

is both with and without attributes. Of these two aspects of His, which is better suited for worship? This is the point raised herein for clarification.

श्री भगवानुवाच

मयावेक्ष्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २

मयि आ-वेक्ष्य मनः ये माम् नित्य(म्) युक्ताः उप-आसते ।
श्रद्धया परया उप-इताः ते मे युक्त-त-तमाः म(न)-ताः ॥

śrī bhagavān uvāca

*mayy āveśya mano ye mām nitya yuktā upāśate ।
śraddhayā parayo 'petās te me yuktatamā matāḥ ॥*

श्री भगवानुवाच *śrī bhagavān uvāca* Sri Bhagavan said:

मयि *mayi* on me आवेक्ष्य *āveśya* fixing मनः *manah*
the mind ये *ye* who माम् *mām* me नित्ययुक्ताः *nitya yuktāḥ*
ever steadfast उपासते *upāśate* worship श्रद्धया *śraddhayā*
with faith परया *parayā* (with) supreme उपेताः *upetāḥ*
endowed ते *te* these मे *me* of me युक्ततमाः *yukta tamāḥ*
the best versed in yoga मताः *matāḥ* (in my) opinion

The Blessed Lord said :

Those who have fixed their minds on Me, and who, ever steadfast and endowed with supreme *Sraddha*, worship Me — them do I consider perfect in *yoga*. 2

The Lord is having the cosmos for His physical body. He is *Parameswara*, *Saguna Brahman*. He rules remaining immanent in the universe. He is the Lord of the yogis, the Omniscient. His devotees are they who have dedicated themselves to His worship. They are free from attachment, aversion