

ॐ श्री परमात्मने नमः ॥

Om Śrīparamātmāne namaḥ ॥

अथ षोडशोऽध्यायः ॥

Atha Ṣoḍaśo'dhyāyaḥ ॥

दैवासुरसम्पद्विभागयोगः ॥

Daivāsurasampadvibhāgayogaḥ ॥

श्रीभगवानुवाच ॥

Śrībhagavānuvāca ॥

अभयं सत्त्वसंशुद्धिः ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥

abhayaṁ sattvasaṁśuddhiḥ jñānayogavyavasthitiḥ ।

dānaṁ damaśca yajñaśca svādhyāyastapa ārjavam ॥ 1 ॥

The Blessed Lord said:

Fearlessness, purity of heart, steadfastness in the Yoga-of-Knowledge, alms-giving, control of the senses, sacrifice, study of the Śāstras, and straightforwardness...

अहिंसा सत्यमक्रोधः त्यागश्शान्तिरपैशुनम् ।

दयाभूतेष्वलोलुप्त्वं मार्दवं हीरचापलम् ॥ २ ॥

ahiṁsā satyamakrodhaḥ tyāgaśśāntirapaiśunam ।

dayābhūteṣvaloluptvaṁ mārdaṁ hīracāpalam ॥ 2 ॥

Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion to beings, non-covetousness, gentleness, modesty, absence of fickle-mindedness...

तेजः क्षमा धृतिश्शौचं अद्रोहो नातिमानिता ।

भवन्ति सम्पदं दैवीं अभिजातस्य भारत ॥ ३ ॥

tejaḥ kṣamā dhṛtiśśaucaṁ adroho nātimānitā ।

bhavanti sampadaṁ daivīm abhijātasya bhārata ॥ 3 ॥

Vigour, forgiveness, fortitude, purity, absence of hatred, absence of pride – these belong to the one born for the Divine Estate, O Bhārata.

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ ४ ॥

**dambho darpo'bhimānaśca krodhaḥ pāruṣyameva ca |
ajñānam cābhijātasya pārtha sampadamāsurīm || 4||**

Hypocrisy, arrogance and self-conceit, anger and also harshness and ignorance, belong to one who is born, O Pārtha, for a demoniac-Estate.

दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता ।

मा शुचस्सम्पदं दैवी अभिजातोऽसि पाण्डव ॥ ५ ॥

**daivī sampadvimokṣāya nibandhāyāsurī matā |
mā śucassampadam daivīm abhijāto'si pāṇḍava || 5||**

The divine nature is deemed for liberation, the demoniacal for bondage; grieve not, O Pāṇḍava, 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||**

There are two types of beings in this world, the 'divine' and the 'demoniacal'; the divine have been described at length; hear from Me, O Pārtha, of the demoniacal.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।

न शौचं नापि चाचारः न सत्यं तेषु विद्यते ॥ ७ ॥

**pravṛttiṁ ca nivṛttiṁ ca janā na vidurāsurāḥ |
na śaucaṁ nāpi cācāraḥ na satyam teṣu vidyate || 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 ।

अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥ ८ ॥

**asatyamapraṭiṣṭhaṁ te jagadāhuranīśvaram |
aparasparasambhūtaṁ kimanyatkāmahaitukam || 8||**

They say, "the universe is without Truth (unreal). It has no (moral) basis, without a God. It is born of mutual union brought about by passion. What other cause can there be?"

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।

प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ९ ॥

etām dr̥ṣṭimavaṣṭabhya naṣṭātmāno'lpabuddhayaḥ ।

prabhavantyugrakarmāṇaḥ kṣayāya jagato'hitāḥ ॥ 9 ॥

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

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।

मोहाद्गृहीत्वाऽसद्ग्राहान् प्रवर्तन्तेऽशुचिव्रताः ॥ १० ॥

kāmamāśritya duṣpūraṁ dambhamānamadānvitāḥ ।

mohādgṛhītvā'sadgrāhān pravartante'śucivratāḥ ॥ 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 ॥

cintāmaparimeyāṁ ca pralayāntāmupāśritāḥ ।

kāmopabhogaparamāḥ etāvaditi niścitāḥ ॥ 11 ॥

Giving themselves over to immeasurable cares ending only with death, regarding gratification of lust as their highest aim, and feeling sure that, that is all (that matters).

