

Beings mobile and immobile all possess countless characteristics. But they may be all easily brought under two broad types — the divine and the demoniacal. The former is pleasing and the latter disquieting. The one aids evolution and the other retards it. The divine elements have already been elaborated upon; the Asura elements yet remain to be explained. Negative ideas and ideals which are detrimental to the spiritual growth of man, find no place in a dissertation like the Bhagavad Gita. Still, when the potential harm in them is pointed out, the *sadhaka* is able to guard himself against those evils. For this reason the Lord dilates on them to the extent necessary.

#### The Demoniacal Ways — 7-18

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७

प्र-वृत्तिम् च नि-वृत्तिम् च जनाः न विदुः आसुराः ।

न शौचम् न अपि च आ-चारः न सत्यम् तेषु विद्-य-ते ॥

*pravṛttiṁ ca nivṛttiṁ ca janā na vidur āsurāḥ ।*

*na śaucam nā 'pi cā 'cāro na satyam teṣu vidyate ॥*

प्रवृत्तिम् *pravṛttiṁ* action च *ca* and निवृत्तिम् *nivṛttiṁ* inaction च *ca* and जनाः *janāḥ* men न *na* not विदुः *viduḥ* know आसुराः *āsurāḥ* the demoniac न *na* not शौचम् *śaucam* purity न *na* not अपि *api* also च *ca* and आचारः *ācārāḥ* right conduct न *na* not सत्यम् *satyam* truth तेषु *teṣu* in them विद्यते *vidyate* is

The demoniac know not what to do and what to refrain from; neither purity, nor right conduct nor truth is found in them.