

being prompted by Him is what is known as surrendering everything to God. The saying "Whatever I do, willingly or unwillingly, I am offering its fruits, whether happiness or misery, to you" means that "I do not want either happiness or sorrow nor shall be perturbed by either. Everything is being done by you." To make oneself disinterested in everything one should do this devotional practice. This frame of mind banishes all egotistic feeling and brings about a perpetual faith in God.

(2) Being touched by his devotion, God desires that the wishes of a wholehearted and dependent devotee might be fulfilled. Naturally God's grace would be directed towards conferment of the highest benefit to all created beings, *viz.* attainment of Mokṣa or a state of liberation and not worldly pleasures, which it is best not to seek from God. Worldly pleasures or misery arise out of work done. From work such as Īśvara-Prapīdhāna, spiritual knowledge is obtained through God's grace. Through contemplation on God as on a liberated person the mind naturally becomes calm and thereby concentrated. From knowledge derived through concentration, the spiritual needs of a Yogin are met. He has not to wait for special favour from God; while Yogins who surrender all the fruits of their labour to God and seek knowledge from Him get it through His grace.

भाष्यम्—अथ प्रधानपुरुषव्यतिरिक्तः कोऽयमीश्वरो नामेति ?—

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥ २४ ॥

अविद्यादयः क्लेशाः, कुशलाकुशलानि कर्माणि, तत्फलं विपाकस्तदनुगुणा वासना आशयाः । ते च मनसि वर्तमानाः पुरुषे व्यपदिश्यन्ते स हि तत्फलस्य भोक्तेति यथा जयः पराजयो वा योद्धृषु वर्तमानः स्वामिनि व्यपदिश्यते । यो ह्यनेन भोगेन अपरामृष्टः स पुरुषविशेष ईश्वरः । कैवल्यं प्राप्तास्तर्हि संति च बहवः केवलिनः, ते हि त्रीणि बन्धनानि छित्त्वा कैवल्यं प्राप्ताः, ईश्वरस्य च तत्संबन्धो न भूतो न भावी यथा मुक्तस्य पूर्वा बन्धकोटिः प्रज्ञायते नैवमीश्वरस्य, यथा वा प्रकृतिलीनस्य उत्तरा बन्धकोटिः संभाव्यते नैवमीश्वरस्य । स तु सदैव