

stone to the adoration of the Almighty. The Lord therefore provides the ways and means for the ordinary people to evolve stage by stage in their paths of devotion.

Chapter four, stanza eleven and chapter nine, stanza twenty-three may also be looked into for clarification.

स तया श्रद्धया युक्तस्तस्याराधनमीहते

लभते च ततः कामान्मयैव विहितानि तान् ॥ २२

सः तया श्रद्धया युक्तः तस्य आ-राधनम् ईह-मते ।

लभ-मते च ततः कामान् मया एव वि-हि-तान् हि तान् ॥

*sa tayā śraddhayā yuktas tasyā 'rādhanaṁ ihate ।*

*labhate ca tataḥ kāmān mayai 'va vihitān hi tān ॥*

सः *saḥ* he तया *tayā* with that श्रद्धया *śraddhayā* with faith युक्तः *yuktaḥ* endued तस्य *tasya* of it आराधनम् *ārādhanaṁ* worship ईहते *ihate* engages in लभते *labhate* obtains च *ca* and ततः *tataḥ* from that कामान् *kāmān* desires मया *mayā* by me एव *eva* surely विहितान् *vihitān* ordained हि *hi* verily तान् *tān* those

Endowed with that faith, he engages in the worship of that form, and from it he obtains his desires, which are being actually ordained by Me. 22

The river, the well, the lake, the spring—these are the sources from which water can be availed of; but the grand source for all of these is the rain, without which all these come to nought. Similar to this is the grace of the Lord which gives the start, sustenance and support to all beings. All the needs of all the beings come from the same Cosmic Source.