

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