

rituals, they are granted celestial enjoyments. Those heavenly pleasures, are far more attractive and singular, than those of the mortal world. There, they enjoy five sense-objects of sound, touch, form, taste and smell. Moreover, they also enjoy other luxuries, honour and glory etc.

Appendix—Here is the description of such people who strongly believe in the existence of the world and who value it and whose worship to God is a mistaken approach (Gītā 9/23). The fruit of the worship of such people is perishable (Gītā 7/23). Because of being within the entire form of God, all is God; therefore here for Indra (the lord of gods) the term ‘mām’ has been used. The term ‘puṇyam’ has been used for Indra’s paradise because it is purer than the human world.



ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते ॥ २१ ॥

te taṁ bhuktvā svargalokaṁ viśālaṁ
kṣīṇe puṇye martyalokaṁ viśanti
evaṁ trayīdharmamanuprapannā
gatāgataṁ kāmakāmā labhante

Having enjoyed, the extensive heavenly world, they return to the world of mortals when they, exhaust their merit. Thus, taking recourse to action with interested motive, enjoined by the three Vedas, and seeking worldly enjoyments, they repeatedly come and go. 21

Comment:—

'Te taṁ bhuktvā svargalokaṁ viśālaṁ kṣīṇe puṇye martyalokaṁ viśanti evaṁ trayīdharmamanuprapannā gatāgataṁ kāmakāmā labhante'—The heavenly world, has been called extensive, because

it is vast, there age is longer, and pleasures are, in abundance.

Those who want to go to heaven, instead of depending on God, rely on actions with interested motive, enjoined by the three Vedas. They go to heaven and are obliged to return to this world, after their merits run out. Here again, they acquire merits and thus, the wheel of going and coming back, revolves.

If the meaning of 'Pūtapāpā', of the previous verse, is taken, as those who are purged of all sins and the meaning of 'Kṣīṇe punye', is taken as those whose merits are destroyed, it means, that being free from all sins and merits, they should have been liberated from bondage. But they do not attain liberation, they, rather go and come. So the terms, mean that they are purged of only those sins which are obstacles to go to heaven; and their merits are exhausted after enjoying, heavenly pleasures. Therefore, reference is not, in context of the exhaustion of all their sins and merits.



Link:—But, what about those, who depend only on the Lord? Their position is explained, by the Lord, in the next verse.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२ ॥

ananyāścintayanto mām ye janāḥ paryupāsate
teṣāṃ nityābhiyuktānāṃ yogakṣemaṃ vahāmyaham

To those men, who worship Me alone, thinking of none but Me, who are ever-devout, I provide them gain and security. 22

Comment:—

'Ananyāścintayanto mām ye janāḥ paryupāsate'—Those, who admit, that the entire universe is the Lord's manifestation, and all the activities and changes are His sport, and do not attach importance to anything else, besides the Lord, because everything except the Lord, is perishable. They have no desire,