

Bhagavad Geeta Chapter 16

Meaning of the verses

The Blessed Lord said

Verse 1 - Fearlessness, purity of heart, steadfastness in the Yoga of Knowledge; almsgiving, control of the senses, sacrifice, study of Sastras, austerity, & straightforwardness;

Verse 2 - Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion to beings, uncovetousness, gentleness, modesty, absence of fickleness; Continuing, Lord Krishna enumerates the mental contents of the godly type of men.

Verse 3 - Vigour, forgiveness, fortitude, purity, absence of hatred, absence of pride- these belong to the one born for the Divine Estate- O Bharata.

Verse 4 - Hypocrisy, arrogance and self-conceit, anger and also harshness and ignorance, belong to one who is born, O Partha, for a demoniac estate.

Verse 5 - The divine nature is deemed for liberation, the demoniac for bondage; grieve not O Pandava, you are born with divine qualities.

Verse 6 - There are two types of beings in this world: the divine and the demoniac; the divine have been described at length; hear from Me, O Partha, of the demoniac.

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

Verse 8 - They say 'The universe is without truth, without [moral] basis, without a God, brought about my mutual union with lust for its cause; what else?'

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

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

Verse 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].

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

Verse 13 - 'This has today been gained by me, this desire I shall obtain, this is mine, and this wealth shall also be mine in future'.

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

Verse 15 - 'I am rich and well born. Who else is equal to me? I will sacrifice, I will give [alms, money], I will rejoice.' Thus are they deluded by ignorance.

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

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

Verse 18 - Given over to egoism, power, haughtiness, lust, and anger, these malicious people hate Me in their own bodies and in those of others.

Verse 19 - These cruel haters, worst among men in the world, I hurl these evil-doers for ever into the womb of the demons only.

Verse 20 - Entering into demoniac wombs, and deluded in birth after birth, not attaining to Me, they thus fall, O Kaunteya, into a condition still lower than that.

Verse 21 - These three are the gates of hell, destructive of the Self-lust, anger, and greed; therefore, one should abandon these three.

Verse 22 - A man who is liberated from these three gates to darkness, O Kaunteya, practices what is good for him and thus goes to the supreme goal.

Verse 23 - He who, having cast aside the ordinances of the scriptures, acts under the impulse of desire attains not perfection, nor happiness, nor the supreme goal.

Verse 24 - Therefore, let the scriptures be thy authority in determining what ought to be done and what not to be done. Having known what is said in the ordinance of the scriptures, thou should act here [in this world].

Thus, in the Upaniṣads of the glorious Bhagavad-gita, in the science of the eternal, in the scripture of yoga, in the dialogue between Sri Kṛṣṇa & Arjuna, the sixteenth discourse entitled ‘The Divine & Devilish Estate’ ends.