

inculcates in them increased *Bhakti* and *Jnana* which prepare them for *Mukti*. This power is exclusively with Iswara. He is therefore the Enjoyer and the Lord of all *Yajnas*. It is incumbent on the *sadhaka* to understand this truth and devote himself exclusively to the worship of Iswara.

The Lord's statement "I alone am the *Adhiyajna* here in this body", in Chapter eight stanza four requires to be taken note of.

The relative destinies of the varying votaries are as follows :—

यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः ।

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ २५

या-अन्ति देव-व्रताः देवान् पितृन् या-अन्ति पितृ-व्रताः ।

भू-तानि यान्ति भू-त-इज्याः यान्ति मद्-याजिनः अपि माम् ॥

*yānti devavratā devān pitṛn yānti pitṛvratāḥ ।*

*bhūtāni yānti bhūtejyā yānti madyājino 'pi mām ॥*

यान्ति *yānti* go देवव्रताः *deva vratāḥ* worshippers of the Devas देवान् *devān* to the Devas पितृन् *pitṛn* to the Pitrus or ancestors यान्ति *yānti* go पितृव्रताः *pitṛ vratāḥ* worshippers of the Pitrus भूतानि *bhūtāni* to the Bhutas यान्ति *yānti* go भूतेज्याः *bhūtejyāḥ* the worshippers of the Bhutas यान्ति *yānti* go मद्याजिनः *madyājinaḥ* my worshippers अपि *api* also माम् *mām* to me

Votaries of the Devas go to the Devas; the votaries of the Pitrus go to the Pitrus; to the Bhutas go the Bhuta worshippers; My votaries come to Me.

The water in the pipe can rise to the level in the reservoir to which it is connected. Likewise the