

all its implications, has been brought out vividly when the Geeta states that even the Infinite and Eternal Truth has, helplessly, to come under the charm of pure and selfless courting of the meditator with *Eka bhaktih*.

THEN, ARE NOT THE THREE OTHERS, THE DISSATISFIED AND THE REST, DEAR TO VASUDEVA? NOT SO. THEN HOW IS IT?

*18. Noble indeed are all these, but the wise man, I deem, as My very Self; for, steadfast in mind he is established in Me alone as the Supreme Goal.*

With the large-heartedness of a master-mind, Lord Krishna declares here that all creatures living the life of intelligent seeking and industrious efforts are blessed, inasmuch as they all are, in their own way, approaching the same fountain of

the Infinite for tapping out their required energies. Although some are invoking the Eternal Spiritual Strength for the purposes of reducing their distress, or for fulfilling their desires, they all are, for one reason or the other, approaching the Self, and therefore, relatively, diviner than the insentient 'mineral world.' However, comparing and contrasting them with the *Jnanis*, the Lord says: "BUT, THE MAN OF KNOWLEDGE, I REGARD AS MY OWN SELF."