

tells a lie, besides speaking the truth. Thus a man, is proud of his divine traits, regarding these, as his own, and thereby having demoniac traits in him. When virtues, in totality are inculcated, there cannot be any pride, of those virtues.

Divine nature is the Lord's, own. So when a devotee, depends on Him only, His divine nature, is naturally revealed in him. Lord Rāma in the Rāmācaritamānasa, declares to Śabarī that a man, woman or creature that has anyone of the nine kinds of devotion, to Him is, very loving to Him.

All the mobile and the immobile creatures, such as human beings, gods, ghosts and evil spirits, beasts and birds, moths, insects and creepers etc., have a desire to live, to maintain their life-breath. This desire, denotes a satanic nature.

Even a detached and dispassionate striver, has a latent desire to live. But he has no covetousness, for sense-objects, as his aim is only God-realization, rather than to nourish his body.

But, when he develops his devotion to God, He becomes dearer to him, than even his life-breath and he addresses Him, as 'the Lord of life-breath' or 'Dearer than life-breath' etc. He can even die, for Him because he cannot bear any separation, from God. He sacrifices, even his life happily for Him, in the same way, as a chaste wife, at the death of her husband, burns herself on her husband's funeral pyre willingly and happily. It means, that when a devotee develops exclusive devotion to God, he is, no more attached to his life, his demoniac nature, totally comes to an end, and divine nature is spontaneously revealed, in him. Gosvāmī Tulasīdāsa, has also mentioned in the Rāmācaritamānasa, that hidden traces of internal impurity, can never be removed without, the water of devotion.



Link:—Having described the marks of a person endowed with divine nature, the Lord in the next verse, discusses in brief the

marks, of one who hankers after worldly pleasures and prosperity, and is endowed with a demoniac nature.

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ ४ ॥

**dambho darpo'bhimānaśca krodhaḥ pāruṣyameva ca
ajñānaṁ cābhijātasya pārtha sampadamāsurīm**

Hypocrisy, arrogance, pride, anger, harshness and ignorance: these are the marks, O Pārtha (Arjuna), of him who has demoniac (asura) nature. 4

Comment:—

'Dambhaḥ'—'Dambha', consists in making a show of one's virtues, in order to gain honour, fame and praise etc., even when, one does not possess, those virtues. It can be of two kinds:—

(i) A person may pose as a righteous, virtuous, scholarly, wise person, even though he has no such virtues. To show more than he possesses, to show himself as an ascetic, in spite of being sensuous and ostentatious in, feelings and actions—this is hypocrisy. (ii) He may conceal his good conduct, eat forbidden food, and perform forbidden actions, in the company of evil persons, in order to, win respect and praise, by pleasing them.

When a person, attaches too much importance, to his body, life-breath, wealth, property, honour, praise and fame, he pretends, to be what he is not and hypocrisy appears in him.

'Darpah'—It means arrogance, pride of possessions of riches, property, family, rank and position etc., is known as 'Darpah'. Because of this feeling, a man is proud of the things, he possesses.

'Abhimānaḥ'—A man, has pride because of his 'egoism'. A person may regard himself superior and exalted, because of superiority of his physical (gross), subtle and causal bodies. He regards himself superior, to others, because of his high caste, high

social order (Āśrama), learning, influence and accomplishment, (Siddhis such as Animā, Mahimā and Garimā etc.). Because of this egoism (pride),* he thinks he can put the entire world upside down.

'Krodhah'—Excitement or burning sensation, caused in the mind, in order to do wrong to others, is 'Krodha' (anger). It appears, when one does something, against a man's wishes. There is difference between 'Krodha' (anger) and 'Kṣobha' (agitation, commotion). When a child does a mischief, and does not obey the parents, they scold him out of 'Kṣobha', so that it may not repeat the mischief again, while in anger, there is tendency to do wrong, to the person with whom one is angry.

A man, has to repent for wrong actions which he performs, overpowered by anger. When he is angry, he harms not only others, but also himself. Moreover, he can do wrong to others, only if they have to suffer it, as fruit of their wrong actions. But, he commits a sin, and spoils his nature. His spoiled nature, will lead him to hell and painful forms of lives.

