

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.

predominance of demoniac nature, they do not translate their knowledge, into practice.

Now the question arises, how to know what to do, and what to refrain from. These can be known through a preceptor, saints, scriptures and thoughts. Discrimination, is also aroused in adversity, as well as, by beholding saints and going on pilgrimages.

Every being possesses discrimination. Human beings, have the ability and opportunity to develop it, while, other beings do not possess ability and get an opportunity to develop discrimination. Birds and beasts etc., possess discrimination, which is confined to their bodily maintenance. Human beings by applying their discrimination, can rear other beings and by renouncing evil conduct and action, can possess good conduct and perform, virtuous actions, as they are free in doing so, while birds and beasts etc., are not free, because they take birth, to bear the fruit of their past actions.

Persons, who believe in the theory 'eat, drink and be merry', do not, realize, what they should do and what they should, refrain from. In them like animals divine nature remains concealed. The Lord has called such persons, also 'Janāḥ (men)', because divine nature can reveal itself, in them.

An Important Fact

From the term 'Janāḥ' (men) (16/7), to the expression 'Narādhmān' (worst among men), the Lord has not used any term denoting men, in between. It means, that these men, who in spite of having ability to renounce their demoniac nature, and to possess divine nature, do not do so, and do not deserve to be called, men. They are inferior to beasts and creatures, living in hell, because they are accumulating sins, which will hurl them into hell and the wombs of demons (16/16,19) while beasts and creatures of hell by suffering the fruit of their sins, are moving to higher regions.

The Lord, while describing the signs of persons endowed, with demoniac nature, instead of using the adjectives, beastly etc., has used 'Aśubhān' (impure or inauspicious) and 'Narādhmān' (worst among men), because they are more sinful than beasts etc. The Lord, by using the term 'Naraḥ' (man), in the twenty-second verse of this chapter explains, that only he, who being free from lust, anger and greed, (the three gates to hell), works his own salvation, and deserves to be called, a man. The same fact, has been explained, in the twenty-third verse of the fifth chapter, by the term 'Naraḥ'.

'Na śaucam nāpi cācāro na satyam teṣu vidyate'—Those who are endowed with demoniac nature, have not the least idea, of what purity is. They do not know, how to behave with parents and elders etc. They do not speak the truth and their conduct, is impure. They do not think of truth and purity of conduct, because the aim of their life, is to lead a luxurious life. So, they always hanker after, worldly pleasure and prosperity.

The Lord, in the forty-fourth verse of the second chapter, declares that those, who perform Vedic rites, in order to enjoy pleasure and prosperity, cannot have the determinate intellect, concentrated on God. Then, how can those, having a predominance of demoniac nature i.e., hankering after pleasure and prosperity by foul means, have a determinate intellect, to attain Him?

Appendix—In the order in which men are endowed with the demoniac nature, in the same order light of discrimination disappears. When men endowed with the demoniac nature adhere to pleasures, they can't know what they ought to do and what they ought not to do. Their niṣṭhā (faith) is not even worldly, then no question arises of its being unworldly. Their niṣṭhā paves the way to hells.

The men endowed with demoniac nature look upon the maintenance of their life-breath as the highest goal. Therefore they think only of their own happiness, comforts and self-interest.

They are inclined to perform those activities which provide them comfort and happiness and they don't do any activity which may provide them pain and which do not serve their self-interest. In fact the scripture is the authority in determining what ought to be done and what ought not to be done (Gītā 16/24). But because of deep attachment with their bodies and life-breaths, the men possessing the demoniac nature, don't obey the injunction of the scripture, in what ought to be done and what ought not to be done. Because of their demoniac nature they don't listen to the gospel of the scripture and even if they listen to it, they can't understand it—'yatanto'pyakṛtātmāno nainam paśyantya cetasaḥ' (Gītā 15/11).



Link:—Those, who lack discrimination, purity, good conduct and truth, possess an atheistic outlook, which is described, in next verse.

