

(Yogadarśana 2/29). Out of these eight, the first one is Yama. Yamas are five—ahimsā (non-violence), truthfulness, continence, non-stealing and non-acquisition (Yogadarśana 2/30). Therefore he who is a yogī, will certainly follow ‘Yamas’ viz., he will speak the truth only. If he tells a lie he can’t be a yogī because he has not even observed the first rule ‘Yama’ of Yoga. In the Gītā Lord Kṛṣṇa has called Himself several times the Lord (Īśvara).^{*} Therefore if He is a Yogī, then He speaks the truth and if He speaks the truth, then He is God in full (entirety)—this will have to be accepted.



Link:—In the next verse, the Lord describes the ways of those fools, who are not able to understand the Divinity, in the Incarnation, of the Lord.

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।

राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ १२ ॥

**moghāśā moghakarmāṇo moghajñānā vicetasah
rākṣasīmāsuriṁ caiva prakṛtiṁ mohinīm śritāḥ**

Those fools, with their vain hopes, futile actions and fruitless knowledge, have adopted a nature, which is fiendish, demoniacal and delusive. 12

Comment:—

‘Moghāśā’—The hopes of those people, who by having a disinclination for God, have a desire for pleasure and heaven, are vain, because it is not a rule that such hopes must be fulfilled. Even, if these are fulfilled, they perish, after bearing fruit. Therefore, until a man attains God, all his hopes and desires are in vain,

^{*} ‘Bhūtānāmīśvaro’pi san’ (4/6), ‘Sarvalokamaheśvaram’ (5/29), ‘mattaḥ parataram nānyatkiñcidasti’ (7/7), ‘mayā tatamidam’ sarvaṁ jagadavyaktaṁ mūrtinā (9/4), ‘yo māmajamanādim ca veti lokamaheśvaram’ (10/3), ‘sarvasya cāhaṁ hṛdi sanniviṣṭaḥ’ (15/15) etc.

because they with their fruit, are perishable (Gītā 7/23).

'Moghakarmāṇo'—The actions of the people, who have a disinclination for God, are vain, because if they perform actions approved by scriptures for their fruit, they with their fruit, will perish. Their fruit, would carry the people, to higher regions, from where, they will have a return. Thus, they waste their time, energy and intellect in vain, they remain blank, being deprived of the real gains of human life.

It means, that man, being a portion of God, is eternal, while actions and their fruits, are perishable. So, he will gain nothing besides pain and disquietude by performing actions for their fruit, unless and until, he attains God. On the other hand, actions that are performed for God, to please Him and are offered to Him, are not perishable, but real (Gītā 17/27).

In the twenty-eighth verse of the seventeenth chapter also, Lord Kṛṣṇa declares "Sacrifice, gift and penance and anyother action, performed without faith, is declared as unreal (non-existent). It is of no use, here or hereafter." It means, that a man having disinclination for God, by performing actions such as sacrifice, gift and penance etc., cannot realize God. So his actions are in vain.

'Moghajñānāḥ'—Knowledge of languages, scripts, arts, literature and the universe etc., of those people, who have a disinclination for God, is in vain, because that knowledge cannot lead them, to salvation, they cannot be free, from the bondage of birth and death. By having a disinclination for God, even after acquiring a lot of knowledge, they will follow a wrong course, in the same way, as an accountant cannot maintain accounts correctly if there is an error in any figure in the accounts. Thus, they will have a fall.

'Vicetasah'—They are senseless (fools), because, they cannot discriminate between the real and the unreal, gain and loss, and bondage and liberation etc.

'Rākṣasīmāsurīm caiva, prakṛtiṁ mohinīm śritāḥ'—Such senseless persons, having a disinclination for God, embrace a nature which is fiendish, demoniacal and delusive.

Persons, with demoniacal nature, are those who without caring, for the pain and loss of others, are ever engaged in their selfish motives, in fulfilling their desires and hoarding money, for the enjoyment of their sensual pleasures etc.

Persons, with a fiendish nature, are those who become angry with those whom they think as obstacles, to the fulfilment of their desires, and so they harm and ruin them, for their own selfish motive.

Persons, possessing a delusive nature, are those, who without a rhyme or reason, trouble others. (They shoot flying birds and hit a sleeping dog and are pleased.)

Out of all the abovementioned, three natures, the basic nature, is demoniacal. This demonical nature is of three types. Demonical nature, is of those in whom desire predominates; fiendish are those, in whom anger predominates and delusive, those in whom delusion predominates. It means, that desire is the root of demoniacal nature. If desire is not fulfilled, anger is born (Gītā 2/62), and from anger, ensues delusion (2/63). This delusion, is born of greed and folly, also.

Appendix—In this verse there is mention of the demoniacal nature which has been described with its fruit in detail in the sixteenth chapter by the Lord. The fruit of the people's demoniacal nature is that they are hurled into eighty-four lac wombs and hells (Gītā 16/19-20). The people of demoniacal nature don't get the fruit which they desire (moghāśāḥ), but they reap the unpleasant fruit (punishment) of their action certainly. They commit sins in order to derive pleasures but instead of having pleasures they have to suffer pain certainly. They look down upon God and its fruit is their own loss, what difference does it make in God?

