

in their hearts the burning feeling of desire and anger, etc., persists. They may derive pleasure, born of contact with objects, which are only sources of sorrow (Gītā 5/22).

'Na parām gatiṁ'—They do not attain the Supreme Goal, because firstly they do not believe in it. Moreover, their actions, performed out of desire, anger and greed, are not conducive to attainment, of the Supreme Goal.

Their acts are good. So they can attain perfection, happiness and the Supreme Goal. But they do not attain these, because they possess evil propensities, such as desire (lust), anger, greed and pride, which are stumbling blocks, in their attainment. It is because of these evil propensities, that their good actions, generally convert into evil and vice. Therefore, they do not get all these things. Had their activities been evil, by nature, then there would have not been any question of their attaining, perfection, happiness and the Supreme Goal.

Appendix—People of demoniac nature, because of their pride, regard themselves as perfect and happy—'siddho'haṁ balavānsukhī' (Gītā 16/14) but actually they are never perfect and happy—'na sa siddhimavāpnoti na sukhaṁ'. Their hearts burn with the fire of pride and malice.



Link:—Those, who cast aside the ordinances of scriptures, attain neither perfection nor happiness, nor the Supreme Goal. So what should a man do? The Lord, answers the question, in the next verse.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४ ॥

tasmācchāstraṁ pramāṇaṁ te kāryākāryavyavasthitau
jñātvā śāstravidhānoktaṁ karma kartumihārhasi

Therefore, let the scripture be the authority in determining,

what ought to be done and what ought not to be. Having known what is prescribed in the ordinance of scriptures, thou shouldst act accordingly in this world. 24

Comment:—

'Tasmācchāstraṁ pramāṇaṁ te kāryākāryavyavasthitau'— Those, who are attached to their life-breath, do not know what should be done, and what should be refrained from. So, they are specially inclined towards demoniac nature. Therefore, Lord Kṛṣṇa, advises Arjuna to act according to the ordinance of scripture.

The conduct and words, of saints and great souls, are also based on scripture. So obedience to these, is also obedience to the ordinances of the scripture, because they have become saints and great souls, by following the ordinances of scripture. In fact, the ordinances of scriptures are the ideas, precepts, and principles, and acts of God-realized souls.

The expression 'Śāstraṁ pramāṇaṁ', means that a person, who wants to attain eternal bliss, should readily renounce whatever is prohibited by the scripture, and accept what is ordained by it.

'Jñātvā śāstravidhānoktaṁ karma kartumihārhasi'* — People of demoniac nature, do not know, what to do and what to refrain from (Gītā 16/7). So, they do not attain perfection. Lord Kṛṣṇa says to Arjuna, that he should act, according to ordinances of the scripture, because he possesses the divine nature.

First, Arjuna thought, that sin alone would accrue to him, by killing his kinsmen in the battle. So the Lord declared, "Happy are the Kṣatriyas (members of the warrior class), who are called upon to fight, in such a battle that comes of itself, as an open door to heaven" (Gītā 2/32). Here, the Lord says that he should discharge his duty, according to the ordinance of the scripture, because it cannot lead him to bondage. An act, which

* The term 'Iha' here means that a man should avail of the human life which has been bestowed upon him in order to realize God by performing noble actions.

is performed with selfishness and pride, leads to bondage while the action which is performed in an arbitrary way against the ordinance of scriptures, leads to ruin.

One's own duty of fighting in the battle, seems one of cruelty and violence, but actually a Kṣatriya doing his duty incurs no sin (Gītā 18/47). It means, that a person who discharges his duty in accordance with the ordinance of scriptures, incurs no sin. He incurs sin, only when he performs actions, with selfishness and pride, in order to harm others.

Human life, is successful only, when a person without being attached to the body and life-breath, performs actions according to ordinances of scriptures, for God-realization.

Appendix—The Lord in the seventh verse declared that the people of demoniac nature don't know what to do and what to refrain from. Here the Lord declares that their demoniac nature will be wiped out by acting according to the ordinance of the scripture.

Here a doubt may arise how will the people, who have not studied the scripture, know what to do? The clarification is that if they aim at salvation, they themselves will know what to do, because necessity is the mother of invention. But if they don't aim at salvation, even having studied the scripture, they will not know what to do; on the contrary their ignorance will thrive on the assumption that they have a very good knowledge of scriptures.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे दैवासुरसम्पद्विभागयोगो नाम षोडशोऽध्यायः ॥ १६ ॥
om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjunasaṁvāde daivāsurasampadvibhāgayogo
nāma ṣoḍaśo'dhyāyah

Thus with the words, Om, Tat, Sat, the names of the Lord, in the Upaniṣad of the Bhagavadgītā, the knowledge of Brahma, the supreme, the scripture of Yoga and the dialogue between Śrī Kṛṣṇa and Arjuna, this the sixteenth discourse is designated:

"The Yoga of Division, between the Divine and the Demoniacal."

This chapter is designated 'Daivāsurasampadvibhāgayoga' (The Yoga of Division between the Divine and the Demoniacal), because in this chapter, there is a description of the two contrary natures—the divine and the demoniac. The former nature, leads to salvation, while the latter leads to bondage, low wombs and hell. A striver, who knows the two, in the right perspective, renounces demoniac nature. As soon as, he renounces demoniac traits, divine nature is automatically revealed, in him; and with the revelation of the divine nature, he realizes that he has connection, only with God.

Words, letters and Uvāca (said) in the Sixteenth Chapter—

(1) In this chapter in 'Atha ṣoḍaśo'dhyāyaḥ' there are three words, in 'Śrībhagavānuvāca', there are two words, in verses, there are two hundred and eighty-seven words and there are thirteen concluding words. Thus the total number of words is three hundred and five only.

(2) In this chapter in 'Atha ṣoḍaśodhyāyaḥ' there are seven letters, in 'Śrībhagavānuvāca' there are seven letters, in verses, there are seven hundred and sixty-eight letters and there are fifty-two concluding letters. Thus, the total number of letters, is eight hundred and thirty-four only.

(3) In this chapter, the term 'Uvāca' (said) has been used once and that is 'Śrībhagavānuvāca'.

Metres Used in the Sixteenth Chapter—

Out of the twenty-four verses, of this chapter in the first quarter of the sixth verse, in the third quarter of the tenth verse, and in the first quarter of the twenty-second verse, 'ma-gaṇa' being used there, is 'ma-vipulā' metre; in the third quarter of the eleventh, thirteenth and nineteenth verses, 'na-gaṇa' being used there is 'na-vipulā' metre. The remaining eighteen verses have the characteristics of right 'pathyāvakra' Anuṣṭup metre.