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥ ८ ॥

asatyamapratīṣṭhaṁ te jagadāhuraniśvaram
aparasparasambhūtaṁ kimanyatkāmahaitukam

They say, 'The universe is truly unreal having no moral basis, is without God, and born of mutual union, brought about by lust: what else?' 8

Comment:—

'Asatyam'—Persons possessing demoniac nature and atheistic outlook, say that this universe, is without truth and reality. According to them, virtuous actions, such as sacrifice, charity, penance, meditation, study of scriptures, pilgrimage and fasts etc., are unreal and deceptive.

'Apratīṣṭhaṁ te jagadāhuraniśvaram'—The believers, believe in Dharma (righteousness), God and rebirth etc., while atheists

do not believe in these. They say, that there is neither virtue nor vice, in this universe. They hold that the universe is without God. They do not believe, in His existence. So, for them there is no question of a creator and controller of the universe.*

'Aparasparasambhūtaṁ kimanyatkāmahaitukam'—They believe, that sexual passion of men and women, is the sole cause, of the entire universe. There is no need of any Lord, or actions of the past etc., in its creation i.e., there is no Lord, Who dispenses the fruit of actions of an individual, according to virtue and vice. According to them, those who regard the Lord, as creator of this universe, are hypocrites and they cheat, the universe.



Link:—The Lord, in the next verse describes the view and the conduct of such atheists.

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।

प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ९ ॥

etāṁ dr̥ṣṭimavaṣṭabhya naṣṭātmāno'lpabuddhayah
prabhavantyugrakarmāṇaḥ kṣayāya jagato'hitāḥ

Holding fast to this view, these perverted souls of false understanding, and cruel deeds, not believing in the eternal soul, appear as enemies of the world, for its destruction. 9

Comment:—

'Etāṁ dr̥ṣṭimavaṣṭabhya'—people possessing demoniac nature, do not know what to do and what to refrain from. They do not possess, either purity or good conduct, or truth. They do not believe, that there is a Lord, who dispenses the fruit of actions of an individual, according to virtues and vices. They hold fast, to this atheistic view.

* The term 'Anīśvara' means that they don't believe in the existence of the Lord. It means that the Lord exists but they don't believe in His existence. So they are obsessed with innumerable cares (16/11) while the believers possessing a divine nature remain carefree and fearless.

'Naṣṭātmānaḥ'—They 'do not believe in the existence of a soul. They are materialists. They believe, that there is no sentient element, as such, it is merely a mixture of materialistic elements, in it sentiency develops in the same way as a mixture of catechu and lime, produces redness. So, they are totally disinclined towards, sentient (soul). Thus they are ruined, and they lose all chances, of attaining self-realization.

'Alpabuddhayaḥ'—Their understanding (discrimination), is weak. Their intellect, is concerned only with sensual pleasures. They believe in 'eat, drink and be merry'. They cannot distinguish, between the real and the unreal, virtue and vice, good and bad conduct. They have no conception of a soul or the Supreme Being, as their understanding in spiritual matters, is clouded. But their intellect is sharp, in amassing wealth, and enjoying worldly pleasures.

'Ugrakarmāṇaḥ'—They perform cruel deeds, such as murder etc., because, they are not afraid of God and scriptural ordinances. But, they are afraid of thieves, robbers and government officers.

'Ahitāḥ'—They are, engaged in doing evil, to others and they derive pleasure out of it.

'Jagataḥ kṣayāya prabhavanti'—They apply their power, prosperity and position etc., for the destruction, of other people. They cannot tolerate the progress, of other people. For their selfish motives, they indulge in violence, murder and usurpation etc., without thinking of the pain, which they inflict upon others. Such demoniac people, kill birds and animals, and eat them.



Link:—The evil ways of such atheists, who are filled with insatiable desires, are described in the next verse.

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।

मोहादगृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिब्रताः ॥ १० ॥

**kāmamāśritya duṣpūraṁ dambhamānamadānvitāḥ
mohādgrhītvāsadgrāhānpravartante'śucivratāḥ**

Sheltered behind insatiable desires, full of hypocrisy, pride and arrogance, believing false tenets through delusion, they act with impure resolve. 10

'Kāmamāśritya duṣpūram'—These people, endowed with demoniac nature, harbour insatiable desires, in their hearts. They believe that without desire a man, becomes just like a stone and he cannot progress. They do not believe in God, in fortune and in world hereafter.