Anger, is the foremost enemy of a person because it, abiding in the body, destroys the body, in the same way as fire abiding in wood, burns the wood. Everyone including the nearest and the dearest one, is afraid of an angry man. In the twenty-first verse of this chapter, anger has been called, as the gateway to hell. When a man's desire is not fulfilled, anger ensues. From anger, arises delusion; from delusion, a confusion of memory; from which comes, loss of reason; and from loss of reason, one goes to complete ruin (Gītā 2/62-63).

'Pāruṣyam'—It means, harshness or sternness, or a total

*Out of the two terms 'Abhimāna' (pride) and 'Darpa' (arrogance) if one is used, it includes the other term also. But when both are used together independently 'Abhimāna' denotes the feeling of superiority, because of the internal qualities (egoism) while 'Darpa' because of the external possessions (attachment).

negation of mildness. Swaggering or walking with an arrogant air, is bodily harshness. Seeing with harsh eyes, is harshness of eyes. Speaking bitter, taunting and harsh words, constitute harshness of speech. Getting pleased by not helping other creatures, in their adversity is harshness of heart. Vengeance, is harshness in dealings.

A man, with a selfish motive, wants to fulfil his desire by fair means or foul, without thinking, of the trouble of others. So there remains, harshness in his mind, speech, body and behaviour. Out of selfishness, he even commits violence, without thinking of its consequences. With the predominance of self-interest, a man even commits violence. Thus he develops cruelty, in his nature. With cruelty, the serenity of his heart goes away. In the absence of serenity, his dealings become harsh. Thus he engages himself, in extorting money, and harassing others, without caring for the result.

'Ajñānam'—Here 'Ajñāna', denotes ignorance or lack of discrimination. An ignorant man cannot distinguish, the real from the unreal, virtue from sin, and duty from forbidden actions, because he hankers after perishable worldly pleasures and prosperity, without thinking of the consequences. Such ignorant people, like beasts, are given to gratify their life. What ought to be done and what ought not to be done—they cannot know and they do not want to know.

They regard momentary pleasures, which are born of sense contacts, as real pleasure and so make effort to enjoy them. But their fruit, is negative. Instead of pleasure one gets pain.* Even then, he is not warned. He performs forbidden actions, in order to get honour, praise, comfort, wealth and property etc. But,

* O King! people bound by husband-wife relationship etc., perform actions in order to derive pleasure and be free from pain. But those who want to cross the illusion, should think that their actions bear contrary fruits. Instead of enjoying pleasures, they suffer pain; and instead of getting rid of the pain, their pain goes on increasing (Śrīmadbhāga. 11/3/18).

their fruit is disastrous for him, as well as, for the entire world.

'Abhijātasya pārtha sampadamāsurīm'—O Pārtha, these are the marks of a person, who is endowed with demoniac nature.* A person, by identifying himself with the body, has desire to remain alive forever, and enjoy worldly pleasure. The marks of demoniac nature, are seen, in such a person.

In the fortieth verse of the eighteenth chapter, the Lord declares, that there is no creature which is free from the three modes of nature. It proves, that every person in spite of being a fragment of the Lord, is born having affinity with nature (prakṛti). He has the affinity of 'Tness and mineness with the body, an evolute of Nature; and the affinity of 'Mineness', with things, objects and persons etc., evolutes of Nature. This feeling of, 'Tness or 'Mineness', is the fundamental mark, of demoniac nature.

A man's relationship with prakṛti, is merely assumed. So he can renounce it. The reason is, that he (the self), is sentient and immutable, while prakṛti is insentient and kaleidoscopic. So, there is no real relationship between the two, it is merely an assumed one. As soon as this relationship is renounced, the demoniac nature, is rooted out. A man, is fully capable of rooting out, demoniac nature.

The more, a man is attached to his life-breath, the more, demoniac traits he possesses. When wicked traits, are on the increase, he harms others, in order to maintain his life-breath, and to enjoy pleasure. He does not, even hesitate to commit murder.

When a man regards, the temporary as permanent, and the unreal as real, all the demoniac traits naturally appear, in him without any effort and they having developed a disinclination for God, lead him to degradation.



* Here the term 'Asura' (Demon) denotes those persons who are engrossed in the pleasures born of sense-contacts. It means that such persons instead of having the aim of God-realization hanker after worldly pleasures. Such persons are 'Asura' (Demons) and their nature is demoniac nature.