

*vihitān*, they are dispensed, meted out; *mayā eva*, by Me alone, who am the omniscient, supreme Bhagavān, because I am possessed of the knowledge of the apportionment of the results of actions. The meaning is that he surely gets those desired results since they are ordained by Bhagavān.

If the reading be *hitān* (instead of *hi tān*), then the beneficence (—*hita* means beneficent—) of the desired result should be interpreted in a figurative sense, for desires cannot be beneficial to anyone!

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।  
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥२३॥

23. That result of theirs who are of poor intellect is indeed limited. The worshippers of gods go to the gods. My devotees go to Me alone.

Since those non-discriminating men with desires are engaged in disciplines for limited results, therefore, *tat phalam*, that result; *tesām*, of theirs; *alpamedhasām*, who are of poor intellect, of poor wisdom; *antavat tu bhavati*, is limited, ephemeral, indeed. *Devayajah*, the worshippers of gods; *yānti*, go; *devān*, to the gods. *Madbhaktāh*, My devotees; *yānti*, to; *mām api*, to Me alone.

‘Thus, though the effort needed is the same, they do not resort to me alone for the unlimited result. Alas! they are surely in a pitiable condition.’ In this manner the Bhagavān expresses his compassion.

‘Why do they not take refuge in Me alone?’

The answer is:

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।  
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥२४॥

24. The unintelligent, unaware of My supreme state which is immutable and unsurpassable, think of Me as the unmanifest that has become manifest.