

44. *For, those who cling to joy and Lordship, whose minds are drawn away by such teaching, are neither determinate and resolute nor are they fit for steady meditation and SAMADHI.*

Vyasa was one of the first daring revolutionaries in Hinduism who ever came up to win back the Hindu culture from the decadence it had fallen into, in his time. The Bible of the Revolution that he created was the Geeta. His vigorous criticism is reflected in the words of Krishna when he characterises the ritualistic portion of the *Vedas* as "the flowery words of the unwise." We have to live mentally in the orthodox atmosphere of that age to appreciate the daring with which Vyasa then had put up this criticism so strongly.

The ritualistic sections of the *Vedas* address those who are deeply attached to pleasure and power, whose discriminative power --- the capacity to distinguish the Real from the Unreal --- is stolen away from them, for they are concerned about the results and rewards of *Karma*. They were involved in the ritualism as such; not concerned with the Higher, to reach which these are but the means.

These *Karmas*, which promised the performer a POST-MORTEM heavenly existence, with supra-sensuous carnal pleasures, are to be undertaken and laboriously pursued. In all these activities man's inner personality has no time or chance to get integrated and evolved, and, therefore, from the spiritual stand-point, Vyasa feels that they are