

# Divine Commands

## The Holy Bible — King James Version

### Old Testament

#### Exodus 20:1–20

1. And God spake all these words, saying,
2. I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.
3. Thou shalt have no other gods before me.
4. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:
5. Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;
6. And shewing mercy unto thousands of them that love me, and keep my commandments.
7. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.
8. Remember the sabbath day, to keep it holy.
9. Six days shalt thou labour, and do all thy work:
10. But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:
11. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.
12. Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.
13. Thou shalt not kill.
14. Thou shalt not commit adultery.
15. Thou shalt not steal.
16. Thou shalt not bear false witness against thy neighbour.
17. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

#### Leviticus 10:1–2, 8–11

1. And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.
2. And there went out fire from the LORD, and devoured them, and they died before the LORD.
8. And the LORD spake unto Aaron, saying,
9. Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations:
10. And that ye may put difference between holy and unholy, and between unclean and clean;
11. And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

## Leviticus 19:9–20, 26–37

9. And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.
10. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God.
11. Ye shall not steal, neither deal falsely, neither lie one to another.
12. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD.
13. Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.
14. Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD.
15. Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.
16. Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD.
17. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.
18. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.
19. Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.
20. And whosoever lieth carnally with a woman, that is a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her; she shall be scourged; they shall not be put to death, because she was not free.
26. Ye shall not eat any thing with the blood: neither shall ye use enchantment, nor observe times.
27. Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.
28. Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD.
29. Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.
30. Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.
31. Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God.
32. Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the LORD.
33. And if a stranger sojourn with thee in your land, ye shall not vex him.
34. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.
35. Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.
36. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt.
37. Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the LORD.

## Leviticus 20:7–27

7. Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.
8. And ye shall keep my statutes, and do them: I am the LORD which sanctify you.
9. For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him.
10. And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.
11. And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them.
12. And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them.
13. If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.
14. And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.
15. And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.
16. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them.
17. And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.
18. And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.
19. And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.
20. And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.
21. And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.
22. Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out.
23. And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them.
24. But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the LORD your God, which have separated you from other people.
25. Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.
26. And ye shall be holy unto me: for I the LORD am holy, and have severed you from other people, that ye should be mine.
27. A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.

### Deuteronomy 4:2

2. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.

### Deuteronomy 6:4-9

4. Hear, O Israel: The LORD our God is one LORD:
5. And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.
6. And these words, which I command thee this day, shall be in thine heart:
7. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.
8. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.
9. And thou shalt write them upon the posts of thy house, and on thy gates.

### Deuteronomy 7:1-6

1. When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;
2. And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:
3. Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.
4. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.
5. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.
6. For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

### 1 Samuel 15:20-24

20. And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.
21. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.
22. And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, **to obey is better than sacrifice**, and to hearken than the fat of rams.
23. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.
24. And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice.

## New Testament

### Matthew 5:1–22, 27–28, 38–44

1. And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:
2. And he opened his mouth, and taught them, saying,
3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.
4. Blessed are they that mourn: for they shall be comforted.
5. Blessed are the meek: for they shall inherit the earth.
6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
7. Blessed are the merciful: for they shall obtain mercy.
8. Blessed are the pure in heart: for they shall see God.
9. Blessed are the peacemakers: for they shall be called the children of God.
10. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
11. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.
12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.
13. Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.
14. Ye are the light of the world. A city that is set on an hill cannot be hid.
15. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.
16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.
18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.
19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.
20. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.
21. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:
22. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. . . .
  
27. Ye have heard that it was said by them of old time, Thou shalt not commit adultery:
28. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. . . .
  
38. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:
39. But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.
40. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41. And whosoever shall compel thee to go a mile, go with him twain.
42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.
43. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.
44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

#### **Matthew 6:1–6**

1. Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.
2. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.
3. But when thou doest alms, let not thy left hand know what thy right hand doeth:
4. That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.
5. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.
6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

#### **Matthew 22:35–40**

35. Then one of them, which was a lawyer, asked him a question, tempting him, and saying,
36. Master, which is the great commandment in the law?
37. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
38. This is the first and great commandment.
39. And the second is like unto it, Thou shalt love thy neighbour as thyself.
40. On these two commandments hang all the law and the prophets.

#### **Luke 10:25–42**

25. And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?
26. He said unto him, What is written in the law? how readest thou?
27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.
28. And he said unto him, Thou hast answered right: this do, and thou shalt live.
29. But he, willing to justify himself, said unto Jesus, And who is my neighbour?
30. And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.
31. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.
32. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.
33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

34. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.
35. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.
36. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?
37. And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.
  
38. Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.
39. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.
40. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.
41. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:
42. But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

#### **Acts 2:36–38**

36. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.
37. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?
38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

#### **Galatians 5:16–26**

16. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.
17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.
18. But if ye be led of the Spirit, ye are not under the law.
19. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,
20. Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,
21. Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.
22. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
23. Meekness, temperance: against such there is no law.
24. And they that are Christ's have crucified the flesh with the affections and lusts.
25. If we live in the Spirit, let us also walk in the Spirit.
26. Let us not be desirous of vain glory, provoking one another, envying one another.

#### **I Timothy 4:1–5**

1. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;
2. Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3. Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.
4. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:
5. For it is sanctified by the word of God and prayer.

