

Chapter Sixteen

Text No. 1

Combine texts 1, 2 & 3

२४

English Synonyms

Bṛīhagavan uvāca--the Supreme Personality of Godhead said,
Abhayaḥ--fearlessness, Battyaśāuddhiḥ--purification of one's
 existence, Jñāna--knowledge, Yoga--linking up, Vyavasthitiḥ--
 situation, Dānaḥ--charity, Damaḥ--controlling the mind, Yajñaḥ--
 performing sacrifice, Śrādhā--study of Vedic litera-
 ture, Tapaḥ--penance, Arjavan--simplicity.

Translation

damah ca—

The Supreme Personality of Godhead ~~xxx~~ said: Fearlessness, the purification ~~xx~~ of one's existence, the cultivation of spiritual knowledge, charity, sense control, performance of sacrifice, study of the Veda, austerity, and simplicity.

Purport

In the beginning of the Fifteenth Chapter, the banyan tree of this material ~~xxx~~ world was ~~xxxx~~ explained. The extra roots coming out of it were compared to the activities of the living entities, some auspicious, some inauspicious. In the Ninth Chapter, also, it was explained who is the deva, or godly, and who is the asura, the ungodly, or demons. Now, according to Vedic rites, activities in the mode of goodness are considered auspicious for making progress on the path of liberation, and such activities are known as devaprakṛiti, transcendental by nature. Those who are situated in the transcendental nature are making

progress on the path of liberation. For those who are acting in the modes of passion and ignorance, on the other hand, there is no possibility of liberation. Either they will have to remain in this material world as human beings, or they may descend among the species of animals, and others even lower. In this Sixteenth Chapter the Lord will explain both the transcendental nature, and its attendant qualities; as well as the demonic nature and its qualities. He will also explain the advantages and disadvantages of these qualities.

Text No. 2 with 1 & 3

English Synonyms

Ahiṁsā--nonviolence, Satyam--truthfulness, Akrodhaḥ--anger, Tyāgaḥ--renunciation, Hantiḥ--peace, Apāiśunam--aversion to fault-finding, Dayā--mercy, Bhūteṣu--in all living entities, Aalobya--without any greed, Mārdavaḥ--gentleness, Hrīḥ--shyness, Acāpalam--determination.

Translation

Nonviolence, truthfulness, freedom from anger, renunciation, peacefulness, aversion to fault-finding, compassion toward every living entity, being without any greed, gentleness, shyness and determination,

Text No. 3

with 1 & 2

freedom from envy

English Synonyms

Tejah--vigor, Kṣamā--forgiveness, Dhṛtī--~~for~~ fortitude,
Saucam--cleanliness, Adroho--^hnonenmity, Na--not, Timānitā--~~ex-~~ ^{pride},
^{expectation of honor;} ~~posturing~~ more honor, Bhavanti--become, Sampadam--qualities, Paivīm--
transcendental, Abhijātasya--one who is born of ^{divine family} Bhārata--O the
son of Bharat.^a

Translation

Vigor, forgiveness, fortitude, cleanliness, freedom from both enviousness and the passion for honor--these are the transcendental qualities, born of the ~~body~~ godly atmosphere, O son of Bharata.

Purport

The word used here abhijātasya, born of, in transcendental qualities or godly atmosphere is very significant. To beget a child by the parents in godly atmosphere is known in the Vedic scriptures as garvanasanskar. So if the parents want a child in godly qualities they should follow the principles of 10 purificatory processes, recommended in the social life of the human being. In Bhagavad Gita we have studied also before this that sex life is for begetting good child is Krishna Himself. Sex life is not condemned provided the process is used in Krishna Consciousness. So those who are in Krishna Consciousness at least

they should not beget children like cats and dogs but should beget such children as may become in Krishna Consciousness after birth. That should be the advantage of particular children born of a father or mother absorbed in Krishna Consciousness.

Social institution known as Varnasram Dharma--in the institution for divisions for social life and for four divisions of castes are not meant for making a division of human society on account of birth. Such divisions are in terms of educational qualification. And for keeping the society in peace and prosperity. So the qualities mentioned herein in The Bhagavad Gita which are explained here as transcendental qualities meant for making a person progressing in spiritual understanding for getting liberation from the material world, are explained here. So in the Varnasram institution the Sannyasi or the person in the renounced order of life is considered to be the head or the spiritual master of all the denominations of social status and order. A Brahmin is considered to be the spiritual master of the four other sections of the society, namely, the Kshatriya, the Vaishyas and the Sudras, but sannyasi who is on the top of the institution he is considered to be the spiritual master of the brahmins also. So far a sannyasi the first qualification should be fearlessness. Because a sannyasi has to be alone without any support or guarantee of support, he has simply to depend on the mercy of the Supreme Personality of Godhead. If he thinks that after leaving my connection who will take protection of me? in that stage one should not accept the renounced order of life. If one is fully convinced that Krishna or the Supreme Personality of

