

'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:—*

'Āśāpāśasatairbaddhāḥ'—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.

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