

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम्॥२३॥

23. Even those who, being devoted to other deities and endowed with faith, worship (them), they also, O son of Kuntī, worship Me alone (though) following the wrong method.

*Api*, even; *ye*, those who; *anya-devatā-bhaktāh*, being devoted to other deities; and *anvitāh śraddhayā*, endowed with faith; *yajante*, worship (them), *te api*, they also; O son of Kuntī, *yajanti*, worship; *mām*, Me; *eva*, alone; (though) *avidhi-pūrvakam*, following the wrong method. *Avidhi* implies ignorance. So the idea is that they worship (Me) ignorantly.

‘How it is that they worship (Me) ignorantly?’ (153) This is being answered: Because—

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।  
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते॥२४॥

24. I indeed am the enjoyer as also the Bhagavān of all sacrifices; but they do not know Me in reality. Therefore they fall.

As the Self of the deities (of the sacrifices), *aham*, I; *hi*, indeed; am the *bhoktā*, enjoyer; *ca eva*, as also; the *prabhuh*, Bhagavān; (154) *sarva-yajñānām*, of all sacrifices enjoined by the Vedas and the Smrtis. A sacrifice is verily presided over by Me, for it has been said earlier, ‘I Myself am the entity (called Visnu) that exists in the sacrifice in this body’ (8.4). *Tu*, but; *na abhi-jānanti*, they do not know; *mām*, Me as such; *tattvena*, in reality. And *atah*, therefore, by worshipping ignorantly; *te*, they; *cyavanti*, fall from the result of the sacrifice. (155)

The result of a sacrifice is inevitable even for those who worship ignorantly out of their devotion to other deities. How?

यान्ति देवव्रता देवान् पितॄन्यान्ति पितृव्रताः ।  
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम्॥२५॥