Godhead by His localised aspect as paramatma is always with me, He is seeing everything and He knows: what I intend to do. So he must ~~be~~ have firm conviction that Krishna as Paramatma will take care of me. I shall never be alone, even if I live in the darkest region of the forest I shall be accompanied by Krishna and He will give me all protection. That is called abhayam, without any fearfulness. This state of mind is necessary to cultivate for a person in the renounced order of life. Then he has to purify his existence. There are so many rules and regulations to be followed by the renounced order of life. The most important of all rules and regulations is that a sannyasi is strictly forbidden to ~~have~~ have any intimate relationship with a woman. Even he is forbidden to talk with woman in a secluded place. Lord Chaitanya was an ideal sannyasi and we can learn from his life that when he was at Puri his feminine devotees could not come directly nearby to offer their respects. They were advised to bow down from a distance place. This is not a sign of hatred for the woman as a class, but it is a stricture imposed on the sannyasi not to have one has to follow the rules and regulations of particular status of life. In order to make his life purified. For sannyasi it is strictly prohibited to make an intimate relation with woman or to have possessions of wealth for sense gratification. The ideal sannyasi was Lord Chaitanya Himself and we can learn from his life that he was very strict in the matter of woman. ~~He~~ Although he is considered to be the most liberal incarnation

of Godhead, accepting the most fallen conditioned soul, but still ~~XXXXXXXXXXXXXXXXXXXX~~ he showed the rules and regulations of the sannyasi order of the life; he was very strict in connection with association with woman. One of His personal associates, namely Chhota Haridas, he was personally associated with Lord Chaitanya, along with his other confidential personal associates, but somehow or other this ~~XXXXXXXX~~ Chhota Haridas sometimes looked on some young woman with lust and Lord Chaitanya was so strict that he at once rejected him from the society, of his personal associates. Lord Chaitanya said: For a sannyasi or anyone who is ~~xxx~~ aspiring to get out of the clutches of material Nature, and trying to go over to the spiritual nature, back to home, back to Godhead, for him, to look on material possession and woman for sense gratification, not to enjoy ~~h~~ them, but just to look on them with such propensity is so condemned that he should have better committed suicide before having such illegal desires. So these are the processes for purification. Next item is jnana yoga vyavasthithi, to be engaged in the cultivation of knowledge. Sannyasi life is meant for distributing knowledge to the householders and others. Those persons who have forgotten their real life of spiritual advancement. A sannyasi is supposed to beg from door to door for his livelihood. This does not mean that a sannyasi is a begger. The purpose is that in humbleness as it is explained that humbleness is also one of the qualifications of transcendently situated person. So out of sheer humbleness the sannyasi goes ~~h~~ door to door not exactly for the purpose of begging, but to see the householders, that they may be awakened to Krishna Consciousness.

This is the duty of a sannyasi. So either if he is actually advanced and ordered by his spiritual master, he should preach Krishna Consciousness with logic and all sorts of understanding or if he is not so much advanced he should rather not accept this renounced order of life but even if he has accepted the renounced order of life without sufficient knowledge, he should engage himself fully in the matter of hearing ~~a~~ from a bonafide spiritual master for cultivation of knowledge. Sannyasi or the ~~per~~ person in the renounced order of life must be situated in these items, namely fearlessness, and sattvasamsuddhir and jnana yoga. The next item is charity. Charity is meant for the householders. The householders they should earn a livelihood by an honorable means and ~~so~~ spend 50% for propagating Krishna Consciousness all over the ~~world~~ ~~in~~ world and he should give in charity to such institutional societies who are engaged in that way. Charity should be given to ~~a~~ the right receiver. There are different kinds of charities as ~~it~~ it will be explained later on, that are charities in the modes of goodness, and charity in the mode of passion and charity in the mode ~~of~~ of ignorance. Charity made in the mode of goodness ~~is~~ is recommended ~~by~~ by the scriptures. Charity in the modes of passion and ignorance is not recommended. Because such charity is simply a waste of money. Charity should be given only for propagating Krishna Consciousness all over the world. That is charity in the mode of goodness.

dana ~~is~~

Then so far as ~~sense~~ dana is concerned, which is sense control, the sense control is not ~~a~~ only meant for other orders of religious

