

## CHAPTER XXV

“Krishna! You say that those who recognise the world as mere world cannot claim to know the Vedas. They must recognise it as God, Paramatma. The world is an affect. So it cannot be different from the Cause. How is this possible? The world that is seen by us is subject to growth and decay. God or Paramatma is, on the other hand, eternal, true, unaffected by change. There can be no affinity between water and fire, is it not? How can these two be one? Please tell me. I shall be most happy to hear you,” said Arjuna.

“Well, Arjuna! In the cognisable world, every single thing displays its characteristic, Guna. The Guna depends upon the owner, the possessor. There is a basis, an Aadhara, for the characteristics possessed by every object and being in the World. That Aadhara is the Atma. Fix your attention on the unchanging Basis—not on the fluctuating

manifestations. Or else, you flounder in the flux. Just as the seed is the basis for the trunk, boughs, branches, twigs, leaves and flowers of a tree, the Prakruthi or Prapancha or world is the tree that emanates from the seed, Atma. Prapancha is the permutation and combination of the five elements which are latent in the basis, the Atma. Consider the Atma, which is the base, as essential. For it is as its manifestation that the world is expressed. He who has grasped this truth through steady discipline deserves the name, Vedavid, one who has mastered the Vedas.

“But without deep inquiry, without discriminating between the real and the unreal, if one mistakes the seen alone to be the lasting, and argues so, he is losing his way. How can he reach the goal? How can he attain the reality? The yearning to know this Reality comes of Daivi sampathi, Godward attributes. The Asuri sampathi (Demonic tendency) is the opposite tendency, which makes a man argue that he has known when he has not, which keeps him away from all attempts to know, which induces him to establish untruth as truth.”

As soon as the Lord finished saying this, Arjuna raised his head in astonishment and said, “Gopala! You were declaring so far that the Atma is the basis for all characteristics and for all beings. That is to say You were declaring that You were that Basis. Meanwhile, you have started talking about two distinct natures, Daivisampathi (Divine qualities) and Aasurisampathi (devilish qualities)! I

am getting confused. I am at a loss to decide which to accept and which to reject.”

“Arjuna! Your question is even stranger. You say that I never speak a word that has no meaning or do a deed that has no significance. Yet you worry over the problem which among my statements you have to accept and which you have to reject! This is senseless anxiety and hesitation. My dear brother-in-law, the Devas and the Asuras are not two separate distinct groups. They are so divided on the basis of the distinction in characteristics. Well, the characteristics of Gunas are artificial. They are not of the essence of consciousness I have already told you about them. The potter makes pots, pans and plates. These latter are not essentially ‘parts’ of the clay out of which they were shaped. The pot, pan and plate are artificial forms of the clay. The names too are artificial. These names and forms are the Gunas or characteristics. The substance or Aadhara or basis is clay. The shapes-names-forms, the manifestation, the expressions are pots, pans and plates. Clay is natural. Pots, pans and plates are artificial. Take it that the clay, the basis, the Sahaja, is My swarooma, reality. In the names-forms, the expressions, the pots, etc. are not in Me. But I am in them. I have no Gunas but I am in the Gunas, note this. Therefore, do not try to keep clay and pots apart as two distinct entities. That cannot be correct. It is not possible either.”

“Krishna! Tell me what is the relationship between your Swabhava (Reality, Truth) and the Swarooma, Prakruthi, the objective world?”

“I have told you already that the Five Elements, Earth, Water, Fire, Air and Sky are My Swabhava, My Attributes. What is this objective world except the combination of the Five Elements? What else can you call it?”

“Krishna! Without the Five, nothing can exist in this world, is it not? Then, how can I deny them? Existence is bound with them.”

“When you accept the five elements, you have to agree to the fivefold proliferation of each element, making in all twenty-five thatwas or principles. Only four elements, earth, water, fire and air are evident and perceptible. But ether or sky is the basis for all. So too, Manas (mind), Buddhi (intellect), Chittam (memory), Ahamkaram (ego) are all four cognised by experience, but the Antha Karana (inner instrument) which is their base can only be inferred. All things of which we are aware are but manifestations of a Thing, of which we are unaware. They derive their strength and support from the Unseen. That Unseen Basis of which you are unaware is I Myself, the Atma. All are based on Me.

“That which is based is subject to change: growth, decline and modification. But the base or Aadhara should not therefore be taken as subject to change. For example, consider the moon and its reflection in water. The image of the moon in the water is not steady. It shakes and quivers. It is the water that shakes and quivers, not the moon above. Ignorant people, who are like children, infer that the moon

is itself shaking. The transference of the characteristics of the Aadheya on the Aadhara is the fundamental Aasuric quality. The recognition of the eternality and truth of the Aadhara even in the Aadheya—that is the real Daivi Sampathi, God-directed nature.”

