

his virtues, so his attention is not diverted to his virtues and thus he gets non-plussed.* Arjuna's attention was also not diverted to his virtues and so he was perturbed that he did not possess divine traits. In such a situation to remove his grief, Lord Kṛṣṇa asks him not to grieve because he is born with divine nature—'mā śucaḥ sampadaṁ daivīmabhijāto'si pāṇḍava'.



Link:—All beings, possess sentient and insentient portions. Some of them, having a disinclination for the insentient, are inclined towards the sentient (God), while some having a disinclination for God, hanker after the insentient (pleasures and prosperity). Thus, they belong to two different classes, which are described, in the next verse.

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥

dvau bhūtasargau loke'smindaiva āsura eva ca
daivo vistaraśaḥ prokta āsuram pārtha me śṛṇu

There are two kinds of beings, in the world—the divine and the demon-like. The divine, has been described at length. Hear from Me, O Pārtha (Arjuna) of the demon, in detail. 6

Comment:—

'Dvau bhūtasargau loke'smindaiva āsura eva ca'—The Lord declares, that here are two types of beings—the divine and the demon-like. He means to say, that all beings have a sentient portion of Him, and the other insentient one of prakṛti (matter)

* Once a sage being perturbed said to me, "I have no faith in the Gītā, what will happen to me? Because the Lord in the Gītā has declared that he who is devoid of discriminative insight, has no faith, is of a sceptical nature, perishes." I asked him, "In which book is it mentioned that a man who has no faith, perishes?" He replied, "In the Gītā." Then I said, "When you are getting perturbed by reading the Lord's utterance in the Gītā, then is it not your faith in the Gītā?" Hearing this, he was pleased.

(Gītā 10/39; 18/40). When the sentient has an inclination for the insentient, a person develops demoniac nature, but when he having a disinclination for matter, is inclined towards the Lord, divine nature is aroused in him.

The term 'Deva', denotes God. So all the means, which are conducive to God-realization are known as, divine endowments (nature). As He is eternal and imperishable, so the methods of His realization are also eternal (Gītā 4/1).

The term 'Bhūta, includes—human beings, gods, demons, beasts, birds, insects, moths, plants, creepers, evil spirits etc. But human beings, have a discrimination to renounce, demoniac nature. So they should renounce it, totally. As soon as, they remove it, divine nature is automatically revealed in them.

It is mentioned in the scriptures, that human beings possess both the divine and demoniac natures. Even the cruelest butcher, possesses kindness, because a person being the fragment of the Lord, possesses divine nature automatically; while he develops demoniac nature in him, because of his attachment, for the perishable. Strivers, who follow a spiritual path, from their hearts, feel hurt, when they find demoniac nature, in them and they try to get rid of it. But strivers, who in spite of being engaged in devotion and adoration, hanker after worldly pleasure and prosperity, are not strivers indeed, because even the vilest sinner automatically possesses, both divine and demoniac natures.

A point needs special attention. A person, performs actions according to his egoism and his actions strengthen his egoism. 'I am truthful'—this conviction is centred in man's ego, and so he speaks the truth, and this truth strengthens his egoism, that he is true. Thus, he cannot tell a lie. But a person, who regards himself as worldly and hankers after worldly pleasure and prosperity, tells a lie and thinks, that in the modern world falsehood, is inevitable and indispensable. So, having such feelings in his 'ego', he regards it, impossible to get rid of evil and vice.

A man, being a fragment of God, has virtuous feelings, while having feelings of egoism, and attachment, he develops evils. But evil feelings cannot destroy virtuous feelings totally, because the latter are real and the real, never ceases to be (2/16). On the contrary, evil feelings are born of bad company and whatever is born, is surely to perish, because the unreal has no existence (2/16). A person, whose aim is God-realization arouses virtuous feelings, and performs virtuous actions, and so his evil feelings, disappear. But he, whose aim is, to enjoy worldly pleasure and prosperity, develops evil feelings and performs evil actions, his good feelings are covered.

The term 'Loke'smin', denotes that a person, gets several rights, on this earth. On this earth, particularly, India is the most pious land. Even the gods praise, persons who are born, in India. They are more blessed than the gods, because, the gods, have a yearning for the good fortune of human life, which the Lord having been pleased, has offered human being in India. A man, can attain salvation only, in this human life. So he should arouse divine nature, cautiously. The Lord, by His special grace, has granted this human body. The Lord has also offered men all the resources, including discrimination, to attain salvation. So the term 'Loke'smin', specially denotes human beings. But the Lord, is equally present in all beings (Gītā 9/29). Where there is God, there is His divine nature. So the expression 'Bhūtasargau', has been used. It means, that all beings can follow the spiritual path.

Human beings, who are absorbed in evil actions, are more guilty than those of sinful births—pariah, beasts, birds, insects and moths etc., because the latter, being purified of sins as a result of their past actions are going towards higher births, while the former are degrading themselves, by committing new sins. But the Lord, declares that even such sinners by worshipping Him, with exclusive devotion, can attain eternal peace (9/30-31). Similarly, the most sinful of all sinners, crossing all sins by

a raft of knowledge, can attain salvation (4/36). It means, that when even the vilest sinner, can attain salvation, and those of sinful births, can also attain salvation. So the term 'Bhūta' (beings), has been used.

