

wrath (*Krodha*) at everything around him. And once such an individual gets worked up with anger, in his speech and action, there must necessarily be a disconcerting insolence (*Parushya*).

Such arrogance, self-conceit, wrath and insolence --- arise from his own self-delusions (*ajnanam*). He knows not himself, that he is ignorant of the scheme of the world around him, and consequently, he is blind to the right relationship that he should maintain with the world around him. In short, he is extremely ego-centric and he expects the world to be what he wants it to be, and, in his delusion, he supplies a mad blue-print prescribing how the world of healthy beings is to behave and act in his field of actions. This ignorance of oneself and one's relationship with the things and beings around is the secret cause that generally forces one to revolt against the environments and act quixotically.

Such people are termed here by Krishna as the 'Diabolically Fallen,' the *Asuric*. Such a spectacular contrast provides by the picture of the *Asuric*, as given here, gloriously brings out the earlier picture of the 'Divinely Good' --- the *Daivic*, in relief.

THE EFFECTS OF THE TWO NATURES --- THE DIVINELY GOOD AND THE DIABOLICALLY FALLEN -- ARE SPOKEN OF AS FOLLOWS: