षसाधनं च वैदिकं धर्मम् आसुरा न विदुः - न जानन्ति । शौचं -  
वैदिककर्मयोग्यत्वं शास्त्रसिद्धम्, तत् बाह्यम् आन्तरं च असुरेषु न विद्यते । न अपि च आचारः - तत् बाह्यान्तरशौचं येन  
सन्ध्यावन्दनादिना आचारेण जायते, सः अपि आचारः तेषु न विद्यते । यथा उक्तम् - 'सन्ध्याहीनोऽशुचिर्नित्यमनर्हः  
सर्वकर्मसु ।' (दक्षस्मृति. 2-23) इति । तथा सत्यं च तेषु न विद्यते - यथार्थज्ञानं भूतहितरूपभाषणं तेषु न विद्यते ।

प्रवृत्तिं च निवृत्तिं च - अभ्युदयसाधनं मोक्षसाधनं च वैदिकं धर्मम् आसुरा न विदुः - न जानन्ति – pravrutti is  
abhyudaya saadhana – means to attain wordly prosperity and nivrutti is – means to attain  
moksha – both as told in the Vedas – those of aasura prakruti do not know.

शौचं - वैदिककर्मयोग्यत्वं शास्त्रसिद्धम्, तत् बाह्यम् आन्तरं च असुरेषु न विद्यते – eligibility as ordained in the  
shastra needed for performance of vaidika karmas. That is external as well as internal – both  
are absent in those having aasura prakruti.

न अपि च आचारः - तत् बाह्यान्तरशौचं येन सन्ध्यावन्दनादिना आचारेण जायते, सः अपि आचारः तेषु न विद्यते –  
means they do not have the conduct – that means karmas such as sandhyavandana and others  
by the performance of (anushtana) which such external and internal competence is acquired  
is also not present in asuras.

यथा उक्तम् - 'सन्ध्याहीनोऽशुचिर्नित्यमनर्हः सर्वकर्मसु ।' (दक्षस्मृति. 2-23) इति – That is told as 'one does not  
perform sandhyavandana is always impure and unfit for all vaidika karmas'.

तथा सत्यं च तेषु न विद्यते - यथार्थज्ञानं भूतहितरूपभाषणं तेषु न विद्यते – In the same way, they do not have  
satya also – means they do not speak the truth that does good to other beings.

अभ्युदय साधनम् – This is not about wordly means but vedic karmas to achieve wordly prosperity. That is told in bhashya as वैदिकं कर्म. In the sloka प्रवृत्तिं च निवृत्तिं च indicate that those of asura nature do not have the discriminatory knowledge needed to recognize the pravartaka and nivartaka dharmas needed for a mumukshu. In Bhagavatam it is said प्रवृत्तं च निवृत्तं च द्विविधं कर्म वैदिकम् । आवर्तते प्रवृत्तेन निवृत्तेनाश्रुतेऽमृतम् ॥. In Mahabharata it is said, प्रवृत्ति लक्षणं धर्मं प्रजापतिरथाब्रवीत्, निवृत्तिलक्षणं धर्मं ऋषिर्नारायणोऽब्रवीत्. Both these are vaidika dharmas.

न विदुः - Bhashya explains this as न जानन्ति they cannot know inspite of teaching them hundreds of times due to increased tamas is the meaning.

बाह्यान्तर शौचम् – Due to non-performance of ordained duties they do not have external purity. Due to absence of आत्मगुणः, they do not have internal purity as well.

सन्ध्याहीनः अशुचिः - This applies to all the nitya karmas. Those who do not perform nityakarmas do not have the purity needed as per shastra for any vaidika karma is the bhaava.

### Sloka 16.8

किं च –

And also,

It is not just that they do not speak truth that does good to others, on the other hand they speak only untruth is going to be told.

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।

अपरस्परसम्भूतं किमन्यत्कामहेतुकम् ॥ 8 ॥

ते Those of aasura prakruti जगत् say this world is असत्यम् not an effect of Parabrahman, अप्रतिष्ठम् it is not established in Parabrahman, अनीश्वरम् it is not ruled over by Ishvara आहुः they say thus.

अपरस्पर सम्भूतं किमन्यत् What else is there that is not born of mutual union of man and woman?

कामहेतुकम् The entire world has lust only as the cause – this is what they say.

असत्यं - जगत् एतत् सत्यशब्दनिर्दिष्टब्रह्मकार्यतया ब्रह्मात्मकम् इति न आहुः । अप्रतिष्ठं - तथा ब्रह्मणि प्रतिष्ठितम् इति न वदन्ति । ब्रह्मणा अनन्तेन धृता हि पृथिवी, सर्वान् लोकान् बिभर्ति । यथोक्तम् 'तेनेयं नागवर्येण शिरसा विधृता मही । बिभर्ति मालां लोकानां सदेवासुरमानुषाम् ॥' (वि. पु. 2-5-27) इति । अनीश्वरं - सत्यसंकल्पेन परेण ब्रह्मणा सर्वेश्वरेण मया एतत् नियमितम् इति च न वदन्ति । 'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।' (10-8) इति हि उक्तम् । वदन्ति च एवम् – अपरस्परसम्भूतं, किम् अन्यत्? - योषित्पुरुषयोः परस्परसम्बन्धेन जातम् इदं मनुष्य पश्यादिकम् उपलभ्यते । अनेवंभूतं किम् अन्यत् उपलभ्यते? किञ्चिद् अपि न उपलभ्यते इत्यर्थः । अतः सर्वम् इदं जगत् कामहेतुकम् इति ।

असत्यं - जगत् एतत् सत्यशब्दनिर्दिष्टब्रह्मकार्यतया ब्रह्मात्मकम् इति न आहुः – This world is asatya – means they do not say that this world is brahmaatmaka as it is the effect of Brahman denoted by the word satya.

अप्रतिष्ठं - तथा ब्रह्मणि प्रतिष्ठितम् इति न वदन्ति – In the same way they do not say that this world is established in Brahman.

ब्रह्मणा अनन्तेन धृता हि पृथिवी, सर्वान् लोकान् बिभर्ति – Is it not that this prithivi supports all the worlds being supported by Ananta – who is brahmaatmaka ?

यथोक्तम् 'तेनेयं नागवर्येण शिरसा विधृता मही । बिभर्ति मालां लोकानां सदेवासुरमानुषाम् ॥' (वि. पु. 2-5-27) इति – That is as told in Vishnu Purana, 'This Prithivi which is supported by the virtuous serpent Aadishesha on his head, is supporting the group of worlds having deva, asura and manushyas.

अनीश्वरं - सत्यसंकल्पेन परेण ब्रह्मणा सर्वेश्वरेण मया एतत् नियमितम् इति च न वदन्ति – They do not say that this is ruled over by ME who is the Spreme Lord, Parabrahman and who has True Will.

'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।' (10-8) इति हि उक्तम् – Was it not told by me, 'I am the cause of everything and everything is functioning being controlled by ME'.

वदन्ति च एवम् – अपरस्परसम्भूतं, किम् अन्यत्? – They say thus – what else is there that is not paraspara sambhoota?

योषित्पुरुषयोः परस्परसम्बन्धेन जातम् इदं मनुष्य पश्यादिकम् उपलभ्यते – That means, all these manushyas, pashus and others are all born of mutual union of man and woman – that is how it is seen.

अनेवंभूतं किम् अन्यत् उपलभ्यते? किञ्चिद् अपि न उपलभ्यते इत्यर्थः – What else is known which is not like this? That means nothing else is known as such.

अतः सर्वम् इदं जगत् कामहेतुकम् इति – That is why this entire world is having lust or kaama as the cause.

For this sloka, Swamy Deshikan gives detailed explanations for several words – why Bhashyakarar has interpreted as above and justifies very clearly. Because the words sound kind of generic. Asatyam can be taken in a general sense also but Bhashyakarar gives special meaning to it.

आसत्यम् – Here does not mean मिथ्या or falsity. Because those of आसुरीस्वभाव, they say the wealth to be acquired and enjoyed in this world is only the ultimate goal or parama purushartha. So they do not accept that this is all mithyaa or false. And here, the word जगत् includes sentient and non-sentients both. So what is negated here is what is established in shastra just like the next two, अप्रतिष्ठम् and अनीश्वरम् which are also referring to what is established in shastra because asuras are against shastra, they do not follow shastra. And in Shastra what is well established as सत्य is none other than ब्रह्म – shruti says सत्यं ज्ञानमनन्तं ब्रह्म and so on. सदेव सोम्येदमग्र आसीत्, तत्तेजो असृजत्, हन्ताहमिमास्तिस्त्रो देवता अनेन जिवेन आत्मना अनुप्रविश्य नामरूपे व्याकरवाणि – all these clearly show that Paramatman created everything and did anupravesha and then only name and form differentiation was done. So everything is HIS creation.

In Chandogya, in the Daharavidyaa prakarana (8<sup>th</sup> chapter), the word सत्य is said to be the name of Brahman who controls the sentient and non-sentient. तस्य ह वा एतस्य ब्रह्मणो नाम सत्यमिति । तानि हवा एतानि त्रीण्यक्षराणि सत् ति यमिति । तद्यत् सत्, तदमृतम्; अथ यत् ति, तन्मर्त्यम्; अथ यत् यम्, तेनोभे यच्छति । यदनेन उभे यच्छति, तस्माद्यम् । अहरहर्वा एवंवित् स्वर्गं लोकमेति । (छा. 8-3-4,5). The nirukti for word satya is told here – it has three letters, sat, ti and yam. Sat is that which is immortal (that is chetanas or sentient) and ti is that which is mortal (acetanas). Yam says that both there are regulated. That is Yam because both these are controlled by Yam or Supreme Brahman.



So what Bhagavan is telling here is the asuras say asatyam – that is the sentient and non-sentient are abrahmaatmaka just like the sankhyas (kapila), mimamsakas (followers of prabhaakara and kumarila bhatta), jains, Buddhists and charvakas. Just like them the asuras also say this world is asatya or abrahmaatmaka.

