

nuts." The priest again started to offer almond etc. The priest was convinced, that the Lord ate the things offered, to Him.

It is said, by saints that things offered to the Lord, with devotion, become unusual in smell, and taste etc., and are not spoiled, with passage of time. This is not a hard and fast rule, but it depends upon, the devotion of a devotee.

When articles are offered as oblation, into fire, it is sacrifice; when they are offered to others, it is called charity. When by abstinence, they are not used for one's ownself, it becomes austerity; and when these are offered to God, which lead to union with Him—all these are different names, of renunciation.

**Appendix**—In order to worship the gods, several rules have to be observed (followed) (Gītā 7/20), but in the worship of God there is no rule. In the worship of God there is predominance of love (devotion) and one's regarding Him as one's own, rather than of any method—'bhaktyā prayacchati', 'bhaktyupahṛtam'.

As an innocent (simple hearted) child puts into its mouth whatever comes to its hand, similarly the Lord by becoming simple hearted eats whatever is offered to Him by the simple hearted devotee—'ye yathā mām prapadyante tāmstathaiva bhajāmyaham' (Gītā 4/11); as Vidurānī offered the peel of a banana to Lord Kṛṣṇa, He ate it with a great relish.

The expression 'bhaktyā prayacchati' means that a devotee offers a thing to God with love (devotion), not with a desire. In the worship of gods certain things are necessarily required but in the worship of God nothing particular is required, but only love or devotion is required.



*Link:—A man has a downfall, if he is attached, either to things or actions. In the previous verse, it was mentioned that things should be offered, to the Lord. In the next verse, He explains that actions, should also be offered, to the Lord.*

यत्करोषि यदश्रासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७ ॥

yatkaroṣi yadaśnāsi yajjuhoṣi dadāsi yat  
yattapasyasi kaunteya tatkuruṣva madarpaṇam

O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, (yajña) whatever you bestow as a gift, whatever you do, by way of penance, dedicate it all to Me. 27

*Comment:—*

[It is a policy of the Lord, that howsoever men approach Him, even so does, He seek them (Gītā 4/11). When a devotee offers his things, to the Lord, the Lord also responds with His gift. The things offered by a devotee are limited, while those granted by the Lord, are limitless. If a devotee offers himself to the Lord, the Lord also offers Himself to him. Actually, the Lord has already offered Himself, to the universe (Gītā 9/4) and also has offered freedom, to them. So, if they offer the freedom bestowed by Him to Him, He will also offer, His freedom to them, and thus depend on them. Therefore, Lord Kṛṣṇa orders Arjuna to offer that freedom to Him.]

'Yatkaroṣi'—This expression, includes all scriptural, physical, vocational, social, spiritual and mundane, actions. Lord Kṛṣṇa orders Arjuna, to offer all actions to Him. If he offers himself to Him, all his actions will be spontaneously offered, to Him. Now, Lord Kṛṣṇa divides those actions, into different parts.

'Yadaśnāsi'—This expression, includes all the physical actions, as taking meals, drinking water, taking medicines, wearing clothes, walking, sleeping, waking, bathing etc.

'Yajjuhoṣi'—This expression includes, all the sacrificial actions, such as arrangement of material for sacrifice, burning fire, chanting sacred formulas, and offering oblation, to the sacred fire.

'Dadāsi yat'—This expression includes, gift, presents and help he offers, to others.

**'Yattapasyasi'**—It includes all actions that a devotee performs, by way of penance: such as control over sense-organs, discharging duty, facing unfavourable and favourable circumstances happily, pilgrimage, fasting, adoration, meditation, chanting and trance etc.

**'Tatkuruṣva madarpaṇam'**—It means, that by offering every action, to the Lord, the devotee becomes free from the feeling of 'I-ness and 'Mineness', which binds him, and he attains perfection, having attained which, he does not reckon any other gain greater than that, and established in which he is not moved even by great sorrow, and which is free, from the contact of pain (Gītā 6/22-23).

In this verse, 'Yat' (whatever) has been used five times, which means that the offer of each of the actions, is of great merit. But how much more meritorious it will be, if all actions, are offered to Him.

