

Link:—The Lord in the next verse, refers the fruit of both the divine and the demoniac natures, and cheers Arjuna by declaring, that he is born with divine nature.

दैवी सम्पद्धिमोक्षाय निबन्धायासुरी मता ।

मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ ५ ॥

**daivī sampadvimokṣāya nibandhāyāsūrī matā
mā śucaḥ sampadam daivīmabhijāto'si pāṇḍava**

Divine nature, is conducive to liberation and the demoniac leads to bondage. Grieve not, O Pāṇḍava (Arjuna), thou art born, with divine endowments. 5

Comment:—

'Daivī sampadvimokṣāya'—When a striver, is inclined towards the Lord with a firm determination, he develops, a disinclination for the world. With this disinclination, evil propensities of demoniac nature decrease, and good qualities of divine nature, are revealed. So, he gets interested, in the Lord's name, form, sport (pastime), virtues and life history etc.

The firmer a striver, is in his aim, the more, easily his real affinity, which has been since time immemorial with the Lord, is revealed to him, and so his assumed affinity with the world, perishes. Actually, he has no connection with the world, he has assumed his connection through his identification with the body. He regards the body as 'I', and also as 'mine'. As soon as, he renounces this assumed affinity, the divine nature, which leads to salvation, will be revealed in him.

This divine nature, is conducive not only to one's own liberation, but also to the liberation of all beings. The Lord, has bestowed this human body, so that a person may lead all beings to salvation, in the same way, as the head of a family, looks after the entire family. This human being, has been given such a right by the Lord, that by serving Him, he can even

control Him. A striver, should perform, virtuous actions, such as austerity, charity, sacrifice, pilgrimage, fast, chanting, meditation, study of sacred books and retain good company, for the salvation of numberless beings of infinite universes, and should pray to God, from the core of his heart, through these words, "O Lord! Grant exclusive devotion and salvation, to all the beings. This is possible only by Your grace. I can only pray to You by the intellect, provided by You," and should offer his body, senses, mind, intellect, wealth and property etc., to the Lord, for the salvation of the world.* By doing so, he will realize the identity of his possessions, with the world and his natural identity with the Lord, will be revealed. This has been termed by the Lord, by the expression, 'the divine nature is conducive to liberation.'

'Nibandhāyāsuri matā'—The demoniac nature, is conducive to bondage viz., the cycle of birth and death. So long as a striver, does not remove his egoism, his virtuous actions, will not lead him to salvation, even these may lead him to higher regions. It means, that so long as, he has the desire to maintain his body, and to enjoy sense-objects, in his ego the divine traits, superimposed on himself, will not lead him to salvation, though they may bear some pleasant fruit.

The seed of a plant grows, into the tree and fruit of the same category. Similarly, virtuous actions performed by a striver, who has past worldly influences, will bear mundane fruit, in the form of accomplishments, such as 'Aṇimā' and 'Garimā' etc., and higher regions, such as the realm of Brahmā, but they cannot lead to, salvation (Gītā 8/16).

Now the question arises, as to how a man, should attain salvation. The answer is, that as a roasted or boiled seed, does not germinate, similarly, when a striver only has the aim of God-realization, all the worldly seeds perish, his

* The feeling that all beings should attain salvation is the Lord's divine nature, it is not one's own. It is only the Lord Who is one's own.

egoism changes, and he attains salvation.

A person, has attachment for his body, and life-breath, so that he could go on living happily and enjoying honour, praise and pleasure etc. It is because of this attachment, that he cannot attain salvation, because attachment to the modes of nature, is the cause of birth, in good and evil wombs (Gītā 13/21). It means, that he being attached to nature (prakṛti), may go even to the realm of Brahmā, but will not be free, from bondage.

A Vital Fact

The Lord, in this chapter, has mentioned three fruits of demoniac nature. Here in this verse, He mentions the first fruit, as bondage. The worldly minded people, who perform actions, with a desire for their fruit, (as described in the verses from the forty-one to the forty-fourth of the second chapter and also in the twentieth and twenty-first verses of the ninth chapter), also belong to the category of those, whose actions are conducive to bondage. The intellect of those, who hanker after worldly pleasure and prosperity, is many branched i.e., their desires are endless. They perform actions, in order to fulfil their desires, which result in rebirth (Gītā 2/41—44). Similarly, those, who perform sacrifices, in order to gain heavenly pleasure, enjoy heavenly pleasure, being purged of their sins, which were obstacles to the attainment of heaven, having enjoyed extensive heavenly world, return to the world of mortals, on the exhaustion of their merits (Gītā 9/20-21).