अप्रतिष्ठम् – The प्रतिष्ठा seen in this world (of many things supporting many other things) is not what is meant here but everything told in shastras about what is the प्रतिष्ठा for this world. Hence Bhashyakarar gives an example ब्रह्मणानन्तेन – the serpent अनन्त which is ब्रह्मात्मक is supporting this world – is what is told in smrutis. Similarly Paramatman is the support of everything and everything exists in Paramatman is told in shastras. All these are not accepted by those of आसुरस्वभाव. So meaning of प्रतिष्ठा is not just धर्माधर्म as seen in other commentaries. Though veda says धर्मो विश्वस्य जगतः प्रतिष्ठा, सत्ये सर्वं प्रतिष्ठितम् and so on. Bhagavan says here ब्रह्मणो हि प्रतिष्ठा अहं अमृतस्याव्ययस्य च। Here it means Paramatman is the आधार for attaining the real nature of Jivatman as dissociated from prakruti. आधारत्व includes नियमनत्व. So he is the निर्वाहक etc.

ब्रह्मणा अनन्तेन धृता हि पृथिवी, सर्वान् लोकान् विभर्ति – HE supports all worlds – through svarupa and through karya also. There are many views on who supports the worlds. Shashtra says 'तेनेयं नागवर्येण शिरसा विधृता मही । विभर्ति मालां लोकानां सदेवासुरमानुषाम् ॥' (वि० पु० २१५।२७) इति – that the world is supported by आदिकूर्म, शेष, दिङ्नाग etc. But they do not accept it. They say if world is supported by another, then that has to be supported by another and so on thus leading to infinite regress. Some say the world revolves due to the power of winds and so on. They do not accept that the worlds are supported by ME says Bhagavan directly here.

अनीश्वरं - सत्यसंकल्पेन परेण ब्रह्मणा सर्वेश्वरेण मया एतत् नियमितम् इति च न वदन्ति – Not only support, they do not say the worlds are not controlled by ME who is The Supreme Lord, Parabrahman and of true will. Here by the word अनीश्वरम् – what is negated is not kings of this world nor is it negating Brahman because that is already told in असत्यम्. So according to vyutpatti, what is negated here is controllership which is अलौकिक. Hence that is explained as सत्यसङ्कल्पेन etc.

In this sentence, several other views which are all classified under those of asura svabhaava are refuted. They are,

- The view of Jainism is that this world consisting of जीव and अजीव is non-sentient by nature just like a magnet. So they say, जीवाजीवात्मकं सर्वं जगदेतदनीश्वरम्. That kind of अनीश्वरत्व is not what is meant here.
- Or it is mere being controlled by only dharma and so can be said to be aneeshvara
- Or due to rulers who proclaim themselves to be Lords rejecting Paramatman as Hiranyakashipu says to Prahlada , परमेश्वरसंज्ञो अज्ञ (ज्ञः) किमन्यो मय्यवस्थिते (तः) (वि.पु. 1-17-23)
- Or that the world is being run by the series of rulers coming like a continuous stream ruling over limited space for limited time

All these views are set aside by the extraordinary attributes used here by Bhashyakarar सत्यसंकल्पेन परेण ब्रह्मणा सर्वेश्वरेण मया एतत् नियमितम्. The word नियमितम् also indicates that those who think Prajapati, Pashupati and others are the ones who are controlling this world's functioning are also of aasura svabhaava.

But still if we get a doubt that we do hear about some other lords who also rule over, Bhagavan makes it clear as : 'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।' (10।8) इति हि उक्तम्. Even the functioning of other rulers is under the rulership of Bhagavan. Brahma sutra says कर्ता शास्त्रार्थवत्त्वात् first and later परात् तत् श्रुतेः - first it is established that Jivatman has doership and so can rule over some place or control some things etc because he is a doer and later it is made clear that any such powers of doership etc are given to a Jivatman only from Paramatman and so everything is under the control of Bhagavan.

Thus by these three aspects namely असत्यम्, अप्रतिष्ठम्, अनीश्वरम् – those of aasura svabhaava do not accept the उत्पत्ति, स्थिति, प्रवृत्ति of जगत् as being परब्रह्माधीन.

Then the first aspect of world not being created by Brahman as told by asuras is further known by the fact that everything here is being created by the union of male and female beings is told next -

वदन्ति च एवम् – अपरस्परसम्भूतं, किम् अन्यत्? - योषित्पुरुषयोः परस्परसम्बन्धेन जातम् इदं मनुष्य पश्वादिकम् उपलभ्यते । अनेवंभूतं किम् अन्यत् उपलभ्यते? किञ्चिद् अपि न उपलभ्यते इत्यर्थः ।

Here bhashyakarar has given a proper anvaya is justified further by Swamy Deshika. The second part of the sloka does not form a single vakya with the first part because the words किम् अन्यत् will not be proper. So this अपरस्परसम्भूतं here is to show that it is all कामहेतुकम् as told by those of aasura svabhavas and that is how bhashya explains – योषित्पुरुषयोः etc.

अतः सर्वम् इदं जगत् कामहेतुकम् इति – अतः means this world is not created by Paramatman and that every creation here happens only due to union of male and female beings. So everything has kaama only as the cause is the bhaava. Kaama is the cause means being under the control of excess passion. This also shows that to those of aasura svabhaava, only pratyaksha pramaana is valid like the chaarvaaka school.

### Sloka 16.9

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।

प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ 9 ॥

एतां दृष्टिम् अवष्टभ्य Having taken resort in such views नष्टात्मानः having lost their selves, अल्पबुद्धयः having low intellect, अशुभाः being inauspicious, उग्रकर्माणः torturing everyone, जगतः क्षयाय प्रभवन्ति they become the cause of destruction of the world.

एतां दृष्टिम् अवष्टभ्य - अवलम्ब्य, नष्टात्मानः - अदृष्टदेहातिरिक्तात्मानः, अल्पबुद्धयः - घटादिवत् ज्ञेयभूते देहे ज्ञातृत्वेन देहव्यतिरिक्त आत्मा उपलभ्यते, इति विवेकाकुशलाः । उग्रकर्माणः - सर्वेषां हिंसकाः, जगतः क्षयाय प्रभवन्ति ।

एतां दृष्टिम् अवष्टभ्य - अवलम्ब्य, - Having resorted to such views, avashtabhya means avalambya,

नष्टात्मानः - अदृष्टदेहातिरिक्तात्मानः, - since Atman is eternal, atman cannot be destroyed. So meaning of nashtaatmaana: is not perceiving the Self who is different from the body,

अल्पबुद्धयः - घटादिवत् ज्ञेयभूते देहे ज्ञातृत्वेन देहव्यतिरिक्त आत्मा उपलभ्यते, इति विवेकाकुशलाः – alpabuddhyaya: means not having the discriminatory knowledge that in the body which is an object of knowledge just like pot and others, there is the Self who is the knower and who is different and distinct from the body – not having such discriminatory knowledge.

**उग्रकर्माणः - सर्वेषां हिंसकाः, - ugrakarmaana: means terrorists – they torture everyone**

**जगतः क्षयाय प्रभवन्ति – and thus end up being the cause of destruction of the world.**

एतां दृष्टिम् अवष्टभ्य - अवलम्ब्य, - Having firmly resorted to such contradicting views. Meaning of avashtabhya is avalambhya and in this context it does not mean attacking etc.

नष्टात्मानः - अदृष्टदेहातिरिक्तात्मानः, - The word नष्ट is from the root णश अदर्शने – means not able to perceive the self who exists being distinct and different from the body. The Self who is स्वयंप्रकाश is always known being the locus for the देहात्मभ्रम. So नष्ट आत्मानः - here means he is not known as different from body. Hence bhashya says अदृष्ट देह अतिरिक्त आत्मानः.

अल्पबुद्धयः - घटादिवत् ज्ञेयभूते देहे ज्ञातृत्वेन देहव्यतिरिक्त आत्मा उपलभ्यते, इति विवेकाकुशलाः – To show that अल्पबुद्धित्व is not the cause of nashtaatmaana:, there is no punarukti, hence this is explained as घटादिवत् etc. alpabuddhaya: shows they do not have the capability to know the self as distinct from body just as animals are not able to know.

Thus the wrong understanding of aasura svabhaavas with respect to para and avara aatma is told. They have परावरात्मविषयविपरीतदृष्टि.

उग्रकर्माणः - सर्वेषां हिंसकाः,- प्रभवन्ति उग्रकर्माणः says what is the result of such wrong knowledge. They become ugrakarmas – they torture everyone. The word उग्रकर्माणः may also mean those who are performing karmas which are very tough like ugra tapas etc. That is not the meaning here is explained in bhashya as सर्वेषां हिंसकाः which shows that anyone coming in contact with them also become evil. It is said संसर्गजा दोषगुणा भवन्ति. i

जगतः क्षयाय प्रभवन्ति – They transgress the limits of dharma required in this world and established by Bhagavan as told in, अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् (3-10), परस्परं भावयन्तः श्रेयः परमवाप्स्यथ (3-11) etc. And those who follow such asura svabhavas are also ignorant ones as they follow their practices, and get attracted and believe in their teachings. Then they would not be eligible for any purushartha and they only suffer from तापत्रयस and thus they ruin the whole world is the meaning.

## **Sloka 16.10**

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।

मोहाद्गृहीत्वासद्वाहान्प्रवर्तन्तेऽशुचित्रताः ॥ 10 ॥

दुष्पूरं कामम् Desires that are impossible of being fulfilled आश्रित्य having resorted to them, दम्भ मान मदान्विताः being filled with dambha, maana and mada, मोहात् Due to delusion असद्वाहान् गृहीत्वा having accepted what is prohibited by shastra अशुचित्रताः प्रवर्तन्ते they live a life performing vratas etc which are not ordained in the shastra.

दुष्पूरं - दुष्प्रापविषयं कामम् आश्रित्य तत्सिषाधयिषया मोहात् - अज्ञानात् असद्वाहान् - अन्यायगृहीत परिग्रहान्, गृहीत्वा अशुचित्रताः - अशास्त्रविहितव्रतयुक्ताः, दम्भमानमदान्विताः प्रवर्तन्ते ।

दुष्पूरं - दुष्प्रापविषयं कामम् आश्रित्य - Having deep desire to attain things which cannot be attained, तत्सिषाधयिषया मोहात् - अज्ञानात् - being deluded by the desire to attain the impossible, असद्वाहान् - अन्यायगृहीत परिग्रहान्, गृहीत्वा - they hold on to things which are earned unjustly , अशुचित्रताः - अशास्त्रविहितव्रतयुक्ताः, - they follow vratas which are not ordained in the shastra, दम्भमानमदान्विताः प्रवर्तन्ते - they act being filled with damba, maana and mada. Dambha was explained earlier as धार्मिकत्वख्यापनाय धर्मानुष्ठानम्. Maana was explained as स्वविद्याभिजन अननुगुणोऽभिमानः, 'mada' is arrogance due to wealth etc.

