

**YAMIMAAM PUSHPITAAM VAACHAM PRAVADNATY AVIPASCHITAH  
VEDA VAADA RATAAHA PARTHA NANYAD ASTITI VADINAH**

**O Arjuna, the unwise utter flowery speech. They take pleasure in the eulogising words of the Vedas and say, "There is nothing else but pleasures."**

**KAMATMAANAHA SVARGAPARAHA JANMA KARMA PHALA PRADAAM  
KRIYA VISHSHA BAHULAAM BHOGAISHWARYA GATIM PRATI**

**They are full of desires, their highest goal is heaven, leading to new birth as reward for their actions, and engage themselves in specific works for the purpose of acquiring enjoyments and prosperity.**

**BHOGAISHWARYA PRASAKTANAAM TAYAPA HRITA CHEATASAAM  
VYAVASAYATMIKA BUDDHIHI SAMADHOU NA VIDHEEYATE**

**The minds of such men who are drawn away by attachment to pleasures and wealth cannot be concentrated to remain fixed in divine contemplation and samadhi.**

We need to take the three slokas together to understand the true import of the words used by the Lord.

To understand clearly the true meaning of the slokas, we should recollect some basic principles of spiritual education.

The subject matter of the ancient method of spiritual teaching was "The Vedas." The learning of the Vedas was to assist the spiritual seeker in "realising the Eternal Truth which is nothing but the Eternal Happiness abiding within each one of us."

The Vedas, as we have discussed in the beginning are broadly divided into three sections. They are:  
Karma Kanda  
Upasana Kanda.  
Jnana Kanda

Karma Kanda deals with various rituals and gives the benefits from conduct of such rituals.

Upasana Kanda deals with methods of Sadhana that assist in concentrating on the "Supreme" and controlling the mind from getting distracted to worldly pleasures.

Jnana Kanda is the final section that deals with acquiring the wisdom about the Supreme, dropping the feeling of "me and mine" and uniting back with the Supreme. It is realising the "Tat Tvam Asi" which is popularly known as "Moksha."

*### to be continued ###*