

imperishable soul, and be useful for It? Perishable things, such as the body etc., were neither with us before, nor will remain with us after death, and at present also, they are being destroyed every moment. We have a right, to make proper use of acquired objects, rather than to lay claim to them. These things (objects), belong to the world and so they should be used in rendering service to the world; this is their proper use. But if anyone regards these as his, or for him, it is a bondage or impurity for him.

When a person, does not regard perishable things, as his or for him, it means that he performs the penance of knowledge, which purifies him. The penance of knowledge, is superior to all other austerities. Through this, the assumed affinity for the insentient (matter), is renounced totally. So long as, a man assumes his affinity for the insentient, he is not so easily purified by any other penance, as he is purified by that knowledge, through which, his affinity for matter is renounced. Being purified, by the penance of knowledge, a man attains to His Being, which is Truth, Consciousness and Bliss. It means, that as the Lord is eternal, he also resides in Him constantly; as the Lord is untainted and unaffected he also remains untainted and unaffected. As nothing remains to be done by God, nothing further remains to be done by him. A man, through the Discipline of Knowledge, also attains to His Being (Gītā 14/19).

Many devotees, having been purified by the penance of knowledge, have attained Him. So strivers at present, also being purified by the penance of knowledge, should attain Him. Everyone, is independent in attaining Him, because this human body has been bestowed upon them, only to attain God.



*Link:—The devotees attain Him. Now the question arises, how they attain Him. The Lord answers the question, in the next verse.*

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

ye yathā mām prapadyante tāṁstathaiva bhajāmyaham  
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ

**O Pārtha! However, the way devotees worship Me, so do I approach them; for all men ultimately follow My path. 11**

*Comment:—*

'Ye yathā mām prapadyante tāṁstathaiva bhajāmyaham'—Howsoever, devotees seek God, so does He meet them, and grant them their hearts' desires. He reveals Himself, to a devotee, in the same form in which he thinks of Him. If a devotee thinks of Him, as his preceptor, He becomes an excellent preceptor. Similarly, God becomes a worthy father or mother, son, brother, friend or even, an obedient servant, according to the desire of the devotee. If a devotee, feels restless without God, He also becomes restless without, His devotee.

Arjuna regarded Lord Kṛṣṇa, as his friend and wanted to make Him his chariot-driver. Therefore, He became his chariot-driver. Sage Viśvāmitra, treated Him as a disciple; so He became his disciple. Therefore, with whatever sentiment devotees seek Him, He correlates, by the same sentiment. The Lord of infinite worlds, reciprocates to the sentiments of His own created common beings. How generous affectionate and merciful He is!

This topic reveals, that the Lord manifests Himself for the sake of His devotees. He descends to the earth, according to the sentiment of His devotees. It is mentioned in the Upaniṣad, 'The Lord felt lonely' (Bṛhadāraṇyaka 1/4/3). So He manifested Himself in different forms and started His sport. Similarly, when devotees have a desire to take part in divine sport in the company of the Lord, He manifests Himself, in order to take part. When a devotee, cannot suffer his separation from God, God also cannot bear it from him.

Though the words 'Yathā' (in whatever way) and 'Tathā' (so) explains, that in whatever way a devotee seeks Him, He reciprocates his sentiments, yet there is a great difference in their manner. If a devotee takes one step towards God, God may take hundreds of strides to meet him. The Lord is omnipresent, omnipotent and omniscient. Moreover, He is His devotee's supreme and unselfish friend and true to His resolve. A devotee should use his full power to attain Him, then the Lord is attained, through His limitless power.

A striver himself, creates obstacle in God-realization, because he does not apply his intellect, resources, time and power etc., to the full extent, in order to attain Him. If he, without regarding these as his own, utilizes them fully for God-realization, he may realize Him soon. Actually, they are the Lord's, because they have been bestowed upon by Him. A feeling of 'mine', is the main obstacle to God-realization. Man himself, is also a fragment of God, but he considers himself separate from God, while the Lord does not think so.

In fact, a striver cannot develop devotion to God, through the performance of actions. Devotion, is automatically bestowed upon a devotee, who takes refuge in Him. The refuge (surrender), is the best sentiment out of all the other feeling such as of service, of friendship, of affection and of sweet love etc. The Lord seems to declare, that if a devotee dedicates his possessions to Him, God would offer His possessions to the devotee; and if he offers himself to Him, God reciprocates. What an easy and economic transaction, God-realization is!

When a devotee, surrenders himself at His feet, He does not even remember his sins, of the past. He only thinks of his present emotions, hundreds of times (Mānasa 1/29/3).

In this (eleventh) verse, there is no description of scriptural subjects, such as dualism or non-dualism, the Lord endowed with attributes or attributeless, or different kinds of salvation etc. But,

here is a description of the feeling of 'mine', with God. 'Only God is mine and I am only God's—this feeling of 'mine' for God, enables a striver to attain Him, quickly and easily. Therefore, a striver should accept his affinity for God, even if he does not understand it. By doing so, he will realize his affinity for Him which is real.

**Question:**—The Lord, reciprocates the same sentiment with which a devotee seeks Him. If a devotee approaches Him with the sentiment of hatred or enmity etc., will the Lord, reciprocate the same?

**Answer:**—This is a topic of surrender (refuge) to Him, rather than of hatred or enmity. So, no such question, should arise. Even then, if we think over the question seriously, we come to realise that the purpose of the Lord in reciprocating the same sentiment to the person concerned, is to inspire him for salvation.\* The Lord is a disinterested friend of all beings (Gītā 5/29). Therefore, he thinks of their welfare and acts, accordingly. He does the same, even for those who may have feelings of hatred and enmity, for Him. When Lord Rāma sends Aṅgada as a messenger to the court of Rāvaṇa, He urges him to convey his message in such a way that His purpose may be served and it may contribute to his (Rāvaṇa's) welfare (Mānasa 6/17/4).

