

decision about God-realization.

Appendix—The real aim is only one. Unless a man has a singular aim, he has endless aims and there are numerous branches of each aim. He has endless desires and the means for the fulfilment of each desire are also many.



Link:—The ways of the infirm-in-mind (worldly people) have been described in the next three verses.

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
 वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥
 कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
 क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

yānimāṃ puṣpitāṃ vācaṃ pravadantyavipaścitaḥ
 vedavādaratāḥ pārtha nānyadastīti vādinaḥ
 kāmātmānaḥ svargaparā janmakarmaphalapradām
 kriyāviśeṣabahulāṃ bhogaiśvarya-gatiṃ prati

Arjuna, those who are obsessed by desires, who look upon heaven as the supreme goal and argue that there is nothing beyond heaven and pleasures and who are devoted to the letter of the Vedas, are unwise. They make this type of flowery speeches recommending many acts of various kinds, for the attainment of pleasure and prosperity, and with rebirth as their fruit. 42-43

Comment:—

'Kāmātmānaḥ'—Desire-ridden are those, whose sole aim in life is to hunt after enjoyment. They think that it is nothing but desire, which inspires a man to action and without it, a man is stone-dead. Moreover, they identify themselves with desires.

But the fact is, that a man himself is a fragment of God and thus, is eternal while desires are fleeting and these increase and decrease. The self and desire, are totally distinct. But desire-

ridden people, never realize this distinction and it is only out of delusion that they identify themselves with desire.

'Svargaparā'—They look upon heaven and its pleasure, as their supreme goal and all their efforts are directed towards that base end. Here the term 'Svargaparā', refers to such men, who have faith and belief in heaven etc., as described, in the Vedas and scriptures.

'Vedavādaratāḥ pārtha nānyadastīti vādinah'—They are interested in the Vedas, only for the sake of the ritualistic contents, which deal with earthly and heavenly pleasure. The aim of their life, is to enjoy celestial pleasure here, and hereafter, rather than to attain God-realization, or emancipation.

'Yāmimām puṣpitām vācam pravadyantya vipaścitaḥ'—They cannot discriminate between, the real and the unreal, the perishable and the imperishable. Such unwise persons utter flowery words of the Vedas, which describe and recommend various acts, for the attainment of pleasure and prosperity.

Here, the word 'puṣpitām' has been used to show that such speech is just flowery with an attractive appearance, without bearing any permanent fruit. Satisfaction, comes out of fruit only, not from flowers and leaves.

'Janmakarmaphalapradām'—That flowery way instead of giving any permanent and eternal fruit, gives fruit which prolongs the wheel of birth. In language flowery importance is attached to pleasure, and attachment to pleasure is the cause of birth (Gītā 13/21).

'Kriyāviśeṣabahulām bhogaiśvaryagatim prati'—That, flowery utterance deals with a number of rituals for the attainment of pleasure and prosperity. In these rituals there is abundance of different kinds of rites, involving various methods, actions, objects and much strenuous physical labour (Gītā 13/21).

