

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).

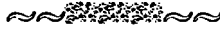
By using the phrase 'Mayaiva', Lord Kṛṣṇa means that the whole universe is managed by Him, and so whatever one obtains, is ordained only by Him. If a man, understands this mystery, he cannot help being attracted, towards Him.

**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

everyone His friend and He elevates him equal to Himself. As Niṣādarāja was a devotee who had attained perfection, Vibhīṣaṇa was a striver and Sugrīva was passionate, but Lord Rāma accepted all the three as His friends. The deities etc., don't possess this special virtue of making a devotee their friend. Therefore in the Vedas the soul has been declared as the friend of God—

**dvā suparṇā sayujā sakhāyā samānam vṛkṣam pariśasvajāte**  
(Muṇḍaka 3/1/1, Śvetā. 4/6)

In the Gītā Lord Kṛṣṇa has said to Arjuna—'bhakto'si me sakhā ceti' (4/3)—'thou art My devotee and My friend'. Here the Lord has called Arjuna a 'devotee' from Arjuna's point of view,\* but from His point of view, He has called him 'friend'. 'Mamaivāṁśo jīvaloke' (15/7)—in this expression also the Lord by the term 'eva' has mentioned that the soul is His manifestation. 'The soul is My fragment only'—this expression means that in the soul there is no fragment of Prakṛti at all.



*Link:—Now Lord Kṛṣṇa, describes the fruit according to worship.*

**अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।  
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ २३ ॥**

**antavattu phalaṁ teṣāṁ tadbhavatyalpamedhasām  
devāṇdevayaḥ yānti madbhaktā yānti māmapi**

But, the fruit gained by these people of meagre intellect, is perishable. The worshippers of the gods reach the gods; whereas, My devotees attain Me, alone. 23

*Comment:—*

**'Antavattu phalaṁ teṣāṁ tadbhavatyalpamedhasām'—The**

\*The Lord called Arjuna His devotee because Arjuna had taken refuge in Him—'Śādhi māṁ tvāṁ prapannam' (Gītā 2/7).