

jñānāḥ' there is predominance of the desire for pleasure. The difference between the two is that the men deluded, deprived of discrimination by Māyā, don't worship gods but the men whose discrimination has been led astray by desires can worship gods. The reason is that there is no distaste for wealth—'jimi pratilābha lobha adhiḥkā' but there is certainly distaste for pleasures. In 'māyayāpahṛtajñānāḥ' a man depends on demoniac traits such as falsehood, fraud and dishonesty etc., but in 'kāmaistaistairhṛtajñānāḥ' there is dependence on God. Therefore in 'māyayāpahṛtajñānāḥ' there is special inertness (insentience) but in 'kāmaistaistairhṛtajñānāḥ' there is comparatively more consciousness (sentience).\*



यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥

yo yo yām yām tanuṁ bhaktaḥ śraddhayārcitumicchati  
tasya tasyācalāṁ śraddhāṁ tāmeva vidadhāmyaham

Whatever celestial form a devotee seeks to worship, with faith,  
I steady the faith of such a devotee, in that form. 21

*Comment:—*

'Yo yo yām yām tanuṁ bhaktaḥ.....tāmeva vidadhāmyaham'—  
The Lord, makes the faith of devotees steady in the gods, whom they seek to worship. The Lord, does not force them to have faith only, in Him. Faith in other gods, does not lead to salvation, because they adore them to satisfy their desire. But, He makes the faith of a devotee firm in Him, if he has faith in Him and

\* 'Cetana' (sentient) is that which knows itself and also others, while Matter (insentient) is that which knows neither itself nor others.

† As here is the repetition of the words 'Yo' (who) and 'Yām' (which), in the sixth verse of the eighth chapter also there is repetition of the word 'Yām' (which). By this use the Lord means to say that as a man is free in the adoration of either God or the gods, he is free at his last moment to think of Him or of anyone else.

he wants to attain salvation, because He is a disinterested friend, of all beings (Gītā 5/29).

Now, a question arises, why the Lord does not make the faith of all persons firm only in Him? The Lord seems to answer the question, by saying that if He stabilizes their faith, only in Him, they lose their independence and He is proved, selfish. So, He sets an example for human beings, that they should be impartial, and should not motivate other people to have faith in them, and adore them only.

The second question that arises, that the Lord by stabilizing their faith in other gods, does not think of their welfare, because that faith does not lead them to salvation. The answer is, that if He stabilizes their faith in Him, apart from others, that will cease their reverence and faith, in Him. But, if they are given freedom, being intelligent and wise, they may be attracted towards Him, and that attraction will lead them to salvation. This, is the best way, to their salvation.

The third question was does the Lord, instead of uplifting them, degrade them by stabilizing their faith, in other gods? The answer is, that He stabilizes their faith not only in gods, but in anyone, whom they wish (desire) to adore and they are free to change their wish, because they have discrimination which is a divine gift to every human being. Had they been weak, incapable and helpless, in changing their inclinations (desire), then where is the glory in this human birth? By using this discrimination, they can kill the enemy in the form of desire (3/43).

**Appendix—**Generally a man wants to attract other people towards him, he wants them to become his disciple or servant, he wants them to follow his sect, he wants them to have reverence for him and to offer him regard, respect and worship and to obey him. But God in spite of being superior to all, does not make anyone dependent but He makes the faith of a devotee steady in the deity, whom he seeks to worship—this shows a

great generosity and impartiality of God.

From God's point of view, all is His manifestation only—'mattaḥ parataraṁ nānyatkiñcidasti'. Therefore God is not partial to anyone in the least. But this impartial nature of God is not easily understood but it is clear only when it is deeply reflected upon. If a man understands (knows) this nature of the Lord, he becomes a devotee to Him.

umā rāma subhāu jehim jānā  
tāhi bhajanu taji bhāva na ānā

(Mānasa, Sundara. 34/2)

sa sarvavidbhajati mām sarvabhāvena bhārata

(Gītā 15/19)

The man who lacks something, tends to make the other person his servant (Dāsa). God lacks nothing, therefore how can He make anyone His servant (dependent)? But if a man wants to become a servant of God, He does not refuse and accepts him as a servant by showering His grace. This is His special generosity. As a man by seeing a lovely child gets pleased, it does not mean that the man has any selfish motive. Similarly when anyone becomes a servant of God, He is delighted with his simple heartedness—'moreṁ adhika dāsa para prīti' (Mānasa, Uttara. 16/4). In the eighteenth chapter of the Gītā when the Lord asks Arjuna to do as he wishes—'yathecchasi tathā kuru' and Arjuna is very much perturbed, then the Lord out of His grace says to Arjuna in order to console him, 'Take refuge in Me alone'—'māmekam śaraṇam vraja' (18/66). But before this utterance, the Lord says to Arjuna that this is the Supreme secret (18/64) and afterwards He forbids Arjuna to unfold the Supreme secret to everyone (18/67). It proves that though the Lord has no intention of making anyone His servant, yet if a man, without getting any other support, is perturbed and wants to become His servant, He out of His grace, accepts him. It means that if a man has faith in a deity, God makes his faith firm in

that deity; and he who has faith in Him, the Lord makes his faith steady in Him—there is no doubt about it. The reason is that God minds the welfare of His devotee without any selfish motive of His own.



स तया श्रद्धया युक्तस्तस्याराधनमीहते ।  
लभते च ततः कामान्मयैव विहिताहि तान् ॥ २२ ॥

sa tayā śraddhayā yuktastasyārāadhanamīhate  
labhate ca tataḥ kāmānmayaiva vihitānhi tāt

Endowed with faith, he worships that god, and obtains his desired fruition, as arranged by Me. 22

*Comment:—*

'Sa tayā śraddhayā yuktaḥ'—A devotee, whose faith has been made firm by Me, worships the god and obtains his desired enjoyment. Actually, his desire is satisfied by Me, but he feels that his desire has been satisfied, by the gods. The fact is, that the gods' power is nothing, besides My power, and they satisfy desires, as ordained by Me.

The gods, are just like government officers, in different departments. So, their power is limited. The gods at the most, can carry their devotees, to their worlds. But, after reaping the fruit of their virtuous deeds, they have to come back to this world (Gītā 8/16).

By using the phrase 'Mayaiva', Lord Kṛṣṇa means that the whole universe is managed by Him, and so whatever one obtains, is ordained only by Him. If a man, understands this mystery, he cannot help being attracted, towards Him.

**Appendix—**God has provided all the deities with different and limited rights. But God has limitless rights. This is the special feature of God that He does not rule over anyone, does not make anyone His slave, does not make anyone His disciple, but makes