

even hesitate to commit murder. Thus, he becomes more and more cruel. So, he has to bear pain in the wombs of demons, and also in foul hell.

'Kṣipāmyajasramaśubhānāsuriṣveva yoniṣu'—To call these people, by their name, to see them and to remember them, is very unholy. Such people are called 'Aśubhān' (evil-doers). The Lord, hurls such cruel persons, according to their nature, into the wombs of demons i.e., He sends them, into the wombs of cruel beings such as dogs, tigers, lions, snakes and scorpions etc., not only once, but again and again so that they may be purged of their sins.

Actually every being is a fragment of God, and so man is His. The Lord is a disinterested friend, of all beings. So by regarding these as His own, He despatches them into the wombs of cruel beings, to purify them of all their sins. Thus, being purified they, may attain eternal bliss or salvation. He is different from other friends and kinsmen, who provide comfort and luxuries to a man whom they regard as their own and enable him to get entangled, in worldly pleasures.

As a good teacher, punishes a pupil, so that he may become learned, the most merciful Lord, throws even atheists into wombs of demons, so that they may be purified of their sins, and attain salvation, because He regards them, as His own.



आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।

मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ २० ॥

āsurīm yonimāpannā mūḍhā janmani janmani  
māmaprāpyaiva kaunteya tato yāntyadhamāṁ gatim

Come into the wombs of demons, these deluded beings, move from birth to birth, and do not attain to Me, O son of Kuntī (Arjuna), but they sink down to the lowest state. 20

*Comment:—*

'Āsurīṁ yonimāpannā mūḍhā janmani janmani māmāprāpyaiva kaunteya'—In the preceding verse, the Lord declared, that He sends persons possessing demoniacal nature, into the lower class of wombs of beasts and birds. Here also, He declares, that in this human life they have got a rare opportunity of God-realization, yet instead of realizing Him, they go into the wombs of demons, and again and again, go on taking birth in demoniacal wombs.

By the term 'Māmāprāpyaiva', the Lord means that He regrets for His act of bestowing that human body, on a being. He had offered the human body, in order to enable him, to attain salvation. But, he had proved treacherous, because he, instead of attaining salvation, sank down, to a still lower plane.

A being, during this human life, even though of the most vile conduct, swiftly may become a soul of righteousness and attain, eternal peace (Gītā 9/30-31) and even at the time of death, may attain the Lord (Gītā 8/5). The reason is, that the Lord is the same for all beings, (Gītā 9/29) and so He has provided an opportunity to all beings, to attain Him. Birds and beasts, because of their undeveloped discrimination, cannot attain Him, but there is no restriction from the Lord, even for them. So the Lord is very sad, when He sees that human beings, instead of availing a golden opportunity to attain salvation, sink to lower planes.

'Tato yāntyadhamāṁ gatim'—'Their sins, do not totally perish even during demoniac births. So, they have to go to still lower planes viz., hells.

Here, a doubt arises as to why the Lord has said, that these deluded beings do not attain Him, but sink down to a still lower plane, when there is no opportunity for them, to realize Him, in the demoniac birth. The clarification is, that the Lord has said so, because man was given an opportunity to realize Him, in the human life, before his demoniac birth, but he did not avail of that opportunity. Hence, he gets a demoniac birth. It means,

that human beings, instead of attaining Him, first fall into the wombs of demons, and then sink down to still lower planes of foul hells; such as 'Kumbhīpāka' etc.

### An Important Fact

The Lord bestows this human body, upon a being, so that a man may attain salvation. But he being overpowered by desires, selfishness and pride, commits sins, such as robbery, knavery, treachery and violence, which result in outward fruit and inward influence. A person, has to suffer according to evil actions, of the past. But, those, who inflict pain on him, commit new sins, which will bear painful fruits. Moreover, the sins leave their impression on the ego. That is very disastrous, because that impression in the form of evil feelings, instigates him to commit sins, again and again. Therefore, unless and until, a man attains salvation viz., unless he dispels these evil feelings from his ego, these will induce him, to resort to evil actions here, and hereafter, and will lead him to demoniac wombs and foul hell, where he will have to suffer torture.

Among the demoniac beings, such as beasts, birds, ghosts, insects and moths etc., also, it is seen that some of them are more cruel, while others are milder, according to the nature of their previous birth. Even when the Lord by His grace bestows upon them a human body, desire (lust) and anger persist in their ego which are the impressions, of previous birth. The marks of those, who return from hell, are excessive anger, harsh or bitter speech, poverty, enmity towards kinsmen, company of the mean and service, for the mean. Similarly, those who perform virtuous actions, to attain heaven, go to heaven. There, they enjoy the vast heaven, as fruit of their virtuous actions, but their nature does not undergo, any change. The four marks of those returning from heaven, are—(1) inclination towards offering charity, (2) sweet speech, (3) adoration for the gods, and (4) efforts to

satisfy members of the priest class. A being, can change his nature, only during this human life.



*Link:—The Lord, in the preceding verse, declared that people of demoniac nature, instead of attaining to Him, fall into the wombs of demons and then sink down to a still lower plane. The Lord, in the next verse, gives the reason why, first they fall into the demoniac wombs, and then sink down to a still lower plane.*

**त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।**

**कामः क्रोधस्तथा लोभस्तस्मादेतत्रयं त्यजेत् ॥ २१ ॥**

**trividhaṁ narakasyedaṁ dvāraṁ nāśanamātmanah  
kāmaḥ krodhastathā lobhastasmādetattrayaṁ tyajet**

Three are the gates of this hell, leading to the ruin of the soul—lust (desire), anger and greed. Therefore, one should avoid these. 21

*Comment:—*

'Kāmaḥ krodhastathā lobhaḥ trividhaṁ narakasyedaṁ dvāraṁ'—The Lord, in the fifth verse, declared that divine nature is conducive to liberation and the demoniacal, to bondage. Then what is the root of demoniac nature? Desire, for worldly pleasures, prosperity, honour, praise and comforts etc., is the root of demoniac nature, which leads human beings to hell. Desire, anger, greed, delusion, intoxication of wealth (arrogance), and jealousy have been regarded, as the six enemies. Out of these six enemies, in the Gītā, also there is mention of three—desire, anger and greed; while at some place, there is mention of two only attachment and aversion; while at some other place only desire, has been declared, as the enemy of strivers. All the six are practically of the same nature. Out of these, desire is the root which binds a man (Gītā 5/12).