

श्रीभगवानुवाच

The Blessed Lord said,  
śrī-bhagavān uvāca

अभयं सत्त्वसंशुद्धिर्

Fearlessness, purity of mind,  
abhayaṁ sattva-saṁśuddhir

ज्ञानयोगव्यवस्थितिः

steadfastness in wisdom,  
jñāna-yoga-vyavasthitiḥ

दानं दमश्च यज्ञश्च

charity, self-control, worship,  
dānaṁ damaś ca yajñaś ca

स्वाध्यायस्तप आर्जवम्

study, austerities, sincerity,  
svādhyāyas tapa ārjavam 16-1

अहिंसा सत्यमक्रोधस्

harmlessness, honesty, absence of anger,  
ahimsā satyam akrodhas

त्यागः शान्तिरपैशुनम्

renunciation, tranquility, absence of scorn,  
tyāgaḥ śāntir apaiśunam

दया भूतेष्वलोलुप्त्वं

compassion for all, desirelessness,  
dayā bhūteṣv aloluptvaṁ

मार्दवं हीरचापलम्

gentleness, modesty, absence of fickleness,  
mārdavaṁ hrīr acāpalam 16.2

तेजः क्षमा धृतिः शौचम्

brilliance, patience, courage, purity,  
tejaḥ kṣamā dhṛtiḥ śaucam

अद्रोहो नातिमानिता

absence of malice and pride:  
adroho nātimānitā

भवन्ति सम्पदं दैवीम्

these are divine traits  
bhavanti sampadam daivīm

अभिजातस्य भारत

one is born with, O Arjuna.  
abhijātasya bhārata 16.3

दम्भो दर्पोऽभिमानश्च  
Hypocrisy, arrogance, pride,  
dambho darpo 'bhimānaś ca

क्रोधः पारुष्यमेव च  
anger, harshness,  
krodhaḥ pāruṣyam eva ca

अज्ञानं चाभिजातस्य  
and ignorance - for one born,  
ajñānam cābhijātasya

पार्थ सम्पदमासुरीम्  
these are demonic traits, O Arjuna.  
pārtha sampadam āsurīm 16.4

द्वौ भूतसर्गौ लोकेऽस्मिन्  
Two kinds of beings live in the world:  
dvau bhūta-sargau loke 'smin

दैव आसुर एव च  
divine and demonic.  
daiva āsura eva ca

दैवो विस्तरशः प्रोक्त  
The divine have been fully described.  
daivo vistaraśaḥ prokta

आसुरं पार्थ मे शृणु  
About the demonic, listen to Me, O Arjuna.  
āsuram pārtha me śṛṇu 16.6

दैवी सम्पद् विमोक्षाय  
Divine traits lead to liberation.  
daivī sampad vimokṣāya

निबन्धायासुरी मता  
Demonic traits lead to bondage.  
nibandhāyāsūrī matā

मा शुचः सम्पदं दैवीम्  
Grieve not! With divine traits  
mā śucaḥ sampadam daivīm

अभिजातोऽसि पाण्डव  
you were born, O Arjuna.  
abhijāto 'si pāṇḍava 16.5

प्रवृत्तिं च निवृत्तिं च  
What should be done or not done,  
pravṛttim ca nivṛttim ca