Now a question arises, that a striver who falls from Yoga (Gītā 6/41), goes by the same path of the dark fortnight, as a person, having desire for fruit of actions, goes (Gītā 8/25); so the path of a striver, who falls from Yoga, should be conducive to bondage. The answer is, that a striver who falls from Yoga, has no bondage, because in the previous human life, his aim has been to realize God and because of some lust (desire) or unconsciousness or excessive pain, he had to go to heaven etc.,

instead of realizing God. So the term Yogī, has been used for them (Gītā 8/25), otherwise persons who perform actions, for their fruit cannot be called, Yogīs.

The second fruit, is that people of demoniac nature, fall into a foul hell (Gītā 16/16). Those who, being overwhelmed with desire, commit sins and injustice etc., go to hell, such as 'Kumbhipāka' etc.

The third fruit of demoniac nature, is that those evil-doers, are hurled into the wombs of demons and then they go to most abominable type of existence, (Gītā 16/19-20).

'Mā śucaḥ sampadam daivimabhijāto'si pāṇḍava'—Divine nature, leads to salvation while demoniac one, leads to bondage. Lord Kṛṣṇa, explains to Arjuna, that he is born with a divine nature, so that he may not doubt, whether he is born with divine nature, or not.

A striver, having attained divine nature naturally follows the path of Action, Knowledge or Devotion. All the sins of a Karmayogī, through actions and those of a Jñānayogī, through the fire of wisdom, are destroyed (Gītā 4/23,37). But the Lord destroys, all the sins of Bhaktiyogī (Gītā 18/66); and delivers him from, the ocean of birth and death (Gītā 12/7).

'Mā śucaḥ'—Lord Kṛṣṇa, in the third verse, addresses Arjuna as 'Bhārata', in the fourth verse as 'Pārtha', and in the fifth verse as 'Pāṇḍava', in order to encourage him. By addressing him as Bhārata, He means to say, that he belongs to an excellent family; and by addressing him as Pārtha, he says that he is the son of Pṛthā (Kuntī), who served even those who had feelings of enmity towards her. And by addressing him as Pāṇḍava, he wants to emphasize, that he is the son of a righteous and noble father, Pāṇḍu. Thus because of his excellent family, noble and virtuous parents, he possesses a divine nature. So he should not, grieve.

In the Gītā, the Lord has used the expression 'Mā śucaḥ' (Grieve not), two times, once here and once, in the sixty-sixth

verse of the eighteenth chapter. The Lord, by using it two times, wants to assure him, that he should not worry, either about the means or the end. He possesses the means, as he is endowed with divine nature (16/5) and he need not worry about the end, because He will liberate him, from all sins (18/66). The Lord, through the medium of Arjuna, assures all strivers, that they need not lose heart by thinking that they do not possess virtue, and so they will not be liberated, from the cycle of birth and death.

Persons, who possess divine nature always think of attaining salvation, in favourable, as well as unfavourable circumstances. When Lord Kṛṣṇa, placed the chariot between the two armies, Arjuna, seeing all his relations there, was filled with compassion and sadness, and he expressed his reluctance to fight. He thought, that sin would accrue to him, by killing his kinsmen, in the war. Thus, he was filled with attachment or delusion, for the family which is of demoniac nature and also, thought of the fear of sin, an obstacle to salvation, which is divine nature.

According to Arjuna, it was a sin to resolve to fight (1/45). Time and again he asked Lord Kṛṣṇa, to tell him of his duty, so that he could attain, to the highest good or salvation, as he was confused (2/7, 3/2, 5/1). This shows his divine nature. On the contrary, Duryodhana etc., and the members of the rival army, saw no sin in the destruction of the family (1/38). So Arjuna, possessed divine nature, from the very beginning. Attachment or delusion, the demoniac nature seen in Arjuna was a temporary phase, of his life, which was destroyed through the Lord's grace (18/73). So here, Lord Kṛṣṇa, advises Arjuna not to grieve.

Arjuna, does not feel that he is endowed, with divine nature. So, Lord Kṛṣṇa says, to him, "Grieve not, because you are endowed with divine nature." The reason is, that noble men do not behold virtues in them, when they become totally free, from vices. As collyrium applied to eyes, cannot be seen, by the eyes, because it identifies itself, with the eyes, similarly, those

possessing divine nature, become one with it, so divine traits cannot be seen separately from them. Therefore, Lord Kṛṣṇa, assures Arjuna, that he possesses divine nature naturally, so he need not worry.