दुष्पूरं - दुष्प्रापविषयं कामम् आश्रित्य - In the sloka असत्यम् - कामहेतुकम् was told. So kaama was told as the cause of this world. Hence they like to take resort in it only. In resorting to kaama, the others things to be practiced are dambha, maana and mada and till performance of vratas which are against what is ordained in shastra. That is told in this sloka as काममाश्रित्य दुष्पूरम् etc.

It is दुष्पूर means cannot be filled because it is impossible to attain. Or it can be said that attaining the sense pleasures is fulfilling desire. So dushpoora means impossible to attain fully sense pleasures. Because it is said - सेवनात्तु विवर्धते - न जातु कामः कामानां उपभोगेन शाम्यति हविषा कृष्णवर्त्मैव भूय एवाभिवर्धते.

तत्सिषाधयिषया मोहात् - अज्ञानात् – Being blind to what ought to be done and what ought not to be done which leads to engaging in wrong deeds is meant by मोह here. Hence explained as अज्ञानात्. असद्ग्राहान् – अन्यायगृहीत परिग्रहान्, गृहीत्वा – Those who follow dharma earn through righteous means while those who are always seeking sense pleasures resort to stealing etc. and hence their earnings are not through righteous means. This is going to be told later as ईहन्ते कामभोगार्थम् अन्यायेनार्थसञ्चयानिति (12).

अशुचिव्रताः - अशास्त्रविहितव्रतयुक्ताः, - Vratas told in works which are against Vedas are not to be followed. But the asuras perform those vratas only which are not ordained in the shastra. Even those for whom the quality of tamas is high, engage in वेदबाह्य व्रतs as they are captivated by deceitful activities such as पाषाणस्फोटन (making a stone to break into pieces), प्रतिमाजल्प (making a statue to speak – like ventriloquism), आदित्यस्तम्भन – causing the illusion such as arresting the sun and such. They get attracted to such tricks as they are तामसाs and do not follow dharma. Or, to show off or due to arrogance they do sankalpas which are against what is ordained in Vedas. That can also be said to be vratas here. Even those performing शास्त्रीयकर्मs but not performing as worship of Bhagavan would lead to शास्त्रविरुद्ध only because that is not शास्त्रविहित.

### Sloka 16.11

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।

कामोपभोगपरमा एतावदिति निश्चिताः ॥ 11 ॥

अपरिमेयां That which cannot be estimated as this much only, प्रलयान्तां about what is going to be achieved till pralaya चिन्ताम् उपाश्रिताः they resort to such thoughts. कामोपभोगपरमाः They think sensual enjoyment is the highest purushartha to be attained . एतावदिति निश्चिताः Thus they are very sure that this is only purushartha.

अद्य श्वो वा मुमूर्षवः चिन्ताम् अपरिमेयां – अपरिच्छेद्यां, प्रलयान्तां - प्राकृतप्रलयावधिकाल-साध्यविषयाम् उपाश्रिताः । तथा कामोपभोगपरमाः - कामोपभोग एव परमपुरुषार्थः इति मन्वानाः । एतावद् इति निश्चिताः - इतः अधिकः पुरुषार्थो न विद्यते इति संजातनिश्चयाः ।

अद्य श्वो वा मुमूर्षवः – Though they are going to die today or tomorrow,

चिन्ताम् अपरिमेयां – अपरिच्छेद्यां, - that which is unlimited or unbounded,

प्रलयान्तां - प्राकृतप्रलयावधिकाल-साध्यविषयाम् उपश्रिताः – pralayaantaam means that which would need all the time till pralaya to be attained, - they resort to thinking about attaining such things.

तथा कामोपभोगपरमाः - कामोपभोग एव परमपुरुषार्थः इति मन्वानाः – In the same way, thinking that enjoyment of sensual pleasures is only the ultimate goal to be attained,

एतावद् इति निश्चिताः - इतः अधिकः पुरुषार्थो न विद्यते इति संजातनिश्चयाः – they are very sure that there is no other greater benefit to be attained.

The kind of continuous perturbation in the mental state which those of asura svabhaava told earlier undergo is being explained here.

अद्य श्वो वा मुमूर्षवः – Bhashyakarar says अद्य श्वो वा मुमूर्षवः - they are going to die today or tomorrow – indicating that they waste their time and effort as they engage with great desire and effort to attain things which are impossible to attain.

चिन्ताम् अपरिमेयां – अपरिच्छेद्यां, – what they try to achieve is of innumerable varieties because it is about infinite things. They resort to such thoughts. Earlier it was told that they do not have कृत्याकृत्यविवेक. They keep thinking that they want to do things till pralaya kaala. This is told as अभिद्या – व्यर्थचिन्तने – one should cultivate अनभिद्या which is said to be an आत्मगुण. साधन सप्तकs are told in Sribhashya in which कल्याण is one. That is कल्याणगुणस that a मुमुक्षु should cultivate. Those of aasura svabhaava do not have it. They have अभिद्या which is wasting time thinking about things which are of no consequence.

प्रलयान्तां - प्राकृतप्रलयावधिकाल-साध्यविषयाम् उपश्रिताः – Some other commentators explain pralayaantaam as till शरीरपात. That is not right as it is better to accept the well known meaning of pralaya. Hence this indicates their excessive passion due to which they try to achieve in a small time what needs a long long time to achieve. It is well known that they do not live till pralaya and so bhashya is प्राकृतप्रलयावधिकाल-साध्यविषयाम्. There are innumerable things to think about and each one is impossible to achieve is the bhaava.

तथा कामोपभोगपरमाः - कामोपभोग एव परमपुरुषार्थः इति मन्वानाः – For them enjoyment of sensual pleasures is the ultimate goal of life.

एतावद् इति निश्चिताः - इतः अधिकः पुरुषार्थो न विद्यते इति संजातनिश्चयाः – एतावत् negates स्वर्ग and अपवर्ग. For them there is nothing greater than कामोपभोग. That is the ultimate purushaartha for them. Like the chaarvakas who say भस्मीभूतस्य देहस्य पुनरागमनं कुतः तस्मात् सर्वप्रयत्नेन ऋणं कृत्वा घृतं पिव ।.

## 16.12

**आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।**

**ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥ 12 ॥**

आशापाशशतैः बद्धाः They are caught in hundreds of nets of desire कामक्रोधपरायणाः having resorted to only kaama and krodha, कामभोगार्थम् अन्यायेन अर्थसञ्चयान् ईहन्ते they desire to acquire wealth through unrighteous ways.

आशापाशशतैः आशाख्यपाशशतैः बद्धाः कामक्रोधपरायणाः कामक्रोधैकनिष्ठाः । कामभोगार्थम् अन्यायेन अर्थसंचयान् प्रति ईहन्ते ।

आशापाशशतैः आशाख्यपाशशतैः बद्धाः – They are bound by hundreds of fetters called desire.

कामक्रोधपरायणाः कामक्रोधैकनिष्ठाः – And they are single mindedly devoted to desire and anger alone.

कामभोगार्थम् अन्यायेन अर्थसंचयान् प्रति ईहन्ते – In order to enjoy sensual pleasures, they desire to acquire wealth through wrong means.

Earlier चिन्ता was told – and that is about what is to be done – कर्तव्यविषय. And आशा or desire is about fruits – फलविषय. Here शत means innumerable.

परायण means एकनिष्ठा – One should be भगवत्परायणः and those of aasura svabhaava are कामक्रोधपरायणाः.

कामक्रोधपरायणा – means intent on kaama and krodha. The word अयन here means आश्रय. When kaama gets obstructed, it leads to krodha is how it is explained.



कामभोगार्थम् –when one should be intent on worship of Bhagavan for attaining moksha, they live to experience sensual pleasures only which are short lived, appear to be pleasurable, meager etc. that is the bhaava.

अन्यायेन अर्थसंचयान् – shruti says इन्द्र श्रेष्ठानि द्रविणानि देहि चित्तिं दक्षस्य सुभगत्वमस्मे - श्रेष्ठ द्रविण is that which is earned through righteous means. सौभाग्य comes when there is धनयोग and बुद्धियोग. One of them is not there saubhaagya will not be there.

Subhashita says – how much can one enjoy even if one earns lot of money – गोशतादपि गोक्षीरं प्रस्थं ग्रामशतादपि । प्रासादादपि खट्वार्धं शेषं परविभूतये ।. But the aasura svabhaavas are after money, wealth and are caught in the web of hundreds of desires.

### 16.13

इदमद्य मया लब्धमिदं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ 13 ॥

इदं This wealth and others मया अद्य लब्धम् have been acquired by me only today. इमं मनोरथम् प्राप्स्ये I will also attain my desired goal. इदं धनं मे अस्ति This wealth is for me. इदमपि पुनः मे भविष्यति Whatever I am desiring now will also be acquired by me.

इदं क्षेत्रपुत्रादिकं सर्वं मया - मत्सामर्थ्येन एव लब्धम्, न अदृष्टादिना, इमं च मनोरथम् अहम् एव प्राप्स्ये, न अदृष्टादिसहितः, इदं धनं मत्सामर्थ्येन लब्धं मे अस्ति, इदम् अपि पुनः मे मत्सामर्थ्येन एव भविष्यति ।

इदं क्षेत्रपुत्रादिकं सर्वं मया - मत्सामर्थ्येन एव लब्धम्, - All these land, children and others – all these were obtained only by my capability and cleverness.

न अदृष्टादिना, - And not due to adrushta and others.

इमं च मनोरथम् अहम् एव प्राप्स्ये, न अदृष्टादिसहितः, - This desire of mine also I will only attain and not being assisted by adrushtaa and others.

इदं धनं मत्सामर्थ्येन लब्धं मे अस्ति, इदम् अपि पुनः मे मत्सामर्थ्येन एव भविष्यति – This wealth also is mine being acquired solely by my own capability. This also again will be mine solely due to my own capability.

It was told in previous sloka that they have firm resolve that the ultimate is only sensual pleasures as told – सहस्रभगसन्दर्शनात्मकश्च महानन्दलक्षणो मोक्षः - moksha is of great joy that one gets on seeing abundance of wealth. In this sloka, what will be the thinking of such a one told earlier with respect to wealth already acquired and not yet acquired.

इदं क्षेत्रपुत्रादिकं सर्वं मया - मत्सामर्थ्येन एव लब्धम्, - When सात्विकाs attain such things, they know that it is due to ईश्वरानुग्रह for some सुकृत done earlier. That is not what is meant here. Hence it is explained in Bhashya as मत्सामर्थ्येनैव – only by my capability. There is no God or no one else who has any role in this they think.

