

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).

In the thirty-sixth verse of the third chapter, Arjuna asked Lord Kṛṣṇa, "By what, is a man impelled to commit sin, as if by force, even against his will?" The Lord, replied that it is desire, which is later transformed into wrath, and is an all-devouring, sinful enemy. When desire, is not fulfilled, it gives birth to wrath. But, here in this verse desire (lust), anger and greed have been mentioned, as three enemies. It means, that an inclination towards pleasure is desire (lust), and inclination towards accumulation, is greed. Where, only the term 'Kāma' (desire), is given, it also includes desire for pleasure and accumulation of riches. But, when both the terms 'Kāma' (desire) and 'Lobha' (greed), are quoted independently, the term 'Kāma' stands for desire for pleasure, while 'Lobha' stands for desire for accumulation. When, there is any obstruction, in the fulfilment of these inclinations, anger springs. When there is an excess of desire, anger and greed, delusion is born.

From desire, arises anger and from anger delusion (Gītā 2/62-63). If desire is fulfilled, it gives birth to greed, and from greed comes delusion. In fact, it is desire which is transformed into anger and greed. Delusion, leads to the mode of ignorance and then perfect demoniac nature, prevails.

'Nāśanamātmanah'—Desire, anger and greed, degrade a man. Those, who hanker after worldly pleasure and prosperity, regard these three evil propensities, as conducive to their welfare. But, actually a man who falls a prey to these faces degradation or ruination.

'Tasmādetattrayaṁ tyajet'—When a person, comes to know that desire, anger and greed, are three gates to hell, he should renounce, these. How to renounce them? The Lord, in the thirty-fourth verse of the third chapter, has declared that attachment (desire) and aversion (anger) through the feeling of agreeableness and disagreeableness abide, in the objects of senses but a striver should not come under their sway i.e., he should not perform any action, against the ordinance of scriptures, being overpowered by desire, anger and greed. If a man comes under their sway, he is ruined.

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