

is to the *guru* what the son is to the father. Therefore it is customary for the *guru* to address the disciple as son or as *tāta*. The Lord addressing Arjuna this way is a mark of the flow of grace.

It is open to people to inquire whether this world is intrinsically good or bad. God it is that is revealing Himself as the phenomenon. The world therefore cannot be anything but good. Viewing it as filled with evil is a misnomer. One of the profoundest pronouncements of the Lord is, "THE DOER OF GOOD NEVER COMES TO GRIEF." And the devotees of the Lord are ever the standing testimony to this fact. A *sadhaka* who slips from yoga never falls to a state inferior to what he has already attained. This fact is clarified thus:—

A man gets his desert in tune with his mental make up. The Lord is the *kalpataru* the fabled desire-fulfilling tree to the devotees

— Sri Ramakrishna

प्राप्य पुण्यकृतां लोकानुपित्वा शाश्वतीः समाः ।

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१

प्र आप-य पुण्य कृताम् लोकान् (यम्) उप-इत्वा शाश्वती समा ।

शुचीनाम् श्रीमताम् गेहे योग भ्रष्ट अभि (जन्) जायते ॥

*prāpya punyakṛtām lokān usitvā śāśvatīḥ samāḥ ।*

*śucīnām śrīmatām gehe yogabhraṣṭo 'bhijāyate ॥*

प्राप्य *prāpya* having attained पुण्यकृताम् *punyakṛtām* of the righteous लोकान् *lokān* worlds उपित्वा *usitvā* having dwelt शाश्वतीः *śāśvatīḥ* everlasting समा *samāḥ* years शुचीनाम् *śucīnām* of the pure श्रीमताम् *śrīmatām* of the wealthy गेहे *gehe* in the house योगभ्रष्ट *yoga bhraṣṭaḥ* one fallen from yoga अभिजायते *abhijāyate* is born