

अथ षोडशोऽध्यायः  
*atha ṣoḍaśo'dhyāyaḥ*  
CHAPTER-16

श्रीभगवानुवाच  
*śrībhagavānuvāca*  
The Blessed Lord said:

अभयं सत्त्वसंशुद्धिः                      ज्ञानयोगव्यवस्थितिः ।  
दानं दमश्च यज्ञश्च                      स्वाध्यायस्तप आर्जवम् ॥ १ ॥

*abhayaṁ sattvasaṁśuddhiḥ                      jñānayogavyavasthitiḥ ,*  
*dānaṁ damaś-ca yajñāś-ca                      svādhyāyas-tapa ārjavam . 1 .*

XVI. 1 Fearlessness, purity of heart, steadfastness in the Yoga-of-Knowledge, charity, control of the senses, sacrifice, study of the scriptures, austerity, and straightforwardness ...

अहिंसा सत्यमक्रोधः                      त्यागः शान्तिरपैशुनम् ।  
दया भूतेष्वलोलुप्तवम्                      मार्दवं ह्रीरचापलम् ॥ २ ॥

*ahiṁsā satyam-akrodhaḥ                      tyāgaḥ śāntir-apaiśunam ,*  
*dayā bhūteṣvaloluptvam                      mārḍavaṁ hrīr-acāpalam . 2 .*

XVI. 2 Non-violence, truth, absence of anger, renunciation, peacefulness, aversion to fault finding, compassion towards living beings, freedom from covetousness, gentleness, modesty, absence of fickleness ...

तेजः क्षमा धृतिः शौचम्            अद्रोहो नातिमानिता ।  
भवन्ति संपदं दैवीम्            अभिजातस्य भारत ॥ ३ ॥

*tejaḥ kṣamā dhṛtiḥ śaucam            adroho nātimānitā ,*  
*bhavanti saṁpadaṁ daivīm            abhijātasya bhārata . 3 .*

XVI. 3 Vigor, forgiveness, fortitude, purity, absence of malice, absence of pride—these, O Arjuna (*Bhārata*), belong to the one born with the Divine nature.

दम्भो दर्पोऽभिमानश्च            क्रोधः पारुष्यमेव च ।  
अज्ञानं चाभिजातस्य            पार्थ संपदमासुरीम् ॥ ४ ॥

*dambho darpo'bhimānaś-ca            krodhaḥ pāruṣyam-eva ca ,*  
*ajñānaṁ cābhijātasya            pārtha saṁpadam-āsurīm . 4 .*

XVI. 4 Hypocrisy, arrogance, self-importance, anger, harshness, and ignorance—these, O Arjuna (*Pārtha*), belong to one who is born with the demoniac nature.

दैवी संपद्विमोक्षाय            निबन्धायासुरी मता ।  
मा शुचः संपदं दैवीम्            अभिजातोऽसि पाण्डव ॥ ५ ॥

*daivī saṁpad-vimokṣāya            nibandhāyāsuri matā ,*  
*mā śucaḥ saṁpadaṁ daivīm            abhijāto'si pāṇḍava . 5 .*

XVI. 5 The divine nature is for liberation, the demoniac for bondage. O Arjuna (*Pāṇḍava*), do not grieve, for you are born with divine qualities.

द्वौ भूतसर्गौ लोकेऽस्मिन्      दैव आसुर एव च ।  
दैवो विस्तरशः प्रोक्तः      आसुरं पार्थ मे शृणु ॥ ६ ॥

*dvau bhūtasargau loke'smin      daiva āsura eva ca ,*  
*daivo vistaraśaḥ proktaḥ      āsuram pārtha me śṛṇu . 6 .*

XVI. 6 There are two types of beings in this world: the divine and the demoniac; the divine have been described at length. Now hear from Me, O Arjuna (*Pārtha*), about the demoniac.

प्रवृत्तिं च निवृत्तिं च      जना न विदुरासुराः ।  
न शौचं नापि चाचारः      न सत्यं तेषु विद्यते ॥ ७ ॥

*pravṛttiṁ ca nivṛttiṁ ca      janā na vidur-āsurāḥ ,*  
*na śaucam nāpi cācāraḥ      na satyam teṣu vidyate . 7 .*

XVI. 7 The demoniac know not what to do and what to refrain from; neither purity, nor right conduct, nor truth is found in them.