**Revelation 22:18–19**

18. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:
19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

## The Qur'an

### Surah 3:104–105

104. YUSUFALI: Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity.  
PICKTHAL: And there may spring from you a nation who invite to goodness, and enjoin right conduct and forbid indecency. Such are they who are successful.  
SHAKIR: And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful.
105. YUSUFALI: Be not like those who are divided amongst themselves and fall into disputations after receiving Clear Signs: For them is a dreadful penalty, —  
PICKTHAL: And be ye not as those who separated and disputed after the clear proofs had come unto them. For such there is an awful doom,  
SHAKIR: And be not like those who became divided and disagreed after clear arguments had come to them, and these it is that shall have a grievous chastisement.

### Surah 2:21–25, 177–178

21. YUSUFALI: O ye people! Adore your Guardian — Lord, who created you and those who came before you, that ye may have the chance to learn righteousness;  
PICKTHAL: O mankind! worship your Lord, Who hath created you and those before you, so that ye may ward off (evil).  
SHAKIR: O men! serve your Lord Who created you and those before you so that you may guard (against evil).
22. YUSUFALI: Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith Fruits for your sustenance; then set not up rivals unto Allah when ye know (the truth).  
PICKTHAL: Who hath appointed the earth a resting-place for you, and the sky a canopy; and causeth water to pour down from the sky, thereby producing fruits as food for you. And do not set up rivals to Allah when ye know (better).  
SHAKIR: Who made the earth a resting place for you and the heaven a canopy and (Who) sends down rain from the cloud then brings forth with it subsistence for you of the fruits; therefore do not set up rivals to Allah while you know.
23. YUSUFALI: And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a Sura like thereunto; and call your witnesses or helpers (If there are any) besides Allah, if your (doubts) are true.  
PICKTHAL: And if ye are in doubt concerning that which We reveal unto Our slave (Muhammad), then produce a surah of the like thereof, and call your witness beside Allah if ye are truthful.  
SHAKIR: And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your witnesses besides Allah if you are truthful.
24. YUSUFALI: But if ye cannot- and of a surety ye cannot- then fear the Fire whose fuel is men and stones, — which is prepared for those who reject Faith.  
PICKTHAL: And if ye do it not — and ye can never do it — then guard yourselves against the Fire prepared for disbelievers, whose fuel is of men and stones.  
SHAKIR: But if you do (it) not and never shall you do (it), then be on your guard against the fire of which men and stones are the fuel; it is prepared for the unbelievers.
25. YUSUFALI: But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: “Why,

this is what we were fed with before,” for they are given things in similitude; and they have therein companions pure (and holy); and they abide therein (for ever).

PICKTHAL: And give glad tidings (O Muhammad) unto those who believe and do good works; that theirs are Gardens underneath which rivers flow; as often as they are regaled with food of the fruit thereof, they say: this is what was given us aforetime; and it is given to them in resemblance. There for them are pure companions; there for ever they abide.

SHAKIR: And convey good news to those who believe and do good deeds, that they shall have gardens in which rivers flow; whenever they shall be given a portion of the fruit thereof, they shall say: This is what was given to us before; and they shall be given the like of it, and they shall have pure mates in them, and in them, they shall abide.

177. YUSUFALI: It is not righteousness that ye turn your faces Towards east or West; but it is righteousness- to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing.

PICKTHAL: It is not righteousness that ye turn your faces to the East and the West; but righteous is he who believeth in Allah and the Last Day and the angels and the Scripture and the prophets; and giveth wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observeth proper worship and payeth the poor-due. And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the Allah-fearing.

SHAKIR: It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the last day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflicts — these are they who are true (to themselves) and these are they who guard (against evil).

- 178 YUSUFALI: O ye who believe! the law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude, this is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty.

PICKTHAL: O ye who believe! Retaliation is prescribed for you in the matter of the murdered; the freeman for the freeman, and the slave for the slave, and the female for the female. And for him who is forgiven somewhat by his (injured) brother, prosecution according to usage and payment unto him in kindness. This is an alleviation and a mercy from your Lord. He who transgresseth after this will have a painful doom.

SHAKIR: O you who believe! retaliation is prescribed for you in the matter of the slain, the free for the free, and the slave for the slave, and the female for the female, but if any remission is made to any one by his (aggrieved) brother, then prosecution (for the bloodwit) should be made according to usage, and payment should be made to him in a good manner; this is an alleviation from your Lord and a mercy; so whoever exceeds the limit after this he shall have a painful chastisement.

## Surah 4:2-3, 56-58

2. YUSUFALI: To orphans restore their property (When they reach their age), nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own. For this is indeed a great sin.  
PICKTHAL: Give unto orphans their wealth. Exchange not the good for the bad (in your management thereof) nor absorb their wealth into your own wealth. Lo! that would be a great sin.  
SHAKIR: And give to the orphans their property, and do not substitute worthless (things) for (their) good (ones), and do not devour their property (as an addition) to your own property; this is surely a great crime.
3. YUSUFALI: If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice.  
PICKTHAL: And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice (to so many) then one (only) or (the captives) that your right hands possess. Thus it is more likely that ye will not do injustice.  
SHAKIR: And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one or what your right hands possess; this is more proper, that you may not deviate from the right course.
56. YUSUFALI: Those who reject our Signs, We shall soon cast into the Fire: as often as their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty: for Allah is Exalted in Power, Wise.  
PICKTHAL: Lo! Those who disbelieve Our revelations, We shall expose them to the Fire. As often as their skins are consumed We shall exchange them for fresh skins that they may taste the torment. Lo! Allah is ever Mighty, Wise.  
SHAKIR: (As for) those who disbelieve in Our communications, We shall make them enter fire; so oft as their skins are thoroughly burned, We will change them for other skins, that they may taste the chastisement; surely Allah is Mighty, Wise.
57. YUSUFALI: But those who believe and do deeds of righteousness, We shall soon admit to Gardens, with rivers flowing beneath,- their eternal home: Therein shall they have companions pure and holy: We shall admit them to shades, cool and ever deepening.  
PICKTHAL: And as for those who believe and do good works, We shall make them enter Gardens underneath which rivers flow - to dwell therein for ever; there for them are pure companions - and We shall make them enter plenteous shade.  
SHAKIR: And (as for) those who believe and do good deeds, We will make them enter gardens beneath which rivers flow, to abide in them for ever; they shall have therein pure mates, and We shall make them enter a dense shade.
58. YUSUFALI: Allah doth command you to render back your Trusts to those to whom they are due; And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For Allah is He Who heareth and seeth all things.  
PICKTHAL: Lo! Allah commandeth you that ye restore deposits to their owners, and, if ye judge between mankind, that ye judge justly. Lo! comely is this which Allah admonisheth you. Lo! Allah is ever Hearer, Seer.  
SHAKIR: Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent; surely Allah is Seeing, Hearing.