A Vital Fact

The Lord by His grace, has bestowed a human body, so that a man may attain salvation. This body, is transitory and perishable, and nothing is certain about it, it may die any moment. So a man should develop divine nature, and renounce demoniac nature.

The term 'Deva', in 'Daivī sampadā', denotes God. Being a fragment of God, a man possesses divine nature, naturally. But, when he (soul), having a disinclination for God, has an inclination for prakṛti (nature) i.e., he identifies himself, with the perishable body etc., demoniac nature manifests, itself in him and all evil propensities, such as lust, anger, greed, delusion, hypocrisy, envy and jealousy etc., arise in him. The desire to maintain life-breath happily, is an important mark, of a man of demoniac nature.

Liberated souls, are totally free from demoniac nature, while all other beings possess, both divine and demoniac nature (16/6). Being a fragment of God, every person possesses divine nature, but sometimes, because of predominance of demoniac nature, divine nature, is concealed.

It cannot perish, because the real, never ceases to be. So far as, liberated souls are concerned, they are totally free, from demoniac traits.* Because of his intrinsic nature a person can never be totally cruel, sinful, vile and corrupt. Even the vilest

* The liberated souls being detached from the perishable get established in imperishable God. Being established in the real (God), virtues automatically prevail in them. These perfected souls rise above the divine traits which are ideal for strivers.

sinner, possesses virtue to some extent. As soon as, divine nature manifests itself, demoniac nature, comes to an end, because divine nature, is imperishable, as it belongs to the Lord, while demoniac nature, is perishable as it pertains to the world.

A man, being a fragment of God, Who is Truth, Consciousness and Bliss solidified, and has a desire to live, to know and to be happy. But, he wants to live with the body, wants to know, with the intellect and wants to be happy, with the help of the body and senses. He wants to fulfil these desires, through the perishable world.

Thus because of his attachment to life-breath, he possesses demoniac nature.* There is one vital point, which needs special attention. He has a desire to live, it means that he (soul), can live alive. He (soul), being a fragment of the Lord, is imperishable but by having affinity of Tness and mineness with the body, he assumes the death of body, as his own death. Similarly, he wants to be wise, with the help of the intellect, and he has a desire to be happy, and maintain his name and fame, even after his death by identifying himself, with the body. But the intellect and the body, are perishable and insentient, while he (soul) is imperishable, and sentient. So, how can the perishable (unreal) and insentient, provide knowledge, (wisdom) and happiness, to the imperishable (real) and the sentient? Thus when he is connected with the unreal, he, in spite of being an embodiment of Truth, Knowledge and Bliss, has desire to live, to gain knowledge and to be happy. He wants these desires, to be fulfilled by the perishable world. Thus demoniac nature is manifested, in him. But when he renounces his affinity with the unreal, the demoniac nature perishes, and divine nature, is revealed in him.

* When a man identifies himself with the body he is attached to the life-breath by having the desire to live happily. This identification gives birth to the demoniac nature. Therefore the embodied who are mentioned in the Gītā by the terms 'Dehavadbhiḥ' (12/5) and 'Dehinam' (3/40; 14/5,7), should be included among those who possess demoniac nature.

When a person wants to develop divine traits in him, by making effort through devotion, meditation, good company and study of sacred books etc., as a part of his duty, he cannot develop these fully, because whatever is gained by effort is not natural, but is artificial. Moreover, he develops pride, that he has developed these virtues, by his efforts. This pride, is a demoniac trait, which is the root of all evils, and which nourishes evil. Pride persists, in spiritual practice, which is done by effort. When he fails to cultivating the divine traits, he accepts, that it is beyond his control. But, when he realizes, that attachment for the perishable, is the root of demoniac nature, he renounces, this attachment. In that case, divine nature reveals itself in him, because he being a fragment of God, automatically possesses it.

There is one more vital point, which needs attention. A man cannot totally renounce, divine traits. How to know this fact? If a man, decides to speak the truth, he could speak the truth, throughout his life. But if he decides to tell a lie, even for a day, he cannot do so. If someone asks him, whether he is hungry, and he tells a lie, by saying that he is not, he will, have to face a lot of difficulty. But if a person takes an oath, to tell a lie, even if he dies, his oath will prove to be true. Similar, is the case with other divine traits, because all of these are eternal, and natural. A striver, has only to renounce his attachment for the perishable, because attachment to it is assumed, not natural.

