

Yathā, according to the manner in which, the purpose for which, seeking, whatever fruit; *prapadyante*, they approach; *mām*, Me; *aham*, I; *bhajāmi*, favour; *tān*, them; *tathā eva*, in that very manner, by granting that fruit. This is the idea. For they are not seekers of Liberation. It is certainly impossible for the same person to be a seeker of Liberation and, at the same time, a seeker of rewards (of actions).

Therefore, by granting fruits to those who hanker after fruits; by granting Knowledge to those who follow what has been stated (in the scriptures) and are seekers of Liberation, but do not hanker after rewards; and by granting Liberation to those who are men of wisdom and are monks aspiring for Liberation; and so also by removing the miseries of those who suffer—in these ways I favour them just according to the manner, in which they approach Me. This is the meaning. On the other hand, I do not favour anybody out of love or aversion, or out of delusion.

Under all circumstances, O son of Prthā, *manusyāh*, human beings; *anuvartante*, follow; *sarvaśah*, in every way; *mama*, My; *vartma*, path, (2) the path of Bhagavān who am omnipresent. By ‘human beings’ are meant those people who become engaged in their respective duties to which they are qualified according to the results they seek.

‘If Your wish to be favourable is the same towards all creatures on account of the absence of the defects of love and aversion in You who are Bhagavān, and You are there with Your capacity to grant all rewards, why then do not all, becoming desirous of Liberation, take refuge in You alone with the very knowledge that Vāsudeva is everything?’

As to that, hear the reason for this:

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥१२॥