

कामैः *kāmaiḥ* by desires तैः तैः *taiḥ-taiḥ* by this or that हृतज्ञानाः *hṛtajñānāḥ* those whose wisdom has been rent away प्रपद्यन्ते *prapadyante* approach अन्यदेवताः *anya devatāḥ* other gods तम् तम् *taṁ-taṁ* this or that नियमम् *niyamam* rite आस्थाय *āsthāya* having followed प्रकृत्या *prakṛtyā* by nature नियताः *niyatāḥ* led स्वया *svayā* by one's own

But those whose discrimination has been led astray by this or that desire go to other gods, following this or that rite, constrained by their own nature.

When it is *Vāsudeva* who has become all that is, the question of other gods existing independent of Him does not arise. His limited aspects are, out of courtesy, called other gods. The minor officers of a government are necessarily under its sovereign. When the good will of the head of the regime is obtained, those of the petty officers are contained in it. But the courtier must be worthy of the sovereign. To get at the king is difficult; but the benefit that ensues from it is great. To get at the little office-holders is easy; and the returns thereof are correspondingly small. Analogous to this, getting the grace of God is difficult, but all conducive to *jnana*, *bhakti* and *mukti*. People given to worldly desires do not betake to the worship of *Iswara*. The devil of the low desire in them makes them mistake little ends for great ones. Accordingly they choose to propitiate minor deities with suitable rites. Their attainments and nature are so low as that.

Healing disease, winning litigation, walking on water—trifling psychic powers such as these, appeal most to men of base mental make. But the true devotees give no thought to those vulgar