### Surah 31:17–19

17. YUSUFALI: O my son! establish regular prayer, enjoin what is just, and forbid what is wrong: and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs.  
PICKTHAL: O my dear son! Establish worship and enjoin kindness and forbid iniquity, and persevere whatever may befall thee. Lo! that is of the steadfast heart of things.  
SHAKIR: O my son! keep up prayer and enjoin the good and forbid the evil, and bear patiently that which befalls you; surely these acts require courage;
18. YUSUFALI: And swell not thy cheek (for pride) at men, nor walk in insolence through the earth; for Allah loveth not any arrogant boaster.  
PICKTHAL: Turn not thy cheek in scorn toward folk, nor walk with pertness in the land. Lo! Allah loveth not each braggart boaster.  
SHAKIR: And do not turn your face away from people in contempt, nor go about in the land exulting overmuch; surely Allah does not love any self-conceited boaster;
19. YUSUFALI: And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass.  
PICKTHAL: Be modest in thy bearing and subdue thy voice. Lo! the harshest of all voices is the voice of the ass.  
SHAKIR: And pursue the right course in your going about and lower your voice; surely the most hateful of voices is braying of the asses.

### Surah 9:5–6

5. YUSUFALI: But when the forbidden months are past, then fight and slay the Pagans wherever ye find them, and seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practise regular charity, then open the way for them: for Allah is Oft-forgiving, Most Merciful.  
PICKTHAL: Then, when the sacred months have passed, slay the idolaters wherever ye find them, and take them (captive), and besiege them, and prepare for them each ambush. But if they repent and establish worship and pay the poor-due, then leave their way free. Lo! Allah is Forgiving, Merciful.  
SHAKIR: So when the sacred months have passed away, then slay the idolaters wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush, then if they repent and keep up prayer and pay the poor-rate, leave their way free to them; surely Allah is Forgiving, Merciful.
6. YUSUFALI: If one amongst the Pagans ask thee for asylum, grant it to him, so that he may hear the word of Allah; and then escort him to where he can be secure. That is because they are men without knowledge.  
PICKTHAL: And if anyone of the idolaters seeketh thy protection (O Muhammad), then protect him so that he may hear the Word of Allah, and afterward convey him to his place of safety. That is because they are a folk who know not.  
SHAKIR: And if one of the idolaters seek protection from you, grant him protection till he hears the word of Allah, then make him attain his place of safety; this is because they are a people who do not know.

### Surah 23:1–11

1. YUSUFALI: The believers must (eventually) win through, —  
PICKTHAL: Successful indeed are the believers

- SHAKIR: Successful indeed are the believers,
2. YUSUFALI: Those who humble themselves in their prayers;  
PICKTHAL: Who are humble in their prayers,  
SHAKIR: Who are humble in their prayers,
  3. YUSUFALI: Who avoid vain talk;  
PICKTHAL: And who shun vain conversation,  
SHAKIR: And who keep aloof from what is vain,
  4. YUSUFALI: Who are active in deeds of charity;  
PICKTHAL: And who are payers of the poor-due;  
SHAKIR: And who are givers of poor-rate,
  5. YUSUFALI: Who abstain from sex,  
PICKTHAL: And who guard their modesty —  
SHAKIR: And who guard their private parts,
  6. YUSUFALI: Except with those joined to them in the marriage bond, or (the captives) whom their right hands possess, — for (in their case) they are free from blame,  
PICKTHAL: Save from their wives or the (slaves) that their right hands possess, for then they are not blameworthy,  
SHAKIR: Except before their mates or those whom their right hands possess, for they surely are not blameable,
  7. YUSUFALI: But those whose desires exceed those limits are transgressors; —  
PICKTHAL: But whoso craveth beyond that, such are transgressors -  
SHAKIR: But whoever seeks to go beyond that, these are they that exceed the limits;
  8. YUSUFALI: Those who faithfully observe their trusts and their covenants;  
PICKTHAL: And who are shepherds of their pledge and their covenant,  
SHAKIR: And those who are keepers of their trusts and their covenant,
  9. YUSUFALI: And who (strictly) guard their prayers;-  
PICKTHAL: And who pay heed to their prayers.  
SHAKIR: And those who keep a guard on their prayers;
  10. YUSUFALI: These will be the heirs,  
PICKTHAL: These are the heirs  
SHAKIR: These are they who are the heirs,
  11. YUSUFALI: Who will inherit Paradise: they will dwell therein (for ever).  
PICKTHAL: Who will inherit paradise. There they will abide.  
SHAKIR: Who shall inherit the Paradise; they shall abide therein.

