

15. Others verily worship Me by adoring exclusively through the sacrifice of the knowledge of oneness; (others worship Me) multifariously, and (others) as the multiformed existing variously.

Anye, others, giving up other forms of adoration; *ca*, verily; *upāsate*, worship; *mām*, Me, Bhagavān; *yajantah*, by adoring, glorifying; *api*, exclusively; *jñāna-yajñena ekatvena*, through the sacrifice of the knowledge of oneness—knowledge of Bhagavān itself being the sacrifice; and that knowledge consists in the realization of the highest truth that the supreme Brahman is verily one. Adoring with that (knowledge) they worship Me.

And some others worship Me *prthaktvena*, multifariously—in different forms as the sun, moon, etc. They worship (Me) by thinking that Visnu who is Bhagavān Himself exists in different forms as the sun etc.

Still others worship Me thinking that, that very Bhagavān who is *viśvatomukhah*, multiformed, who has His face everywhere, that is, who is the Cosmic Person; exists *bahudhā*, variously. In numerous ways they worship Him, the Cosmic Person, who has His face everywhere.

‘If they worship in numerous ways, how is it that they worship You alone?’ Hence the Bhagavān says:

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ १६ ॥

16. I am the *kratu*, I am the *yajña*, I am the *svadhā*, I am the *ausadha*, I am the *mantra*, I Myself am the *ājya*, I am the fire, and I am the act of offering.

Aham, I; am the *kratuh*, a kind of Vedic sacrifice; I Myself am the *yajñah*, sacrifice as prescribed by the Smrtis; further, I am *svadhā*, the food that is offered to the manes; I am *ausadham*—by which word is meant the food that is eaten by all creatures. Or, *svadhā* means food in general of all creatures, and *ausadha* means medicine for curing diseases. I am the *mantra* with which offering is