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।

ईहन्ते कामभोगार्थं अन्यायेनार्थसञ्चयान् ॥ १२ ॥

āśāpāśaśatāirbaddhāḥ kāmakrodhaparāyaṇāḥ ।

īhante kāmabhogārthaṁ anyāyenārthasañcayān ॥ 12 ॥

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

इदमद्य मया लब्धं इमं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १३ ॥

idamadya mayā labdham imaṁ prāpsyē manoratham ।

idamastīdamapi me bhaviṣyati punardhanam ॥ 13 ॥

“This has today been gained by me” – “this desire I shall obtain” – this is mine”- and “this wealth shall also be mine in the future.”

असौ मया हतश्शत्रुः हनिष्ये चापरानपि ।

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ १४ ॥

asau mayā hataśśatruḥ haniṣye cāparānapi ।

īśvaro'hamahaṁ bhogī siddho'haṁ balavānsukhī ॥ 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.”

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।

यक्ष्ये दास्यामि मोदिष्ये इत्यज्ञानविमोहिताः ॥ १५ ॥

ādhyo'bhijanavānasmī ko'nyo'sti sadṛśo mayā ।

yakṣye dāsyāmi modiṣye ityajñānavimohitāḥ ॥ 15॥

“I am rich and well-born – Who else is equal to me? – I will give (alms, money) – I will rejoice.” Thus are they, deluded by ‘ignorance’.

अनेकचित्तविभ्रान्ताः मोहजालसमावृताः ।

प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६ ॥

anekacittavibhrāntāḥ mohajālasamāvṛtāḥ ।

prasaktāḥ kāmabhogeṣu patanti narake'śucau ॥ 16॥

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

आत्मसम्भावितास्तब्धाः धनमानमदान्विताः ।

यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १७ ॥

ātmāsambhāvitāsstabdhāḥ dhanamānamadānvitāḥ ।

yajante nāmayajñāiste dambhenāvidhipūrvakam ॥ 17॥

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

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।

मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १८ ॥

ahaṅkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ ca saṁśritāḥ ।

māmātmaparadeheṣu pradviṣanto'bhyasūyakāḥ ॥ 18॥

Given to egoism, power, haughtiness, lust and anger, these malicious people hate Me in their own boies, and in those of others.

तानहं द्विषतः क्रूरान् संसारेषु नराधमान् ।

क्षिपाम्यजस्रमशुभान् आसुरीष्वेव योनिषु ॥ १९ ॥

tānaḥaṁ dviṣataḥ krūrān saṁsāreṣu narādhamān |

kṣipāmyajasramaśubhān āsurīṣveva yoniṣu || 19||

These cruel haters, worst among men in the world, I hurl these evil-doers for ever into the wombs of the demons only.

आसुरीं योनिमापन्नाः मुढा जन्मनि जन्मनि ।

मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ २० ॥

āsurīm yonimāpannāḥ muḍhā janmani janmani |

māmaprāpyaiva kaunteya tato yāntyadhamām gatim || 20||

Entering into demoniacal wombs, and deluded, not attaining to Me, birth after birth, they thus fall, O Kaunteya, into a condition still lower than that.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभः तस्मादेतत्त्रयं त्यजेत् ॥ २१ ॥

trividhaṁ narakasyedaṁ dvāraṁ nāśanamātmanaḥ |

kāmaḥ krodhastathā lobhaḥ tasmādetattrayaṁ tyajet || 21||

These three are the gates of hell, destructive of the Self – lust, anger and greed; therefore, one should abandon these three.

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।

आचरत्यात्मनश्श्रेयः ततो याति परां गतिम् ॥ २२ ॥

etairvimuktaḥ kaunteya tamodvāraistribhirnaraḥ |

ācaratyaātmanaśśreyaḥ tato yāti parām gatim || 22||

The man who is liberated from these three gates to darkness, O Kaunteya, practises what is good for him and thus goes to the Supreme Goal.

यश्शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ॥

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २३ ॥

yaśśāstravidhimutsṛjya vartate kāmakārataḥ ||

na sa siddhimavāpnoti na sukhaṁ na parām gatim || 23||

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

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४ ॥

tasmācchāstraṁ pramāṇaṁ te kāryākāryavyavasthitau ।

jñātvā śāstravidhānoktaṁ karma kartumihārhasi ॥ 24॥

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

ॐ तत्सत् इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसम्वादे

दैवासुरसम्पद्विभागयोगो नाम षोडशोऽध्यायः ॥

Om tatsat iti Śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyām

yogaśāstre Śrīkṛṣṇārjunasamvāde Daivāsurasampadvibhāgayogo nāma

ṣoḍaśo'dhyāyaḥ ॥