

श्रीभगवानुवाच

The Blessed Lord said,  
śrī-bhagavān uvāca

अभयं सत्त्वसंशुद्धिर्

Fearlessness, purity of mind,  
abhayaṁ sattva-saṁśuddhir

ज्ञानयोगव्यवस्थितिः ।

acquiring knowledge,  
jñāna-yoga-vyavasthitiḥ

दानं दमश्च यज्ञश्च

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

स्वाध्यायस्तप आर्जवम् ॥१॥

study, austerities, straightforwardness ...  
svādhyāyas tapa ārjavam

अहिंसा सत्यमक्रोधस्

... harmless, truthfulness, absence of anger,  
ahiṁsā satyam akrodhas

त्यागः शान्तिरपैशुनम् ।

renunciation, tranquility, absence of scorn,  
tyāgaḥ śāntir apaiśunam

दया भूतेष्वलोलुप्त्वं

compassion for all, absence of desire,  
dayā bhūteṣv aloluptvaṁ

मार्दवं हीरचापलम् ॥२॥

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

तेजः क्षमा धृतिः शौचम्

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

अद्रोहो नातिमानिता ।

absence of malice and excessive pride --  
adroho nātimānitā

भवन्ति सम्पदं दैवीम्

(these) are divine traits  
bhavanti sampadam daivīm

अभिजातस्य भारत ॥३॥

of the born, O Arjuna.  
abhijātasya bhārata

दम्भो दर्पोऽभिमानश्च

Hypocrisy, arrogance, pride,  
dambho darpo 'bhimānaś ca

क्रोधः पारुष्यमेव च ।

anger, harshness,  
krodhaḥ pāruṣyam eva ca

अज्ञानं चाभिजातस्य

and ignorance -- for the born  
ajñānam cābhijātasya

पार्थ सम्पदमासुरीम् ॥४॥

(these are) demonic traits, O Arjuna.  
pārtha sampadam āsurīm

द्वौ भूतसर्गौ लोकेऽस्मिन्

There are two kinds of beings in this world:  
dvau bhūta-sargau loke 'smin

दैव आसुर एव च ।

the divine and the demonic.  
daiva āsura eva ca

दैवो विस्तरशः प्रोक्त

Divine beings have been described at length.  
daivo vistaraśaḥ prokta

आसुरं पार्थ मे शृणु ॥६॥

About the demonic, listen to Me, O Arjuna.  
āsuram pārtha me śṛṇu

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 ॥५॥

were you born, O Arjuna.  
abhijāto 'si pāṇḍava

प्रवृत्तिं च निवृत्तिं च

What is to 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

Not purity or good conduct,  
na śaucam nāpi cācāro

न सत्यं तेषु विद्यते ॥७॥

or truth do they possess.  
na satyam teṣu vidyate

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 ॥८॥

merely caused by desire.  
kim anyat kāma-haitukam

काममाश्रित्य दुष्पूरं

Overpowered by insatiable desire,  
kāmam āśritya duṣpūraṁ

दम्भमानमदान्विताः ।

filled with hypocrisy, pride and lust,  
dambha-māna-madānvitāḥ

मोहाद् गृहीत्वासद्ग्राहान्

clinging to false notions due to ignorance,  
mohād gṛhītvāsad-grāhān

प्रवर्तन्तेऽसुचिव्रताः ॥१०॥

they carry on with impure intentions.  
pravartante 'suci-vratāḥ

एतां दृष्टिमवष्टभ्य

Clinging to this view,  
etāṁ dr̥ṣṭim avaṣṭabhya

नष्टात्मानोऽल्पबुद्धयः ।

those with ruined lives, little intelligence,  
naṣṭātmāno 'lpa-buddhayaḥ

प्रभवन्त्युग्रकर्माणः

and cruel deeds become  
prabhavanty ugra-karmāṇaḥ

क्षयाय जगतोऽहिताः ॥९॥

enemies destroying the world.  
kṣayāya jagato 'hitāḥ

चिन्तामपरिमेयां च

Immeasurable anxiety  
cintām aparimeyāṁ ca

प्रलयान्तामुपाश्रिताः ।

they are burdened with till death.  
pralayāntām upāśritāḥ

कामोपभोगपरमा

Intent on fulfilling desires,  
kāmapabhoga-paramā

एतावदिति निश्चिताः ॥११॥

they are convinced that this is all.  
etāvad iti niścitāḥ

आशापाशशतैर्बद्धाः

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

कामक्रोधपरायणाः ।

fixated on desire and anger,  
kāma-krodha-parāyaṇāḥ

ईहन्ते कामभोगार्थम्

to fulfill their desires, they seek  
īhante kāma-bhogārtham

अन्यायेनार्थसञ्चयान् ॥१२॥

to gain wealth through unjust means.  
anyāyenārtha-sañcayān

इदमद्य मया लब्धम्

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

इमं प्राप्स्ये मनोरथम् ।

This desire I will fulfill.  