society but it is ~~not~~ especially meant for the householder. Householder because he has got a wife he should not use his senses for sex life unnecessarily. There are restrictions for the householders even for sex life, and other life also, especially sexlife--that a householder should not go to his wife without any necessity of children. If he does not require any children he should not enjoy sex life with his wife. The modern ~~s~~ society they enjoy sex life and use contraceptive methods or more abominable methods to get out of the responsibility of sex, ~~s~~ children. This is not in the transcendental quality. They are all demoniac quality. So if anyone even he is a householder, he wants to make progress in spiritual life, he must have control of sex life. That he should not beget a child without the purpose of serving Krishna. If he is able to beget children who will be in Krishna Consciousness one can produce hundreds of children but without such ~~sapx~~ capacity one should not ~~indulge~~ sex indulgence only for sense pleasure. And sacrifice is meant for being ~~per~~ performed by the householders. Because sacrifice, to perform sacrifice requires a large amount of money. Other order of life namely the Brahmacharya, the Varnaprastha and sannyas they have no money, they live by begging. So performance of different types of sacrifice is meant for the householder. So they should perform ~~s~~ Agnihotra sacrifice ~~s~~ as they are regulated in the ~~Yajur~~ Vedic literature, but such sacrifices at the present moment being very much expensive it is not possible for any householder to perform such sacrifices. The best sacrifice recommended in this age is called sankirtan yajna. This sankirtan yajna or chanting of Hare Krishna, Hare Krishna,

Krishna Krishna, Hare Hare/ ~~Hare~~ Hare Rama, Hare Rama, Rama Rama, Hare Hare, is the best and the most inexpensive performance of sacrifice, everyone can adopt it and derive a benefit of performance of sacrifice. ~~xxxx~~ So these three items, ~~nam~~ namely, charity and sense control and performance of sacrifice, these three items meant for the householder.

Then the items of ~~xxx~~ avyavasthithi Vedic study and svadhyayas, austerity, and arjavam--gentleness is meant for the brahmacharyas or student life. The student life without any connection with woman, they should live a life of celibacy and engage the mind in the study of ~~xxxx~~ vedic literature for cultivation of spiritual knowledge, this is ~~x~~ called svadhyayas. Tapas or austerity is especially meant for the retired life. One should remain a householder throughout his whole life he must always remember that there are four divisions of life, the brahmacharya, the Grihastha, the Vanaprastha and sannyas, so after Grihastha, householder life, one ~~xxx~~ should retire at the age of 50, suppose he lives for 100 years, 25 years for student life, 25 years for householder life, 25 years for retired life ~~xxx~~ 2 and 25 years for renounced order of life. These are the ~~xxx~~ regulations ~~of~~ by Vedic religious discipline. A man retired from household life must practice austerities in three divisions of his existence. He must practice austerity bodily, mental and speaking. That is tapasa. ~~TH~~ Tapasa, the whole Varnashram dharma the institution of Varnashram Dharma is meant for tapasa. Without tapasa or austerity no human ~~being~~ being is expected to get liberation. So persons who advocate that there is no need of austerity in

life simply go on speculating and everything will be nice, ~~that~~ these are not recommended in the Vedic literature neither in The Bhagavad Gita. Such things are manufactured by interested parties to gather more persons to follow. If there are ~~xx~~ restrictions, if there are rules and regulations, ~~xxx~~ unless people become attracted, therefore those who want followers in the name of religiosity, just to have a show only, they don't make any restriction of the life of the students nor in their own life so that is not approved by Vedic method.

So far as ~~simplicity, that is~~ simplicity is concerned not only a particular order of life ~~should~~ should follow the principle of simplicity, but all the members either he ~~is~~ is in Brahmacharya ashram or Grihastha ashram or Varnaprastha ashram, he must be very simple. He should not make any confidential to persons who are advanced or who are in confidence. Ahimsa means not to check the progressive life of any living entity. Ahimsa. ~~xxxxx~~ Himsa means to check the progressive path of any living entity. If somebody says that spirit spark is never killed even after the killing of the body, therefore there is no harm if animals are killed for ~~xxxxx~~ sense gratification--~~xx~~ or especially they say the word for sense gratification, because persons are now addicted ~~&~~ for animal food, in spite of having so many varieties for human society. When there are ample supply of grains and fruits and milk there is no necessity of animal killing. That should be practiced by everyone. This injunction ~~is~~ is for everyone. When there is no other alternative, one may kill animal, but that is by offering sacrifice. But anyway, when there is ample stock

of food supply for the humanity, the ~~pass~~ persons who are desiring to make advancement in spiritual realization should not commit violence to the animals. Real ahimsa means ~~he~~ ~~is~~ not to check anyone's progressive life. The animals are also making progress in their evolutionary life. Under different categories of animal life from one to another. So if a particular animal is sacrificed then ~~his~~ his progress is checked. Suppose an animal it is staying in that particular body for so many days or so many years now if he is untimely killed then the animal has again to come back in that form of life to complete the remaining days for his advancement for being promoted to another species of life. This is the science. So they should not ~~be~~ be checked. for simply satisfying the palate. It is called ahimsa.

