

FACING EVERYWHERE." It is absurd to say that one discovers the essential nature of the pot only on the right-hand bottom of the mud-pot! The mud is in the pot, facing everywhere, at all times; where the mud is not, there the pot is non-existent. When the Self is not, there, the perception of the multiple existence is never possible.

IF, IN A VARIETY OF FORMS, DIFFERENT TYPES OF WORSHIP ARE PERFORMED, HOW DO THEY ALL BECOME THE WORSHIP OF THE ONE SELF?

*16. I am the KRATU; I am the sacrifice; I am the offering (food) to PITRIS (or ancestors) ; I am the medicinal herb, and all plants; I am the MANTRA I am also the clarified butter; I am the fire; I am the oblation.*

Repeating the idea already expressed earlier in a famous stanza in the Geeta, (IV-24) this verse expresses how the Self is the existence everywhere, in all actions and factors constituting actions. Ritualistic actions constitute worship. At the time of the Mahabharata, divine worship was always undertaken in *Vedic* ritualism (*Kratu*), by ritualistic adoration of the deity as prescribed in the *Smriti* (*Yajna*), or by food-offerings for the ancestors (*Swadha*). Arjuna is here taught that all these methods of worship are, in a sense, nothing but the worship of the Self.

Not only are the different ritualistic prescriptions all presided over by the Self, but the medicinal herbs