न अदृष्टादिना, इमं च मनोरथम् अहम् एव प्राप्स्ये, न अदृष्टादिसहितः, इदं धनं मत्सामर्थ्येन लब्धं मे अस्ति, इदम् अपि पुनः मे मत्सामर्थ्येन एव भविष्यति – They have in everything that अहंभाव – they reject Ishvara and think there is no greater power. Bhagavan says for any act five things are involved – अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् । विविधाश्च पृथक्चेष्टाः दैवं चैवात्र पञ्चमम् । The last one, daiva is most important. But those of aasura svabhaava do not recognize Ishvara is told in this sloka.

**How those of asura svabhavas think ishta praapti is through their own ability was told. Now what is their thinking with respect to अनिष्टनिवारण is going to be told.**

#### 16.14

**असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।**

असौ शत्रुः This enemy of mine मया हतः was killed by me who is powerful. अपरान् अपि हनिष्ये I will only kill others also being all powerful.

**असौ मया बलवता हतः शत्रुः । अपरात् अपि शत्रून् अहं शूरो वीरश्च हनिष्ये । किमत्र मन्दधीभिः दुर्बलैः परिकल्पितेन अदृष्टपरिकरेण?**

**असौ मया बलवता हतः शत्रुः – This enemy also was killed by me only who is powerful.**

**अपरात् अपि शत्रून् अहं शूरो वीरश्च हनिष्ये – Being valiant and powerful I will only kill other enemies also.**

**किमत्र मन्दधीभिः दुर्बलैः परिकल्पितेन अदृष्टपरिकरेण? – Of what use is adrushta to me, which only the weak and dull minded ones resort to.**

मया – These words indicate their arrogance with respect to killing enemies etc. They say they do not need any other help and being powerful, they can kill their enemies solely by their own capability. One who is a शूर or valiant would break into the army of enemies just as a tiger attacks its opponents without fear.

मन्दधीभिः दुर्बलैः - The asuras say of others who follow yajna, daana etc – that they are following something told in some text which teaches with hidden meanings and following them, they give up what is readily available. They say that powerful ones cannot be cheated by such teachings. Such is their audacity says Bhagavan.

परिकल्पितेन – Imagined means the dull minded ones do not follow what is established by chaarvaakaas – that pratyaksha is the only pramaana they say. Instead the dull minded ones follow shastra which has hidden meanings and get cheated.

Why Bhagavan Krishna is teaching these qualities in so much detail is for all to understand the ways of asuras so that we don't become like that.

तथा च

**In the same way,**

After telling that the asuras (means those who do not follow shastra) say इष्टप्राप्ति and अनिष्टनिवारण is under their own control now it is going to be told that the asuras say that their capability does not need any support from adrushta and such things.

**ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ 14 ॥**

अहम् ईश्वरः I am my own Lord and am independent, अहं भोगी I am only the enjoyer. अहं सिद्धः I have attained my benefits without any one else's help. बलवान् सुखी I am powerful and am happy by myself.

ईश्वरः अहं - स्वाधीनः अहम्, अन्येषां च अहम् एव नियन्ता । अहं भोगी - स्वत एव अहं भोगी, न अदृष्टादिभिः । सिद्धः अहम् - स्वतः सिद्धः अहम्, न कस्माच्चिद् अदृष्टादेः । तथा स्वत एव बलवान्, स्वत एव सुखी ।

ईश्वरः अहं - स्वाधीनः अहम्, अन्येषां च अहम् एव नियन्ता – Bhashyakarar explains the full meaning of these. I am the Lord means I have everything under my control. Not only that, I am only the controller of others also.

अहं भोगी - स्वत एव अहं भोगी, न अदृष्टादिभिः – I am an enjoyer purely by my own efforts and not by any adrushta and other things.

सिद्धः अहम् - स्वतः सिद्धः अहम्, न कस्माच्चिद् अदृष्टादेः – I am a success because of myself and not because of adrushta and others.

तथा स्वत एव बलवान्, स्वत एव सुखी – In the same way, I am strong and all powerful by myself and am happy my myself.

ईश्वरः अहं - स्वाधीनः अहम्, अन्येषां च अहम् एव नियन्ता – The word स्वाधीन implies that just as they do not accept the existence of Ishvara, they do not accept ईशितव्य also. They have the arrogance to think that they only control others also. The meaning is that if we tell them that 'you are only controlling everything' they feel very happy.

अहं भोगी - स्वत एव अहं भोगी, न अदृष्टादिभिः – Bhogee means भोगसामर्थ्य - capability to experience. अहं भोगी means by myself and not due to the nature of dharma.

सिद्धः अहम् - स्वतः सिद्धः अहम्, न कस्माच्चिद् अदृष्टादेः – सिद्धः means ज्ञानाद्यतिशयसंपन्नः - I have great knowledge etc. is the meaning. Or it may mean that I have attained all my desires.

तथा स्वत एव बलवान्, स्वत एव सुखी – Sukhee means one who has happiness associated with पुत्रजन्म - birth of child etc. There is no punarukti for bhogi and sukhi because bhogi means capability to experience and that is the cause and sukhee is the fruit of that. So one is हेतु and the other is फल.

Swamy deshika makes a comment here – एषां ईश्वरत्वादीनाम् अभिजनान्तानां भुक्तशिष्टकर्ममूलत्वं प्रागेव श्रुतिस्मृतिभिः उपपादितम् – The shruti and smrutis say that based on karma only one's birth, parents, education and all these are decided at the time of birth. Shruti says स्थाणुमन्ये अन्यसंयन्ति यथा कर्म यथा श्रुतम् । and so on. But those of aasura svabhaava who do not believe in shastras think they have everything under their control etc.

## 16.15

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।

यक्ष्ये दास्यामि मोदिष्ये इत्यज्ञानविमोहिताः ॥ 15 ॥

आढ्योऽस्मि I am a wealthy person due to my own capability. अभिजनवानस्मि I am born in a noble clan. मयासदृशः अन्यः कः अस्ति Who else is there equal to me? यक्ष्ये I perform sacrifices दास्यामि I donate, मोदिष्ये I enjoy इति अज्ञान विमोहिताः thus they think being deluded by ignorance.

अहं स्वतः च आढ्यः अस्मि, अभिजनवान् अस्मि - स्वत एव उत्तमकुले प्रसूतः अस्मि । अस्मिन् लोके मया सदृशः कः अन्यः स्वसामर्थ्यलब्ध-सर्वविभवो विद्यते? अहं स्वयम् एव यक्ष्ये, दास्यामि, मोदिष्ये इति अज्ञानविमोहिताः - ईश्वरानुग्रहनिरपेक्षेण स्वेन एव यागदानादिकं कर्तुं शक्यम् इति अज्ञानविमोहिता मन्यन्ते ।

अहं स्वतः च आढ्यः अस्मि, अभिजनवान् अस्मि - स्वत एव उत्तमकुले प्रसूतः अस्मि – I am wealthy by myself. I am born in a good clan out of my own ability.

अस्मिन् लोके मया सदृशः कः अन्यः स्वसामर्थ्यलब्ध-सर्वविभवो विद्यते? – In this world who else is there like me who has acquired all the wealth by his own capability?

अहं स्वयम् एव यक्ष्ये, दास्यामि, मोदिष्ये इति अज्ञानविमोहिताः – They say being greatly deluded by ignorance, 'I only perform sacrifices, I only donate, I enjoy by myself'.

ईश्वरानुग्रहनिरपेक्षेण स्वेन एव यागदानादिकं कर्तुं शक्यम् इति अज्ञानविमोहिता मन्यन्ते – They think being deluded by ignorance that without the need for the grace of Bhagavan by their own ability they can perform yaaga, daana and others.

अस्मिन्लोके – Meaning is that in their view there is no other world and in this world even if one searches in every nook and corner, they will not find anyone equal to them. In kathopanishat अस्मिन् लोके – indicates what Yama says, न सांपरायः प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन मूढम् । अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते मे.

मया सदृशः - 'There is no one equal to me other than myself. I am my own equal' they say. It is like गगनं गगनाकारं सागरः सागरोपमः.

यक्ष्ये दास्यामि – These are words of arrogance and दम्भ. It is going to be told later as दम्भेन अविधिपूर्वकम्. This is making fun of सात्विकs. What they say as मोदिष्ये is the greatness achieved through power, position etc and not from the point of view svarga etc.

And all these are due to arrogance (अहङ्कार) is indicated in Bhashya as ईश्वरानुग्रह निरपेक्षेण. Without Ishvara's grace nothing can be done but the asuras say they can achieve everything by themselves. That is bhramaa.

### Sloka 16.16

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।

प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ 16 ॥

अनेक चित्त विभ्रान्ताः Having many kinds of mental delusion, मोहजाल समन्विताः being associated with the host of sensual desires called delusion or moha कामभोगेषु प्रसक्ताः deeply addicted to sensual enjoyments अशुचौ नरके पतन्ति they fall into grave hell.

अदृष्टेश्वरादिसहकारम् ऋते स्वेन एव सर्वं कर्तुं शक्यम् इति कृत्वा एवं कुर्याम्, एतत् च कुर्याम्, अन्यत् च कुर्याम्, इति अनेकचित्तविभ्रान्ताः, एवरूपेण मोहजालेन समावृताः, कामभोगेषु प्रकर्षेण सक्ताः, मध्ये मृताः, अशुचौ नरके पतन्ति ।

अदृष्टेश्वरादिसहकारम् ऋते – Without the help of अदृष्ट, ईश्वर and others

स्वेन एव सर्वं कर्तुं शक्यम् इति कृत्वा – they think that they can achieve everything by themselves,

एवं कुर्याम्, एतत् च कुर्याम्, अन्यत् च कुर्याम्, इति अनेकचित्तविभ्रान्ताः, - they are disturbed by several mental delusions such as 'I will do like this, I will also achieve this, will do other things also',

एवरूपेण मोहजालेन समावृताः, - thus being ensnared by the net of delusion,

कामभोगेषु प्रकर्षेण सक्ताः, - deeply attached to sensual enjoyments,

मध्ये मृताः, अशुचौ नरके पतन्ति ।- having died in the middle, they fall into foul naraka.

Those who have surrendered their burden of protection to Bhagavan would be having firm mind without any delusions. Those who are of aasura svabhava do the opposite.

They say अदृष्टेश्वरादिसहकारम् ऋते – adrushta is karma.