Satyam. This word means one should not construe submitting of any word for some personal interest. The Vedic literature there are some difficult words, but that meaning or the purpose of that word should be learned from a bona fide spiritual master and that is the process of understanding Vedas. ~~He~~ Bruti, means one should ~~hear~~ hear from the authority. One should not construe some interpretation for his personal interest. There are ~~some~~ so many commentaries on The Bhagavad Gita by construing some different interpretation from the original text. This is untrue. Truth is the real import of the word should be presented and that should be learned from a bona fide spiritual master. Akrodhas, to check anger. Even there is provocation by some bad man by dishonoring a respectable man, one should forgo one should not be angry, because at once one becomes angry his whole system

of body becomes polluted. Anger is the ~~gross~~ product of the modes of passion and lust is also the product of the modes of passion, so one who is transcendently situated he should check himself from being angry. A Apaisunam means one should not be accustomed to find fault with others correct them unnecessarily so that he may be put into inconvenience. Of course to call a thief a thief is not enviousness, rather to call a thief a thief is right. But to call an honest person a thief that is very much offensive for persons who is making advancement in spiritual life. Hrin means one should be very much shy to act something which is abominable. And one should not be agitated for frustration in some attempt; there may be frustration in some attempt but one should not be sorry for that, he should make progress with patience and ~~his~~ determination. The word ~~śak~~ śak tejah used here is meant for the Kshatriyas. The Kshatriyas should be always very much strong. Kshatriya means one who can give protection to the weak from being hurt from others. Therefore he must be very strong. He should not pose himself as nonviolent. If violence is required he must exhibit that. When forgiveness is meant ~~for~~ for persons who can actually curb ~~down~~ down his enemy, but for certain condition if he thinks he may not take steps on some minor ~~things~~ things and excuse. Saucam means cleanliness and this cleanliness not only the bodily and mental cleanliness but cleanliness in dealing also. Especially it is meant for the mercantile people, who may not deal in black market. This is called saucam. Every dealing is fair. Natimanita is meant for the sudra class of men. The ~~the~~ sudra class, the worker class, they

are considered according to the Vedic injunction, the lower of the other three classes so they should not be puffed up with unnecessary prestige or honor they should remain in their own status. It is the duty of the sudras to offer respect to the higher class for upkeep of the social order. All these 16 qualifications are mentioned as transcendental qualities. They should be engaged in terms of different status of social order and occupation. The purport is that even the material conditions are miserable, if such qualities are developed by practice, by all classes of men, then gradually it is possible to get up to the highest platform of transcendental realization.

Text No. 4

English Synonyms

ignorance; Ca--and;
pride;
Dambha -- *hypocrisy, anger;*
Krodha -- *wrath;*
abhimānah -- *one who is born,*
Parusa -- *arrogance;*
Parusya -- *harshness;*
Pritha -- *O the son of Prithā,*
Asurim -- *demoniac.*

Translation

Those who are born with demoniac qualities exhibit pride, arrogance, false prestige, anger, harshness and ignorance, O son of Pritha.

Purport

In this verse, the royal ~~xxx~~ road to hell is described. The demoniac want to make a show of ~~xxx~~ religiousness and advancement in spiritual science, although they do not follow the principles. ~~xx~~ ~~They~~ They are always ~~xxx~~ arrogant, possessing some type of education, in possession of wealth, desiring to be worshiped by others. They demand respectability, although they do not command respect. In trifles they grow very angry, and they speak harshly, not gently. They do not know what should be done and what should not be done. They ~~do~~ ~~xxx~~ everything whimsically, according to their own desire, and they do not recognize any authority. These ~~xxx~~ demoniac qualities are taken by them from the beginning of their bodies in the wombs of their mothers, and as they grow they manifest all these inauspicious qualities.

Text No. 5

English Synonyms

Daivi--transcendental, Sampad--^{asset}assessment, Vimokṣāya--meant for liberation, Abandhāya--for bondage, Asurī--demoniac qualities, Natā--is considered, Nā--do not, Bucāḥ--worry, ~~XXXXXXXXXX~~ Sampadam--^{nature}assessment, Daiva--transcendental, Abhijāto--born, asi--you are, Pāṇḍava--O the son of Pāṇḍu.

Translation

The transcendental assets lead to liberation, whereas the

Translation

O son of Pritha, in this world there are two kinds of created beings. One is called divine, and the other demoniac. I have already explained to you at length the divine qualities; and now I shall describe the demoniac.

Purport

Lord Krishna, having assured Arjuna that he was born into the divine qualities, to point out the demoniac nature, is now describing in the following way. The conditioned living entities are divided into two classes in this world: those who are born in divine qualities they follow regulated life. ~~THESE~~ The regulated life means to abide by the injunctions in scriptures and authorities. One should be attached and detached in the matter of performing certain things. In consultation of the authoritative scriptures. This mentality is called divine. But one who does not follow the regulative principles as they are laid down in the scriptures and acts according to one's whims he is called demoniac or asura. There is no other division of the two classes of men, namely the divine class of men and the demoniac class of men. Except these of obedience and disobedience of the regulative principles of scriptures. It is mentioned in the Vedic literature that both the demigods and the demons both of them are born of the prajapati the only difference is that one class obey the orders of Vedic injunction and the other does not.

