

'Acāpalam'—Absence of fickleness is 'Acāpalam'. If anyone is fickle, it does not mean, that the work is done quickly by him. When a person, of the mode of goodness, performs an action with steadiness, and patience, by giving up fickleness, it is performed, properly and promptly. When work is done well, he becomes free from anxieties, and worries. In the absence of fickleness, there attaches no evil of procrastination. As he has no desire, besides performing his duty, his mind does not get bewildered and volatile (Gītā 18/26).



तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ ३ ॥

tejah kṣamā dhṛtiḥ śaucamadroho nātimānitā
bhavanti sampadam daivīmabhijātasya bhārata

Radiance, forgiveness, fortitude, purity, freedom from malice and vanity these, O descendant of Bhārata, are the marks of him, who is endowed with divine nature. 3

Comment:—

'Tejah'—The power (vigour), of great men and strivers (endowed with divine traits), whose company enables sinners to renounce their sins and be engaged, in virtuous actions, is called 'Teja'. The evil-doers, hesitate to perform evil deeds before those great men and strivers. These evil-doers, suddenly change their actions and get engaged in virtuous deeds, before men of divine traits. In the face of a man of anger, also, other persons have a feeling of fear, in acting against his will, this is an upshot of anger.

'Kṣamā'—He, who is endowed with the virtue of 'Kṣamā' (forgiveness)* tolerates the offence of others, without having

*What is the difference between 'Akrodha' (freedom from anger) and 'Kṣamā' (forgiveness)? When a person is endowed with forgiveness, he has

any inclination to retaliate, although he is strong enough, to take vengeance. A man, may forgive his near and dear ones, because of his attachment to them, but this forgiveness, is not pure. Similarly, a man may forgive a cruel or a strong person out of fear, and he may forgive an officer for the latter's harsh and abusive language, out of selfishness. But, this is not, real forgiveness. A person, who possesses real forgiveness, thinks that the wrong-doer should never be punished, here or hereafter.

A person may ask for forgiveness, in two ways:—

(1) A person asks for forgiveness having done something wrong, in order to escape punishment.

(2) A person asks for forgiveness, having done something wrong, with the intention that he will never do any wrong. This sort of forgiveness, leads to progress.

Now the question arises, as to how to inculcate, forgiveness. The answer is, that if a person does not expect any reward for his actions, from others nor does he wish to do wrong to the wrong-doers, the virtue of forgiveness, develops in him.

'Dhṛtiḥ'—The unwavering steadiness or fortitude, by which one remains balanced, in favourable and unfavourable circumstances, is 'Dhṛti' (Gītā 18/33).

In the mode of goodness, a man possesses the virtue of fortitude, while he loses it, in the mode of passion and ignorance. A striver, who decides the aim of his life, neither gets disheartened in calamities, nor is overwhelmed with joy, in prosperity. He does not divert his attention, by adverse and favourable circumstances. He wants to attain the goal, with unwavering steadiness, like a pilgrim, who on his pilgrimage to Badrīnārāyaṇa, does not care for favourable or unfavourable circumstances, and moves ahead

an eye on the offender that he should not be punished, while in 'Akrodha' (freedom from anger) he has an eye on himself that he should be free from anger and burning sensation. Forgiveness includes 'freedom from anger' while 'freedom from anger' does not include forgiveness. Thus both of them are different.

patiently and promptly, to reach his destination.

'Śaucam'—Purity is of two kinds—external and internal.* A striver, having the aim of God-realization, maintains, external purity, because it leads to internal purity, while a person, who has internal purity, cannot tolerate external impurity. Patañjali has said, that a striver, having external purity, hates his body and does not desire to mix with others. It means, that when a striver maintains the purity of his body by clay and water etc., he realizes, that all bodies are impure and so other bodies have no attraction for him i.e., his desire to derive pleasure, out of contact with other bodies perishes.

External purity, is of four kinds:—(1) of the body, (2) of speech, (3) of family, (4) of money.

(1) Physical purity:—Heedlessness, laziness and fashions etc., make a body impure, while promptness, activity and simplicity etc., purify the body. Purity is also achieved, by means of clay and water etc.