अनेकचित्त – Meaning of चित्त is mind. When mind is in the state of thinking it is called chitta.

विभ्रान्ताः - It could mean those having विपरीतज्ञान - wrong knowledge or चित्त विक्लेष - unsoundness of mind. They imagine many many things in their mind being deluded. That is explained in bhashya as एवं कुर्याम्, एतत् च कुर्याम्, अन्यत् च कुर्याम्, इति अनेकचित्तविभ्रान्ताः.

मोहजाल समावृताः - Bhagavan says they are nicely surrounded by mohajaala – the net of delusion सम्यक् आवृताः. There is no way to get out of it.

कामभोगेषु प्रसक्ताः - प्रकर्षेण सक्ताः - आसक्ति in what – deep attachment to experience of sensual pleasures. As Manu says न जातु कामः कामानामुपभोगेन शाम्यति । हविषा कृष्णवर्त्मव भूय एवाभिवर्धते ॥. There is no end to sensual pleasures and the more one experiences them, the more will be the desire. One who is thus infatuated or has intense passion, will fall into hell. As told, इदं कृतमिदं कार्यं इदमन्यत् कृताकृतम् । एवम् ईहासमायुक्तं कृतान्तः कुरुते वशम् – One who has this kind of desires will fall into Yama's net. अन्यथा चिन्तितं कर्म देवेन कृतमन्यथा – this is what actually happens – that is if one thinks they are independent and do not need Bhagavan's grace. When one does what ought to be done, they will be without any anxiety – कृतकृत्याः प्रतीक्षन्ते मृत्युं प्रियमिवातिथिम् . कः कं शक्तः रक्षितुं मृत्युकाले? – if one thinks about it, one can realize that Bhagavan's grace is needed all the time.

But the asuras do not realise that.

## Sloka 16.17

आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः ।

यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ 17 ॥

आत्मसम्भाविताः Praising themselves, स्तब्धाः thinking they are paripoornas or complete धनमानमदान्विताः being filled with arrogance due to the feeling of greatness of their wealth, birth etc. ते नामयज्ञैः engaged in sacrifices which have only fame that 'they have performed such yagas' as the benefit, दम्भेन for mere fame अविधिपूर्वकं यजन्ते they perform sacrifices in a way opposed to what is ordained in shastras.

आत्मना एव सम्भाविताः - आत्मना एव आत्मानं सम्भावयन्ति इत्यर्थः । स्तब्धाः - परिपूर्णं मन्यमाना न किञ्चित्कुर्वाणाः ।  
कथम्? धनमानमदान्विताः - धनेन विद्या-अभिजनाभिमानेन च जनितमदान्विताः, नामयज्ञैः - नामप्रयोजनैः यथा इति  
नाममात्रप्रयोजनैः यज्ञैः यजन्ते । तत् अपि दम्भेन हेतुना यष्टृत्वख्यापनाय, अविधिपूर्वकम् - अयथाचोदनं यजन्ते ।

आत्मना एव सम्भाविताः - आत्मना एव आत्मानं सम्भावयन्ति इत्यर्थः – They praise themselves is the  
meaning.

स्तब्धाः - परिपूर्णं मन्यमाना न किञ्चित्कुर्वाणाः – Thinking they are complete they do not engage in  
anything.

कथम्? – How do they think they are complete.

धनमानमदान्विताः - धनेन विद्या-अभिजनाभिमानेन च जनितमदान्विताः, - They are intoxicated by wealth,  
knowledge and clan in which they are born,

नामयज्ञैः - नामप्रयोजनैः यथा इति नाममात्रप्रयोजनैः यज्ञैः यजन्ते – Yajnas which have just fame as the  
benefit, means sacrifices which will lead to the fame 'he has performed such yajna' – they  
perform such yajnas.

तत् अपि दम्भेन हेतुना यष्टृत्वख्यापनाय, - That also they perform with dambha – for establishing the  
fame that they have performed such yajnas,

अविधिपूर्वकम् - अयथाचोदनं यजन्ते – perform in a way opposed to what is ordained in the shastra.

आत्मनैवात्मानम् – The defect of the nature of self-praise is meant by this. The virtuous ones feel  
ashamed even when others praise them while the asuras praise themselves. आत्मप्रशंसा is a दोष  
– the is present in them Bhagavan says.

स्तब्धाः - When Shvetaketu returns after completing studies, Uddalaka addresses him – श्वेतकेतो  
स्तब्धोऽसि । उत तमादेशमप्रक्ष्यः येन अश्रुतं श्रुतं भवति etc. Shvetaketu was having a look of one who feels  
he is complete. Then he realizes he does not know and being of good nature requests his father  
to teach him about that aadesha. But those of asura svabhava do not even respect their gurus  
because they think they are complete in all aspects.



विद्याभिजनाभिमानेन – It is said विद्यामदो धनमदः तृतीयोऽभिजनो मदः (भा.उ. 34-46). Accordingly, though in the sloka धन is mentioned, मान is taken as अभिमान out of vidyaa and आभिजन्य as explained in bhashya.

नामयज्ञैः - नामसम्बन्धिनो यज्ञाः नामयज्ञाः - and that सम्बन्ध is not धर्मादिप्रयोजन but नामप्रयोजन as explained in bhashya. And that fame is not of the form of कीर्ति etc but यष्टा इति नाममात्रप्रयोजनैः bhashyakarar says. Fame of the form 'he has performed this yajna' that's all. That is why it is further explained as दम्भेन हेतुना.

अविधिपूर्वकम् – vidhi is विधायकवाक्य. Because they reject what is told in vidhi, it becomes अविधिपूर्वक. They perform yajnas only for the sake of getting fame, they think they are only doing without Bhagavan's help and so on ...all these are avidhipurvaka. Vidhipurvaka is told in many ways such as ब्रह्मार्पणं ब्रह्महविः ब्रह्माग्नौ ब्रह्मणा हुतम् । ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना.

### Sloka 16.18

ते च ईदृग्भूता यजन्ते इत्याह –

And they perform Yajnas being endowed with the demoniac nature as told next.

Here in order to avoid repetition, bhashyakarar explains this sloka as the ways which are opposed to what is needed for performing saatvika yajna.

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।

मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ 18 ॥

अहङ्कारं The egoism that they are their own masters बलं strength of their own ability दर्पं arrogance that there is no equal to them कामं क्रोधं च संश्रिताः having taken resort in desire and anger आत्म पर देहेषु मां प्रद्विषन्तः hating ME who is present in their and others bodies अभ्यसूयकाः they are jealous of ME.

अनन्यापेक्षः अहम् एव सर्वं करोमि इति एवंप्रकारम् अहङ्कारम् आश्रिताः, तथा सर्वस्य करणे मद्बलम् एव पर्याप्तम् इति च बलम्, अतो 'मत्सदृशो न कश्चिद् अस्ति' इति च दर्पम्, 'एवंभूतस्य मम काममात्रेण सर्वं संपत्स्यते' इति कामम्, मम ये

अनिष्टकारिणः तान् सर्वान् हनिष्यामि' इति च क्रोधम्, एवम् एतान् संश्रिताः स्वदेहेषु परदेहेषु च अवस्थितं सर्वस्य कारयितारं पुरुषोत्तमं माम् अभ्यसूयकाः - प्रद्विषन्तः कुयुक्तिभिः मत्स्थितौ दोषम् आविष्कुर्वन्तो माम् असहमानाः, अहङ्कारादिकान् संश्रिताः, यागादिकं सर्वं क्रियाजातं कुर्वते इत्यर्थः ।

अनन्यापेक्षः अहम् एव सर्वं करोमि इति एवरूपम् अहङ्कारम् आश्रिताः, - Having resorted to egoistic feeling that without anyone's help I will do everything myself,

तथा सर्वस्य करणे मद्बलम् एव पर्याप्तम् इति च बलम्, - in the same way depending on their own power thinking 'my own strength is enough for achieving everything',

अतो 'मत्सदृशो न कश्चिद् अस्ति' इति च दर्पम्, - Because of that, having the arrogance that 'there is no one equal to me',

'एवंभूतस्य मम काममात्रेण सर्वं संपत्स्यते' इति कामम्, - having the desire that 'everything will be fulfilled by mere wanting by me who is such',

मम ये अनिष्टकारिणः तान् सर्वान् हनिष्यामि' इति च क्रोधम्, - exhibiting anger of the form, 'I will destroy everyone who cause evil to me',

एवम् एतान् संश्रिताः – thus having resorted to all these,

स्वदेहेषु परदेहेषु च अवस्थितं सर्वस्य कारयितारं पुरुषोत्तमं माम् अभ्यसूयकाः - प्रद्विषन्तः – hating ME who is Purushottama, who is responsible for getting all actions done and who is present in their own body and also in others' bodies,

कुयुक्तिभिः मत्स्थितौ दोषम् आविष्कुर्वन्तो – they try to highlight defects in ME by fallacious arguments,

माम् असहमानाः, - not tolerating ME,

अहङ्कारादिकान् संश्रिताः, - resorting to egoism and other bad qualities,

यागादिकं सर्वं क्रियाजातं कुर्वते इत्यर्थः – they perform Yaga and other host of acts.

Here we can feel Bhashyakarar's pain in writing about such people who do not accept Bhagavan and who only hate that most compassionate Supreme Brahman without whom nothing can exist or function.

अनन्यापेक्षः - Swamy deshikan says दाम्भिकयज्ञेति कर्तव्यताक्रमं विवृणोति - Bhagavan explains the various things in order that are done in दाम्भिकयज्ञ - yajnas done out of दम्भ - for the sole purpose of showing off that they are performing yajnas. Here अहङ्कार is what is opposed to the view that Bhagavan only gets everything done - we do saatvika tyaaga before each karma as भगवानेव..स्वयमेव कारयति. What is opposed to this kind of thinking is ahankaara - अहमेव सर्वं करोमि as told in bhashya. It is told in bhaarata, यद्यहङ्कारमाश्रित्य यज्ञदानतपःक्रियाः । कुर्वन् तत्फलमाप्नोति पुनरावर्तनं तु तत् ॥ - so that one can endeavour to get rid of such ahankaara.

सर्वस्य करणे मद्बलम् एव पर्याप्तम् - This feeling is opposed to what we say in saatvika tyaaga भगवतो बलेन भगवतो वीर्येण भगवतःतेजसा etc.

Both these ahankaara and bala give rise to darpa - arrogance. That is the root cause of all kinds of ignorance.