Text No. 7

English Synonyms

Ca--and;
Pravṛttim--^{proper}action in propriety, Ca--also, Nivṛttim--^{improper}action
 in impropriety, Jana--^{persons}persons, Na--never, Viduh--know, Asurāḥ--
 in demoniac quality, Na--never, Saucam--³⁸cleanliness, Na--^{nor}nor,
Api--also, Ca--and, Acāra--⁴behavior, Na--never, Satyam--truth,
Tesu--in them, Vidyate--there is.

Translation

Those who are of demoniac quality do not know what is to be done and what is not to be done in propriety. They are unclean, neither do they know how to behave, nor is there any truth in them.

Purport

In every civilized human society there is some set of scriptural rules and regulations which are followed from the beginning. Especially among the Aryans--those who adopted the Vedic civilization, known as ~~the~~ the most advanced ~~at~~ ~~spiritualistic~~ civilized people. ~~RE~~ Those who are not following such scriptural injunctions are supposed to be demons. Therefore, it is stated here that the demons do not know the scriptural rules, neither do they have any inclination to follow them. Most of them do not know and even some of them know it they have not the tendency to follow them. Otherwise, they have no faith neither they are willing to act in terms

of the Vedic injunctions. The demons are not clean, either externally or internally. They do not take their bath properly, they do not clean their teeth properly, they do not shave properly, they do not change their clothes properly: these are some of the rules for external cleanliness. So far as internal cleanliness is concerned, one should be always remembering the Holy Name of God, chanting Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. The demons do not like, nor will they follow all these rules for external and internal cleanliness. As for behavior, there are many rules and regulations guiding human behavior, such as the Manu Samhita, which is the law of the human race. Even up to today, those who are Hindu follow the Manu Samhita. Inheritance and other legal activities are derived from this book. Now, in the Manu Samhita, it is clearly stated that woman should not be given freedom. That does not mean that women are to be kept as slaves. But they are like children. Children are not given freedom, but that does not mean they are made into slaves. The demons have now neglected such injunctions, and they think that woman should be given as much freedom as man has. However, this has not improved the social condition of the world. Actually, woman should be given protection at every stage of life. She should be given protection by the father in her younger days, by the husband in her youth, and in old age she should be given protection by the grownup sons. This is proper social behavior according to the Manu Samhita. But the modern education has

artificially devised a puffed-up concept of womanly life; and therefore marriage is practically now an imagination in human society. Nor is the condition of woman now very good. Those who are married are in a better condition than those who are proclaiming their so-called freedom. The demons, therefore, do not accept any instruction which is good for society; and because they do not follow the experience of great sages, and the rules and regulations laid down by those sages, the social condition of the demoniac people is very unhappy.

Text No. 8

English Synonyms

■ Astyan--unreal, Apratishthan--without any foundation, Jagad--the cosmic manifestation, Abuk--is said, Anisvaran--without any controller, Aparasparan--by mutual lust, Sabbhutan--caused, Kimanyat--there is no other cause, Kamahaitukan--it is due to lust only.

Translation

They say that this world is unreal, that there is neither any foundation, nor any God in control. It is produced of sex desire; and has no other cause than lust.

Purport

The demoniac people conclude that the creation of the world is a phantasm. There is no cause nor effect, no controller, no

purpose: everything is unreal. As the will o' the wisp is called by certain atmospheric changes, so this ~~xxxx~~ cosmic manifestation is due to chance material actions and reactions. That is their conclusion. They do not think that the world was created by God for a certain purpose. They have their own theory: that the world has come about in its own way, and there is no reason to believe that there could be a God behind it. For them there is no differentiation between spirit and matter, or acceptance of the Supreme Spirit. ~~xxxx~~ Everything is matter only, and the whole thing is ~~xxxx~~ supposed to be a mass of ignorance. According to them, everything is void, and whatever manifestation exists is due to our ignorance in perception. They take it for granted that all manifestation or diversity is a display of ignorance. Just as in a dream, we may create so many things, which actually have no existence; so, similarly, when we are ~~x~~ awakened we shall see that everything is simply a dream. But ~~x~~ factually, although the demons say that it is ~~x~~ a dream, they are very expert in enjoying this dream. And so, instead of getting knowledge they become more and more implicated in their dreamland. Their conclusion is that, as the child is born of sexual intercourse between man and woman, so this world is born without any soul. It is ~~x~~ only a combination of matter ~~x~~ that has produced the living entities, otherwise there is no question of existence of the soul. As many living ~~xxxx~~ creatures come out from perspiration and from the dead body without any cause, similarly, the whole living world has come out of this material combination of the cosmic manifestation. Therefore the material Nature is the cause of this manifestation and there is no

cause. They do not believe as it is stated in The Bhagavad Gita
 maya takshena prakrti sruti_____. Under My direction the,
 the Lord says, "Under my direction the whole material world is
 moving." In other words amongst the demons there is no perfect
 knowledge of the creation of this world, Every one of them has got
 some particular theory of his own and whatever one may believe
 that is the cause of creation and that is their opinion. According
 to them, any nonsense interpretation of the scriptures is as good
 and there is nothing like standard understanding of the scriptural
 injunction.

