

divine nature. We often find sincere seekers getting so extremely attached to their own "path" of practice that they constantly argue about it among themselves. Therefore, Arjuna has been instructed here that all "paths," however noble and great they may be, are all but means, and not an end in themselves.

IN ALL THE ABOVE-ENUMERATED TWELVE DIFFERENT "YAJNA-TECHNIQUES," SELF-EFFORT IS A COMMON FACTOR, AND THEREFORE, THE LORD SAYS:

*31. The eaters of the nectar --- remnant of the sacrifice --- go to the Eternal BRAHMAN. Even this world is not for the non-performer of sacrifice; how then the other (world) , O best of the Kurus?*

EATING THE SACRED REMNANT OF THE *Yajna* --- In the ancient ritualism of fire-sacrifices, things that were 'left over' in the pot from which the offerings were made, were called the "sacred remains," and they were considered by the devotees as divinely potent-remnants from the Lord's own plates. This was generally eaten by the devotees with great reverence, and it was considered that, thereby their minds would get purified.

In the metaphor used here, when we try to find its corresponding implication in the subjective world, we must understand "the remnant that is left over" to mean "the result of the above-mentioned twelve types of *Yajnas*."