

of the king of gods, which is the result of righteousness, they enjoy in heaven the divine pleasure of gods.

Those, again, who are ignorant and desirous of pleasures, *trai-vidyāh*, who are versed in the three Vedas, who know the *rk*, Yajus and Sāma Vedas; *somapāh*, who are drinkers of Soma; and who, as a result of that very drinking of Soma, are *pūta-pāpāh*, purified of sin; *prārthayante*, pray for; the *svargatim*, heavenly goal, the attainment of heaven—heaven itself being the goal (149)—; *iṣṭvā*, by worshipping; *mām*, Me, existing in the forms of gods such as the Vasus and others; *yajñaih*, through sacrifices such as the Agniṣṭoma etc. And *āsādyā*, having reached; *surendra-lokam*, the place (world) of the king of gods, of Indra; (which is) *punyam*, the result of righteousness; *te*, they; *aśnanti*, enjoy; *divi*, in heaven; the *devyān*, divine, heavenly, supernatural; *deva-bhogān*, pleasures of gods.

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

21. After having enjoyed that vast heavenly world, they enter into the human world on the exhaustion of their merit. Thus, those who follow the rites and duties prescribed in the three Vedas, and are desirous of pleasures, attain the state of going and returning.

*Bhuktvā*, after having enjoyed; *tam*, that: *viśālam*, vast; *svargalokam*, heavenly world; *te*, they; *viśanti*, enter into; this *martyalokam*, human world; *ksīṇe*, on the exhaustion; of their *punye*, merit. *Evam*, thus, indeed; *anuprapannāh*, those who follow in the manner described; *trai-dharmyam*, (150) the rites and duties prescribed in the three Vedas—merely the Vedic rites and duties; and are *kāma-kāmāh*, desirous of pleasures; *labhante*, attain; only *gata-āgatam*, the state of going and returning, but never that of independence. This is the meaning.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।