Text No. 9

English Synonyms

Itam--thus, Dr̥ṣṭim--vision, Avastabhya--accepting, Nasta--
 lost, Ātmānaḥ--self, Alpa^buddhayaḥ--less intelligent, Prabhavanti--
 flourish, Ugrakarmāṇaḥ--in ^{terrible} painful activities, Kṣayāya--for de-
 struction, Jagatoḥ--of the world, Hitaḥ--non-beneficial, *unbeneficial*.

Translation

Following such conclusions, the demoniac people, lost to
 themselves and without intelligence, engage in unbeneficial,
 horrible works meant to destroy the world.

Purport

The demoniac are engaged in such activities as will lead the

kāman—lust; āśritya—taking shelter of; duṣpuram—insatiable, in conceit;
saṁbha--pride, maṇas--false prestige, anvitaḥ--being situated, maṇa abundant with pride;
moḥat--by illusion, grhītvā--taking, śaśa--nonpermanent, possessed with arrogance;
grāhaṇ--things (things), pravartante--flourish, śaucl--unclean, escape;
vrataḥ--with avoid vow restrictions.

Translation

The demoniac, taking shelter of insatiable lust, pride and false prestige, and being thus illusioned, are always sworn to unclean work, attracted by the impermanent.

Purport

The demoniac mentality is described here in this verse. The demons have no satiation for their lust. They will go & on increasing and increasing their nonsatiable desires for material enjoyment. And although they are always full of anxieties on account of accepting non-permanent things still they continue to be engaged in such activities out of illusion. They have no knowledge that they are making progress in the wrong way. on acceptance of non-permanent things, such demoniac people they create their own God, they create their own hymns and they chant accordingly. The result is that they become more and more attracted to two things--namely sex enjoyment and amassing material wealth. The word 'śauclvrataḥ, unclean vow is very is very significant in this connection. Such demoniac people they are only attracted by wine, women and gambling and meat eating, that is their 'śauclm, unclean habits, and induced by pride and

false prestige they create some principles of religiosity which is not approved by the Vedic injunction, and in fact although such demoniac people are most abominable in the world, still by artificial means they create a false honor for them. Although they are not honorable by false prestige they think of themselves as very much advanced although they are gliding toward the hell.

Composer:

Check With Sukadeva. See ms. to find out if verses 11/2/12 are
Text No. 11
supposed to be combined as one. If they are, combine the synonyms also.

English Synonyms

Cintā--fears and anxieties, Aparimeyāma--miserable, Pralaya^{a-a}ntā^{unto}--till the point of death, Upāsritā^{having}--being taken shelter of them, Kāmapāda^{upabhogā}--sense gratification, Spandanaparamā^h--that is the highest goal of life, Etava^t--thus, Iti--in this way, Niscitā--ascertain.

Translation

Their belief is that to gratify the sense unto the end of life is the prime necessity of human civilization. Thus, there is no measurement for their anxiety.

Purport

The demoniac people have accepted that the enjoyment of the sense is the ultimate goal of life. And this concept is prolonged until ~~the~~ death. They do not believe in life after death; and they

do not believe there are different grades of bodies, according to one's karma, or activities in this world. Their plans for life are never finished, and they go on preparing plan after plan, ~~xxxxxxx~~ all of which are never finished. We have personal experience of a person of such demoniac mentality, who, even at the ~~xxx~~ point of death, was requesting the physician to prolong ~~x~~ his life for four years more--because his plans were not yet complete. Such foolish people do not know that no physician can prolong life even for a moment. When the notice is there, without any consideration of the man's desire, the laws of Nature allow not even a second beyond what one is ~~x~~ destined to enjoy.

Text No. 12

with 11

English Synonyms

Asāpāsa--entanglement ⁱⁿ of the network of hope, Satain--hun-^{to by} dred, Baddha--being bound up, Kāma--lust, Krodha--anger, Prāyaṇa--^{parāyat} ~~xxx~~--always situated in ^{that} such mentality, Thanta--~~desires~~ ^{the}, Kāma--lust, Bhoga--~~x~~ sense enjoyment, Artham--and for that ~~xxx~~ purpose, Anyāyena--illegally, Artha--wealth, Samcayān--accumulate.

Translation

The demoniac person thinks: "So much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future, more and more."

~~Text~~ Translation

Being bound by hundreds and thousands of desire, by lust and anger, they secure money by illegal means for sense gratification.

Purport

The demonic person on account of his faith no faith in God or the Supersoul within himself they act in all kinds of sinful activities simply for sense gratification. They do not know that there is witness sitting within his heart--the Supersoul is observing the activities of the individual soul as it is stated in the Vedic literature, the ~~up~~ Upanishads, that two birds are sitting on one tree, the one is acting and enjoying or suffering, the fruits of the branches, and the other is witness; they have neither any knowledge in this Vedic scripture nor in faith therefore they are free to act anything for sense enjoyment never mind what is the consequence later on.