One should realize that all इष्टप्राप्ति - attaining the desired and अनिष्टपरिहार - getting rid of undesired things - is all out of भगवत्प्रसाद only. Thinking the other way leads to kaama and krodha. The fact that all these evil qualities because the cause of performing दाम्भिकयज्ञा - is explained in the bhashya starting with अनन्यापेक्षः.

आत्मपरदेहेषु - The सप्तमी विभक्ति - gives अधिकरणार्थ - indicating स्थिति of all beings is due to Bhagavan being present in them. That is well established in shruti as यः पृथिव्यां तिष्ठन्, य आत्मनि तिष्ठन् and so on and shruti says it is for यः पृथिवीम् अन्तरो यमयति, य आत्मानम् अन्तरो यमयति - that HE is अन्तर्यामि. And परदेहेषु indicates he exists in the sharira of a ऋत्विक् also and a तस्कर also. It is to make all engage in action that HE exists. And being most compassionate, HE does हितप्रवर्तन and that quality itself is the cause of असूया for those of आसुरस्वभाव the bhaava. And the mere knowledge of पुरुषोत्तमत्व of Bhagavan was told to be leading to moksha, that itself causes द्वेष and असूया for the demonic natured ones. All these are explained in bhashya as स्वदेहेषु परदेहेषु च अवस्थितं सर्वस्य कारयितारं पुरुषोत्तमं माम् अभ्यसूयकाः.

And why all these auspicious attributes of Bhagavan are being told is to show that those of demoniac nature find only faults in such qualities - गुणे दोषत्वबुद्धिः असूया is its lakshana.

And what Bhagavan said, सर्वस्य चाहं हृदि सन्निविष्टः मत्तः स्मृतिः ज्ञानमपोहनं च (15-15) is only reminded by Bhagavan as मामात्मपरदेहेषु.

क्युक्तिभिः - Fallacious arguments. Swamy Deshikan gives couple of examples – ईश्वरपरतन्त्रत्वे कथं कर्मवश्यता? फलानां कर्ममूलत्वे च किम् ईश्वरेण? And such – If we are dependent on Ishvara, how can we be dependent on karmas also? And if fruits are based on past karma, what is the use of Ishvara? And so on. The lakshana of अनसूया not having asooya is told by Bruhaspati in Atri Smruti is quoted by Swamy Deshikan, न गुणान् गुणिनो हन्ति स्तौति मन्दगुणानपि । नान्यदोषेषु रमते साऽनसूया प्रकीर्तिता । - what is opposed to this is असूया.

द्वेष – told as प्रद्विषन्तः प्रकर्षेण द्विषन्तः - is explained as being intolerant – माम् असहमानाः - that those of demoniac nature do not tolerate Bhagavan. This is the limit of transgression of Bhagavan's orders. This will lead to the entire clan falling into naraka it is said. It is said in Bhaarata, मज्जन्ति पितरस्तस्य नरके शाश्वतीस्समाः । द्विष्याद्यो विबुधश्चेष्टं देवं नारायणं हरिम् (भा.मो. 356-6) and also, ये द्विषन्ति माहात्मानं न स्मरन्ति च केशवम् । न तेषां पुण्यतीर्थेषु गतिस्संसर्गिणामपि (भा.मो. 336-36). Even those associated with such people are doomed it is said.

सर्वं यागादिकम् – Indicates that नामयज्ञैः told earlier is upalakshana to all yajnas.

### Sloka 16.19

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।

क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ 19 ॥

द्विषतः Those hating ME, क्रूरान् engaged in inauspicious, cruel deeds, नराधमान् the lowly of mankind, अशुभान् inauspicious ones, तान् such of those of demoniac nature, अजस्रम् always आसुरीषु योनिषु एव अहं क्षिपामि I will throw them into asura janmas or births of demoniac nature only.

य एवं मां द्विषन्ति, तान् क्रूरान् नराधमान् अशुभान् अहम् अजस्रं संसारेषु जन्मजरामरणादिरूपेण परिवर्तमानेषु संतानेषु, तत्र अपि आसुरीषु एव योनिषु क्षिपामि - मदानुकूल्यप्रत्यनीकेषु एव जन्मसु क्षिपामि ; तत्तज्जन्मप्राप्त्यनुगुण-प्रवृत्तिहेतुभूत-बुद्धिषु क्रूरान् अहम् एव संयोजयामि इत्यर्थः ।

य एवं मां द्विषन्ति, - Those who hate ME in this way,

तान् क्रूरान् नराधमान् अशुभान् – Bhagavan gives three attributes of such people – cruel, vilest of humans and of inauspicious deeds,

अहम् अजस्रं संसारेषु जन्मजरामरणादिरूपेण परिवर्तमानेषु संतानेषु, - I will throw them always into the continuous stream of the cycle of birth-oldage-death,

तत्र अपि आसुरीषु एव योनिषु क्षिपामि – Even there, I will throw them into births of demoniac nature only,

मदानुकूल्यप्रत्यनीकेषु एव जन्मसु क्षिपामि ; - that means I will hurl them into births that are opposed to being favourable to ME,

तत्तज्जन्मप्राप्त्यनुगुण-प्रवृत्तिहेतुभूत-बुद्धिषु क्रूरासु अहम् एव संयोजयामि इत्यर्थः – that means I will only associate them with such cruel mindset which causes them to function so as to attain those respective cruel births.

Bhagavan is making it clear that even for Yagas performed by those filled with hatred, HE only gives the respective unfavourable fruits in this and next slokas.

तान् अहम् – Bhagavan says HE will give such punishment to only those who hate him. So there is no cruelty or partiality attributed to Bhagavan who is an abode to only most auspicious qualities. It is established in Brahmasutra as वैषम्य नैर्घृण्ये न सापेक्षत्वात् – Bhagavan's nature is untouched by any defect and if at all one suffers it is due to one's own deeds done in the past. That is made clear as तान् अहम्.

Earlier Bhagavan said there are four kinds of people who refuse to accept Bhagavan and surrender unto HIM. They were told as न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः । मायया अपहृतज्ञानाः आसुरं भावमाश्रिताः ॥ (7-15) They are only addressed here also is known from द्विषतः, क्रूरान्, नराधमान् etc. What was told as आसुरं भावमाश्रिताः is same as द्विषतः told here. क्रूरान्, अशुभान् pertains to मूढाः and मायया अपहृतज्ञानाः. मूढाः - vipareeta jnaana (think everything –self/ ones possessions is theirs) नराधमाः (have general knowledge but not inclined towards Bhagavan) मायया.. – attracted to wrong knowledge आसुरं..know well but hate.

आसुरीष्वेव योनिषु – The word आसुरीष्वेव eliminates सात्त्विक जन्मविशेष told earlier as शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते and अथवा योगिनामेव कुले भवति धीमताम् । एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् (6-42).

संसारेषु जन्मजरामरणादिरूपेण परिवर्तमानेषु संतानेषु – संसार is संसरति अस्मिन् पुरुषः - and the cycle of birth to death is revolving with no end is indicated by सन्तानेषु. Since संसार is common to both good and evil births, तत्रापि आसुरीष्वेव योनिषु.

This kind of प्रतिकूलजन्म – births which cause one to go against Bhagavan, is common to deva, manushya, tiryak and sthaavara – all four types. That is said in Kaushitaki Upanishad as एष एव साधु कर्म कारयति तं यमुन्निनीषति, एष एव असाधु कर्म कारयति तं यमधो निनीषति (कौ. 3-9) and that is explained in bhashya as तत्तत् जन्म प्राप्ति अनुगुण प्रवृत्ति हेतुभूत बुद्धिषु क्रूरासु अहमेव संयोजयामि. For bhaktas, Bhagavan said तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् । ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥

And for throwing them in such lowly cruel births, the karmas of those only are responsible and hence there is no defect of vaishamya or nairghruNya on the part of Bhagavan.

If Bhagavan who is most compassionate has to do like this, we can imagine how much such people hate Bhagavan and they find defects only in HIS auspicious attributes.

### Sloka 16.20

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।

मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ 20 ॥

आसुरीं योनिम् आपन्नाः Those who have attained demoniac birth, जन्मजन्मनि मूढाः are born becoming more and more deluded progressively in further births, कौन्तेय Hey Arjuna, माम् अप्राप्यैव without attaining ME ततः from then on अधमां गतिं यान्ति reach the lowest state.

मदानुकूल्यप्रत्यनीकजन्मापन्नाः पुनः अपि जन्मनि जन्मनि मूढा मद्विपरीतज्ञानाः माम् अप्राप्य एव - 'अस्ति भगवान् सर्वेश्वरो वासुदेवः' इति ज्ञानम् अप्राप्य ततः ततो जन्मनः अधमाम् एव गतिं यान्ति ।

मदानुकूल्यप्रत्यनीकजन्मापन्नाः – Having attained births that prevent one from being favourable to Bhagavan,

पुनः अपि जन्मनि जन्मनि मूढा मद्विपरीतज्ञानाः – again and again in each birth they are deluded by wrong knowledge about Bhagavan,

माम् अप्राप्य एव – and without attaining ME,

'अस्ति भगवान् सर्वेश्वरो वासुदेवः' इति ज्ञानम् अप्राप्य – that means not acquiring the knowledge that 'Bhagavan Vasudeva who is the Supreme Lord exists',

ततः ततो जन्मनः अधमाम् एव गतिं यान्ति – they successively attain lower births only from there on.

The sequence of lower births attained by those of aasura svabhaava is told here.

मूढाः - means those having विपरीतज्ञान – wrong knowledge – opposed to reality. Thinking that I am my own lord as against accepting that Bhagavan is the Lord of all. That wrong knowledge itself is delusion. And that wrong knowledge is with respect to Bhagavan is indicated in bhashya as मद्विपरीतज्ञानाः. Those of aasura svabhaava who do not follow the commands of shastra keeping moving away from Bhagavan in successive births. They do not acquire the knowledge derived from shastra that 'There exists Bhagavan Vasudeva who is Sarveshvara'. And what is known from shastra is indicated in Bhashya as अस्ति भगवान् सर्वेश्वरो वासुदेवः.

ततो यान्ति अधमां गतिम् – bhashya for this is ततो जन्मनो अधमामेव गतिं यान्ति. Attaining adhamagati means it should be with respect to something better. So the word ततो is interpreted as ततो जन्मनः. If they are involved in performance of evil deeds again and again, they will keep suffering only.

