

ये *ye* who यथा *yathā* in whatever way माम् *mām* me प्रपद्यन्ते *prapadyante* approach तान् *tān* them तथा *tathā* so एव *eva* even भजामि *bhajāmi* reward अहम् *aham* I मम *mama* my वर्त्म *vartma* path अनुवर्तन्ते *anuvartante* follow मनुष्याः *manuṣyāḥ* men पार्थ *pārtha* O Partha सर्वशः *sarvasaḥ* in all ways

In whatever way men identify with Me, in the same way do I carry out their desires; men pursue My path, O Partha, in all ways. 11

Different kinds of food suit different beings. What is food to one may be poison to another. But each being receives nourishment from the food it takes. Religions are similarly divergent to suit the varying temperaments. Worship with the aid of an image, for example, is a help to one and a hindrance to another. An act held as the adoration of the Almighty by one path, is abhorred as blasphemy by another. But the same Lord recognizes the need for all these divergent paths, understands the urge in the hearts of the various types of devotees and graciously helps them all to attain perfection. It is incumbent on the aspirant to see into this universalism of the Lord. He sees into the glory of the Lord who sees how He is shaping all beings through their various paths.

The same Reality presents Itself as Nature when contacted through the senses, mind and intellect. Therefore, the sense-bound pleasure seekers are also adoring the same Reality in accordance with their understanding and attainments. All beings are verily resting in God and enjoying Him only,