There are several incidents, which show that besides human beings other beings, such as birds and beasts etc., also possess divine nature.* Several dogs, are heard observing fasts. At Gorakhpur, a black dog accompanied a group of devotees, who chanted the Lord's name and sat at place, where divine discourses were held. At Svargāśrama, Rṣīkeśa, a snake was seen under a banyan tree. A saint asked it to stay, and he narrated the whole of the Gītā. The snake listened to it calmly. When the text was over, the snake disappeared and was never seen again. Thus birds and animals also possess, divine nature, because of past impressions, but they, unlike human beings, have no

* In Śāntiparva, a section of the epic, Mahābhārata there is a story. Śakunilubdhaka was a hunter, who used to kill birds and beasts. One day he could get nothing to eat, by hunting. Suddenly the sky was overcast and there was a downpour. So he sat under a tree. On that tree, there lived a couple of pigeons. Both of these had flown away to pick up food. The female pigeon flew back earlier, because she got drenched. She was shivering and so she fell down. The hunter put her, into his cage. The pigeon came back and finding his partner missing, began to lament. Hearing his wail she said, "My lord, why are you lamenting? You should discharge your duty, by welcoming a guest by removing his cold and satisfying his hunger. I am lying here in the cage." Hearing her words, the pigeon gathered dry leaves and wood, brought a burning stick and put it on the dry leaves. The hunter got warmth. He said to the pigeon, "I am hungry. What should I do?" The pigeon said, "You are my guest. I shall make arrangement to satisfy your hunger." He thought over it and finding no other remedy, he took three rounds of fire and jumped into it. Seeing his sacrifice, the hunter thought that he was very cruel and sinful, while the bird was virtuous. He determined never to commit such sins, in future. So he freed the she pigeon. She lamented over the death of her husband, and finding herself alone, jumped into the fire. A celestial car, moving in the air arrived, and both of the pigeons, went to heaven.

Seeing both of them going in the celestial car, the hunter threw his weapon away and decided to be engaged in devotion and adoration, which led him to salvation.

discrimination, to develop divine traits.

A human being, has been bestowed upon this human body, so that he may protect all the moving and unmoving beings, such as beasts, birds, herbs, plants and creepers etc., and specially the Sāttvika, animals, birds and herbs etc., because these develop divine nature, in us. The cow is sacred and adorable. Its churned butter, is used in sacrifice (yajña) which causes rain. Rain produces food, from which living beings come forth. Out of those beings, human beings, need bullock for farming. These bullocks are born of cows. Butter and milk of cows, nourish our body and mind. So we should protect the cow as mother. Similarly, herbs remove diseases and nourish the body. So, we should also protect these, so that our life may be pure, here and hereafter.

'Daivo vistaraśaḥ proktaḥ'—Lord Kṛṣṇa, declares that He has described divine nature, at length. In this chapter, He has described the twenty-six signs (nine in the first verse, eleven in the second verse and six in the third verse) of him, who is endowed with divine nature. He has also described it, in the signs of him who has transcended, the three modes of nature (14/22—25), (in the twenty virtues of Jñāna (knowledge or wisdom) (13/7—11), in the marks of a God-realized devotee (12/13—19), in the marks of a Karmayogī (6/7—9) and in the marks of a man of steadfast wisdom) (2/55—71).

'Āsuram partha me śṛṇu'—The Lord, asks Arjuna to hear from Him, in detail, the nature of demoniac beings (Asura), who are given to sensuous life.

Appendix—The divine and the demoniac—the creation of these two kinds of beings is worldly because it is in the human world. In the unworldly entity both these don't exist. The means are both—worldly and unworldly but the end is unworldly only. The unworldly entity is all pervading, endless and limitless. The worldly entity is also within it. In fact the worldly entity has no existence. All is only unworldly. The soul has sustained the

world—‘yayedam dhāryate jagat’ (Gītā 7/5). It means that as long as, from the view-point of the Self, there is existence of the world, the world appears to exist. But when the existence of the world comes to an end, all remains unworldly, as it really is—‘Vāsudevaḥ sarvam’, ‘Sadasaccāham’ (viz., ‘All is God’, ‘I am the real as well as the unreal’).



Link:—Now the Lord, describes the order of development of demoniac nature, in the next verse.*

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७ ॥

pravṛttiṁ ca nivṛttiṁ ca janā na vidurāsurāḥ
na śaucam nāpi cācāro na satyam teṣu vidyate

The demoniac do not know, what to do (pravṛtti) and what to refrain from (nivṛtti). Neither purity, nor good conduct nor truth, is found in them. 7

Comment:—

‘Pravṛttiṁ ca nivṛttiṁ ca janā na vidurāsurāḥ’—In the self-willed and unrestrained environment, and due to the influence of modern education and fooling of today people do not know, what to do and what to refrain from. They do not want to know it. If anyone explains it to them, they regard him as a fool, and laugh at him. They think that they themselves are wise. Some people know what to do and what to refrain from. But having

* Human beings possessing a demoniac nature, because of lack of fine breeding, do not know, what should be done and what should not be done, what is purity and what is impurity of body, food, speech and behaviour. They do not know the difference, between falsehood and truth. So they become disinclined towards God, What is truth. Then they do not believe in God, righteousness (Dharma), and do not follow their ordinance. They consider the creation to be evolved through mutual contact of men and women, brought about by lust. Thus these atheists, inflict pain on others and themselves, suffer a downfall.