असत्यमप्रतिष्ठं ते      जगदाहुरनीश्वरम् ।  
अपरस्परसंभूतम्      किमन्यत्कामहैतुकम् ॥ ८ ॥

*asatyam-apraṭiṣṭham te      jagadāhur-anīśvaram ,*  
*aparasparsambhūtam      kim-anyat-kāmahaitukam . 8 .*

XVI. 8 They say, "The universe is without truth, without (moral) basis, without a God; brought about by mutual union with lust for its cause; what else?"

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।  
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ९ ॥

*etāṁ dr̥ṣṭim-avaṣṭabhya naṣṭātmāno'lpabuddhayaḥ ,*  
*prabhavantyugrakarmāṇaḥ kṣayāya jagato'hitāḥ . 9 .*

XVI. 9 Holding this view, these ruined souls of small intellect and cruel deeds come forth as the enemies of the world, for its destruction.

काममाश्रित्य दुष्पूरम् दम्भमानमदान्विताः ।  
मोहाद्गृहीत्वासद्ग्राहान् प्रवर्तन्तेऽशुचिव्रताः ॥ १० ॥

*kāmam-āśritya duṣpūram dambhamānamadānvitāḥ ,*  
*mohād-gṛhītvāsadgrāhān pravartante'sucivratāḥ . 10 .*

XVI. 10 Filled with insatiable desires, full of hypocrisy, pride and arrogance, holding evil ideas through delusion, they work with impure resolves.

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।  
कामोपभोगपरमाः एतावदिति निश्चिताः ॥ ११ ॥

*cintām-aparimeyāṁ ca pralayāntām-upāśritāḥ ,*  
*kāmopabhogaparamāḥ etāvad-iti niścitāḥ . 11 .*

XVI. 11 Obsessed with immeasurable cares, which end only with (their) death, regarding gratification of lust as their highest aim, and certain that this is all (that matters).

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।  
ईहन्ते कामभोगार्थम् अन्यायेनार्थसञ्चयान् ॥ १२ ॥

*āsāpāśaśatair-baddhāḥ kāmakrodhaparāyaṇāḥ ,*  
*īhante kāmabhogārtham anyāyenārthasañcayān . 12 .*

XVI. 12 Bound by a hundred ties of hope, given to lust and anger, they strive to obtain, by unlawful means, hoards of wealth for sensual enjoyment.

इदमद्य मया लब्धम् इमं प्राप्स्ये मनोरथम् ।  
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १३ ॥

*idam-adya mayā labdham imam prāpsyē manoratham ,*  
*idam-astīdam-api me bhaviṣyati punar-dhanam . 13 .*

XVI. 13 "This I have gained today, this desire I shall obtain, this is mine, and this wealth shall also be mine in future."

असौ मया हतः शत्रुः हनिष्ये चापरानपि ।  
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ १४ ॥

*asau mayā hataḥ śatruḥ haniṣyē cāparān-api ,*  
*īśvaro'ham-ahaṁ bhogī siddho'haṁ balavān-sukhī . 14 .*

XVI. 14 That enemy has been slain by me, and others also shall I destroy. I am the Lord. I am the enjoyer. I am perfect, powerful and happy.

आढचोऽभिजनवानस्मि  
यक्ष्ये दास्यामि मोदिष्ये

कोऽन्योऽस्ति सदृशो मया ।  
इत्यज्ञानविमोहिताः ॥ १५ ॥

*ādhyo'bhijanavān-asmi  
yakṣye dāsyaṃi modiṣye*

*ko'nyo'sti sadṛśo mayā ,  
ityajñānavimohitāḥ . 15 .*

XVI. 15 "I am rich and well born. Who else is equal to me? I will sacrifice, I will give (charity, money), I will rejoice." Thus they are deluded by ignorance.

अनेकचित्तविभ्रान्ताः  
प्रसक्ताः कामभोगेषु

मोहजालसमावृताः ।  
पतन्ति नरकेऽशुचौ ॥ १६ ॥

*anekacittavibhrāntāḥ  
prasaktāḥ kāmabhogeṣu*

*mohajālasamāvṛtāḥ ,  
patanti narake'sucau . 16 .*

XVI. 16 Bewildered by many a fancy, entangled in the snare of delusion, addicted to the gratification of lust, they fall into a foul hell.

आत्मसंभाविताः स्तब्धाः  
यजन्ते नाम यज्ञैस्ते

धनमानमदान्विताः ।  
दम्भेनाविधिपूर्वकम् ॥ १७ ॥

*ātmasaṃbhāvitāḥ stabdhāḥ  
yajante nāma yajñais-te*

*dhanamānamadānvitāḥ ,  
dambhenāvidhipūrvakam . 17 .*

XVI. 17 Self-conceited, stubborn, filled with pride and intoxication of wealth, they perform sacrifices in name (only) out of ostentation, contrary to scriptural ordinance.

