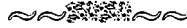


person is attracted towards God, God is also attracted towards the person. As Vidurānījī was oblivious of herself after beholding Lord Kṛṣṇa, Lord Kṛṣṇa also was not in Himself and he ate the skin of banana offered by Vidurānījī and relished it.

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

through actions, as they are limited, they are not ever attained, they are separate from us, and they are changeful, while the Lord cannot be acquired, through action, as He is not a product of action. He pervades everywhere, is ever attained, is not separate from us (the self) and is unchanging. So, He can be attained, as soon as a keen desire to realize Him, is aroused. Keen desire for God-realization, is not aroused, because of the preference, for worldly pleasures and prosperity.

The Lord, is like a father, while the gods are like shopkeepers. We can take a thing from a shopkeeper, only by paying the money but we can take it from the father, free of cost. Similarly, we have to perform rituals according to scriptural methods for gods, in order to obtain fruits from them, while God bestows upon us our necessities, free of cost. Moreover, as a shopkeeper gives even hazardous things, such as, a match box or a knife etc., to a boy on payment, but if the boy wants such things from his father, the latter will not only refuse but take away, the money also. A father gives only beneficial things to a boy. The gods, also bestow upon their devotees, harmful gifts without thinking of their welfare, at the due completion of a ritual. But the Lord, like a father, bestows only those gifts, which are for the welfare of devotees. In spite of this fact, the ignorant or dull-witted people, because of their attachment, sense of mine and desire for the perishable materials, worship other gods, as they do not realise the glory, the benevolence and selflessness, friendliness of the Lord (Gītā 7/20—23; 9/23-24).

**'Kṣipraṁ hi mānuṣe loka siddhirbhavati karmajā'**— This human world, is the field for actions. Besides this, other worlds, such as heaven and hell etc., are for reaping fruits of past actions. The Lord also declares, 'Below in the world of men stretch forth the roots (of the universe as a tree) entangling man, in the bondage of actions (Gītā 15/2). But the other worlds (heaven and hell etc.,) exist, so that human beings may reap desirable or undesirable fruits respectively of their virtuous and evil actions.

Only human beings, are eligible to perform new actions, which bear fruit here, as well as hereafter. Beasts and birds etc., cannot perform new actions.

In this human world those people, who are attached to action, live (Gītā 14/15). It is because of their attachment to actions, that they are charmed by success, which is attained through action. This success is attained quickly, but it is shortlived. When actions are transitory, how could success attained through actions, be permanent? Therefore, the fruit of perishable actions, is also perishable. Those who perform actions with a desire for fruit, think of the fruit only, they do not think of the perishable nature, of that fruit. They take refuge in the gods and worship them, only because they bestow upon them success quickly, when rituals are duly completed. But because of their desire for fruit of action, they never get liberated, from the bondage of action. Consequently, they have to follow the cycle of birth and death.

The real success of human life is God-realization and that cannot be attained, through action. A striver cannot even follow, the Disciplines of Action, Knowledge and Devotion, which are the means of God-realization, through action. He can attain Yoga, not through action but through the, renouncement of actions.

**Question:**—Action is, said to be, the means to attain Yoga (Gītā 6/3). Then, how is it, that a man cannot attain Yoga through action?

**Answer:**—In Karmayoga, actions are performed, in order to renounce affinity for actions, and the material for actions. Yoga (union with God) is natural. So Yoga or God-realization cannot be attained through actions. In fact, actions are unreal, but when these are performed for the sake of the Supreme, they are called 'Sat' viz., real (Gītā 17/27).

When a person, performs action with a selfish motive, he does not realize Yoga (i.e., eternal union with God). In Karmayoga, actions are performed for others, not for one's own self i.e., not

for their fruit (Gītā 2/47). Actions, which are performed with a selfish motive, bind a man (Gītā 3/9) while actions, which are performed for others, liberate him, from the bondage of actions (Gītā 4/23). When actions are performed for others, affinity for actions and their fruit is renounced, and that renouncement is conducive to the realization of Yoga i.e., union with God.

While performing actions, a man has to depend on the changing objects, such as the body, senses, mind, intellect, person etc., which are different from the self (soul). The self, ever remains uniform without undergoing any modification, at all. Therefore, in Self-realization there is no need, in the least for the objects, such as the body etc., which are different from the self. A man, naturally realizes the self, as soon as he renounces his assumed affinity for worldly objects etc., which are different from him (the self).



*Link:—Having described the object of His manifestation, in the eighth verse, the Lord explains the merit of knowing the divine character of his actions, in the ninth verse. There He explained, that actions lose their divine character i.e., become impure, when these are performed with a desire for fruit. In the next two verses, the Lord specially, explains how, they gain their divine character (purity).*

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ १३ ॥

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।

इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ १४ ॥

cāturvarṇyam mayā sṛṣṭam guṇakarmavibhāgaśah  
tasya kartāramapi mām viddhyakartāramavyayam  
na mām karmāṇi limpanti na me karmaphale sprhā  
iti mām yo'bhijānāti karmabhirna sa badhyate