

41. O scion of the Kuru dynasty, in this there is a single, one-pointed conviction. The thoughts of the irresolute ones have many branches indeed, and are innumerable.

Kuru-nandana, O scion of the Kuru dynasty; *iha*, in this path to Liberation; there is only *ekā*, a single; *vyavasāyātmikā*, one-pointed; *buddhih*, conviction, which has been spoken of in the Yog of Knowledge and which has the characteristics going to be spoken of in (Karma-) Yog. It is resolute by nature and annuls the numerous branches of the other opposite thoughts, since it originates from the right source of knowledge. (68) Those again, which are the other *buddhayaḥ*, thoughts; they are *bahu-śākhāḥ*, possessed of numerous branches, that is, possessed of numerous variations. Owing to the influence of their many branches the worldly state becomes endless, limitless, unceasing, ever-growing and extensive. (69) But even the worldly state ceases with the cessation of the infinite branches of thoughts, under the influence of discriminating wisdom arising from the valid source of knowledge. (And those thoughts are) *hi*, indeed; *anantāḥ*, innumerable under every branch. Whose thoughts? *Avyavasāyinām*, of the irresolute ones, that is, of those who are devoid of discriminating wisdom arising from the right source of knowledge.

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥४२॥

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥४३॥

42-43. O son of Prthā, those undiscerning people who utter this flowery talk—which promises birth as a result of rites and duties, and is full of various special rites meant for the attainment of enjoyment and affluence—, they remain engrossed in the utterances of the Vedas and declare that nothing else exists; their minds are full of desires and they have heaven as the goal.