

*Āpannāh*, being born, having acquired; (births) *āsurīm*, among the demoniacal; *yonim*, species; *janmani janmani*, in births after births; the *mūḍhāh*, fools, non-discriminating ones; being born in every birth into species in which *tamas* prevails, and going downwards, *aprāpya eva*, without ever reaching, approaching; *mām*, Me, who am Bhagavān; O son of Kuntī, *yānti*, they attain; *gatim*, conditions; *tatah adhamām*, lower even than that.

Since there is not the least possibility of attaining Me, what is implied by saying, ‘without ever reaching Me’, is, ‘by not attaining the virtuous path enjoined by Me.’

This is being stated as a summary of all the demoniacal qualities. The triplet—under which are comprehended all the different demoniacal qualities though they are infinite in number, (and) by the avoidance of which (three) they (all the demoniacal qualities) become rejected, and which is the root of all evils—is being stated:

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २१ ॥

21. This door of hell, which is the destroyer of the Ātman, is of three kinds—passion, anger and also greed. Therefore one should forsake these three.

*Idam*, this; *dvāram*, door; *narakasya*, of hell—for entering it; which is the *nāśanam*, destroyer; *ātmanah*, of the Ātman; is *trividham*, of three kinds. It is that by the mere entry into which the Ātman perishes, that is, it ceases to be fit for attaining any human goal; hence it is said that it is the door which is the destroyer of the Ātman. Which is that? *Kāmah*, passion; *krodhah*, anger; and also *lobhah*, greed. *Tasmāt*, therefore; *tyajet*, one should forsake; *etat trayam*, these three. Since this door is the destroyer of the Ātman, therefore one should renounce this group of three—passion etc. This is a eulogy of renunciation.

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।

आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ २२ ॥