

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

bhogaiśvaryaprasaktānām tayāpahṛtacetasām
vyavasāyātmikā buddhiḥ samādhau na vidhīyate

Those, whose minds are carried away by such flowery words (who are attracted towards pleasures and who are deeply attached to pleasure and prosperity), cannot attain the determinate intellect, concentrated in God. 44

Comment:—

'Tayāpahṛtacetasām'—Their minds are carried away by such flowery language, that there is great pleasure in heaven—there are celestial damsels, a blissful garden and there is nectar etc.

'Bhogaiśvaryaprasaktānām'—Pleasures of five senses—sound, touch, colour, taste, smell, comfort to the body, and desire for respect and praise are 'bhoga', (the worldly enjoyments). Accumulation of money and material to enjoy those worldly pleasure, is called 'aiśvarya' (prosperity). Those who cling to pleasure and prosperity, are called 'Bhogaiśvaryaprasaktānām.' Such people are called demoniacal* (asura). In saṁskṛta 'asu' stands for life-breath and he who wants to maintain life-breath is an 'asura'.

'Vyavasāyātmikā buddhiḥ samādhau na vidhīyate'—Such people, who instinctively cling to pleasure and prosperity cannot attain the determinate intellect to realize God, because their intellect has become impure. Similarly, the people who have pride for their being learned, by acquiring the worldly arts or science or knowledge etc., cannot attain the determinate intellect, (decision), to realize God.

Something Noteworthy

All-gracious God, by His grace has bestowed discrimination

* The people possessing the mode of passion who are being described here have been called people possessing demoniacal traits in the sixteenth chapter by the Lord (16/11, 16/16).

upon human beings, so that they may attain God or salvation. But human beings giving a cold shoulder to this discrimination cling to pleasure like birds and animals. They forget that enjoyment of pleasure is not the goal of human life, but its supreme object is the attainment of perfection, and all the circumstances, whether favourable or unfavourable, they are placed in, are means to attain perfection (God-realization). So they cannot have the sole desire for God-realization.

The fact is that worldly pleasures and objects are not a real obstacles to God-realization, but attachment to these, is the main hindrance. So long as, this attachment continues, not to talk of God-realization the people cannot even make up their minds to attain God, because their minds are drawn away, by worldly pleasure and prosperity etc.

Appendix—If there is any obstacle to the attainment of salvation, it is the desire for pleasures and prosperity (accumulation of wealth). As an ensnared fish can't move ahead, similarly a man, entangled in pleasures and prosperity, can't move ahead towards God. Not only this but the man attached to pleasures and prosperity, can't even have the determinate intellect to realize God.

He who regards the world as true, to him Karmayoga will quickly lead to Self-realization. A Karmayogī serves the world by discharging his duty viz., he does every action for the welfare of others in a disinterested manner. He feels happy with the happiness of others and is sad (moved) with the sadness of others. By feeling happy seeing others happy, his desire for pleasure is wiped out and by being moved at the sufferings of others, his desire for prosperity (accumulation) is wiped out.*



* In fact the real service is rendered by the person who has totally renounced the desire for pleasure and prosperity otherwise the service is fake. But if the aim is real (for the welfare of others) the fake service also turns into real service.

Link:—To confirm something, it is necessary that one should view the pros and cons of a matter. In the previous three verses, there is the description of the infirm-in-mind who are obsessed by desires. Now, Lord Kṛṣṇa inspires Arjuna, to attain the ideal by being established in the Eternal Existence (God), transcending the three guṇas (attributes), and being free from all desires.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥

traiguṇyaviṣayā vedā nistraiguṇyo bhavārjuna
nirdvandvo nityasattvastho niryogakṣema ātmavān

O Arjuna, the Vedas deal with the three Guṇas (attributes) and their evolutes. Be free from those attributes, rise above the polarity of opposites, remain balanced, be unconcerned about the meeting of wants and preservation, of what has been already attained and get established in the self. 45

Comment:—

'Traiguṇyaviṣayā vedā—Here, the reference, is to the ritualistic portions of the Vedas, which deal with the three guṇas (attributes) and their evolutes, in the form of worldly and heavenly enjoyment. The purpose is not to censure the Vedas, but to glorify the selfless spirit. In reference to a diamond a piece of glass is compared the aim is to eulogize the diamond, rather than to censure glass. The Vedas do not only deal with means to satisfy desires of the worldly minded people, but they also contain sublime and elevating ideas on God and the means to realize Him.

'Nistraiguṇyo bhavārjuna'—O Arjuna, be free from the evolutes of these attributes viz., be free from worldly enjoyment, as well as, means of attaining such enjoyment.

'Nirdvandvaḥ'—For a striver to transcend the worldly enjoyment, it is inevitable to be free from the pairs of opposites such as attachment and aversion etc., because these