

**Appendix**—The sense of enjoying pleasures is 'lust' and the sense of accumulation is 'greed'. If anyone causes an obstruction in the fulfilment of lust and greed, then anger ensues. These three are the root causes of the demoniac nature and they cause all sins.

At the time of death, persons and objects are left behind but the demoniac nature of a man paves his way to hells.



*Link:—In the next verse, the Lord explains the glory of a man, who is liberated from these three gates, of hell.*

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।  
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ २२ ॥

etaivimuktaḥ kaunteya tamodvāraistribhirnaraḥ  
ācaratyātmanah śreyastato yāti parāṁ gatim

The man freed from the three gates to hell, pursues his salvation and then attains the Supreme Goal, O son of Kuntī (Arjuna). 22

*Comment:—*

'Etaivimuktaḥ kaunteya tamodvāraistribhirnaraḥ ācaratyātmanah śreyastato yāti parāṁ gatim'—Desire, anger and greed, which were termed the gates of hell in the preceding verse, have been called the gates to darkness, in this verse. Darkness is born of ignorance (Gītā 14/8). A man, swayed by the gates of hell, never thinks "These riches, wife, family and friends, were neither with me, nor will remain in future, and at present also they are separating from me. If I have a sense of mine, with them, I may be damned." It means, that desire for prosperity, pleasure and other worldly things, which are transitory and perishable, leads, a man to darkness. He does not think of the consequences, of his attachment for them. But, he who having been free from desire etc., practises what is good for him, attains the Supreme Goal. So a striver, should be cautious, against desire, anger and greed.

A striver, practises spiritual discipline, to purify himself of

evil feelings, and evil conduct, but he does not pay attention to evil propensities, such as desire (lust) and greed etc., which he possesses. So a striver, should be on guard against these. Moreover, he should think of the Lord with form or without form from early morning, till late at night, and from the day he has realized His importance, to the time of death.

The term, 'Etairvimuktaḥ' (liberated from these), does not mean, that a striver after being free from evil conduct, should follow spiritual discipline. But it means, that a striver having the aim of God-realization, should try to be free from desire, anger, greed and other evil propensities. It is because of these propensities, that a striver, commits sins and does not progress spiritually. In fact, a man (soul) being a fragment of God, is sentient, pure and naturally, a store of bliss, but his inclination towards the world, has resulted in impurity in him, so if he develops a disinclination, towards the world, he would naturally, make spiritual progress.

The expression 'Śreyāḥ ācarati' (practises what is good) means, that a striver should perform only prescribed actions, and not prohibited ones. He should not translate, the evil propensities (such as desire or lust and anger), into practice. He should try his best to be free, from them. If he finds that his efforts are going in vain, he should invoke the Lord, and pray to Him to liberate him from these evils. Gosvāmī Tulasīdāsa prays, to God, "O Lord, my heart is Your residence, but several thieves (evils), have settled there. I request them to leave it. But they want to reside there, forcibly" (Vinaya Patrikā 125/2-3). It means, that he is unable to be free, from these evils. So he seeks refuge in Him, so that He may protect him, from these.

**Appendix—'Etairvimuktaḥ'**—To be free from desire, anger and greed means—to have the aim to renounce them and not to be swayed by them. Even the virtuous action performed out of desire, anger or greed, is not conducive to salvation. So a striver should be very careful to renounce them. Even the virtuous

conduct, such as chanting the Lord's holy names and meditating on Him, does not lead to salvation, unless the striver renounces them, because they are the root causes of sins (Gītā 3/37).

It is because of desire, anger and greed that righteousness and ethical propriety of the society are lost; which is very harmful for the world. The men of demoniac nature are steeped in desires, anger and greed. They perform virtuous actions such as religious sacrifice and offer charity for mere ostentation, not for salvation. But the strivers of divine nature, instead of being overpowered by desire, anger and greed, perform virtuous actions for their salvation, which naturally involves the welfare of the world. The men of demoniac nature are envious of such strivers and they think them to be senseless (foolish); but these strivers take pity on those men of demoniac disposition and pray to God to provide them with good sense (moral sense).



*Link:—Those, who practise what is good for them, attain the Supreme Goal. But, what happens to those, who act according to their own sweet will, and cast aside the ordinance of scriptures. The Lord, answers in the next verse.*

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २३ ॥

yaḥ śāstravidhimutsrjya vartate kāmakārataḥ  
na sa siddhimavāpnoti na sukhaṁ na parāṁ gatim\*

He, who having cast aside the ordinances of scriptures, acts in an arbitrary way, according to his sweet will, attains, neither perfection, (purity of inner sense) nor happiness, nor achieve the Supreme Goal. 23

*Comment:—*

'Yaḥ śāstravidhimutsrjya vartate'—Those people, perform

\* The theme of the twenty-eighth verse of the seventeenth chapter is almost the same.