Text No. 13

Combined
w/ 14 & 15

English Synonyms

Idam--this, Adya--today, Maya--by me, Laddham--gained, Imam--this, Prapsye--I shall gain, Ma Mahorathan--according to my desires, Idam--this, Asti--there is, Idam--this, Api--also, Ma--mine, Bhavisyati--will increase in ^{the} future, Punah--gain (again), Dhanam--wealth.

Combine 13-15

Translation

The demoniac person thinks: "So much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future, & more and more.

combine 13-15

~~Text No. 14~~

English Synonyms

Asau--that, ~~May~~ ^{Maya}--by me, ~~Matah~~ ^{kill}--kills, ~~Satruh~~ ^{enemy}--enemy, ~~Hanisyē~~ ^{I shall kill}--I shall kill, ~~Ca~~ ^{also}--also, ~~dparān~~ ^{others}--others, ~~Api~~ ^{certainly}--certainly, ~~Īśvara~~ ^{the Lord}--the Lord, ~~dham~~ ^{I am}--I am, ~~Bhogī~~ ^{enjoyer}--enjoyer, ~~Siddho~~ ^{perfect}--perfect, ~~dham~~ ^{I am}--I am, ~~Balavān~~ ^{powerful}--powerful, ~~Sukhī~~ ^{happy}--happy.

Translation

"He is my enemy and I have killed him; and my other enemy will also be killed. I am the lord of everything, I am the enjoyer, I am perfect, powerful and happy."

combine 13-15

~~Text No. 15~~

English Synonyms

~~Adhya~~ ^{wealthy}--wealthy, ~~dbhijanyān~~ ^{surrounded with}--surrounded with ~~aristocratic~~ ^{aristocratic} friends, ~~Asmi~~ ^{I am}--I am, ~~Ko~~ ^{who else}--who else, ~~dnya~~ ^{others}--others, ~~dasti~~ ^{there is}--there is, ~~Sadrāc~~ ^{like}--like, ~~Maya~~ ^{of me}--of me, ~~Yaksye~~ ^{I shall sacrifice}--I shall sacrifice, ~~Dāsyāmi~~ ^{I shall give in charity}--I shall give in charity, ~~Modisyā~~ ^{I shall rejoice}--I shall rejoice, ~~Iti~~ ^{thus}--thus, ~~Ajñān~~ ^{ignorance}--ignorance, ~~Vimohitah~~ ^{deluded by}--deluded by.

Translation

"I am the richest man, surrounded by aristocratic relatives. There is none so powerful and happy as I am. I shall perform sacrifices, I shall make some charity, and thus I shall rejoice." In this way, such persons are deluded by ignorance.

Text No. 16

English Synonyms

^{Numerous}
Aneka--delirious, Atitarikāra ⁽⁻⁾cittavibhrāntā^h--perplexed
by ~~with~~ anxieties, Moha^{of}--^sillusioned, Jāla^{by a}--^hnetwork, Samāvṛtā^h--sur-
rounded, Prasaktā--attached, Kāma--lust, Abhogesu--sense grati-
fication, Patanti--glides down, Harake^{It's}--^hthe hell, Asucau--
unclean.

Translation

Thus perplexed by various anxieties, and bound by a network of illusions, one becomes too strongly attached to sense enjoyment, and falls down into the hell.

Purport

The demoniac man has no limit ~~in~~ to his desire to acquire money. That is unlimited. They only think how much assessment they have got just now and how to engage that stock of wealth ~~for~~ farther farther. For that reason, he does not mind acting in any sinful way. This is known as blackmarket or illegal gratification. Such de-

demoniac persons are enamoured by the possessions they have already--such as the land, the family, the house and the bank balance. And they are always thinking to improve such things. And they believe in their own strength. They have no knowledge that whatever they are gaining is due to past good deeds. So, they are given the opportunity to accumulate such things. But they have no conception ~~of~~ ^{of} the past causes. They simply think that all this mass of wealth is due to their own endeavor. Demoniac people believe in the strength of their personal ~~work~~ work. They do not believe in the law of karma: according to the law of karma, a man takes his birth in a high family, or becomes rich, or becomes very well-educated, or becomes very beautiful on account of good work in the past. The demoniac think all these things are accidental, and due to the strength of one's personal ability. They do not sense any arrangement behind all the varieties of people, beauty, and education. And anyone who comes into competition with a such a demoniac man is his enemy. There are many demoniac people, and each is enemy to the others. This enmity becomes more and more deep--between persons, then between families, then between societies, and at last between nations. And therefore there is constant strife, war and enmity all over the world.

Each demoniac person thinks that he can live at the ~~the~~ sacrifice of all others. Generally, a demoniac person thinks of himself as the Supreme God, and such demoniac preachers instruct their followers: Why are you seeking God elsewhere? You are all yourselves God! Whatever you like you can do. Don't believe in God.