Arjuna listened intently and with steady attention to all this. Then he queried: “Madhava! You said that it is the inherent quality of nature that distinguishes these two. Which qualities make for Aasuric and which for Daivi natures? Please clarify.”

Krishna replied: “Arjuna! I am ever willing to clarify. I only need listeners who are steady and intent. Hear this with unwavering attention: (1) Fearlessness, (2) Purity of emotions, (3) Awareness of the unity of all creation (4) Charity (5) Control of the senses (6) Sacrifice (7) Study (8) Asceticism (9) Straightforwardness (10) Non-violence (11) Integrity (12) Equanimity, absence of anger or resentment (13) Detachment (14) Inner peace (15) Refraining from scandal-mongering and talking ill of others (16) Sympathy (17) Absence of greed (18) Sweetness and softness of speech (19) Fear of adharmic acts (20) Absence of fluctuation in the mind (21) Courage during disaster, patience and fortitude, (22) Steadiness, (23) Cleanliness (24) Harmlessness (25) Humility. These twenty-five holy qualities are the traits of Daivi Sampathi, the Divine endowment.

“Pride, pomp, vanity, anger, harshness and absence of discrimination are the components of the Aasuric

endowment of man. Persons having these qualities are infused with the Aasuric character. Though for all outward appearance they may be humans, they do not deserve that name. Those who have the aforesaid qualities are known as men with divine parts. Those who have the Aasuric attributes, are known as *Daanava-maanavas*, demonic humans.

“Some men esteem themselves as part-divine but have they all the attributes that should characterise them. Or have they at least Daya (sympathy), Dharma (morality), Paropakaara (service of others) and Santham (equanimity)? If they have these at least in a small measure, they can be regarded as divine. Instead, if the full battery of Aasuric equipment is evident in them, how can their declaration be taken at its face value? It is sheer vanity to pretend so or to claim as such. Vanity and pomp can never be classed as divine. They are unquestionably demonic.

“Each one can easily analyse himself and decide to which class he belongs. The class is not decided by physical appearance, possessions, status or authority. For example, consider Ravana. He had the human form, he was an Emperor, he was greater than Kubera, the Lord of Wealth. But can he be considered part-divine for these reasons? No. He is declared a demon, on the basis of the Gunas he had.

“Three qualities form the fundamental basis of all Aasuric or demonic natures. They are Kama, Krodha and

Lobha (lust, anger and greed). They destroy the self and foster the demon in man. They have to be overwhelmed and overcome by the divine qualities of Vairagyam, Santham and Thyagam, (detachment, equanimity and renunciation). They are the warriors to rely on in this fight. Foster these warriors and they will, in a trice, wipe out the forces of demonic influence. Any trace of the foes, Kama, Krodha and Lobha, left unsuppressed anywhere is a potential danger. So they must be reduced to ashes. That leads to real success in the struggle for the goal.

Desires and attachments are as roots to the tree of life. When the roots are cut asunder, the tree dies. The rate of decline depends upon the speed and effectiveness of the cutting asunder. It will keep sprouting even if a single root is intact. It will not go dry or die. Remove every single root. Then the tree perishes and becomes deadwood. The boast of men that they have destroyed all roots is vain if the tree of life is green and growing! So too, the Maya that has possessed the Jivi will perish, in proportion to the uprooting of desire, the desire that binds.

“Some engage themselves in Dhyana, after reducing, to some extent only, a few urges and desires. They do not achieve full concentration. Nor are they tossed by uncontrolled agitations. They are caught in the intermediate level. What is the reason for this state of things? Full concentration can come only from full control of desire. Hence, it is declared that Kama, Krodha and Lobha are

demons that harass man, demons assuming fearful and ugly forms.

“But it is not a calamity to have ugly faces or frightful forms. At the worst, he may be called ‘repulsive’ that is all. It is the repulsive character, the ugly nature that marks the calamity. A person may be beautiful in appearance. He may have a parrot-like chatter—that is sweet to the ear. But for these reasons, he cannot be regarded as divinely endowed, born with Divine Parts, *Daivaamsa*. If demonic nature simmers in them, physical beauty and sweetness of voice cannot entitle them for Divinity. The words that emanate from them are vulgarised into hammer-strokes and dagger-thrusts! Thus, Aasurisampath (devilish quality) and Daivisampath (divine quality) are related to the qualities that compose the nature and behaviour of the individual, and not to the physical form and appearance.