

sort of worship, should be done. But, it means, that they regard other gods separate, from the Lord. They worship other gods, because their wisdom has been led astray, by desires (Gītā 7/20). But the fact is, that whatever power, the other gods have, has come to them, from the Lord, and so it is only, His power.

It means that, if a devotee worships any deity, regarding him as the Lord, without having any desire for fruit, that will be worship to God, and it will lead him to God-realization. Secondly, if he worships the Lord, with a desire, he will be regarded as a devotee—a seeker of worldly objects, a sufferer etc., whom the Lord has called noble, (Gītā 7/18).

In fact, all is God. So every kind of worship, service and good, offered to others, is only an offering to God. As rain-water, in the form of a stream, river and waterfall etc., flows into the sea (because that water comes from the sea and belongs to the sea), whomsoever, a devotee worships, he worships, only God.

Appendix—‘Traividya mām’ (9/20), ‘Ananyāścintayanto mām’ (9/22) and ‘te’pi māmēva’ (9/23)—the Lord has used the term ‘mām’ in these three verses which means that all is God, therefore the Lord knows all as His manifestation. If a striver has no desire and beholds God in all, he may worship anyone, that is indeed the worship to God. It means that if he has the disinterested motive and regards other gods as the manifestation of God, then his worship to gods will not remain the mistaken approach but will be worship to God only.

In the seventh chapter the term ‘devayajah’ was used (7/23), the same has been mentioned here as ‘yajante’.



*Link:—But why is their worship not with a proper approach?
The explanation follows.*

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ २४ ॥

aham hi sarvayajñānām bhoktā ca prabhureva ca
na tu māmabhijānanti tattvenātaścyavanti te

I am verily the recipient and Lord of all sacrifice (Yajña), but they do not know My essence (tattva), and hence they have a fall. 24

Comment:—

[In the second chapter, Lord Kṛṣṇa declares, "Those who are deeply attached to pleasures and prosperity, cannot attain the determinate intellect, concentrated on God" (2/44). In God-realization, there are two obstacles—to have a sense of enjoyership, and to, have the possessive spirit. These two pervert the intellect, of a man. They force a man, to have a disinclination for God. In childhood, a person depends on his mother, and cannot live without her. But when he grows up and is married, he becomes a husband to his wife and does not like his mother much, he rather, becomes indifferent to her. Similarly, when this (soul), gets entangled in worldly pleasures and prosperity, it forgets the Lord, who is the enjoyer and the Lord of all sacrifices etc., and thus man has a fall. But, when he realizes, that God is the real enjoyer of all the things, and He is the only Lord, he comes to the right path and does not fall.]

'Aham hi sarvayajñānām* bhoktā ca prabhureva ca'—The Lord, is the enjoyer of all virtuous actions, such as sacrifice, charity, penance, pilgrimage etc., which are performed, according to the ordinance of scriptures and according to one's, caste and stage (order) of life etc., because, all ordinances have been made only by Him, so that beings, remaining detached from actions and

* Though the term 'Yajñānām' used in the plural number includes all actions (duties) yet the term 'Sarva' means to show that no scriptural or physical or practical duty has been excluded.

their fruits, may not deviate, from the self and may worship Him, with exclusive devotion. As He, is the enjoyer of all sacrifice, He is also the Lord of all the worlds, things, men, incidents, circumstances, actions and beings, including their senses, bodies, minds and intellects, as the entire universe, has emanated from Him and so, He is their Lord.

An Important Fact

The Lord is the enjoyer. What does it mean?

The Lord has declared, "A great soul realizes, that all this is, God" (Gītā 7/19) and "In my view, I am being and non-being, both" (Gītā 9/19). It means, that when a devotee performs virtuous actions, such as sacrifice, charity, penance or provides food to the hungry, helps the destitute, waters plants, feeds dogs and birds etc., all of these are enjoyed by the Lord, because it is He Who has manifested Himself, in different forms.* Thus a devotee, serves the Lord only, with all these articles offered to the hungry, the needy, and to anyone else, in His universal form. The Lord, is the enjoyer of all, whatsoever, is offered to Him, in diverse forms.