### **Surah 7:33**

33. YUSUFALI: Say: the things that my Lord hath indeed forbidden are: shameful deeds, whether open or secret; sins and trespasses against truth or reason; assigning of partners to Allah, for which He hath given no authority; and saying things about Allah of which ye have no knowledge.  
PICKTHAL: Say: My Lord forbiddeth only indecencies, such of them as are apparent and such as are within, and sin and wrongful oppression, and that ye associate with Allah that for which no warrant hath been revealed, and that ye tell concerning Allah that which ye know not.  
SHAKIR: Say: My Lord has only prohibited indecencies, those of them that are apparent as well as those that are concealed, and sin and rebellion without justice, and that you associate with Allah that for which He has not sent down any authority, and that you say against Allah what you do not know.

## **The Book of Mormon**

### **2 Nephi 25:23–27**

23. For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do.
24. And, notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled.
25. For, for this end was the law given; wherefore the law hath become dead unto us, and we are made alive in Christ because of our faith; yet we keep the law because of the commandments.
26. And we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins.
27. Wherefore, we speak concerning the law that our children may know the deadness of the law; and they, by knowing the deadness of the law, may look forward unto that life which is in Christ, and know for what end the law was given. And after the law is fulfilled in Christ, that they need not harden their hearts against him when the law ought to be done away.

### **Mosiah 18:7–14**

7. And it came to pass after many days there were a goodly number gathered together at the place of Mormon, to hear the words of Alma. Yea, all were gathered together that believed on his word, to hear him. And he did teach them, and did preach unto them repentance, and redemption, and faith on the Lord.
8. And it came to pass that he said unto them: Behold, here are the waters of Mormon (for thus were they called) and now, as ye are desirous to come into the fold of God, and to be called his people, and are willing to bear one another's burdens, that they may be light;
9. Yea, and are willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times and in all things, and in all places that ye may be in, even until death, that ye may be redeemed of God, and be numbered with those of the first resurrection, that ye may have eternal life —
10. Now I say unto you, if this be the desire of your hearts, what have you against being baptized in the name of the Lord, as a witness before him that ye have entered into a covenant with him, that ye will serve him and keep his commandments, that he may pour out his Spirit more abundantly upon you?
11. And now when the people had heard these words, they clapped their hands for joy, and exclaimed: This is the desire of our hearts.
12. And now it came to pass that Alma took Helam, he being one of the first, and went and stood forth in the water, and cried, saying: O Lord, pour out thy Spirit upon thy servant, that he may do this work with holiness of heart.
13. And when he had said these words, the Spirit of the Lord was upon him, and he said: Helam, I baptize thee, having authority from the Almighty God, as a testimony that ye have entered into a covenant to serve him until you are dead as to the mortal body; and may the Spirit of the Lord be poured out upon you; and may he grant unto you eternal life, through the redemption of Christ, whom he has prepared from the foundation of the world.
14. And after Alma had said these words, both Alma and Helam were buried in the water; and they arose and came forth out of the water rejoicing, being filled with the Spirit.

### **Moroni 7:6–9**

6. For behold, God hath said a man being evil cannot do that which is good; for if he offereth a gift, or prayeth unto God, except he shall do it with real intent it profiteth him nothing.
7. For behold, it is not counted unto him for righteousness.
8. For behold, if a man being evil giveth a gift, he doeth it grudgingly; wherefore it is counted unto him the same as if he had retained the gift; wherefore he is counted evil before God.
9. And likewise also is it counted evil unto a man, if he shall pray and not with real intent of heart; yea, and it profiteth him nothing, for God receiveth none such.

### **Moroni 7:38–47**

38. For no man can be saved, according to the words of Christ, save they shall have faith in his name; wherefore, if these things have ceased, then has faith ceased also; and awful is the state of man, for they are as though there had been no redemption made.
39. But behold, my beloved brethren, I judge better things of you, for I judge that ye have faith in Christ because of your meekness; for if ye have not faith in him then ye are not fit to be numbered among the people of his church.
40. And again, my beloved brethren, I would speak unto you concerning hope. How is it that ye can attain unto faith, save ye shall have hope?
41. And what is it that ye shall hope for? Behold I say unto you that ye shall have hope through the atonement of Christ and the power of his resurrection, to be raised unto life eternal, and this because of your faith in him according to the promise.
42. Wherefore, if a man have faith he must needs have hope; for without faith there cannot be any hope.
43. And again, behold I say unto you that he cannot have faith and hope, save he shall be meek, and lowly of heart.
44. If so, his faith and hope is vain, for none is acceptable before God, save the meek and lowly in heart; and if a man be meek and lowly in heart, and confesses by the power of the Holy Ghost that Jesus is the Christ, he must needs have charity; for if he have not charity he is nothing; wherefore he must needs have charity.
45. And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things.
46. Wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail —
47. But charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him.

### **1 Nephi 4:5–20**

5. And it was by night; and I caused that they should hide themselves without the walls. And after they had hid themselves, I, Nephi, crept into the city and went forth towards the house of Laban.
6. And I was led by the Spirit, not knowing beforehand the things which I should do.
7. Nevertheless I went forth, and as I came near unto the house of Laban I beheld a man, and he had fallen to the earth before me, for he was drunken with wine.
8. And when I came to him I found that it was Laban.
9. And I beheld his sword, and I drew it forth from the sheath thereof; and the hilt thereof was of pure gold, and the workmanship thereof was exceedingly fine, and I saw that the blade thereof was of the most precious steel.

