

the Supreme Truth and so does not feel hungry in the day and whose sleep vanishes at night, he having listened to the discourse of a saint or having studied a book, firmly assumes that all is God. What is God? He does not know it but there is nothing else besides God—this is ‘Vāsudevah sarvam’ from the view point of the belief in a saint’s utterances. Having a firmer belief (faith) in saint’s utterances than his own perception, he realizes that all is God.

If we reflect upon it from the philosophical point of view we come to know that there can be only one entity rather than two. From the faith-belief (devotion) point of view also all is God, there is no one else besides God. A devotee can’t behold anyone else besides God and no one else besides God comes in his view.



Link:—In the verses, sixteen to nineteen, Lord Kṛṣṇa described four types of devotees, who seek refuge in Him. In the three verses that follow, the Lord describes those persons, who seek refuge in the gods.

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥

kāmaistaistairhṛtajñānāḥ prapadyante'nyadevatāḥ
taṁ taṁ niyamamāsthāya prakṛtyā niyatāḥ svayā

Those, whose discrimination (jñāna) has been subverted by various desires, influenced by their own nature, worship other gods and follow precepts relating to them*. 20

* In the fifteenth verse of this chapter it has been mentioned that the men are deprived of discrimination by delusion. But here they are deprived of discrimination by desires. There people depend on Matter to satisfy their desires while here they take refuge in the gods to satisfy their desires. There evils lead them to hells while here desires lead them to birth and death again and again.

Comment:—

'Kāmaistaistairhṛtajñānāḥ'—Their discrimination, has been led astray by desires, of this world, as well as of the next one. It means, that instead of applying their discrimination for God-realization, they remain engaged in, satisfying their desires. They have desire for worldly pleasure and prosperity, and hereafter they want to enjoy, heavenly pleasure.

They have desire for prosperity, greatness and pleasure, arising from pride. Similarly, they have a twofold desire, in performing virtuous deeds—to be considered pious, in this world and to enjoy pleasure, in the next world. Thus discrimination, is led astray by desires, and so they cannot distinguish the real from the unreal, the eternal from the transient, and emancipation from bondage.

'Prakṛtyā niyatāḥ svayā'—They are constrained by their own nature, because their discrimination is led astray by desires. Though a man cannot give up his nature, yet he can purify it, by removing evil. He is quite free, to make his nature pure and stainless. But, so long as, he aims at fulfilling his desires, he cannot purify his nature, and to him, it appears that his nature is powerful, while he is weak. When a striver, fixes his aim to be free from desires, he can purify and improve his nature, and is not constrained by it.

'Tam tam niyamamāsthāya'—A man, constrained by his own nature, undertakes several vows, and follows several methods, such as oblation, penance, charity, incantations etc., to satisfy his desire.

'Prapadyante'nyadevatāḥ'—Undertaking several vows, and following several methods, to satisfy desire, they instead of taking refuge in God, take refuge in the gods. They, instead of accepting the gods, as Divine manifestations, accept them as separate entities. So, the fruit reaped by them, is perishable (Gītā 7/23). If they accept the gods as Divine manifestations, they will gain immortal fruit.

They take refuge in the gods, because of desire and because of constraint, of their nature.

Appendix—The desires, that the Lord's devotees, who are seekers of wealth and also the afflicted have, are also possessed by the persons mentioned in this verse. But the difference between the two is that the seekers of wealth and the afflicted devotees have not predominance of desire but there is predominance of God in them, therefore they are not 'hṛtajñānāḥ' (discrimination has been led astray). But the persons described here have the predominance of desires; so they are 'hṛtajñānāḥ'.

The seekers of wealth and the afflicted devotees take refuge in only God but these persons leaving God aside, take refuge in other deities. Desires, deities, men and precepts—all these are various. If in spite of having several desires, only God is to be worshipped, then He will lead the devotee (worshipper) to salvation. But if desires are numerous and the deities worshipped are also numerous, then who will lead such a person to salvation?

There is no other entity besides God—this knowledge is veiled because of the desire for pleasure. The desire has been caused neither by prakṛti nor by God but it has been caused (made) by a man himself. Therefore it is his responsibility to wipe it out. The Lord by the term 'hṛtajñānāḥ' means to say that the discrimination has not been destroyed but because of desire it has been carried away. The same fact has been mentioned in the Gītā by the expressions, 'māyayāpahṛtajñānāḥ' (7/15), 'ajñānenāvṛtān jñānam' (5/15) etc.

In the fifteenth verse of this chapter, in the expression 'māyayāpahṛtajñānāḥ' there is predominance of the mode of ignorance while the mode of passion is secondary, but in the expression 'kāmaistaistairhṛtajñānāḥ' used here, there is predominance of the mode of passion and the mode of ignorance is secondary. In the expression 'māyayāpahṛtajñānāḥ' there is predominance of the desire for wealth and in 'kāmaistaistairhṛta-

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.