How is, He the Lord?

Devotees regard God, as the Lord of the higher and the lower nature. He is the master of the entire universe, and so He is free in creating, preserving, destroying, conducting, and enjoying this entire universe, and also in bringing about, any change in it. Thus He is the Lord.

* There is an anecdote. Once the saint named Nāmadeva went for pilgrimage. There he cooked food and went to take clarified-butter. In the meanwhile a dog came there and ran with a loaf of bread. Saint Nāmadeva ran after him with clarified-butter-pot and said, "O Lord, I wanted to offer this loaf of bread with clarified-butter to You. Why are You running away?" As soon as he uttered these words, the Lord manifested Himself because in the form of that dog there was no one else besides the Lord. Thus whatever is offered to anyone, is offered only to God.

'Na tu māmabhijānanti tattvenātaścyavanti te'—In fact, the Lord is the real, and the unreal; the sentient and the insentient, all. So, He is the enjoyer and the Lord of all, the things etc. But those, who do not know this fact, think that if they offer food or water to creatures, it is received by them, and so they are enjoyers. But, actually the real enjoyer is the Lord. So, without perceiving the Lord, in different manifestations, they fall. Therefore, every person should regard the Lord, as the enjoyer. Thus, whatever is offered to anyone, should be offered only to Him, knowing it to be His.

Secondly, all the worldly pleasures and prosperity, are the Lord's and are for the service of the Lord, Who has manifested Himself, in the form of the universe. But, people attached to pleasures and prosperity, by considering these their own, think that they are their master, but actually they become slaves to them. By depending on them, they regard these as part and parcel of their life, while they are really different, from them. Thus they have a fall. But if they know the fact, that God is the enjoyer and the Lord of, all the sacrifices, they are liberated.

'Cyavanti' (fall) means, that without attaining God, they fall. By performing virtuous actions, they go to higher regions, such as heaven etc., but having enjoyed heavenly pleasures, they have to return to the world of mortals (Gītā 9/21). Thus, instead of attaining salvation, they have to follow the wheel of birth and death. This is their fall.

Appendix—In the end of the fifth chapter the Lord declared, 'I am the enjoyer of all sacrifices and austerities'—'bhoktāraṃ yajñatapasāṃ' (5/29). There the Lord declared in an affirmative way that he who has realized Him as the enjoyer of all sacrifices attains peace; and here by negative inference He declares that these, who don't know Him as the enjoyer (recipient) of all sacrifices, have a fall. When a man himself becomes the enjoyer, he has a fall. If he regards the Lord as the enjoyer of all virtuous

actions, he no longer remains an enjoyer, and his desire for pleasure is wiped out, and without the desire for pleasure he attains peace.

In fact only God is the ultimate doer and ultimate enjoyer of all actions. But in spite of being a doer and an enjoyer, He remains untainted viz., He has no sense of doership or enjoyership (no desire for the fruit of action)—‘tasya kartāramapi mām viddhyakartāramavyayam’ (Gītā 4/13), ‘na mām karmāṇi limpanti na me karmaphale sprhā’ (Gītā 4/14).



Link:—The Lord, in the next verse, describes the relative end of different devotees who worship, other deities with an interested motive.

यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः ।

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ २५ ॥

**yānti devavratā devānpitṛnyānti pitṛvratāḥ
bhūtāni yānti bhūtejyā yānti madyājino'pi mām**

Those who worship the gods, with self-interest, go to gods, after death, those who worship the manes come to the manes, those who adore the evil-spirits, join the evil-spirits. But, those who worship Me, attain Me, alone. 25

Comment:—

[In the preceding verse, the Lord declared, that He is the enjoyer of all sacrifices, and the Lord of the entire universe. But, those who instead of, regarding Him as the enjoyer and the Lord, themselves become enjoyers and the Lord, have a fall. Now, in this verse, He explains, how they fall.]

'Yānti devavratā devān'—Those, who do not know reality, about the Lord, but hanker after worldly pleasures and prosperity, worship other gods, and follow rites, relating to them (Gītā 7/20). Those gods, carry their devotees to their abodes, but they have