

attributeless formless aspect, and regarding the pure consciousness, as his very self.

They regard, the kaleidoscopic world, as non-existent, because it neither existed in the past, nor will exist in future and at present, also it is continuously perishing. So, it seems to exist, in the light of the Lord, Who really exists. So they behold the cosmic consciousness, constantly.

Here the term 'Yajantah', means that they have reverence only for God—this is their worship.

'Pṛthaktvena bahudhā viśvatomukham'—Some strivers, following the Discipline of Action, regarding themselves as servants, and the world as an Universal Form of the Lord, serve it with their bodies, senses, minds, intellects, possessions, resources and actions. They, ever serve the Lord, in the form of common men and by God's grace, attain perfection.

Appendix—All strivers according to their tastes, ability, faith and belief, following their spiritual disciplines, whomsoever they worship, that is the worship of the entire form of God. In this chapter from the sixteenth verse to the nineteenth verse there is the description of the Lord's entire form.



Link:—How can, the divergent and conflicting forms of worship, reach the same Lord? The Lord, gives the answer, in the next four verses.

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।

मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ १६ ॥*

पिताहमस्य जगतो माता धाता पितामहः ।

वेद्यं पवित्रमोङ्कार ऋक्साम यजुरेव च ॥ १७ ॥

* The Lord from the seventh to the twelfth chapter while describing divergent forms of worship, has used the term 'I' again and again. In the sixteenth verse He has used the term eight times, more than in any other verse.

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।

प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ १८ ॥

ahaṁ kraturahaṁ yajñāḥ svadhāhamahamaṁśadhama
mantro'hamahamevājyamahamagnirahaṁ hutam
pitāhamasya jagato mātā dhātā pitāmahaḥ
vedyaṁ pavitramoṅkāra ṛksāma yajureva ca
gatiṛbhartā prabhuḥ sākṣī nivāsaḥ śaraṇaṁ suhṛt
prabhavaḥ pralayaḥ sthānaṁ nidhānaṁ bījamavyayam

I am the Vaidika ritual, I am the sacrifice, I am the offering to the departed, I am medicinal herb, I am the sacred formula, I am the clarified butter, I am the sacred fire and I am the act of offering oblation into the fire. I am the knowable, the purifier, the sacred syllable Om, and the three Vedas—Ṛk, Sāma and Yajus. I am the father, sustainer, mother, grandfather, goal, supporter, Lord, witness, abode, refuge, disinterested friend, origin, end, resting place, storehouse and the imperishable seed, of this universe. 16—18

Comment:—

[When a devotee according to his faith and reverence establishes his affinity with the Lord, in His manifold aspects, his affinity, is with the real, because in the universe, there is no existence besides the Lord. He should admit this fact, without having any doubt, that in the universe, apart from God, there is no object, no thought and no act. Similarly, the Lord is manifest in diverse entities—there is no doubt about it. If a doubt lurks, in mind how all objects can be the manifestation of God, this doubt, deprives the striver of emancipation. Rather, it puts him into trouble. Therefore, it should be accepted firmly, that in gross or subtle form, or as effect and cause, whatever is seen, heard, grasped or assumed, is only God. This all-pervasiveness of God, has been described, from the sixteenth to the nineteenth verse.]

'Ahaṁ kraturahaṁ yajñāḥ svadhāhamahamaṁśadhama'— 'Kratu' is a Vedic ritual, while 'Yajña' denotes, sacrificial worship. The

offerings made to the manes is 'Svadhā'. Vegetables, food and medicinal herbs, such as seeds of the sesame plant, rice, barley etc., are 'Auśadha'. The Lord Himself, is everyone of the above-mentioned things.

'Mantro'hamahamevājyamahamagniraham hutam'—He is, the sacred formula which is chanted, at the time of sacrificial worship. He is the clarified butter, the sacred fire and the act of offering oblation, into a fire.

'Vedyaṁ pavitramoṅkāra ṛksāma yajureva ca'—The Lord, is the knowledge, of the method of sacrificial worship, which should be performed systematically, in order to satisfy desires or to get rid of them.

Acts of sacrifice, rewards and penance, are purifying to the wise (Gītā 18/5). In them the articles of oblations, which are offered without expecting a fruit and the action, which is performed without expecting its fruit, are also purified. That purity, is the Lord's manifestation.