How to satisfy those desires? The Lord explains:—

'Dambhamānamadānvitāḥ'—They are full of hypocrisy, pride and arrogance. They pretend to be, what they are not, in order to gain wealth, honour, praise and prestige etc. This is hypocrisy. 'Māna' or pride, consists in regarding oneself worthy of honour or adoration, because of one's superiority complex. 'Mada' or arrogance, consists in remaining intoxicated with one's possessions—intellect, merit, learning, wealth and power etc.

'Aśucivratāḥ'—They make impure resolves, such as setting fire to villages cow pens and murdering people etc. They regard, purity of food, conduct, caste and social order (āśrama), as hypocrisy. They resolve that they will not listen to the name and glories of the Lord, and they will not go on pilgrimages and so on.

Robbers also have such resolves, because they do not want to rob people of their riches, without injuring them.

'Mohādgrhītvāsadgrāhān'—They embrace wrong ideas, through delusion. Delusion consists in conceiving, as right what is wrong, and following a path contrary to truth (Gītā 18/32). They do not follow, the ordinances of the scriptures, the caste and the family. They go contrary, to what is right, good or truthful. Their intellect becomes, so mean, that they do not consider, any duty towards their parents and they indulge in falsehood, fraud

and forgery, in order to hoard money.

Appendix—‘Kāmamāśritya duṣpūram’—In the third chapter also the Lord declared that desire is the most greedy (all devouring)—‘mahāśanaḥ’ (3/37) and is insatiable like fire—‘duṣpureṇānalena ca’ (3/39). Therefore all the desires can never be satiated. Those who have the aim to satiate their desires, can never attain peace. In the satiety of desires, there is much dependence, but the men of demoniac nature regard this dependence as independence because they think that having gained riches etc., they will become independent. They don’t believe in the scripture, the preceptor, God and Dharma (righteousness) etc., then in whom besides desire, should they seek shelter?



Link:— The Lord, in the next two verses, explains the feelings, thought and conduct, of such atheists.

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।

कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥

**cintāmaparimeyāṁ ca pralayāntāmupāśritāḥ
kāmapabhogaparamā etāvaditi niścītāḥ**

Obsessed lifelong with innumerable cares that end only with death, steeped in the gratification of desires and accumulation of wealth as the highest aim, and convinced that, that is the end-all. 11

Comment:—

‘Cintāmaparimeyāṁ ca pralayāntāmupāśritāḥ’—They are beset with innumerable cares, worries and anxieties, till they die. So they have to follow, a cycle of birth and death.

The cares or worries, can be of two kinds—the spiritual and mundane. Those, who are worried about their salvation, are noble. But people possessing a demoniac nature, are not beset with spiritual worries. They are obsessed with, such cares and worries, as to how they could maintain honour, praise, fame and

prestige etc., how they would live long, what would happen to their family, wealth and property, after their death and so on.

But the fact is, that a man is worried out of ignorance. The Lord, provides the necessities of life to people, according to their fortune. When a person dies, he leaves behind several things and objects, unconsumed. Even a dispassionate saint leaves his loin-cloth and a pot made of hollowed gourd, when he dies, when a rich man dies, his riches are of no avail, to him.

There is an anecdote. There was a very rich man. He built a house of steel, like a safe, because there were so many jewels, ornaments and precious stones etc., in his house. The house, could be unlocked with a key. Once he went into the house and shut it, but the key was left outside. So he died, without food, water and air. Similarly a man suffering from a disease, cannot enjoy delicious dishes, because if he eats such foods, he may die.

Even dispassionate ascetics, who do not possess, even a single penny, get the necessities of life, according to their destiny. So, there is no need for a man to be worried, how he would earn his living. Saint Tulasī declares, "The Lord, first decided the destiny of a being, and then bestowed upon him, this human body. So he need not worry, he should adore Him." Similarly, another saying goes, that the Lord provides cloth, wood and fire, even for a dead body, so if a living man, worries about his livelihood, he is very unfortunate. Saint Rāmadāsa also declares, "An ascetic, has got neither grain nor any animal (for milk or butter etc.,) nor cash, but at meal-time, he receives everything." Those possessing a demoniac nature, do not understand this. They think, that they obtain things, because they worry and make effort and if they do not do so, they may die of starvation.

