

all strivers, yet he specially provides gain and security to those devotees who have exclusive devotion for Him in the same way as a mother brings up her loving child herself instead of leaving it under the care (supervision) of a servant

As a devotee attains bliss by serving God, similarly God takes delight in serving His devotee—‘ye yathā mām prapadyante tāmstathaiva bhajāmyaham’ (Gītā 4/11).



Link:—After explaining the position of those devotees who depend only on the Lord, He describes in the next verse those devotees who worship other gods.

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ २३ ॥

ye'pyanyadevatā bhaktā yajante śraddhayānvitāḥ
te'pi mameva kaunteya yajantyavidhipūrvakam

O son of Kuntī, even those devotees who, with faith, worship other gods, in reality worship Me also though not with a proper approach. 23

Comment:—

'Ye'pyanyadevatā bhaktā yajante śraddhayānvitāḥ'—These devotees, who have not realized, that the Lord is all-being and non-being, (Gītā 9/19) worship other gods, because they think that other gods are apart from and independent of Him, and that by their grace they will gain everything.

'Te'pi mameva kaunteya yajantyavidhipūrvakam'—Devotees, who worship other gods, actually worship Him, because, in the whole universe, there is nothing besides, Him. Therefore, their worship to other gods is worship to Him, only, but that is a mistaken approach. The Lord, by the expression 'Yajantyavidhipūrvakam', does not mean that they do not possess knowledge—what sort of worship—materials, what sacred text, should be used, and what

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.*