10. And it came to pass that I was constrained by the Spirit that I should kill Laban; but I said in my heart: Never at any time have I shed the blood of man. And I shrunk and would that I might not slay him.
11. And the Spirit said unto me again: Behold the Lord hath delivered him into thy hands. Yea, and I also knew that he had sought to take away mine own life; yea, and he would not hearken unto the commandments of the Lord; and he also had taken away our property.
12. And it came to pass that the Spirit said unto me again: Slay him, for the Lord hath delivered him into thy hands;
13. Behold the Lord slayeth the wicked to bring forth his righteous purposes. It is better that one man should perish than that a nation should dwindle and perish in unbelief.
14. And now, when I, Nephi, had heard these words, I remembered the words of the Lord which he spake unto me in the wilderness, saying that: Inasmuch as thy seed shall keep my commandments, they shall prosper in the land of promise.
15. Yea, and I also thought that they could not keep the commandments of the Lord according to the law of Moses, save they should have the law.
16. And I also knew that the law was engraven upon the plates of brass.
17. And again, I knew that the Lord had delivered Laban into my hands for this cause that — I might obtain the records according to his commandments.
18. Therefore I did obey the voice of the Spirit, and took Laban by the hair of the head, and I smote off his head with his own sword.
19. And after I had smitten off his head with his own sword, I took the garments of Laban and put them upon mine own body; yea, even every whit; and I did gird on his armor about my loins.
20. And after I had done this, I went forth unto the treasury of Laban. And as I went forth towards the treasury of Laban, behold, I saw the servant of Laban who had the keys of the treasury. And I commanded him in the voice of Laban, that he should go with me into the treasury. . . .

#### **ENCYCLICAL LETTER, HUMANAE VITAE, OF THE SUPREME PONTIFF PAUL VI**

13. Men rightly observe that a conjugal act imposed on one's partner without regard to his or her condition or personal and reasonable wishes in the matter, is no true act of love, and therefore offends the moral order in its particular application to the intimate relationship of husband and wife. If they further reflect, they must also recognize that an act of mutual love which impairs the capacity to transmit life which God the Creator, through specific laws, has built into it, frustrates His design which constitutes the norm of marriage, and contradicts the will of the Author of life. Hence to use this divine gift while depriving it, even if only partially, of its meaning and purpose, is equally repugnant to the nature of man and of woman, and is consequently in opposition to the plan of God and His holy will. But to experience the gift of married love while respecting the laws of conception is to acknowledge that one is not the master of the sources of life but rather the minister of the design established by the Creator. Just as man does not have unlimited dominion over his body in general, so also, and with more particular reason, he has no such dominion over his specifically sexual faculties, for these are concerned by their very nature with the generation of life, of which God is the source. "Human life is sacred—all men must recognize that fact," Our predecessor Pope John XXIII recalled. "From its very inception it reveals the creating hand of God."
14. Therefore We base Our words on the first principles of a human and Christian doctrine of marriage when We are obliged once more to declare that the direct interruption of the generative process already begun and, above all, all direct abortion, even for therapeutic reasons, are to be absolutely excluded as lawful means of regulating the number of children. Equally to be condemned, as the magisterium of the Church has affirmed on many occasions, is direct sterilization, whether of the man or of the

woman, whether permanent or temporary.

Similarly excluded is any action which either before, at the moment of, or after sexual intercourse, is specifically intended to prevent procreation — whether as an end or as a means.

Neither is it valid to argue, as a justification for sexual intercourse which is deliberately contraceptive, that a lesser evil is to be preferred to a greater one, or that such intercourse would merge with procreative acts of past and future to form a single entity, and so be qualified by exactly the same moral goodness as these. Though it is true that sometimes it is lawful to tolerate a lesser moral evil in order to avoid a greater evil or in order to promote a greater good," it is never lawful, even for the gravest reasons, to do evil that good may come of it — in other words, to intend directly something which of its very nature contradicts the moral order, and which must therefore be judged unworthy of man, even though the intention is to protect or promote the welfare of an individual, of a family or of society in general. Consequently, it is a serious error to think that a whole married life of otherwise normal relations can justify sexual intercourse which is deliberately contraceptive and so intrinsically wrong.

15. On the other hand, the Church does not consider at all illicit the use of those therapeutic means necessary to cure bodily diseases, even if a foreseeable impediment to procreation should result there from — provided such impediment is not directly intended for any motive whatsoever.
16. Now as We noted earlier, some people today raise the objection against this particular doctrine of the Church concerning the moral laws governing marriage, that human intelligence has both the right and responsibility to control those forces of irrational nature which come within its ambit and to direct them toward ends beneficial to man. Others ask on the same point whether it is not reasonable in so many cases to use artificial birth control if by so doing the harmony and peace of a family are better served and more suitable conditions are provided for the education of children already born. To this question We must give a clear reply. The Church is the first to praise and commend the application of human intelligence to an activity in which a rational creature such as man is so closely associated with his Creator. But she affirms that this must be done within the limits of the order of reality established by God.

If therefore there are well-grounded reasons for spacing births, arising from the physical or psychological condition of husband or wife, or from external circumstances, the Church teaches that married people may then take advantage of the natural cycles immanent in the reproductive system and engage in marital intercourse only during those times that are infertile, thus controlling birth in a way which does not in the least offend the moral principles which We have just explained.