Not only the Lord, but His devotees, are also disinterested friends of all beings (Śrīmadbhāgavata 3/25/21). When, even a devotee cannot harm anyone, how can the Lord, Who is the most merciful and disinterested friend of all beings, harm anyone? A person, may have affinity for Him with any sentiment yet He inspires him for salvation only. As a bath in the Ganges, both in winter and summer is rewarding, yet while bathing in winter a man feels cold and during summer, he feels refreshed. Similarly,

\* Many persons out of desire, hatred, fear and love having concentrated their minds on God, being purged of their sins, have attained God in the same way as devotees attain Him through devotion (Śrīmadbhāgavata 7/1/29).

those devotees who worship Him with devotion attain eternal bliss, but that bliss is not attained by those who have negative feelings of hatred or enmity for Him.

'Mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ'—Whatsoever, a great man does, the same is done by others, as well (Gītā 3/21). God is the supreme Being. He is superior to all the great men. So all people follow Him. The same fact, has been pointed out, in the second half of the twenty-third verse of the third chapter.

The Lord, ever remains prepared to reciprocate the sentiment of His devotee. King Daśaratha treats Him, as his son. So He becomes an obedient son and cannot disobey His father.\* The Lord, wants to reveal the secret that a devotee should accept the same relationship with Him, which he has with a persons who is most loving to him, whether he is his son, father or whether she is his mother. By doing so, the Lord will become most loving to him and thus the person will be able to attain Him easily.

Secondly, the Lord wants to urge the people, that by following His footsteps they should also become worthy sons or parents or brothers, husbands, wives or sisters etc. Moreover, they should render service to other members of a family, without expecting any reward from them and without being proud of their action. Those who have affinity with parents and other relatives, only for rendering selfless service to them, follow the Lord's path in the real sense. By doing so, for the good of others they will be free from the feeling of 'mine', and they will develop devotion for God and attain Him.

### An Important Fact

Egoistic notions and selfishness, are the stumbling blocks to

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\* Lord Rāma declares, "I can enter fire, can eat deadly poison and can jump into the sea in order to carry out the order of My father (Vālmiki Rāmāyaṇa, Ayodhyā. 18/28-29).

devotion for God. When a man loves anyone, without egoism and selfishness, that love automatically flows towards the Lord. It is because of egoism and selfishness, that his love is confined to narrow limits. But, when such evil propensities are renounced, his love becomes widespread. In that case, the assumed affinity for the world perishes, and instinctively the real affinity for God is revealed.

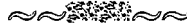
The man (soul) is a fragment of God (Gītā 15/7) and so his affinity for God, is natural. But when he (the soul) having forgotten this real affinity, assumes the affinity for the world, he has to follow, the cycle (bondage) of birth and death. This bondage is twofold. One is due to his not realizing his real affinity with God. Another, is due to his assumed affinity with the world. But when he realizes his real affinity for God i.e., takes refuge in Him, he becomes free from worry, fear, sorrow, and doubt. Then, he is said to follow, the Lord's path.

**Appendix**—Though this universe is clearly the manifestation of God, yet the Lord reveals Himself before us in the same Form in which we perceive (see) Him. We regarding the self as body need things and desire them, then God manifests Himself in the form of those things. If being established in the 'Asat' (unreal), we perceive (see) the unreal, the Lord is also perceived in the unreal form. As a child wants a toy, its father brings it a toy even by spending money, similarly whatever we want, the most merciful God ever being eternal Reality appears before us in the same form. If we don't desire pleasures, why should the Lord appear before us in the form of pleasures? Why need He assume the artificial Form?

Though the terms 'yathā' and 'tathā' ('as' and 'so') have been used for the Lord's nature, yet the Lord ever showers His great grace upon beings because an insignificant being can't be compared with the supreme Lord. What is the strength of its own in a being except the sense of pride? Even then if a

person is attracted towards God, God is also attracted towards the person. As Vidurānījī was oblivious of herself after beholding Lord Kṛṣṇa, Lord Kṛṣṇa also was not in Himself and he ate the skin of banana offered by Vidurānījī and relished it.

In the Lord's nature 'yathā-tathā' are applicable in actions rather than in feelings. The Lord also showers His love and grace on an atheist ever in the same way as He showers it on a theist (believer). Therefore in the Lord's 'yathā-tathā' there is no selfish motive but it is the Lord's glory (greatness) otherwise how can a common being be compared with the greatest Lord? Even then he makes friends with an ordinary being and elevates him equal to His rank. The Lord does not regard Himself as great—this is His greatness.



*Link:—In the preceding verse, the Lord declared, "As men approach Me, so do I accept them." It means, that it is very easy to realize God. Then why do people not worship God? The Lord answers the question, in the next verse.*

**काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।**

**क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥**

**kāṅkṣantaḥ karmanām siddhiṁ yajanta iha devatāḥ**

**kṣipraṁ hi mānuṣe loke siddhirbhavati karmajā**

Those who desire the fruit of their actions, worship the gods; because success is quickly attained, by men through action. 12

*Comment:—*

'Kāṅkṣantaḥ karmanām siddhiṁ yajanta iha devatāḥ'—A man, is eligible to perform new actions, and it is seen that success is attained through action. So, he firmly believes that God is also realized, through action (penance, meditation and trance etc.,) just as, worldly objects are acquired through actions. He, does not pay attention to the fact, that worldly things are acquired