(2) Purity of speech:—False, idle, bitter and slanderous talk, makes the tongue (speech) impure. Speech, devoid of these evils, but having true, agreeable, beneficial and necessary words, which lead to spiritual progress of all persons, families, castes, streets and countries, is pure.

(3) Purity of family:—Imparting good education to children, for their welfare, teaching good conduct, impartiality, and discharging one's duty with justice, and sincerity—this is purity of family.

(4) Purity of money:—Money is purified, through just and honest dealings, keeping in mind, the welfare of others, giving it to those who are poor, needy and destitute, and protecting cows, women and Brāhmaṇas. Moreover, it is purified by serving great saints and sages, and by getting sacred books published for the

* Here the term denotes external purity because internal purity has already been discussed in the first verse of this chapter.

sale at a cheap rates, so that there may be easy communication of their teachings.

When a person, has only the aim of God-realization, he himself is purified, and then his body, speech, family and money, are purified. When the body is purified, the atmosphere also becomes pure and then a person realizes, that the body is an abode of impurities and filth, and it is perishable. So, he can easily renounce his egoism, and attachment. Thus, external purity, leads one to God-realization.

'Adrohaḥ'—Absence of malice, hatred or grudge, even towards those, who behave as enemies, is called 'Adroha'.* A person, having a propensity of malice or hatred, wants to take revenge upon, a wrong doer, as and when, he gets an opportunity. But how can a striver, whose aim is God-realization, think of injuring others, by having a grudge against them? A striver, following the Discipline of Action, performs actions for the welfare of all, a striver, following the Discipline of Knowledge, regards everyone as his own self, while a striver, following the Discipline of Devotion, beholds his Lord, in everyone. So, how can he have malice or hatred, for anyone?

'Nātimānitā'—'Mānitā', denotes pride, and 'Atimānitā', denotes excessive pride. A proud man, thinks that he is superior to common people, and so, he is worthy of being honoured by them, while a very proud man, is he who considers himself worthy of being honoured, even by his teachers and parents etc., who should be adored by him. Total negation of this pride, is called 'Nātimānitā'.

This pride or superiority, is of two kinds:—

(i) Mundane:—A man, regards himself as superior to others, in wealth, knowledge, rank, caste, qualities and social order (stage

* There is difference between 'Krodha' (anger) and 'Drohaḥ' (malice). The burning sensation caused in the mind for the wrong-doer is 'Krodha' while the feeling of enmity to take revenge upon him is called 'Drohaḥ'.

of life) etc., and thinks, that he is worthy of being honoured, by others. (ii) Spiritual:—When some divine traits are revealed, in a striver, he considers himself superior to other persons, and other persons also, praise and honour him. But, he considers himself superior, so long as he has some demoniac traits. When he is endowed, only with divine traits, he is not proud of such traits, he becomes free from pride.

So long as, ego persists, a striver perceives some speciality, in him. The more, this egoism is purged, the more, the feeling of speciality, vanishes. In the long run, in the absence of self-conceitedness, divine traits of 'Nātimānitā' (freedom from pride), are revealed, in him.

A striver, should aim to arouse divine nature, fully in him. Due to difference in nature, in different persons, variance in virtues remains. But lack of virtue, pains a striver. So, by depending on God, he should go on making efforts, to root out demoniac traits. By doing so, by God's grace, divine nature, is revealed in him.

'Bhavanti sampadaṁ daivīmabhijātasya bhārata'—These, are the marks of him, who is endowed with divine nature. When a person, fixes his aim as God-realization, divine nature, is revealed in him. Some divine traits, are also aroused, because of latencies of past births. But, a striver, does not regard those divine traits, as his own; he thinks that the Lord has bestowed upon him, those divine traits, by His grace. So he is not proud, of them.

Actually, divine nature, is not personal, it belongs to the Lord. Had it been personal, a person, would have possessed it forever. But it is not so. When a person regards it, as his own, he has pride, which is a mark of a wicked nature. This pride, gives birth, to all the other traits of such nature. If a person, possesses only divine traits, he cannot be proud, of them. He is proud of them, only when he is endowed with bad nature also. Suppose a man is proud of truth in speech, it means, he also

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