Neither the Church nor her doctrine is inconsistent when she considers it lawful for married people to take advantage of the infertile period but condemns as always unlawful the use of means which directly prevent conception, even when the reasons given for the later practice may appear to be upright and serious. In reality, these two cases are completely different. In the former the married couple rightly use a faculty provided them by nature. In the later they obstruct the natural development of the generative process. It cannot be denied that in each case the married couple, for acceptable reasons, are both perfectly clear in their intention to avoid children and wish to make sure that none will result. But it is equally true that it is exclusively in the former case that husband and wife are ready to abstain from intercourse during the fertile period as often as for reasonable motives the birth of another child is not desirable. And when the infertile period recurs, they use their married intimacy to express their mutual love and safeguard their fidelity toward one another. In doing this they certainly give proof of a true and authentic love.

## The Bhagavad Gita<sup>1234</sup>

### 10:4-5

- 4-5. Intelligence, knowledge, freedom from doubt and delusion, forgiveness, truthfulness, control of the senses, control of the mind, happiness and distress, birth, death, fear, fearlessness, nonviolence, equanimity, satisfaction, austerity, charity, fame and infamy — all these various qualities of living beings are created by Me alone.

### 13:6-12

- 6-7. The five great elements, false ego, intelligence, the unmanifested, the ten senses and the mind, the five sense objects, desire, hatred, happiness, distress, the aggregate, the life symptoms, and convictions — all these are considered, in summary, to be the field of activities and its interactions.
- 8-12. Humility; pridelessness; nonviolence; tolerance; simplicity; approaching a bona fide spiritual master; cleanliness; steadiness; self-control; renunciation of the objects of sense gratification; absence of false ego; the perception of the evil of birth, death, old age and disease; detachment; freedom from entanglement with children, wife, home and the rest; even-mindedness amid pleasant and unpleasant events; constant and unalloyed devotion to Me; aspiring to live in a solitary place; detachment from the general mass of people; accepting the importance of self-realization; and philosophical search for the Absolute Truth — all these I declare to be knowledge, and besides this whatever there may be is ignorance.

### 16:1-24

- 1-3. The Supreme Personality of Godhead said: Fearlessness; purification of one's existence; cultivation of spiritual knowledge; charity; self-control; performance of sacrifice; study of the Vedas; austerity; simplicity; nonviolence; truthfulness; freedom from anger; renunciation; tranquillity; aversion to faultfinding; compassion for all living entities; freedom from covetousness; gentleness; modesty; steady determination; vigor; forgiveness; fortitude; cleanliness; and freedom from envy and from the passion for honor — these transcendental qualities, O son of Bharata<sup>5</sup> belong to godly men endowed with divine nature.
4. Pride, arrogance, conceit, anger, harshness and ignorance — these qualities belong to those of demonic nature, O son of Pritha<sup>6</sup>.

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<sup>1</sup>The Bhagavad Gita is a sacred Hindu scripture, considered among the most important texts in the history of literature and philosophy. The Bhagavad Gita comprises roughly 700 verses, and is a part of the Mahabharata. The teacher of the Bhagavad Gita is Lord Krishna, who is revered by Hindus as a manifestation of God himself, and is referred to within as Bhagavan, the Divine One. The content of the Gita is the conversation between Lord Krishna and Arjuna taking place on the battlefield before the start of the Kurukshetra war.

<sup>2</sup>The Mahabharata is one of the two major Sanskrit epics of ancient India, the other being the Ramayana. The Mahabharata contains an epic narrative of the Kurukshetra War as well as philosophical and devotional material.

<sup>3</sup>Krishna is a deity worshipped across many traditions in Hinduism in a variety of perspectives. While many Vaishnava groups recognize Krishna as an avatar of Vishnu, other traditions within Krishnaism consider him to be Svayam Bhagavan, or the Supreme Being.

<sup>4</sup>Arjuna is one of the Pandavas, the heroes of the Hindu epic Mahabharata. Arjuna, whose name means 'bright', 'shining', 'white' or 'silver' was such a peerless archer that he is often referred to as Jishnu — the undefeatable.

<sup>5</sup>The Bharatas are an Aryan tribe mentioned in the Rigveda, in the Mahabharata, these are members of the tribe and kingdom of Bharata