'Kāmopabhogaparamāḥ'—Those, who look upon the gratification of desires, as their highest aim, hanker after worldly luxuries and pleasures. They are steeped in, enjoying the objects of the senses and in earning money, to enjoy these.

'Etāvaditi niścītāḥ'—They believe, that the only aim of life is to enjoy worldly pleasures* and prosperity and that sensual enjoyment, is the supreme source of happiness. They have no belief, in the happiness of another world. According to them, this sort of belief is a deception. They do not believe in virtues, vices and rebirth etc. So they want to enjoy, as many pleasures here, as is possible.

Appendix—The man, who is steeped in pleasures and prosperity, becomes blind. He can know neither the world nor God. By regarding the unreal world as real, he can't at all cast a glance upon God. He regards the non-existent world as real.

The objects are perishable while he himself is imperishable; then how can the perishable gratify the imperishable?



आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।

ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥ १२ ॥

āsāpāśasatairbaddhāḥ kāmakrodhaparāyaṇāḥ
ihante kāmabhogārthamanyāyenārthasañcayān

Bound by hundreds of ties of hope, given over to lust and anger, they strive to amass hoards of wealth, by unfair means, for sensual enjoyment. 12

Comment:—

'Āsāpāśasatairbaddhāḥ'—People endowed with demoniac nature, are bound by hundreds of ties, of hope i.e., they have to amass hoards of wealth, they will win name, fame and honour, and they have to be free from diseases and so on. Even having possessed millions of rupees, they hope to gain more and more

* Similarly the unwise people who perform actions in order to reap their fruit hold that there is nothing else beyond the heavenly enjoyments (Gītā 2/42). So they want to enjoy those pleasures which are more attractive than the mundane pleasures.

from the Lord, from saints and even from beasts, birds, trees and creepers etc. Their hopes, are never fulfilled (Gītā 9/12). Moreover, if the hopes are fulfilled, they will die, and even if they live, the things, which fulfil their hopes, will perish or both will perish.

Those who are bound by ties of hope and desire, cannot stay comfortably, at one place, but those who have become free from these ties can live at one place happily.

'Kāmakrodhaparāyaṇāḥ'—They, are given to lust and anger i.e., they harbour in their hearts, various desires for all kinds of sensual enjoyments. When their desires, are not gratified, they become angry and inflict pain, upon others. They think, that desires are inevitable in life, without these a man becomes lifeless, as a stone. Similarly, they think that they can control other beings, through anger and if they are not angry, other people, will get hold of all their possessions.

'Īhante kāmabhogārthamanyāyenārthasañcayān'—Their aim, is to accumulate wealth and enjoy sensual pleasures. In order to fulfil their aim, they adopt foul means, such as dishonesty, cheating, treachery and injustice etc. They do not hesitate even in usurping charity funds and properties of children and widows. They believe that foul means, are indispensable in the world of today. According to them, honesty and justice are merely theoretical assumptions, which cannot be applicable, in real life. If they are honest and just, they will have to suffer, and they will not be able to live, from hand to mouth—such are the beliefs of people of demoniac nature.

Those people, who hanker after heavenly pleasure and prosperity by just means, cannot have a determinate intellect, that they have to realize God (Gītā 2/44). Then, how can those people possessing a demoniac nature, who earn money by foul and unjust means, have a determinate intellect to realize God? But even those people are free, if they so desire through

determination, can follow the spiritual path and realize God, because this human life has been bestowed upon them by God, only to realize Him.

Appendix—‘Āśāpāśasatairbaddhāḥ’—Here the term ‘śataiḥ’ stands for infinite (endless). So long as a man is attached to the world, his desires don’t come to an end. In the forty-first verse of the second chapter the Lord declares “bahuśākhā hyanantāśca buddhayo’vyavasāyinām”. “The intellect of the undecided (infirm), is scattered in many directions, and is endlessly diverse”. The reason is that they, having turned away from the imperishable, have cognised the reality and attached value to the perishable and have been attached to it.

