

But why should this method be held wrong at all? The explanation comes :—

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ २४

अहम् हि सर्व-यज्ञानाम् भोक्ता च प्रभुः एव च ।

न तु माम् अभि-जा-नन्ति तद्-त्वेन अतः च्यवन्ति ते ॥

*aham hi sarvayajñānām bhoktā ca prabhur eva ca ।*

*na tu mām abhijānanti tattvenā 'taś cyavanti te ॥*

अहम् *aham* I हि *hi* verily सर्वयज्ञानाम् *sarva yajñānām* of all sacrifices भोक्ता *bhoktā* enjoyer च *ca* and प्रभुः *prabhuh* lord एव *eva* alone च *ca* and न *na* not तु *tu* but माम् *mām* me अभिजानन्ति *abhijānanti* know तत्त्वेन *tattvena* in reality अतः *atah* hence च्यवन्ति *cyavanti* fall ते *te* they

I am verily the Enjoyer and the Lord of all Yajnas. But these men do not know Me in reality; hence they fall. 24

The same food when fed by the nurse has one effect on the body and mind of the baby and quite another effect when fed by the mother. There is no substitute in the world for mother's love; and this makes a world of difference in the build of the baby. The love of Iswara is the love of the mother and much more too.

The minor gods give their votaries things impermanent and entangle them more in the wheel of birth and death; hence they fall. The effect of the worship of Iswara is different. While granting the devotees the things of the world they pray for, He