These Throw away God. God is dead. These are their preachings. The demoniac person even though he sees other person equally rich and influential or more than him, he thinks of himself that nobody is richer than him, nobody is influential than him so far promotion in the higher planetary system is concerned, they do not believe in the matter of performing yajnas or sacrifices they think that we shall manufacture our own process of yajna and prepare some machine, by which we shall be able to reach any higher planet. The best example of such a demoniac man was Ravana. He offered a program to the people by which he would prepare a staircase, so that anyone could reach the heavenly planets without performing sacrifices such as are prescribed in the Vedas. Similarly, at the present age, such demoniac men are thinking to reach the higher planetary systems by some mechanical arrangement. These are examples of the bewilderment of the demoniac people, and the result is that, without their knowledge, they are gliding toward the hell. Here the Sanskrit word mohajāla is very significant. Jāla means net; like fishes caught in a net, they have no way to come out.

Text No. 17

English Synonyms

^{G, m} Atmasaṅghāvitāḥ--self-complacence, ^h Stabdhāḥ--impudent,
^{mana} Dhanaḥ--wealth and honor, ^{like mūḍha} Āmanāḥ--absorbed in pride,
^a Yajante--make sacrifice, ^{in name only} Nama--only in name, ^{with} Yānāḥ--of such a

sacrifice, ~~le~~--they, ~~Dambhena~~--out of pride, ~~that~~ avidhipūrvakam--
 without ~~in~~ following any ^{scriptural ordinance} ~~rules and regulations~~.

Translation

Self-complacent and always ~~a~~ impudent, deluded by wealth and false prestige, they sometimes perform sacrifices in ~~an~~ name only, without following any rules or ~~regulations~~ regulations.

Purport

Thinking themselves all-in-all, without caring for any authority or scripture, ~~a~~ they sometimes perform so-called religious or sacrificial rites. And as they do not believe in the authority, they are very ~~imp~~ impudent. This is due to illusion, on account of accumulating some wealth and false prestige. And sometimes such demons take up the role of preacher, and unnecessarily mislead the people, becoming known as religious reformers or as incarnations of God. They make a show of performing sacrifices, or worship the demigods, or manufacture their own God. Common man advertised as God and worshipping them, these are the symptoms of the demons. And, by the foolish, they are considered advanced in the principles of religion, or in the principles of spiritual knowledge. One takes the dress of the renounced order of life, and does all nonsense in that dress. But, actually there ~~is~~ are so many restrictions for one who has renounced this world. The demons, however, do not care for such restrictions. They think that whatever path you can create is your own path, and

there is no such thing as a standard path one has to follow. The word 'vidhipurvakan, without following the rules and regulations, is especially stressed here for such foolish demoniac leaders of ~~religion~~ religion and faith. These things are always due to ignorance and illusion.

Text No. 18

4

English Synonyms

^hAhaṅkāra--false ego, Bala--strength, Darpa--pride, Kāma--lust, Krodha--anger, Ca--also, Samaritā--^{having} being taken shelter of, Mān--^{me} mine, Ātma--^{one's own} self, Parādheṣu--in other bodies, Pradvāṇa Viśanta--blasphemes, Abhyasūyaka--envious.

Translation

Bewildered by ~~it~~ false ego, strength, pride, lust and anger, the demon becomes envious of the Supreme Personality of Godhead, situated in his own body and in others and blasphemes against the real persons of religiosity.

Purport

A demoniac person, being always against the existence of God's supremacy, does not like to believe in the scriptures. He is envious of both the scriptures and of the existence of the Supreme Personality of Godhead, on account of his so-called prestige, and his accumulation of wealth and strength. He does

not know that the present life is a background for preparing the next life. And, without knowing this, he is actually envious of his own self, as well as of others. He commits violence on other bodies, and on his own. He does not ~~am~~ care for the supreme control of the Personality of Godhead, because he has no knowledge. Being envious of the scriptures and the Supreme Personality of Godhead, he puts forward ill-logic against the existence of God, and refutes the scriptural authority. He thinks himself independent in every action, and powerful in ~~am~~ every action. He thinks that no one can equal him in ~~am~~ strength, power, or in wealth. He can, therefore, act in any way. No one can stop him, and if there is any enemy in the advancement of his sensual activities, he will think to cut down such enemies by his own power.

Text No.19

English Synonyms

Tān--these, Aham--I, Ēvisatah--envious, Krūrān--mischievous, ~~amam~~ Samsāresu--in^{to} the ocean of material existence, Marādhamañ--the lowest of the mankind, Kaipāny--put, Ajāśrañ--~~amam~~ innumerable, Āsubhāñ--inauspicious, Āsurīsu--demoniac, Eva--certainly, Yonisu--^{in the} womb.

Translation

Envious, mischievous, the ~~lowest~~ lowest of Mankind, these do I ever put back into the ocean of material existence, into various demoniac species of life.

Missing...