Demoniac nature, is unnatural, it appears and disappears, while divine nature is natural. If a man has bad conduct, everybody asks him, why he is behaving, badly. But, no one asks him the reason, when his conduct, is good.

Arjuna specially, possessed divine nature. So Lord Kṛṣṇa asked Arjuna, whence this unmanliness came upon him (2/2-3). It means, that this unmanliness (weakness) was not naturally present, in him. So Arjuna asks Lord Kṛṣṇa, the means to attain to the highest good or salvation (2/7; 3/2; 5/1), even in the battlefield.

It shows, that Arjuna, possessed divine nature, otherwise how could he reject the offer of Urvaśī, a heavenly damsel, outright? Therefore, assuring Arjuna, Lord Kṛṣṇa, asks him not to grieve, because he is born, with a divine nature (16/5).

A feeling of egoism, is born out of the identification of the real, with the unreal. A man performs, virtuous or evil actions, having egoism. When he follows the spiritual path, there remains predominance, of the real in egoism, while there is predominance of the unreal, when he follows a mundane path. Divine nature, is revealed in a person, when there is predominance of the self, and demoniac nature goes on aggravating in him, during the predominance of the non-self. This human body, has been bestowed upon him, to enable him to be free, from demoniac nature. Every human being, is independent and strong to get rid of it. It is because of a person's affinity with the perishable, that he cannot get rid of it.

A man (soul), identifies himself with matter. Actually, there is no desire in a man (pure soul), desire abides, only in the unreal portion of ego. But the soul is said to be, the cause of experience of pleasure and pain (13/20). Actually, the soul is not the cause, but the soul seated in nature, becomes an experiencer (13/21). Actually, the unreal (insentient) undergoes modifications, such as pleasure or pain. But, because the real (sentient), has identification with the unreal. So, the real has to experience, pleasure and pain. As, after marriage wife's needs become the husband's needs, similarly, the soul by identification with, body and thus assuming itself, as a doer has to become the experiencer of pleasure and pain, while all actions are performed by nature (3/27, 13/29). In effect, when a man has a desire for God-realization, there is predominance of the sentient (real), but when he has a desire for the mundane, there is predominance, of the insentient. The predominance of the sentient, gives birth to divine nature, while predominance of the insentient, gives birth

to demoniac nature. The sentient in spite of its identification with the insentient, has a desire for truth, consciousness and bliss. All the worldly desires, are included in these three desires (to live forever, to know all, and ever to remain happy). But man commits an error, that he wants to satisfy these desires, by the insentient (world).

The sentient, has assumed its identification with the insentient and it has also accepted, the demoniac nature. The sentient, always remains uniform, without undergoing any modification, while nature (the insentient) undergoes, continuous modifications. If the self (sentient), does not assume its affinity of 'T'ness and mineness, with nature, it is free. Thus affinity of the sentient, with matter, and the demoniac nature born of this affinity, are one's own creation. Had the demoniac nature been in the self, it would not have perished, because the self is imperishable. No question would have been raised, to renounce demoniac nature. In spite of being perishable, it appears to be imperishable, because of its affinity with the imperishable. Therefore, a man can renounce, demoniac nature and can realize, God (16/22).

As soon as, a man inclines towards God, sins of his millions of births (the demoniac traits), perish. The reason is, that he has accumulated these sins, by assuming affinity with nature. The result of this assumed affinity, is that he has to take birth, in good and evil bodies (13/21). Actually, he neither acts, nor gets contaminated (13/31).

The realization of this truth means, to see inaction in action, and action in inaction. It means, that he remains detached, while performing actions and performs actions, remaining detached i.e., he remains detached, whether he performs actions or not. Such a man is wise, among men (4/18). He who is free from the notion of doership, and whose intellect is not tainted i.e., he has no desire, though he slays all people, he does not slay, nor is he bound (by his action) (18/17). Arjuna asked Lord Kṛṣṇa, "By

what, is a man impelled to commit sin?" Lord Kṛṣṇa replied, "It is desire" (3/36-37) which impels a man to commit sins. A man, by identifying himself with a body, has a desire for worldly pleasure and prosperity.* So this attachment to the matter is the cause of demoniac nature. If he is not attached to it i.e., he does not attach importance to it, his divine nature is self-evident. So Lord Kṛṣṇa assures all the strivers, through Arjuna, that they should not grieve and worry, if they see demoniac nature in them, because they naturally possess divine nature also (Gītā 16/5).