‘Kāmakrodhaparāyaṇāḥ’—The people endowed with demoniac nature think that desire and anger are inherent in human nature. They don’t perceive anything else beyond desire and anger. These two are their supreme resort.

They hold that they will control a person through anger. But how long will they keep control over the person, who has been under their control because of his helplessness? As soon as he gets a chance, he will take vengeance upon them and harm them. Therefore the result of anger is only bad.



Link:—In the next three verses the Lord gives a description of imagination of the people of demoniacal nature.

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १३ ॥

idamadya mayā labdhamimam prāpsyē manoratham

idamastīdamapi me bhaviṣyati punardhanam

(Saying) "this has been gained by me today, further that desire I shall fulfil; this wealth is already mine and that wealth, also shall be mine." 13

Comment:—

'Idamadya mayā labdhamimam prāpsyē manoratham'— The demoniac people, imagine out of greed, that they have gained so much of money and much more will they gain, by other means, fair or foul. They remain engrossed in such thoughts, that the marriage of their educated son, could bring them so much money; so much money will be saved by evading taxes, and so much money, will be received, through rent and interest.

'Idamastīdamapi me bhaviṣyati punardhanam'—The more wealth, they hoard, the more greedy, they become. They always think, during their daily routine from early morning till late at night, only of means to amass hoards of wealth, and to lead a luxurious life.

But they forget, that they are growing old and one day, they will die a sad death, because they will die thinking of wealth, which they have accumulated and which they will have to leave behind and so wealth will cause, them grief. They, due to greed have to be afraid of their sons and daughters etc. They are also afraid of servants etc., lest the latter should go, on strike.

Question:—Strivers possessing a divine nature also think of earning money. Then, what is the difference between them and the people, who possess a demoniac nature?

Answer:—Though both of them seem to possess the same disposition, yet there is a vast difference, between the two. A striver's aim is God-realization, so he is not engrossed in hankering after pleasure and prosperity, while a person of demoniac nature, gets engrossed, because his aim is to enjoy worldly prosperity and sensual pleasure.

Appendix—Here the Lord explains the expression 'kāmapabhogaparamāḥ' (Those who are given up desire and sensuality) used in the eleventh verse.



असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ १४ ॥

asau mayā hataḥ śatrurhaniṣye cāparānapi
īśvaro'hamahaṁ bhogī siddho'haṁ balavānsukhī

That foe has been slain by Me and others also I shall slay. I am the Lord, I am the enjoyer, I am perfect, mighty and happy. I possess supernatural powers. 14

Comment:—

People of demoniac nature, out of anger, imagine that they have killed a foe and they will kill other people, who are their enemy and act against them. They think, that none is equal to them, because they possess all the luxuries of life, and they are very powerful and happy. They hold, that they are endowed with a prophetic vision, and future events which they foretell, come true. They declare, that they possess accomplishments, such as 'Aṇimā and 'Garimā' etc., and can burn anyone to ashes, in a moment. They ridicule those, who are engaged in adoration, and meditation etc. They regard themselves, as lords of wealth, power and intellect etc., and think that they will always be successful, in their undertakings. They boast of their victory, because they are powerful, but they never talk, of their defeat.

Actually, such people, have an internal fiery sensation, but outwardly, they boast of their power, happiness and achievements.

Appendix—Here the Lord explains the expression 'kāmakrodha-parāyaṇāḥ' (who are given to desire and anger).

The people endowed with demoniac nature feel that they are happy but this is their only pride. In fact they are not happy. Happy are in fact those who are not swayed by favourable and unfavourable circumstances (Gītā 5/23).

The people endowed with demoniac nature, take pride in power of desire and anger. They regard them as powerful because

of their affinity with the perishable. Like Hiranyakaśipu etc., they regard themselves as the Supreme because other people appear wretched to them.



आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।

यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ १५ ॥

āḍhyo'bhijanavānasmi ko'nyo'sti sadṛśo mayā
yakṣye dāsyāmi modīṣya ityajñānavimohitāḥ

"I am rich and I have a large family. Who else is equal to me? I shall perform sacrifice (yajña). I shall give in charity. I shall rejoice." Saying thus, they are deluded by ignorance. 15

Comment:—

People possessing pride and demoniac nature, think that they are very rich and hold very high ranks and positions. They boastfully declare, that they have so many kinsmen, friends and followers. They think, that there is none equal to them, in riches, rank and position. They declare, that they will perform such sacrifice and offer such charities, that none can equal to them. Thus they would enjoy their life. They hold, that through great charity and sacrifice they would win name and fame, through newspapers. Their names would be inscribed in hospices, in their memory.

Such people, actually imagine, but they do not translate their thoughts, into practice. If sometimes they do, practice, that is merely a show, in order to get name and fame, as described in the seventeenth verse of this chapter. They remain entangled in the snare of delusion, having vain imaginations, as described, in the thirteenth, the fourteenth and the fifteenth verses.



Link:—The Lord, in the next verse, describes the evil fate after death, of such people, who possess a demoniac nature.

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६ ॥

anekacittavibhrāntā mohajālasamāvṛtāḥ
prasaktāḥ kāmabhogeṣu patanti narake'sucau

Bewildered by many a fancy, entangled in the snare of delusion, addicted to the gratification of desire, they fall into a deep and filthy hell. 16

Comment:—

'Anekacittavibhrāntā'—People of wicked nature, are fickle minded. They have innumerable desires, and in order to fulfil them, they make many endeavours and having many a fancy. They do not stick to one idea, and their mind remains confused.

'Mohajālasamāvṛtāḥ'—They remain entangled, in the snare of delusion, as described in the verses thirteenth to fifteenth i.e., they are enmeshed in vain imagination and given to lust, anger and pride, and never get rid of these. They are trapped like an ensnared fish. Entangled in the snare of delusion, they are bewildered, by many a fancy or a thought. They are afraid of harmful consequences, as a result of their various evil thoughts. These thoughts are attended by such fear, as, "We have black money. If somehow, officials come to know of it, or clerks etc., may complain against us, then what will happen? We will harm others, but it may cause harm to us also"—thus engrossed in such thoughts they cannot make any firm resolve. They have to suffer a lot of pain, when their desires, remain unfulfilled.

'Prasaktāḥ kāmabhogeṣu'—Accumulation of wealth and gratification of desires, such as enjoyment of sensual pleasure and winning honour, praise, name and fame etc., are the aim, of their existence.

'Patanti narake'sucau'—While living alive, they live in a hell of delusion, and after death, they are condemned to frightful hell, such as Kumbhīpāka and Mahāraurava, where they have

to suffer, the worst torture.*

Appendix—In fact the men of demoniac nature have already been condemned to hells because they have been given over to desire and anger and they are burning in the fire of the feeling of shortages. Consequently they are doomed to dreadful hells.

Attainment of the higher worlds or condemnation to hells depends on a man's thoughts rather than on his actions and objects. Thoughts have special value. Actions are reflections of the thoughts. Therefore the Lord has described the thoughts cherished by men possessed of demoniac nature.



Link:—After describing, the evil fate of the people of demoniac nature, the Lord, in the next four verses describes, the evil feelings born of evil conduct, and disastrous consequences, of those evil feelings.

आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः ।

यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १७ ॥

ātmasambhāvitāḥ stabdhā dhanamānamadānvitāḥ
yajante nāmayajñāiste dambhenāvidhipūrvakam

Self-conceited, stubborn, filled with the pride and intoxication of wealth, such devils perform sacrifices (yajña) only in name, with ostentation, disregarding, scriptural ordinances. 17

Comment:—

'Ātmasambhāvitāḥ'—They are puffed up with unbounded pride, of their wealth, honour, praise, name and fame etc. They have a very high opinion, of their caste, social order, intellect, learning, rank and position etc. Regarding themselves as superior to others, they consider themselves worthy of their adoration.

* In the hells a being attains the body which has to suffer tortures. If that body is broken into pieces or boiled in oil or burnt in fire, it does not die so long as the being does not reap the fruit of his evil actions.