

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

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\* 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.