अहंकारं बलं दर्पम्  
मामात्मपरदेहेषु

कामं क्रोधं च संश्रिताः ।  
प्रद्विषन्तोऽभ्यसूयकाः ॥ १८ ॥

*aḥaṅkāraṁ balaṁ darpaṁ  
mām-ātmaparadeheṣu*

*kāmaṁ krodhaṁ ca saṁśritāḥ ,  
pradvīṣanto'bhyaśūyakāḥ . 18 .*

XVI. 18 Given over to self-conceit, power, vanity, lust and anger, these malicious people hate Me in their own bodies, and in those of others.

तानहं द्विषतः क्रूरान्  
क्षिपाम्यजस्रमशुभान्

संसारेषु नराधमान् ।  
आसुरीष्वेव योनिषु ॥ १९ ॥

*tān-aḥaṁ dviṣataḥ krūrān  
kṣipāmyajasraṁ-aśubhān*

*saṁsāreṣu narādhamān ,  
āsuriṣveva yoniṣu . 19 .*

XVI. 19 These cruel haters are worst among men in the world. I throw these evil-doers for ever into the wombs of the demons only.

आसुरीं योनिमापन्नाः  
मामप्राप्यैव कौन्तेय

मूढा जन्मनि जन्मनि ।  
ततो यान्त्यधमां गतिम् ॥ २० ॥

*āsurīm yonim-āpannāḥ  
mām-aprāpyaiva kaunteya*

*mūḍhā janmani janmani ,  
tato yāntyadhamāṁ gatim . 20 .*

XVI. 20 Entering demoniac wombs and deluded in birth after birth, not attaining Me, they thus fall, O Arjuna (*Kaunteya*), into a condition still lower than that.

त्रिविधं नरकस्येदम्                      द्वारं नाशनमात्मनः ।  
कामः क्रोधस्तथा लोभः                तस्मादेतत्त्रयं त्यजेत् ॥ २१ ॥

*trividham narakasyedam                      dvāraṁ nāśanam-ātmanaḥ ,*  
*kāmaḥ krodhas-tathā lobhaḥ                tasmād-etat-trayaṁ tyajet . 21 .*

XVI. 21 Lust, anger, and greed—these three are the gates of hell, destructive of the Self; therefore, one should abandon these three.

एतैर्विमुक्तः कौन्तेय                      तमोद्वारैस्त्रिभिर्नरः ।  
आचरत्यात्मनः श्रेयः                      ततो याति परां गतिम् ॥ २२ ॥

*etair-vimuktaḥ kaunteya                      tamodvārais-tribhir-naraḥ ,*  
*ācaratyaātmanaḥ śreyaḥ                      tato yāti parāṁ gatim . 22 .*

XVI. 22 A man who is liberated from these three gates to darkness, O Arjuna (*Kaunteya*), practices what is good for him and thus goes to the Supreme Goal.

यः शास्त्रविधिमुत्सृज्य                      वर्तते कामकारतः ।  
न स सिद्धिमवाप्नोति                      न सुखं न परां गतिम् ॥ २३ ॥

*yaḥ śāstravidhim-utsrjya                      vartate kāmakārataḥ ,*  
*na sa siddhim-avāpnoti                      na sukhaṁ na parāṁ gatim . 23 .*

XVI. 23 He who, having cast aside the laws of the scriptures, acts under the impulse of desire attains neither perfection, nor happiness, nor the Supreme Goal.



तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।  
ज्ञात्वा शास्त्रविधानोक्तम् कर्म कर्तुमिहार्हसि ॥ २४ ॥

*tasmāc-chāstraṁ pramāṇaṁ te kāryākāryavyavasthitau ,*  
*jñātvā śāstravidhānoktam karma kartum-ihārhasi . 24 .*

XVI. 24 Therefore, let the scriptures be your authority in determining what ought to be done and what not to be done. Having known what is said in the laws of the scriptures, you should act here (in this world).

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे  
श्रीकृष्णार्जुनसंवादे दैवासुरसंपद्विभागयोगो नाम षोडशोऽध्यायः ॥

*Om tat-sad-iti śrīmad-bhagavad-gītāsūpaniṣatsu brahmavidyāyām*  
*yogaśāstre śrī-kṛṣṇārjunasaṁvāde daivāsurasaṁpad-vibhāgayogo nāma*  
*ṣoḍaśo'dhyāyaḥ .*