

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

to return from there, because all the worlds from the abode of Brahmā downwards, are subject to return (Gītā 8/16).

In the twenty-third verse, the Lord declares, that those devotees who worship other gods, also worship Him alone, though not with a proper approach. It means, that those devotees do not know, that all is God. Their aim of worship, is to get worldly pleasures and prosperity, so they fall. If they had worshipped, either the Lord or even gods, without having any desire, they instead of attaining the gods, would have attained, the Lord. Had they not desired anything, from the gods (as manifestation of the Lord), and the Lord and even if the Lord and the gods had offered them, they should have declined the offer. They should have rather responded, "O Lord! You are ours, and we are Yours. Had the worldly things (pleasures and prosperity) been more valuable than this affinity with You, we would have desired or begged of You. But there is nothing more valuable, than this affinity. So why should we beg?" Having such sentiments, they would have become a source of bliss to Him, and they would not have attained, the perishable and inferior, celestial world.

'Pitṛnyānti pitṛvratāḥ'—Those, who want their desires to be satisfied, worship the manes, by regarding them as their favourite deity. But the greatest desire, that can be satisfied by the manes, is that they can take their devotees, to their abode.

'Bhūtāni yānti bhūtejyā'—Persons possessing the mode of ignorance (darkness), worship the spirits and ghosts, to fulfil their worldly desires. They worship spirits at night, on the cremation ground with meat, wine and incantations etc. The maximum benefit they can get is that those evil-spirits, can fulfil their worldly desires. But after death, they go to the spirits i.e., become evil-spirits.

'Yānti madyājino'pi mām'—Those, who think of Me and worship Me, with exclusive devotion, attain Me, certainly.

An Important Fact

Those, who worship other gods, manes and spirits etc., for worldly pleasures and prosperity, have to go to hell or to follow, the cycle of birth and death in eighty-four lac forms of lives. In human birth, by having affinity of love with God, they could be a source of bliss to Him. But being engrossed in cheap worldly desires, they adore petty gods, manes and evil-spirits, and thereby get entangled in a vicious circle. Therefore, they should devote themselves only to God, very cautiously. If they worship the Lord, they can attain Him. Or if they worship others regarding them as manifestation of the Lord, without a desire for the fruit of worship, they can attain Him. Regarding them, as separate from the Lord, and having a desire for fruit, these are the two causes of downfall.

Birth as an evil-spirit is very bad, impure and so, is their, worship. So those who worship spirits, have a sure downfall, because, they can never behold them as a manifestation of God,* nor can serve them, without a selfish motive.

Here is an anecdote. There was a man, who worshipped a female spirit, called 'Kārṇa' (she when under the control of someone, is said to, reveal to him all secrets). When anyone went to him, to get an answer for his question, he could know the question, and would answer it. He earned a lot of money. Someone wanted to learn his secret. He said, that he applied excreta to his ear and with the help of 'Kārṇa' a female spirit, he come to know, the question and answer into my ear. But at the time of his death he wanted to run to the bank of the river Narmadā, so that he could attain salvation. But that female evil-

* If a devotee regards an evil-spirit as the manifestation of God, the evil-spirit attains emancipation and the devotee has a vision of God. Once the devotee, Nāmadeva saw an evil-spirit of a very big size. Nāmadeva prayed to it by regarding it as his favourite deity with the result that the evil-spirit attained emancipation and God revealed Himself to him.

spirit presented herself, as a female hog, and killed him. Thus, she took him to her abode. So, the worship of spirits, is forbidden.

But strivers, can offer oblations of food and water, to evil-spirits and ghosts, so that they may be liberated, from the life of evil-spirits. Even, saints and great souls, have done so.

Appendix—The term ‘Vrata’ mean precept (rule). Therefore the term ‘devavrata’ means—to follow precepts relating to the worship of gods (Gītā 7/20). By taking refuge in God, performance of action for Him is ‘worship to God’—‘Svakarmaṇā tamabhyarcya siddhiṁ vindati mānavaḥ’ (Gītā 18/46).

If all actions are offered to God, it is worship to God (Gītā 9/27). If actions are performed in a disinterested manner and they are offered to God, then no forbidden action can be performed because it is due to desire only that forbidden actions are done (Gītā 3/36-37).

In fact all is the manifestation of God. But he who assumes (accepts) any other entity besides God, does not attain salvation. Even if he goes to the highest worlds, he has to return from there to this mortal world (Gītā 8/16).



Link:—An idea may come to the mind of people, that when access even to the minor gods, is not easy, access to the Lord should be, very difficult. The Lord clarifies the point now.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ २६ ॥

**patraṁ puṣpaṁ phalaṁ toyam yo me bhaktyā prayacchati
tadaham bhaktyupahṛtamaśnāmi prayatātmanah**

Whoever, offers Me with devotion, a leaf, a flower, a fruit or even water, I accept these devout offering of a devotee, with love. 26