Act of sacrifice, gifts and penance, as enjoined by scriptures, are always begun, with the utterance of the sacred syllable, 'Om' (Gītā 17/24). So the Lord is, Om.

The Vedas, deal with methods of Vedic rituals, and sacrificial worship etc. The Ṛgveda, is the collection of aphorisms of sacred formulas, with a regular order of words, the Sāmaveda, is a collection of sacred formulas, and prayers, which are sung with a rhythm during sacrifices, and the Yajus, consists of sacred formulas with irregular order of words. All the three, are forms of the Lord.

'Pitāhamasya jagato mātā dhātā pitāmahaḥ'—The Lord, creates the entire universe. So, He is called the source and dissolution of the whole universe (Gītā 7/6). He also protects the universe, so He is father, as is also mentioned in the forty-third verse of the eleventh chapter.

The Lord, sustains the whole universe, in all respects.

He decides the destiny of all beings. Therefore, He is the sustainer.

The Lord, gives birth to beings, in different bodies according to fruit of their actions. So, He is the mother of the entire creation.

He, is the grandfather, because Brahmā, the creator of the world, is the father of the world, in common knowledge, and Brahmā is born of Him. From this angle, He is the father of Brahmā. Arjuna, has also called Him the Primal Cause of Brahmā, (Gītā 11/37).

'Gatirbhartā prabhuḥ sāksī nivāsaḥ śaraṇaṁ suhṛt'—The Lord, is the Supreme Goal of beings. He is the supporter of beings because, all sustenance comes from Him. He, is the owner and Lord, of the universe. He is witness because He knows all beings, all the time, very well. He is the 'Abode' (Nivāsa), because beings, rest in Him. He gives shelter, to beings, so He is refuge. He is a disinterested friend, because He is their well-wisher, without expecting any reward.

'Prabhavaḥ pralayaḥ sthānaṁ nidhānaṁ bījamavyayam'—The entire universe, emanates from Him and again merges in Him. So, He is the origin, (the material cause and the efficient cause) and end, of the entire universe (Gītā 7/6).

He is the resting place (Sthāna),* of the universe, because at the time of final dissolution, the entire universe (including Nature), merges in Him and rests in Him.

He is the storehouse (Nidhāna), because in all the states of creation and dissolution, etc., nature, the universe, soul and everything else, reside, in Him, only.

The Lord, is the imperishable seed, because an ordinary seed is born of a tree and then it perishes, when the plant sprouts up.

* 'Nivāsa' (Abode) is the place where beings reside during the span of creation while 'Sthāna' (resting place) is the place where the universe (including Nature) remains merged in the period of dissolution.

But, the Lord after creating infinite universes, remains the same, and is without origin and end. He can never perish.

Appendix—As from the view point of discipline of knowledge ‘modes are acting on the modes’ (Gītā 3/28), similarly from the view-point of a devotee, only God’s objects are being offered to God. As a person worships the Ganges with Ganges-water, worships the sun with a lamp, worships the earth with flowers, similarly God is being worshipped by God’s objects. The fact is that He Who is worshipped is God, the material for worship is also God, the act of worship is also God and the worshipper is also God.

The worldly seed is produced by farming but the unworldly seed in the form of God, is not a born one (produced), therefore the Lord in the seventh chapter declares Himself to be the eternal seed—‘bījaṁ māṁ sarvabhūtānāṁ viddhi pārtha sanātanaṁ’ (7/10). Here the Lord declares that He is the imperishable seed—‘bījamavyayam’. The reason is that the worldly seed perishes, when the plant sprouts up, but the unworldly seed in the form of God by producing infinite universes, remains the same, there is not the least modification in the seed. It means that God exists at the beginning of the entire creation and also exists at the end of it. The entity which exists at the beginning and at the end also exists in the mid-state—this is the principle. As several earthen wares are made of clay, remain in clay and at last merge into clay, similarly all the seeds of the entire universe are born of God, abide in God and at last merge into God (Gītā 10/39). It means that the worldly seed perishes when it sprouts up but the imperishable seed in the form of God ever remains the same at the beginning, in the middle and at the end. Therefore at present only God manifests Himself as the world. There is nothing else besides Him.