<sup>6</sup>Another name for Kunti, the mother of Arjuna

5. The transcendental qualities are conducive to liberation, whereas the demoniac qualities make for bondage. Do not worry, O son of Pandu<sup>7</sup> for you are born with the divine qualities.
6. O son of Pritha, in this world there are two kinds of created beings. One is called the divine and the other demoniac. I have already explained to you at length the divine qualities. Now hear from Me of the demoniac.
7. Those who are demoniac do not know what is to be done and what is not to be done. Neither cleanliness nor proper behavior nor truth is found in them.
8. They say that this world is unreal, with no foundation, no God in control. They say it is produced of sex desire and has no cause other than lust.
9. Following such conclusions, the demoniac, who are lost to themselves and who have no intelligence, engage in unbeneficial, horrible works meant to destroy the world.
10. Taking shelter of insatiable lust and absorbed in the conceit of pride and false prestige, the demoniac, thus illusioned, are always sworn to unclean work, attracted by the impermanent.
- 11–12. They believe that to gratify the senses is the prime necessity of human civilization. Thus until the end of life their anxiety is immeasurable. Bound by a network of hundreds of thousands of desires and absorbed in lust and anger, they secure money by illegal means for sense gratification.
- 13–15. The demoniac person thinks: ‘So much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future, more and more. He is my enemy, and I have killed him, and my other enemies will also be killed. I am the lord of everything. I am the enjoyer. I am perfect, powerful and happy. I am the richest man, surrounded by aristocratic relatives. There is none so powerful and happy as I am. I shall perform sacrifices, I shall give some charity, and thus I shall rejoice.’ In this way, such persons are deluded by ignorance.
16. Thus perplexed by various anxieties and bound by a network of illusions, they become too strongly attached to sense enjoyment and fall down into hell.
17. Self-complacent and always impudent, deluded by wealth and false prestige, they sometimes proudly perform sacrifices in name only, without following any rules or regulations.
18. Bewildered by false ego, strength, pride, lust and anger, the demons become envious of the Supreme Personality of Godhead, who is situated in their own bodies and in the bodies of others, and blaspheme against the real religion.
19. Those who are envious and mischievous, who are the lowest among men, I perpetually cast into the ocean of material existence, into various demoniac species of life.
20. Attaining repeated birth amongst the species of demoniac life, O son of Kunti<sup>8</sup> such persons can never approach Me. Gradually they sink down to the most abominable type of existence.
21. There are three gates leading to this hell — lust, anger and greed. Every sane man should give these up, for they lead to the degradation of the soul.
22. The man who has escaped these three gates of hell, O son of Kunti, performs acts conducive to self-realization and thus gradually attains the supreme destination.
23. He who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.
24. One should therefore understand what is duty and what is not duty by the regulations of the scriptures. Knowing such rules and regulations, one should act so that he may gradually be elevated.

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<sup>7</sup>Husband of Kunti and stepfather of Arjuna. Pandu was incapable of fathering a child as a result of a curse.

<sup>8</sup>Kunti is the mother of the eldest three of the Pandava brothers from the Indian epic Mahabharata. In each case the father is a deity. The father of Yudhishthira is Yama, the father of Bhima is Vayu, the father of Arjuna is Indra

## 17:1–53

1. Arjuna inquired: O Krishna, what is the situation of those who do not follow the principles of scripture but worship according to their own imagination? Are they in goodness, in passion or in ignorance?
2. The Supreme Personality of Godhead said: According to the modes of nature acquired by the embodied soul, one's faith can be of three kinds — in goodness, in passion, or in ignorance. Now hear about this.
3. O son of Bharata, according to one's existence under the various modes of nature, one evolves a particular kind of faith. The living being is said to be of a particular faith according to the modes he has acquired.
4. Men in the mode of goodness worship the demigods; those in the mode of passion worship the demons; and those in the mode of ignorance worship ghosts and spirits.
- 5–6. Those who undergo severe austerities and penances not recommended in the scriptures, performing them out of pride and egoism, who are impelled by lust and attachment, who are foolish and who torture the material elements of the body as well as the Supersoul dwelling within, are to be known as demons.
7. Even the food each person prefers is of three kinds, according to the three modes of material nature. The same is true of sacrifices, austerities and charity. Now hear of the distinctions between them.
8. Foods dear to those in the mode of goodness increase the duration of life, purify one's existence and give strength, health, happiness and satisfaction. Such foods are juicy, fatty, wholesome, and pleasing to the heart.
9. Foods that are too bitter, too sour, salty, hot, pungent, dry and burning are dear to those in the mode of passion. Such foods cause distress, misery and disease.
10. Food prepared more than three hours before being eaten, food that is tasteless, decomposed and putrid, and food consisting of remnants and untouchable things is dear to those in the mode of darkness.
11. Of sacrifices, the sacrifice performed according to the directions of scripture, as a matter of duty, by those who desire no reward, is of the nature of goodness.
12. But the sacrifice performed for some material benefit, or for the sake of pride, O chief of the Bharatas, you should know to be in the mode of passion.
13. Any sacrifice performed without regard for the directions of scripture, without distribution of prasadam [spiritual food], without chanting of Vedic hymns and remunerations to the priests, and without faith is considered to be in the mode of ignorance.
14. Austerity of the body consists in worship of the Supreme Lord, the brahmanas<sup>9</sup>, the spiritual master, and superiors like the father and mother, and in cleanliness, simplicity, celibacy and nonviolence.
15. Austerity of speech consists in speaking words that are truthful, pleasing, beneficial, and not agitating to others, and also in regularly reciting Vedic literature.
16. And satisfaction, simplicity, gravity, self-control and purification of one's existence are the austerities of the mind.
17. This threefold austerity, performed with transcendental faith by men not expecting material benefits but engaged only for the sake of the Supreme, is called austerity in goodness.
18. Penance performed out of pride and for the sake of gaining respect, honor and worship is said to be in the mode of passion. It is neither stable nor permanent.
19. Penance performed out of foolishness, with self-torture or to destroy or injure others, is said to be in the mode of ignorance.
20. Charity given out of duty, without expectation of return, at the proper time and place, and to a worthy person is considered to be in the mode of goodness.

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<sup>9</sup>The Brāhmaṇas are part of the Hindu śruti literature. They are commentaries on the four Vedas, detailing the proper performance of rituals.

21. But charity performed with the expectation of some return, or with a desire for fruitive results, or in a grudging mood, is said to be charity in the mode of passion.

