

about ostentation of people possessing demoniac nature?

'Avidhipūrvakam'—They act against scriptural ordinances. They perform sacrifices, without reverence and faith. Similarly, they offer charity to the, undeserving. They view, all things in a perverted way (Gītā 18/32).

Appendix—The people, endowed with the demoniac nature, are jealous of others and they perform sacrifices in order to show that they are in no way inferior to others, rather they are superior to them. They perform sacrifices in order to win name and fame, they don't believe in its reward. If anyone else performs a sacrifice, they think that he also does it in order to win name and fame. Having no faith in God and in the other world, they disregard scriptural ordinances. Only those people who believe in God and in the next world and also believe that a particular action will bring a particular result, care for the scriptural ordinance.

All the activities of the demoniac natured people are ostentatious. But they take the pride within, that their sacrifice will be far better than that of others. Being proud of their learning they consider themselves as learned and wise and regard others as foolish and ignorant. In fact they live in a fool's paradise.



अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।

मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १८ ॥

ahaṅkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ ca saṁśritāḥ
māmātmaparadeheṣu pradviṣanto'bhyasūyakāḥ

Overwhelmed by egoism, brute force, arrogance, lust and anger, these detractors despise Me, Who is seated in their own bodies, and in the bodies of others. 18

Comment:—

'Ahaṅkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ ca saṁśritāḥ'—

People possessing wicked nature, are given to egoism, force, arrogance, lust and anger. They depend on these propensities, in the same way, as devotees depend on God. They believe, that a person without these propensities, is humiliated and crushed. So, they cultivate these and perpetuate them, so that they may win honour, praise, name and fame, and may keep other people under control.

'Māmātmaparadeheṣu pradviṣantaḥ'—The Lord says, that those people hate Him Who dwells in their own bodies, as well as, in the bodies of others. The ordinances of scriptures and jurisprudence (Smṛtis), are His own ordinances. Those thus disobey Him, and are malicious against Him, are thrown into hell. They despise the Lord, in two ways. First they do not obey the voice of their conscience, which tells them what is right and what is wrong. Secondly, they despise, insult and distress other people, who are none other than, the manifestations of the Lord.

'Abhyasūyakāḥ'—These malicious people, find fault with Him, as well as, with others. They say, that the Lord is partial, because He protects the devotees, and destroys the wicked. They are jealous of saints and ascetics, who are virtuous and they believe, that all saints, ascetics, devotees and strivers, also possess vile propensities, such as attachment, aversion, lust, anger, selfishness and ostentation etc. They oppose, adoration, meditation, fasts and pilgrimages etc., declaring these as futile pursuits, which bear no sweet fruit, because they themselves, have received nothing out of them. They have merely wasted, their time. Thus, those demoniac people, follow a path, contrary to the right one.

Appendix—The men endowed with demoniac nature are very obstinate and they adopt a stubborn attitude in what they believe to be true. This is the principle that only the man who is sad himself, causes sadness to others. The men of demoniac nature remain afflicted with sorrows, so they cause sufferings to others also. They don't perceive virtues in others but perceive evils in

them. They hold that all goodness is vested with them. There is no one else in the world who is good or virtuous.



तानहं द्विषतः क्रूरान्संसारेषु नराधमान्।
क्षिपाम्यजस्त्रमशुभानासुरीष्वेव योनिषु ॥ १९ ॥

tānaham dviṣataḥ krūrānsamsāreṣu narādhamān
kṣipāmyajasramaśubhānāsuriṣveva yoniṣu

Those haters, cruel and worst among men, in the world. I constantly hurl such evil-doers, into the wombs of demons, only. 19

Comment:—

'Tānaham dviṣataḥ krūrānsamsāreṣu narādhamān'—The demoniac nature, (described in the fifteenth verse of the seventh chapter and the twelfth verse of the ninth chapter) has been explained in detail, from the seventh verse to the eighteenth verse of this chapter. Now, (concluding this topic in the nineteenth and the twentieth verses of the chapter) the Lord declares, that such people who bear malice for other people, and are bent upon doing ill to them, and possessing a demoniac nature, are very cruel. They take delight in, committing violence. They are the worst of men, because the beings dwelling in hell, are becoming pure, after receiving the fruits of their evil deeds, while they by committing cruel deeds, are paving their way to hell. Therefore, in the Rāmacaritamānasa, it is mentioned, that it is better to reside in hell than to have the company of wicked or vile persons, because their company creates such seeds, which are not destroyed even after getting, their fruits in hell and eighty-four lac forms, of lives.

The Lord, has declared that desire is the root of all sins (3/37). When a man has a desire to earn more money, he adopts wrong means, such as falsehood, fraud and knavery and even commits sins, such as smuggling and robbery, and does not