## 16.21

अस्य आसुरस्वभावस्य आत्मनाशस्य मूलहेतुम् आह –

The root cause of such आत्मनाश which happens to those of आसुरस्वभाव is going to be told now is indicated in Bhashya as avatarike for the next sloka.

What is to be necessarily rejected is told briefly. Here आत्मनाश means not knowing the real nature of Atman. Atman is eternal and अविनाशि and cannot be destroyed. So naasha is not attaining the true knowledge of the Atman. That happens to those of aasura svabhaava. If what is going to be told is cut off, everything will be destroyed and so that is explained as मूलहेतुमाह – that what is going to be told is the root cause.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

**कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ 21 ॥**

नरकस्य द्वारम् इदं त्रिविधम् The gateways to naraka are of three types. आत्मनः नाशनम् This causes destruction of the Self. कामः क्रोधः तथा लोभः They are kaama, krodha and lobha. तस्मात् एतत् त्रयं त्यजेत् for that reason, these three are to be renounced.

अस्य असुरस्वभावरूपस्य नरकस्य एतत् त्रिविधं द्वारम् - तत् च आत्मनो नाशनम्, कामः, क्रोधः, लोभ इति । त्रयाणां स्वरूपं पूर्वम् एव व्याख्यातम् । द्वारम् - मार्गो हेतुः इत्यर्थः । तस्मात् एतत् त्रयं त्यजेत् । तस्मात् - अतिघोरनरकहेतुत्वात् कामक्रोधलोभानाम् एतत् त्रितयं दूरतः परित्यजेत् ।

अस्य असुरस्वभावरूपस्य नरकस्य एतत् त्रिविधं द्वारम् – To this naraka which exists in the form of aasura svabhaava, there are three gateways.

तत् च आत्मनो नाशनम्, कामः, क्रोधः, लोभ इति – And they cause destruction of Self. They are kaama, krodha and lobha.

त्रयाणां स्वरूपं पूर्वम् एव व्याख्यातम् – The nature of these three were explained earlier itself.

द्वारम् - मार्गो हेतुः इत्यर्थः – Here dvaaram means cause.

तस्मात् एतत् त्रयं त्यजेत् – because of that they have to be renounced.

तस्मात् - अतिघोरनरकहेतुत्वात् कामक्रोधलोभानाम् एतत् त्रितयं दूरतः परित्यजेत् – tasmaat means because they cause one to fall in grave hell, these three namely kaama, krodha and lobha have to be rejected from distance itself so that they do not come near one.

आसुरस्वभावरूपस्य नरकस्य – This indicates there is no other hell than the three kaama, krodha and lobha. Why is Bhagavan teaching this? – So that one can get rid of aasura svabhaava. That is the reason why Bhagavan is teaching all these here. Kaama, krodha and lobha are explained right from 2<sup>nd</sup> chapter itself – dhyayaato vishayaan pumas: etc. kaamaat krodhobhijaayate and all that.

आत्मनाशनम् – This is as told in तैत्तिरीयश्रुति – असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् । अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो विदुरिति । If one does not know there exists a Supreme Brahman, one is doomed. ब्रह्म सत् इति अवेद चेत् स असन्नेव भवति ।

द्वारम् – These are the causes of one entering naraka. So they are told as gateways. So do we see these doors so that we can close them or move away? They are not like that – it is the way



means cause of falling into naraka. So they are meant as mere causes of one entering into naraka. Swamy Deshika gives a special explanation here as प्रविशन् एव नश्यति – pravishan eva means as one is entering itself – may not have entered fully inside but while entering itself one is doomed he says. So one should not even go near it and that is explained in bhashya as one should reject them from far – दूरतः परित्यजेत् – परित्यजेत् means परितः त्यजेत्. - renouncing in all ways – completely. If we say let us see how it is and then leave it – it is impossible to get rid of it – so one should reject it from far says bhashyakarar.

Purpose of all these teachings is that knowing this one should find ways to escape from falling into these three traps. One should acquire the discriminatory knowledge of what is to be accepted and what is to be rejected. Bhashyakarar says in Vedartha Sangraha at the very end – why he created this work – सारासारविवेकज्ञाः गरीयंसो विमत्सराः । प्रमाणशरणाः सन्तीति कृतो वेदार्थसंग्रहः । - what is saara what is asaara one should know. And one should accept shastra as pramaana for everything – pramaana sharanaaha – else they will be like aasura svabhaavas.

### Sloka 16.22

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।

आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ 22 ॥

कौन्तेय Hey Arjuna, एतैः तमोद्वारैः from these gateways to darkness of knowledge त्रिभिः विमुक्तः which are kaama, krodha and lobha, one who is liberated नरः such a person आत्मनः श्रेयः आचरति does what is good to him. ततः Then परां गतिं याति he attains the supreme.

एतैः - कामक्रोधलोभैः तमोद्वारैः - मद्विपरीतज्ञानहेतुभिः विमुक्तः नर आत्मनः श्रेय आचरति - लब्धमद्विषयज्ञानो मदानुकूल्ये प्रयतते, ततो माम् एव परां गतिं याति ।

एतैः - कामक्रोधलोभैः तमोद्वारैः – By these, means the doorways to ignorance namely kaama, krodha and lobha,

मद्विपरीतज्ञानहेतुभिः विमुक्तः नर – one who is fully liberated from these causes of wrong knowledge about ME,

आत्मनः श्रेय आचरति – endeavours to do what is good for himself.

लब्धमद्विषयज्ञानो मदानुकूल्ये प्रयतते, - that means having attained knowledge of my nature, he endeavours to do everything favourable to ME.

ततो माम् एव परां गतिं याति – then he will attain the ultimate goal, that is he will attain ME only.

Bhagavan showed the defects in those which need to be renounced and ordained Arjuna to renounce them. Now HE is teaching the benefits of such tyaaga. One who is liberated from the gateways of tamas, also gets liberated from tamas.

Tamodvaara – that causes vipareeta jnaana is tamas – satvaat sanjaayate jnaanam, tamastu ajnaanajam viddhi – due to tamas one thinks satya as asatya, dharma as adharma etc.

लब्धमद्विषयज्ञानो – aacharane of shreyas is only after acquiring the knowledge of Bhagavan is the meaning.

श्रेयः आचरति – Here meaning of shreyas is भगवदानुकूल्य – that includes giving up भगवद् द्वेष etc. that were told earlier.

Shreyas – preyas – kathopanishat श्रेयश्च प्रेयश्च मनुष्यमेतः श्रेय आददानस्य साधुभवति – shreyas – that which leads to realization of bhagavad jnaana. Preyas is pleasure principle.

They both come and stand in front of man and beg him to take them – one should chose shreyas and not preyas.

One who leaves kaama, krodha, lobha – attains shreyas and then attains paramatman.

Prakrutim yaanti bhutani nigrahaah kim karishyati – prakruti – sense objects pull one strongly.

One should control oneself and help oneself. Indriyas are powerful – tayorna vashamaagacet.

Bhagavan does not push one into wrong path – chetana goes by himself – bhagavan has given mind, power to act, shastra, acharyas etc and helps one to move in the right path and gives him the freedom to think and act – if one goes in wrong way it is one's own decision – to move to right path one should resolve firmly and follow shastra.

परां गतिम् – The goal to be attained culminates in attainment of Bhagavan. Hence bhashya is मामेव परमां गतिम्. Shruti says – सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् – it is the end of the road which

is Vishnu's Supreme Abode or parama pada. End of road means संसाराध्वपारभूतम् - end of the road of samsara.

### Sloka 16.23

शास्त्रानादरः अस्य नरकस्य प्रधानहेतुः इति आह –

In addition to the three told, there is one more – anaadara in shaastra – not respecting shastra – which is the prime cause of falling into naraka. That is going to be told now.

The three causes,kaama, krodha and lobha were told and now another cause that is more important and which can be avoided is going to be told.

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ 23 ॥

यः One who शास्त्रविधिम् उत्सृज्य abandons the command of the form of shastra कामकारतः वर्तते and acts according to his own wishes, सः सिद्धिं न अवाप्नोति He does not attain any siddhi. न सुखम् nor happiness न परां गतिम् let alone the ultimate goal.

शास्त्रं वेदाः, विधिः अनुशासनम्, वेदाख्यं मदनुशासनम् उत्सृज्य यः कामकारतो वर्तते - स्वच्छन्दानुगुणमार्गेण वर्तते, न स सिद्धिम् अवाप्नोति - न काम् अपि आमुष्मिकीं सिद्धिम् अवाप्नोति । न सुखं किञ्चिद् अवाप्नोति । न परां गतिम् - कुतः परां गतिं प्राप्नोति इत्यर्थः ।

शास्त्रं वेदाः, विधिः अनुशासनम्, - shaastra means Vedas and vidhi means command.

वेदाख्यं मदनुशासनम् उत्सृज्य – one who abandons my command called Veda,

यः कामकारतो वर्तते - स्वच्छन्दानुगुणमार्गेण वर्तते, - means acts according to his own desire,

न स सिद्धिम् अवाप्नोति – he does not attain any siddhi,

- न काम् अपि आमुष्मिकीं सिद्धिम् अवाप्नोति – that means he does not attain any fruits in other worlds,

न सुखं किञ्चित् अवाप्नोति – he does not attain even slightest happiness,

न परां गतिम् - कुतः परां गतिं प्राप्नोति इत्यर्थः – and does not attain ultimate goal – means where is the question of he attaining the ultimate goal.

शास्त्रं वेदाः - सर्वावस्थ-समस्तपुरुष-हितानुशासनात् शास्त्रशब्दो वेदेष्वेव प्रथमतः प्राप्तः - Because Vedas ordain what is good to all at all times, the word shaastra means Vedas in the first place . वेदशास्त्रात् परं नास्ति it is said – meaning वेदाख्यं शास्त्रम् – so shaastra means veda only. Bhashyakarar begins Vedartha Sangraha – which is the commentary he wrote for vedas (including karma kanda and jnaana kanda and not only that including all four Vedas and their upanishats etc) – अशेष-जगत्-हितानुशासन-श्रुतिनिकरशिरसि समधिगतोयम् अर्थः he says. And it also applies to smruti, itihasa and purana because they all explain the Vedic teachings and hence are associated with Vedas.

By the term shaastra here what is meant is विधायकवाक्य. Veda has mantras which ordain and so it consists of vidhaayaka vaakyas. That is told as shaastra. Or we can say shaastra is vidhi only.

