

Link:—After describing the ways of the fools, in the eleventh and twelfth verses, now the Lord describes, the ways of devotees.

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।

भजन्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३ ॥

**mahātmānastu mām pārtha daivīm prakṛtimāśritāḥ
bhajantyananyamanaso jñātvā bhūtādimavyayam**

But great souls, (mahātmā) who possess divine nature, knowing Me as the sole and prime cause of creation; and as eternal, worship Me, constantly with an undivided mind. 13

Comment:—

'Mahātmānastu mām pārtha daivīm prakṛtimāśritāḥ'—Here, the term 'Tu' (But), has been used to explain singularity of the devotees, possessing divine nature, which runs counter to delusive and demoniacal nature, mentioned in the previous verse.

'Daivīm prakṛtim'—Here, 'Daiva' stands for God (Paramātmā), and 'prakṛtim' stands for nature. God is 'Sat' (Real). So all the good qualities and conduct, are included, in divine nature.

The divine traits (Gītā 16/1—3) are common and everyman, has a full claim over them. It all depends upon him, whether he possesses them or not. Those, who by possessing these, have an inclination for God, attain salvation.

One is discovery, while the other is creation or compound. Discovery relates to the eternal entity which is ever-existent, and creation or compound relate to the things which are born and are perishable. Divine traits, belong to God and so they are, divine property. A human being, being a fragment of God, has these divine traits, as they are his inherent possession. This is discovery. They are not born, they are not his personal property.

Divine traits, are natural. If a man, thinks that he has cultivated these traits, with his effort, he feels proud of them. But, if he

feels that they are natural divine gift, he is not proud. A man's pride, is aroused only in imperfection. When a man has pride, by saying, "I always speak the truth", it means, that sometimes he tells a lie also, otherwise he cannot be proud of that.

A man, may possess divine traits, only when his sole aim is to attain God. By depending on those traits, to realize God, he can have an inclination for Him, and then instead of having pride, he possesses politeness, simplicity and modesty, and has an ever enhancing zeal, in spiritual discipline.

Men, who having a disinclination for God, are engaged in perishable pleasures and prosperity, are small souls or deluded persons, while those, who have an inclination for God and depend only on Him, are great souls.

'Bhajantyananyamanaso jñātvā bhūtādīmavyayam'—The Lord is imperishable, and is the prime cause of creation. He is without a beginning and an end. Infinite universes, emanate from Him, remain established in Him, and merge in Him, but He remains the same, without any change.

Out of worldly things, if a portion is taken out, it becomes less. For example, if an ornament is made out of a lump of gold, or a utensil from a lump of clay, the lump becomes smaller. But there is no change, in the Lord, even though infinite universes emanate, from Him, because He is the imperishable seed (Gītā 9/18). Those, who know Him as imperishable and the prime cause of creation, worship Him constantly, with undivided mind.

The more merits a man knows of something, the more devoted he is to it. Those, who come to know, that the Lord is the supreme, their minds are so much engrossed in Him, that they never think of pleasures, either of this world or the next. Their minds, are not attracted towards anything or anyone, besides the Lord. So they adore Him, with an undivided mind.

Worship of the Lord, in anyway is fruitful. But a devotee, who worships Him with exclusive devotion, by having affinity

'I am only God's and only God, is mine' is immensely benefited. A devotee, is engaged in worship for a few hours. His relationship with God, remains as long as he is, engaged in worship. But an other devotee, regards himself as God's and God as his. His relationship with God, is everlasting, because this eternal relationship is real and eternal. Whatever actions, mundane or spiritual, he performs with his body, senses, mind and intellect, are to please the Lord and so are different forms of worship, to Him. This is adoration with an undivided mind, which has been described in the Gītā, time and again (8/14; 9/22; 12/6; 14/26 etc.).

Appendix—In the preceding verse the Lord having described the ways of the worldly people, which lead them to ruin, now describes the ways of the uncommon devotees who have devotion for God. 'Daivī prakṛti' means—Divine nature.

The people depending on the demoniac nature neither believe in God nor follow His teachings (Gītā 3/32). But the people depending on the divine nature, believe in God and follow His teachings (Gītā 3/31).

'Jñātvā bhūtādimavyayam'—God is the imperishable seed of infinite universes (Gītā 7/10, 9/18)—this firm assumption is to know God the prime cause of the creation and also to know Him imperishable. 'Firm assumption' is similar to 'knowing'. God is the origin (prime cause) of the entire creation and He is imperishable—this has been described from the fourth verse to the eleventh verse of this chapter.



Link:—Having described His devotees, in the preceding verse, the Lord in the next verse, describes, how they worship Him.

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४ ॥