

'I am only God's and only God, is mine' is immensely benefited. A devotee, is engaged in worship for a few hours. His relationship with God, remains as long as he is, engaged in worship. But an other devotee, regards himself as God's and God as his. His relationship with God, is everlasting, because this eternal relationship is real and eternal. Whatever actions, mundane or spiritual, he performs with his body, senses, mind and intellect, are to please the Lord and so are different forms of worship, to Him. This is adoration with an undivided mind, which has been described in the Gītā, time and again (8/14; 9/22; 12/6; 14/26 etc.).

Appendix—In the preceding verse the Lord having described the ways of the worldly people, which lead them to ruin, now describes the ways of the uncommon devotees who have devotion for God. 'Daivī prakṛti' means—Divine nature.

The people depending on the demoniac nature neither believe in God nor follow His teachings (Gītā 3/32). But the people depending on the divine nature, believe in God and follow His teachings (Gītā 3/31).

'Jñātvā bhūtādīmavyayam'—God is the imperishable seed of infinite universes (Gītā 7/10, 9/18)—this firm assumption is to know God the prime cause of the creation and also to know Him imperishable. 'Firm assumption' is similar to 'knowing'. God is the origin (prime cause) of the entire creation and He is imperishable—this has been described from the fourth verse to the eleventh verse of this chapter.



Link:—Having described His devotees, in the preceding verse, the Lord in the next verse, describes, how they worship Him.

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४ ॥

**satataṁ kīrtayanto mām yatantaśca dṛḍhavrataḥ
namasyantaśca mām bhaktyā nityayuktā upāsate**

Constantly chanting My names and glories, striving firm in vow, prostrating before Me, they worship Me with devotion, ever steadfast. 14

Comment:—

'Nityayuktāḥ'—A man, can remain always steadfast, only in worshipping God, not in mundane pleasures and accumulation of prosperity, because he gets disgusted with pleasures and loses taste for accumulation sometimes. But his determination and aim, of God-realization, ever remain the same.

Man (soul) being a portion of God, has real affinity for Him. So long as, a man does not recognize that affinity, he has a disinclination for the Lord, and assumes that he is separate from Him. But, when he recognizes his eternal affinity for Him, he is inclined towards Him, and cannot remain separate from Him.

The natural affinity of a man with God, 'I am God's and God is mine', ever remains steadfast, in wakefulness, sleep, sound sleep; in loneliness, during worship and in company, while performing different actions. As a man always remembers that he is the son of Mr. X, so a striver accepts his affinity, with the Lord that He, Who is the prime cause of creation, the Imperishable, the Supreme Lord is his and he is His, and thus he, ever remains steadfast.

'Dṛḍhavrataḥ'—The worldly people, who are engaged in pleasure and prosperity, cannot be firm in spiritual vows (Gītā 2/44). But those, who have removed a sense of 'I-ness from their hearts, by accepting the fact 'We are God's and God is ours', they resolve "We are not of the world, and the world is not ours." So, we have not to hanker after, worldly pleasures and prosperity, but we have to serve others, by regarding them as God's.

Thus, they remain steadfast in their resolution, and never

deviate from it, because their aim is God-realization, and they are, His fragments.

'**Yatantaśca**'—As worldly people, nourish their family with attachment, and strive for pleasure and prosperity, so do devotees strive, for God-realization ardently. Efforts of such devotees, seemingly mundane are not really mundane, as their aim is God. So their activities, are directed towards God.

'**Bhaktiā kīrtayanto mām**'—Devotees, sometimes chant the names and glories of the Lord, sometimes read scriptures and sometimes give divine talks, or hold divine discourses and so on. All of these are as hymns of the Lord.

'**Namasyantaśca**'—They prostrate before the Lord, by having the feeling that whatever divine traits they possess, and whatever spiritual inclination they have, is only by His grace. They hold that their promptness and inclination towards God, is not the result of their own efforts. Virtues and good conduct, have been developed in them, by His grace. So, they merely prostrate.

'**Satataṁ mām upāsate**'—The devotees, having undivided devotion, perform all actions, whether spiritual or even mundane, such as eating, drinking, sleeping, waking, business and farming etc., only for Him, to please Him.

Appendix—Whatever a devotee utters, that is 'Kīrtana' viz., loud chanting of the holy names of God and of His glories; and whatever action he does, that is service to God* (Gītā 9/27).

* Kāyena vācā manasendriyairvā buddhyā'tmanā vānuṣṭasvabhāvāt karoti yad yat sakalāṁ parasmai nārāyaṇāyeti samarpayettat

(Śrīmadbhā. 11/2/36)

"Whatever a man does with his body, speech, mind, senses, intellect and ego according to his nature which he has formed, surrender (offer) it to God with the feeling that it is only for God."

Saṁcāraḥ padayoḥ pradakṣiṇavidhiḥ stotrāṇi sarvā giro
yadyatkarma karomi tattadakhilāṁ śambho tavārādhanaṁ

(Śivamānasapūjā)

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.'