### 18:22–53

22. And that knowledge by which one is attached to one kind of work as the all in all, without knowledge of the truth, and which is very meager, is said to be in the mode of darkness.
23. That action which is regulated and which is performed without attachment, without love or hatred, and without desire for fruitive results is said to be in the mode of goodness.
24. But action performed with great effort by one seeking to gratify his desires, and enacted from a sense of false ego, is called action in the mode of passion.
25. That action performed in illusion, in disregard of scriptural injunctions, and without concern for future bondage or for violence or distress caused to others is said to be in the mode of ignorance.
26. One who performs his duty without association with the modes of material nature, without false ego, with great determination and enthusiasm, and without wavering in success or failure is said to be a worker in the mode of goodness.
27. The worker who is attached to work and the fruits of work, desiring to enjoy those fruits, and who is greedy, always envious, impure, and moved by joy and sorrow, is said to be in the mode of passion.
28. The worker who is always engaged in work against the injunctions of the scripture, who is materialistic, obstinate, cheating and expert in insulting others, and who is lazy, always morose and procrastinating is said to be a worker in the mode of ignorance.
29. O winner of wealth, now please listen as I tell you in detail of the different kinds of understanding and determination, according to the three modes of material nature.
30. O son of Pritha, that understanding by which one knows what ought to be done and what ought not to be done, what is to be feared and what is not to be feared, what is binding and what is liberating, is in the mode of goodness.
31. O son of Pritha, that understanding which cannot distinguish between religion and irreligion, between action that should be done and action that should not be done, is in the mode of passion.
32. That understanding which considers irreligion to be religion and religion to be irreligion, under the spell of illusion and darkness, and strives always in the wrong direction, O Partha, is in the mode of ignorance.
33. O son of Pritha, that determination which is unbreakable, which is sustained with steadfastness by yoga practice, and which thus controls the activities of the mind, life and senses is determination in the mode of goodness.
34. But that determination by which one holds fast to fruitive results in religion, economic development and sense gratification is of the nature of passion, O Arjuna.
35. And that determination which cannot go beyond dreaming, fearfulness, lamentation, moroseness and illusion — such unintelligent determination, O son of Pritha, is in the mode of darkness.
36. O best of the Bharatas, now please hear from Me about the three kinds of happiness by which the conditioned soul enjoys, and by which he sometimes comes to the end of all distress.
37. That which in the beginning may be just like poison but at the end is just like nectar and which awakens one to self-realization is said to be happiness in the mode of goodness.
38. That happiness which is derived from contact of the senses with their objects and which appears like nectar at first but poison at the end is said to be of the nature of passion.
39. And that happiness which is blind to self-realization, which is delusion from beginning to end and which arises from sleep, laziness and illusion is said to be of the nature of ignorance.
40. There is no being existing, either here or among the demigods in the higher planetary systems, which is freed from these three modes born of material nature.

41. Brahmanas<sup>10</sup>, kshatriyas<sup>11</sup>, vaishyas<sup>12</sup> and shudras<sup>13</sup> are distinguished by the qualities born of their own natures in accordance with the material modes, O chastiser of the enemy.
42. Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom and religiousness — these are the natural qualities by which the brahmanas work.
43. Heroism, power, determination, resourcefulness, courage in battle, generosity and leadership are the natural qualities of work for the kshatriyas.
44. Farming, cow protection and business are the natural work for the vaishyas, and for the shudras there is labor and service to others.
45. By following his qualities of work, every man can become perfect. Now please hear from Me how this can be done.
46. By worship of the Lord, who is the source of all beings and who is all-pervading, a man can attain perfection through performing his own work.
47. It is better to engage in one's own occupation, even though one may perform it imperfectly, than to accept another's occupation and perform it perfectly. Duties prescribed according to one's nature are never affected by sinful reactions.
48. Every endeavor is covered by some fault, just as fire is covered by smoke. Therefore one should not give up the work born of his nature, O son of Kunti, even if such work is full of fault.
49. One who is self-controlled and unattached and who disregards all material enjoyments can obtain, by practice of renunciation, the highest perfect stage of freedom from reaction.
50. O son of Kunti, learn from Me how one who has achieved this perfection can attain to the supreme perfectional stage, Brahman, the stage of highest knowledge, by acting in the way I shall now summarize.
- 51–53. Being purified by his intelligence and controlling the mind with determination, giving up the objects of sense gratification, being freed from attachment and hatred, one who lives in a secluded place, who eats little, who controls his body, mind and power of speech, who is always in trance and who is detached, free from false ego, false strength, false pride, lust, anger, and acceptance of material things, free from false proprietorship, and peaceful — such a person is certainly elevated to the position of self-realization.

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<sup>10</sup>Brahmanas (Brahmans) is one of the four varnas (social orders) in Hinduism. It consists of priests, scholars, and teachers, of those who know and repeat the Vedas. According to the Puranas, Brahmans were created from the mouth of Brahma so that they might instruct mankind. This was why they are usually considered the highest of the four castes, as they have the most to do with intellect.

<sup>11</sup>Kshatriya or Kashtriya meaning warrior is one of the four varnas (social orders) in Hinduism. It traditionally constituted the military and ruling elite of the Vedic-Hindu social system

<sup>12</sup>Vaishya, also known as Vysyas, is one of the four varnas (social order) of Hinduism. According to Vedic tradition, this order primarily comprises merchants, cattle-rearers and artisans.

<sup>13</sup>Shudra is the fourth Varna in the traditional four-section division in the Hindu caste system. Their assigned and expected role in post-Vedic North India was that of craftsmen and labourers.