वेदाख्यं मदनुशासनम् – Vedas do anushaasana of Bhagavan's commands. Veda says सत्यं वद, धर्मं चर, मातृदेवो भव.. etc and finally एतदनुशासनम्, एवमुपासितव्यम्. This is anushaasana it says.

Bhagavan says श्रुतिस्मृतिर्मैवाज्ञा यस्तामुल्लङ्घ्यवर्तते । आज्ञच्छेदी ममद्रोही मद्भक्तोऽपि न वैष्णवः (वि.ध. 76-31).

यः कामकारतो वर्तते - स्वच्छन्दानुगुणमार्गेण वर्तते – What is opposed to following the orders of Vedas is acting as per one's own desires. Why does one do so was told earlier – when Arjuna asked – अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः । अनिच्छन्नपि वाष्ण्येय बलादिव नियोजितः । Bhagavan said काम एष क्रोध एषः रजोगुण समुद्भवः । महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ (3-37). That is told as कामकारत्व explained as स्वच्छन्दानुगुणमार्गेण वर्तते. Manu says या वेदबाह्याः स्मृतयो याश्च काश्च कुदृष्टयः । सर्वास्ता निष्फलाः प्रेत्य तमोनिष्ठा हि ताः स्मृताः । (मनु. 12-95). So we seek Bhagavan's pardon everyday saying कमोऽकार्षीत् मन्युरकार्षीत् नमो नमः – any transgression is due to kaama and krodha, please pardon us. One should realize that and renounce them and follow the shastras and not as per one's own desire is told.

न स सिद्धिमवाप्नोति – न कामपि आमुष्मिकीं सिद्धिम् – He will not know the means to attain happiness in other worlds is the bhaava. न सुखम् किञ्चित् – can be explained as ऐहिकसुख as it is किञ्चित्. He will not get any happiness here in this world also. Because even the happiness which comes in this world is also due to Bhagavan's grace which arises on following the orders of shastras. That is why it is said अनाराधितगोविन्दाः ये नराः दुःखभागिनः (वि. ध. 19-13).

Bhagavan clearly says here that one cannot do anything opposed to shastra. In the next chapter Arjuna raises another question related to this – which was not necessary but to confirm again – if one does karmas in a way opposed to what is ordained in shastra but with lot of shraddhe – what happens to them – we will see how Bhagavan answers this in next chapter.

### **Sloka 16.24**

तस्माच्छास्त्रम् प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तम् कर्म कर्तुमिहार्हसि ॥ 24 ॥

तस्मात् For that reason, कार्याकार्यव्यवस्थितौ while deciding what ought to be done and what ought not to be done, ते शास्त्रं प्रमाणम् shastra only is the authority for you. शास्त्रविधानोक्तं ज्ञात्वा Knowing what is taught as per the commands of Shastra इह कर्मकर्तुम् अर्हसि you should engage in the performance of karmas.

तस्मात् कार्याकार्यव्यवस्थितौ - उपादेयानुपादेयव्यवस्थायां शास्त्रम् एव तव प्रमाणम् - धर्मशास्त्रेतिहासपुराणाद्युपबृंहिता वेदा यद् एव पुरुषोत्तमाख्यं परं तत्त्वं, तत्प्रीणरूपं तत्रास्युपायभूतं च कर्म अवबोधयन्ति, तत् शास्त्रविधानोक्तं तत्त्वं कर्म च ज्ञात्वा - यथावद् अन्यनातिरिक्तं विज्ञाय, कर्तुं त्वम् अर्हसि तद् एव उपादातुम् अर्हसि ।

तस्मात् कार्याकार्यव्यवस्थितौ - उपादेयानुपादेयव्यवस्थायां – For that reason, while deciding what is to be accepted and what is not to be accepted,

शास्त्रम् एव तव प्रमाणम् – shastra only is the authority for you.

धर्मशास्त्रेतिहासपुराणाद्युपबृंहिता वेदा – Vedas which are supplemented by dharmashastra, itihasa, purana and others,

यद् एव पुरुषोत्तमाख्यं परं तत्त्वं, तत्प्रीणरूपं तत्रास्युपायभूतं च कर्म अवबोधयन्ति, - what they teach as the ultimate reality called Purushottama, and the karmas which are of the form of pleasing HIM and also the means to attain HIM,

तत् शास्त्रविधानोक्तं तत्त्वं कर्म च ज्ञात्वा – knowing that reality and the karmas as taught in the shastra,

यथावद् अन्यनातिरिक्तं विज्ञाय, - that means knowing thoroughly as it is taught, no more, no less,

कर्तुं त्वम् अर्हसि तद् एव उपादातुम् अर्हसि – you should accept and perform them only.

तस्मात् – For that reason – means for all the reasons told in this entire chapter.

कार्यकार्यव्यवस्थितौ – उपादेयानुपादेयव्यवस्थायां – Here the words कार्य and अकार्य do not mean that which is created or that which is not created as that is not proper in this context. Here it gives the meaning of तत्त्व, अतत्त्व – what is reality and what is not reality. Wrong performance of karmas and wrong knowledge of reality are in the nature of those of aasura svabhaavas. Hence they are explained as उपादेय and अनुपादेय. The meaning of upaadeya here is accepting the authority of shastra whole heartedly. Yajnyavalkya Smruti says श्रुतिःस्मृतिस्सदाचारः (याज्ञ. 1-1-7) – so even dharmashastra, smruti, itihasa and purana are valid as they supplement Vedas. That is also सत्सम्प्रदाय. The word आदि in पुराणादि includes आचार.

यद् एव पुरुषोत्तमाख्यं परं तत्त्वं – Here यद् एव eliminates what was told as यजन्त्यविधिपूर्वकम् (9-23), न तु मामभिजानन्ति (९-२४) etc. All shastras ordain that all karmas should be performed as worship of Parama Purusha only – either directly or indirectly. Bhagavan has taught what is परमतत्त्व as वेदैश्च सर्वैः अहमेव वेद्यः.

अवबोधयन्ति – Indicates what Vedas do - अज्ञातज्ञापनरूपविधान. They remind one what is not known. They do it in the form of vidhi – command.

At the end of Vedartha Sangraha Bhashyakarar says what is the sum and substance of entire Vedas – it is Narayana is paratatva. And the means to attain Parama Purusha, which is हित is told as तत्प्रीणनरूपं तत्प्राप्त्युपायभूतं च कर्म. All karmas performed renouncing the fruit, attachment etc – फल, सङ्ग, कर्तृत्व त्यागपूर्वक – have the nature of परब्रह्मप्राप्त्युपायत्व.

कर्तुमर्हसि – This is told to indicate that karmas should never be performed in a way opposed what is told in shastra. Bhashya says तदेव उपादातुम् अर्हसि – अनुष्ठान-तत्त्व-अध्यवसाय-साधारण्यम् – adhyavasaya is dhurdha nishcaya – about tatva and anushtaana is indicated as तदेव उपादातुम्.

The word त्वम् in bhashya indicates that Arjuna is of दैवीसम्पत् and hence is verily eligible to do this. Swamy Deshikan summarises these teachings very nicely – एतदुक्तं भवति – सत्त्वोत्तरेण भवता कुहकपुरुषकौशल-अतिशय-परिग्राहित-मोहनशास्त्राभास-प्रक्रियानुधावनेन नित्य-भगवदाज्ञारूप-वेदाख्यशास्त्र-सारभूताद्यथाधिकारं कर्मयोग-भक्तियोगरूप-भगवदनन्यभजन-परमधर्मात् न प्रच्युतेन भवितव्यम्; अपितु स एव नित्यमुपादेय इति ।

इह – In this world where there is कर्माधिकार. Or it could mean in the state of being कर्मवश्य.

===== additional notes =====

मातापितृसहस्रेभो वत्सलतरं शास्त्रम् – says Bhashyakarar and also Sri Shankaracharya. Mother and father are known for vaatsalya. Shastra has more vatsalya than thousands of mothers and fathers it is said because for ever it is teaching what is hita to entire world.

Bhattar says – हर्तुं तमः सदसती च विवेक्तुमीशः मानं प्रदीपमिव कारुणिको ददाति । तेनावलोक्य कृतिनः परिभुञ्जते तं तत्रैव केऽपि चपलाः शलभी भवन्ति । - Maana is Pramana which is shastra – Vedas – Bhagavan who is most compassionate has given us this light which is shastra. Some virtuous ones realise the Brahman resorting to this light of knowledge while others who are given to following their own nature and not shastra get destroyed falling into it like the fire fly which gets attracted to fire and falls into it. Shvetashvatara upanishat says – यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै । तं ह आत्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये । He created Brahma and gave him Vedas with which all further creation happens and an order is maintained in the world.

And Vedas are very difficult to understand as they are very गूढ, दुरूह etc. So the teaching of those who have perceived the Vedas directly, understood the meanings and put it to practice – their words and practices are also equally authoritative. Bhashyakarar says धर्मशास्त्र, इतिहास, पुराणादि उपवृम्हिता वेदाः - Gauthama dharma sutra says वेदो धर्म मूलम्, तद्विदां च स्मृतिशीले – veda is the source of dharma and तद्विदां च – means those who know the meanings and have done अनुष्ठान also – their 'smruti' – teachings and 'sheela' – aacharanam – are also equally pramaana.

Apastambhar says – धर्मज्ञ-समयः प्रमाणम् । वेदाश्च. He gave first place to those who are dharmajnas – have the knowledge of dharma or Veda. Their samaya means aacharane is pramaana. Vedas also he says. When we want to do some karma – should do as told in shaastra – if we do not understand ask one who knows – dharmajnas – their samaya – aacharane is pramana

So upabruhmanas are very important to understand the teachings of Vedas and without it one cannot know fully and properly the meanings of Vedas.

Summary of this chapter:

1. Daivee, aasuree sampath – daivee sampath vimokshaaya, nibandhaaya aasuree mataa
2. What is to be accepted and put to practice was taught and also what is to be rejected was told in detail
3. How those of aasura svabhaava will keep moving from birth to lower births only successively
4. To avoid such suffering, knowing all these taught here, one should renounce kaama krodha lobha, and act according to shaastra vidhi
5. one should acquire the knowledge of reality and the means to attain Bhagavan
6. Then perform karmas as ordained in shastra in such as way as to please Bhagavan.

What is taught in this chapter is not directly related to karmayoga or jnanayoga or bhaktiyoga but general Maanava dharma applicable to all is told here.

End of chapter 16.0

ओंतत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे दैवासुरसम्पद्विभागयोगो नाम षोडशोऽध्यायः