

Pārtha, O son of Prthā; those devoid of one-pointed conviction, who *pravadanti*, utter; *imām*, this; *yām puspitām vācam*, flowery talk, which is going to be stated, which is beautiful like a tree in bloom, pleasant to hear, and appears to be (meaningful) sentences; (70)—who are they? they are—*avipaścitah*, people who are undiscerning, of poor intellect, that is, non-discriminating; *veda-vāda-ratāh*, who remain engrossed in the utterances of the Vedas, in the Vedic sentences which reveal many panegyrics, fruits of action and their means; and *vādinah*, who declare, are apt to say; *iti*, that; *na anyat*, nothing else; (71) *asti*, exists, apart from the rites and duties conducive to such results as attainment of heaven etc.

And they are *kāmātmānah*, have their minds full of desires, that is, they are swayed by desires, they are, by nature, full of desires; (and) *svarga-parāh*, have heaven as the goal. Those who accept heaven (*svarga*) as the supreme (*para*) human goal, to whom heaven is the highest, are *svarga-parāh*. They utter that speech (—this is supplied to construct the sentence—) which *janma-karma-phala-pradām*, promises birth as a result of rites and duties. The result (*phala*) of rites and duties (*karma*) is *karma-phala*. Birth (*janma*) itself is the *karma-phala*. That (speech) which promises this is *janma-karma-phala-pradā*. (This speech) is *kriyā-viśesa-bahulām*, full of various special rites; *bhoga-aiśvarya-gatim-prati*, for the attainment of enjoyment and affluence. Special (*viśesa*) rites (*kriyā*) are *kriyā-viśesāh*. The speech that is full (*bahulā*) of these, the speech by which these, namely objects such as heaven, animals, and sons, are revealed plentifully, is *kriyā-viśesa-bahulā*. *Bhoga*, enjoyment, and *aiśvarya*, affluence, are *bhoga-aiśvarya*. Their attainment (*gatih*) is *bhoga-aiśvarya-gatih*. (They utter a speech) that is full of the specialized rites, *prati*, meant for that (attainment). The fools who utter that speech move in the cycle of transmigration. This is the idea.

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥४४॥