

Devotees are 'nityayukta' (ever united with Me) because they have renounced affinity with the transitory world.



Link:—Strivers are of several kinds. Strivers, who follow the Discipline of Devotion, have been described, in the previous two verses. Now, He describes, the other strivers.

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ १५ ॥

jñānayaज्ञेना cāpyanye yajanto māmupāsate
ekatvena prthaktvena bahudhā viśvatomukham

Others worship Me (as the One, Undivided Pure-Consciousness) through their offering of Knowledge (Jñāna-yajña); while still others worship Me in My Universal Form, taking Me to be different in dissimilar celestial forms. 15

Comment:—

[As hunger of the hungry persons, is the same and similar is the satisfaction, after having meals, but their relish is different. Similarly strivers have the same need to realize God, and they attain the same Lord, but according to their faith, interests and taste, their methods of worship are different. However, there is one important difference. Those who want to seek satisfaction in perishable and worldly things, are never satisfied. Those who having a disinclination for the world, are inclined towards spiritualism, are perfectly satisfied, after attaining God, and then, for them nothing remains—to be done, to be known, and to be achieved.]

'Jñānayaज्ञेना cāpyanye yajanto māmupāsate ekatvena'—Several strivers, following the Discipline of Knowledge, by renouncing the unreal, through discrimination, worship His

'O Lord Śiva! my walk and movement etc., is your circumambience and all words are your hymns. Whatever actions I perform, all that is your worship.'

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.