The Lord means, that a striver should never be disappointed, in the spiritual path, because being a fragment of God he automatically possesses divine nature. When a striver, aims at God-realization, divine nature, is automatically revealed, in him. The Lord has bestowed this human body by His grace, so that human beings may realize Him. So, if they have no will of their own but identify their will, with that of the Lord, they by His grace, attain salvation automatically.

Appendix—On one side of the soul, there is God while on the other side, there is the world. When a man (the soul), has an inclination to God, he is endowed with divine nature; and when he has an inclination to the world, he is endowed with the demoniac nature. In divine nature there is non-atheism while in demoniac nature, there is atheism. Though all the spiritual disciplines (Karmayoga, Jñānayoga and Dhyānayoga etc.) for salvation are included within the divine nature—‘daivī sampadvimokṣāya’, yet in the divine nature there is predominance of devotion. Therefore the Lord in the topic of devotion declares—

**mahātmānastu mām pārtha daivīm prakṛtimāśritāḥ
bhajantyananyamanaso jñātvā bhūtādīmavyayam**

(Gītā 9/13)

* No one wants to be a guilty because a guilty is insulted, rejected and blamed by the society here, while hereafter he has to go to hells and take birth in eighty-four lac forms of lives. But a man being overpowered by desire, born of the attachment to the perishable, performs forbidden actions which bear adverse fruit and the man becomes a defaulter and a sinner (against his wish).

“O Arjuna! The great Souls who possess divine nature, knowing Me as the sole and prime cause of creation and as imperishable, worship Me constantly with undivided mind.”

Ahead also the Lord declares—‘māmaprāpyaiva kaunteya.....’ (16/20). Within devotion all the means for salvation are included. Those who love their life-breath and look upon the maintenance of the life-breath as their highest goal are endowed with the demoniac nature. But those, who regard God as more loving than their life-breath, are endowed with divine nature.

Performance of actions to comfort others or the desire to comfort others is ‘sentience’ while performance of actions for one’s own comfort or desire for one’s own comfort, is ‘insentience’. Adoration and meditation also for one’s own happiness, for a peaceful life and for honour and respect is also insentience. When there is predominance of the sentience, the man is endowed with the divine nature; but when there is predominance of insentience, the man is endowed with the demoniac nature.

The root-evil is one which gives birth to all demoniac traits and the fundamental virtue is also one by which all the divine traits are revealed. The fundamental evil is—to accept the existence and value of the body and the world and to get attached to them. The fundamental virtue is—to accept the existence and value of God and to be attached to Him. The fundamental evil and the fundamental virtue, appear in different forms because of different situations.

So long as evils persist with virtues, the virtues appear to be valuable and a man is proud of them. If a person gets rid of evils totally, he is not proud of his virtues. Pride is the root of the demoniac nature. It is because of pride that a man feels that he is superior to others—this is his demoniac nature. It is because of pride that even the divine nature intensifies the demoniac nature. When evils don’t persist with virtues, then virtues are not valued by him and he is not proud of them. As a striver does not value

his virtues, so his attention is not diverted to his virtues and thus he gets non-plussed.* Arjuna's attention was also not diverted to his virtues and so he was perturbed that he did not possess divine traits. In such a situation to remove his grief, Lord Kṛṣṇa asks him not to grieve because he is born with divine nature—'mā śucaḥ sampadaṁ daivīmabhijāto'si pāṇḍava'.



Link:—All beings, possess sentient and insentient portions. Some of them, having a disinclination for the insentient, are inclined towards the sentient (God), while some having a disinclination for God, hanker after the insentient (pleasures and prosperity). Thus, they belong to two different classes, which are described, in the next verse.

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥

dvau bhūtasargau loke'smindaiva āsura eva ca
daivo vistaraśaḥ prokta āsuram pārtha me śṛṇu

There are two kinds of beings, in the world—the divine and the demon-like. The divine, has been described at length. Hear from Me, O Pārtha (Arjuna) of the demon, in detail. 6

Comment:—

'Dvau bhūtasargau loke'smindaiva āsura eva ca'—The Lord declares, that here are two types of beings—the divine and the demon-like. He means to say, that all beings have a sentient portion of Him, and the other insentient one of prakṛti (matter)

* Once a sage being perturbed said to me, "I have no faith in the Gītā, what will happen to me? Because the Lord in the Gītā has declared that he who is devoid of discriminative insight, has no faith, is of a sceptical nature, perishes." I asked him, "In which book is it mentioned that a man who has no faith, perishes?" He replied, "In the Gītā." Then I said, "When you are getting perturbed by reading the Lord's utterance in the Gītā, then is it not your faith in the Gītā?" Hearing this, he was pleased.