

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 क्रूरांसंसारेषु नराधमान्।  
क्षिपाम्यजस्त्रमशुभानासुरीष्वेव योनिषु ॥ १९ ॥

tānaḥaṁ 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:—*

'Tānaḥaṁ 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

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