### An Important Fact

In the twenty-sixth verse, Lord Kṛṣṇa said, that a devotee should offer a leaf, a flower, a fruit or even water, to Him. All these things are easily available, but they require a little effort. In the twenty-seventh verse, He said that whatever action a devotee performs he should offer it to, God. It means, that there is nothing new, whether an article or action should be offered to God. But a devotee, should offer himself to, God. By doing so, all his actions will be automatically offered, to the Lord. As a mother, is pleased with different actions, such as jumping, running, playing, smiling etc., of a child, so the Lord is pleased with different actions of a devotee, as he becomes His.

But, it does not mean, that forbidden actions are to be offered to the Lord. The Lord is offered only things and actions that are sanctioned by scriptures. As, a thing which suits a saint is given to him, a thing or action which suits the Lord, is offered to Him.

Now, if anyone offers forbidden actions, such as theft etc., to the Lord, according to the scriptures, he will acquire its manifold fruit, i.e., he will be severely punished.

**Appendix**—To offer something honourably to the person to whom it belongs is called ‘arpaṇa’ (to dedicate). The Lord has used the term ‘prayacchati’ for offering things and has used the term ‘arpaṇam’ for dedicating actions in the expression ‘tatkuruṣva madarpaṇam’ because actions are not given.

A Jñānayogī renounces the assumed affinity with the world but a devotee does not assume any other entity besides God. In other words a Jñānayogī renounces the sense of ‘I’ and ‘mine’ and a devotee accepts ‘thou’ and ‘thy’. Therefore a Jñānayogī renounces objects and actions and a devotee dedicates objects and actions to God viz., without having the sense of possession over those objects and actions, regard them as God’s and the manifestation of God.

When a man regards a thing as real and values it, it is very difficult to renounce it, by regarding it as unreal; but it is easy to offer the same thing to any other person, to render service to him with it. Then if it is offered (dedicated) to the most venerable, the most beloved God, how easy it is! Secondly the person who renounces a thing may be proud of his renunciation but he who dedicates it to God, can’t be proud of his dedication, because if the thing which belongs to God, is dedicated to Him, how can the devotee be proud of it? ‘Tvadīyaṁ vastu govinda tubhyameva samarpaye’. All objects (the entire universe) belong to God from time immemorial. ‘Dedicating them to God’ means to rectify the mistake of regarding them as his own. When a mistake rectified, a man is not proud of his such act of rectification; rather he gets pleased at the removal of the mistake.

When a striver regards the world as God’s, his affinity with the world is renounced viz., the world disappears, the independent existence of the world does not persist any more

(which really does not exist) but only God remains (Who really exists). Therefore a devotee needs no discrimination in order to renounce affinity with the world. He does not renounce affinity with the world but regards the world as God's or as God's manifestation because the 'aparā prakṛti' (lower nature) also belongs to God (Gītā 7/4).



*Link:—In the previous two verses the Lord said that a devotee should offer all things and actions to Him. In the next verse He describes the good that accrues from offering everything and every action to Him.*

**शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।  
सन्न्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २८ ॥**

**śubhāśubhaphalāirevaṁ mokṣyase karmabandhanaiḥ  
sannyāsayogayuktātmā vimukto māmupaiṣyasi**

With your mind firmly set on the Yoga of renunciation i.e., by dedicating all actions to Me, you will be free from the bondage of actions having good and bad results; and freed from them, you yourself having completely surrendered shall attain Me. 28

*Comment:—*

'Śubhāśubhaphalāirevaṁ mokṣyase karmabandhanaiḥ'—By offering all things and actions i.e., by offering himself, a devotee, becomes free from good and bad results, of actions performed in innumerable births. In human life, such a man does not perform evil actions. All his actions, are performed in accordance with the ordinance of scriptures and saints. But, by chance, if a forbidden action is performed by him, the Lord who is installed in his heart, destroys it.

All actions performed, with body, mind, intellect and senses etc., are external, and so their good or bad result, in the form of favourable or unfavourable circumstances, is also external. But if