जना न विदुरासुराः  
demonic people do not understand.  
janā na vidur āsurāḥ

न शौचं नापि चाचारो  
No purity, good conduct,  
na śaucam nāpi cācāro

न सत्यं तेषु विद्यते  
or honesty do they possess.  
na satyam teṣu vidyate 16.7

असत्यमप्रतिष्ठं ते

Falsely and baselessly, they  
asatyam apratiṣṭhaṁ te

जगदाहुरनीश्वरम्

say the world is godless,  
jagad āhur anīśvaram

अपरस्परसम्भूतं

born of union,  
aparaspara-sambhūtaṁ

किमन्यत् कामहैतुकम्

merely due to desire.  
kim anyat kāma-haitukam 16.8

काममाश्रित्य दुष्पूरं

Overcome by insatiable desire,  
kāmam āśritya duṣpūraṁ

दम्भमानमदान्विताः

full of hypocrisy, pride and lust,  
dambha-māna-madānvitāḥ

मोहाद् गृहीत्वासद्ग्राहान्

holding false notions due to ignorance,  
mohād gṛhītvāsad-grāhān

प्रवर्तन्तेऽसुचिव्रताः

they act with impure intentions.  
pravartante 'suci-vratāḥ 16.10

एतां दृष्टिमवष्टभ्य

Clinging to this view,  
etāṁ drṣṭim avaṣṭabhya

नष्टात्मानोऽल्पबुद्धयः

with crude minds, little intelligence  
naṣṭātmāno 'lpa-buddhayaḥ

प्रभवन्त्युग्रकर्माणः

and cruel deeds, they become  
prabhavanty ugra-karmāṇaḥ

क्षयाय जगतोऽहिताः

enemies, destroying the world.  
kṣayāya jagato 'hitāḥ 16.9

चिन्तामपरिमेयां च

Countless worries  
cintām aparimeyāṁ ca

प्रलयान्तामुपाश्रिताः

afflict them until death.  
pralayāntām upāśritāḥ

कामोपभोगपरमा

Their goal is to fulfil desires,  
kāmapabhoga-paramā

एतावदिति निश्चिताः

thinking there is nothing more.  
etāvad iti niścitāḥ 16.11

आशापाशशतैर्बद्धाः

Bound by hundreds of cravings,  
āśā-pāśa-śatair baddhāḥ

कामक्रोधपरायणाः

full of desire and anger,  
kāma-krodha-parāyaṇāḥ

ईहन्ते कामभोगार्थम्

to enjoy what they want, they  
īhante kāma-bhogārtham

अन्यायेनार्थसञ्चयान्

unjustly accumulate wealth.  
anyāyenārtha-sañcayān 16.12

असौ मया हतः शत्रुर्

"That enemy was slain by me  
asau mayā hataḥ śatrur

हनिष्ये चापरानपि

and I will slay others.  
haniṣye cāparān api

ईश्वरोऽहमहं भोगी

I am the ruler, I am the enjoyer.  
īśvaro 'ham aham bhogī

सिद्धोऽहं बलवान् सुखी

I am successful, powerful and happy."  
siddho 'ham balavān sukhī 16.14

इदमद्य मया लब्धम्

"Now this is gained by me.  
idam adya mayā labdham

इमं प्राप्स्ये मनोरथम्

I will fulfill this desire.  
imam prāpsyē manoratham

इदमस्तीदमपि मे

This and that are mine.  
idam astīdam api me

भविष्यति पुनर्धनम्

More wealth will be mine."  
bhaviṣyati punar dhanam 16.13

आद्योऽभिजनवानस्मि

"I am wealthy and highly born.  
ādhyo 'bhijanavān asmi

कोऽन्योऽस्ति सदृशो मया

Who else is as great as me?  
ko 'nyo 'sti sadṛśo mayā

यक्ष्ये दास्यामि मोदिष्य

I will worship, offer, and enjoy."  
yakṣye dāsyāmi modiṣya

इत्यज्ञानविमोहिताः

Thus say the deluded.  
ity ajñāna-vimohitāḥ 16.15

अनेकचित्तविभ्रान्ता

Confused by conflicting thoughts,  
aneka-citta-vibhrāntā

मोहजालसमावृताः

ensnared in a web of delusion,  
moha-jāla-samāvṛtāḥ

प्रसक्ताः कामभोगेषु

attached to enjoyments,  
prasaktāḥ kāma-bhogeṣu

पतन्ति नरकेऽशुचौ

they fall into impure hell.  
patanti narake 'śucau 16.16

अहङ्कारं बलं दर्पं

Full of ego, power, arrogance,  
ahaṅkāraṁ balaṁ darpaṁ

कामं क्रोधं च संश्रिताः

desire and anger,  
kāmaṁ krodhaṁ ca saṁśritāḥ

मामात्मपरदेहेषु

My existence in other bodies  
mām ātma-para-deheṣu

प्रद्विषन्तोऽभ्यसूयकाः

they hate due to jealousy.  
pradvīṣanto 'bhyasūyakāḥ 16.18

आत्मसम्भाविताः स्तब्धा

Proud, stubborn,  
ātma-sambhāvitāḥ stabdhā

धनमानमदान्विताः

full of arrogance and pride of wealth,  
dhana-māna-madānvitāḥ

यजन्ते नामयज्ञैस्ते

they worship in name only,  
yajante nāma-yajñais te

दम्भेनाविधिपूर्वकम्

with hypocrisy, ignoring all rules.  
dambhenāvidhi-pūrvakam 16.17

तानहं द्विषतः क्रूरान्

Those hateful, cruel,  
tān ahaṁ dviṣataḥ krūrān

संसारेषु नराधमान्

lowest men of the world,  
saṁsāreṣu narādhamān

क्षिपाम्यजस्रमशुभान्

I quickly send them into  
kṣipāmy ajasram aśubhān

आसुरीष्वेव योनिषु

impure, demonic wombs.  
āsurīṣv eva yoniṣu 16.19

आसुरीं योनिमापन्ना

Gaining demonic births,  
āsurīm yonim āpannā

मूढा जन्मनि जन्मनि

they are deluded, life after life.  
mūḍhā janmani janmani

मामप्राप्यैव कौन्तेय

Failing to reach Me, O Arjuna,  
mām aprāpyaiva kaunteya

ततो यान्त्यधमां गतिम्

they go to the lowest realm.  
tato yānty adhamām gatim 16.20

एतैर्विमुक्तः कौन्तेय

O Arjuna, one who shuns  
etair vimuktaḥ kaunteya

तमोद्वारैस्त्रिभिर्नरः

the three gates to hell,  
tamo-dvārais tribhir naraḥ

आचरत्यात्मनः श्रेयस्

gains the highest for oneself  
ācaratya ātmanaḥ śreyas

ततो याति परां गतिम्

and reaches the supreme goal.  
tato yāti parām gatim 16.22

त्रिविधं नरकस्येदं

Threefold is the gateway to hell  
trividham narakasyedam

द्वारं नाशनमात्मनः

leading to one's destruction.  
dvāram nāśanam ātmanaḥ

कामः क्रोधस्तथा लोभस्

Desire, anger, and greed -  
kāmaḥ krodhas tathā lobhas

तस्मादेतत्त्रयं त्यजेत्

these three should be abandoned.  
tasmād etat trayam tyajet 16.21

यः शास्त्रविधिमुत्सृज्य

One who ignores scriptural rules  
yaḥ śāstra-vidhim utsrjya

वर्तते कामकारतः

and is driven by desire  
vartate kāma-kārataḥ

न स सिद्धिमवाप्नोति

does not gain success,  
na sa siddhim avāpnoti

न सुखं न परां गतिम्

nor happiness, nor the supreme goal.  
na sukham na parām gatim 16.23

तस्माच्छास्त्रं प्रमाणं ते

Therefore, let scriptures be your guide

tasmāc chāstraṁ pramāṇaṁ te

कार्याकार्यव्यवस्थितौ

for what should be done or not done.

kāryākārya-vyavasthitau

ज्ञात्वा शास्त्रविधानोक्तं

Knowing the scriptural rules,

jñātvā śāstra-vidhānoktaṁ

कर्म कर्तुमिहार्हसि

you should do your deeds here.

karma kartum ihārhasi 16.24