imam prāpsyē manoratham

इदमस्तीदमपि मे

This and that are mine.  
idam astīdam api me

भविष्यति पुनर्धनम् ॥१३॥

More wealth will be (mine)."  
bhaviṣyati punar dhanam

असौ मया हतः शत्रुर्

"That enemy is slain by me  
asau mayā hataḥ śatrur

हनिष्ये चापरानपि ।

and I will slay others.  
haniṣyē cāparān api

ईश्वरोऽहमहं भोगी

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

सिद्धोऽहं बलवान् सुखी ॥१४॥

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

आद्योऽभिजनवानस्मि

"I am wealthy and of high birth.  
ādhyo 'bhijanavān asmi

कोऽन्योऽस्ति सदृशो मया ।

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

यक्ष्ये दास्यामि मोदिष्य

I will worship, give, and enjoy."  
yakṣyē dāsyāmi modiṣya

इत्यज्ञानविमोहिताः ॥१५॥

Those deluded by ignorance speak thus.  
ity ajñāna-vimohitāḥ

अनेकचित्तविभ्रान्ता

Confused by many thoughts,  
aneka-citta-vibhrāntā

मोहजालसमावृताः ।

enveloped by the web of delusion,  
moha-jāla-samāvṛtāḥ

प्रसक्ताः कामभोगेषु

attached to enjoyments,  
prasaktāḥ kāma-bhogeṣu

पतन्ति नरकेऽशुचौ ॥१६॥

they fall into impure hell.  
patanti narake 'śucau

आत्मसम्भाविताः स्तब्धा

Self-important, stubborn,  
ātma-sambhāvitāḥ stabdhā

धनमानमदान्विताः ।

filled with the arrogance and pride of wealth,  
dhana-māna-madānvitāḥ

यजन्ते नामयज्ञैस्ते

they worship in name only,  
yajante nāma-yajñais te

दम्भेनाविधिपूर्वकम् ॥१७॥

with hypocrisy, ignoring the rules.  
dambhenāvidhi-pūrvakam

अहङ्कारं बलं दर्पं

Filled with ego, strength, arrogance,  
ahaṅkāraṁ balaṁ darpaṁ

कामं क्रोधं च संश्रिताः ।

desire and anger,  
kāmaṁ krodhaṁ ca saṁśritāḥ

मामात्मपरदेहेषु

Me, abiding in other bodies,  
mām ātma-para-deheṣu

प्रद्विषन्तोऽभ्यसूयकाः ॥१८॥

they hate, being jealous.  
pradvīṣanto 'bhyasūyakāḥ

तानहं द्विषतः क्रूरान्

Those who hate, the cruel,  
tān ahaṁ dviṣataḥ krūrān

संसारेषु नराधमान् ।

the lowest of men in the world,  
saṁsāreṣu narādhamān

क्षिपाम्यजस्रमशुभान्

I always send them into  
kṣipāmy ajasram aśubhān

आसुरीष्वेव योनिषु ॥१९॥

impure, demonic wombs.  
āsurīṣv eva yoniṣu

आसुरीं योनिमापन्ना

Obtaining demonic births,  
āsurīm yonim āpannā

मूढा जन्मनि जन्मनि ।

they are deluded in life after life.  
mūḍhā janmani janmani

मामप्राप्यैव कौन्तेय

Having failed to reach Me, O Arjuna,  
mām aprāpyaiva kaunteya

ततो यान्त्यधमां गतिम् ॥२०॥

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

एतैर्विमुक्तः कौन्तेय

O Arjuna, one who is free  
etair vimuktaḥ kaunteya

तमोद्वारैस्त्रिभिर्नरः ।

from these three gates to darkness,  
tamo-dvārais tribhir naraḥ

आचरत्यात्मनः श्रेयस्

achieves the best for himself.  
ācaratya ātmanaḥ śreyas

ततो याति परां गतिम् ॥२२॥

Thereafter, he reaches the supreme goal.  
tato yāti parām gatim

त्रिविधं नरकस्येदं

Threefold is this gateway to hell  
trividham narakasyedaṁ

द्वारं नाशनमात्मनः ।

which is one's destruction --  
dvāraṁ nāśanam ātmanaḥ

कामः क्रोधस्तथा लोभस्

desire, anger, and greed.  
kāmaḥ krodhas tathā lobhas

तस्मादेतत्त्रयं त्यजेत् ॥२१॥

Therefore, these three should be abandoned.  
tasmād etat trayam tyajet

यः शास्त्रविधिमुत्सृज्य

One who ignores scriptural rules  
yaḥ śāstra-vidhim utsṛjya

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 ॥२३॥

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

तस्माच्छास्त्रं प्रमाणं ते

Therefore, let the scriptures be your authority  
tasmāc chāstram̐ pramāṇam̐ te

कार्याकार्यव्यवस्थितौ ।

as to what should and should not be done.  
kāryākārya-vyavasthitau

ज्ञात्वा शास्त्रविधानोक्तं

Knowing the scriptural rules,  
jñātvā śāstra-vidhānoktam̐

कर्म कर्तुमिहार्हसि ॥२४॥

you should work in the world.  
karma kartum ihārhasi