

*yo mām evaṁ asaṁmūḍho jānāti puruṣottamam ।
sa sarvavid bhajati mām sarva bhāvena bhārata ॥*

यः *yaḥ* who माम् *mām* me एवम् *evam* thus असंमूढः *asaṁmūḍhaḥ* undeluded जानाति *jānāti* knows पुरुषोत्तमम् *puruṣottamam* the Supreme Purusha सः *saḥ* he सर्वविद् *sarvavit* all-knowing भजति *bhajati* worships माम् *mām* me सर्वभावेन *sarva bhāvena* with his whole being भारत *O Bharata*

He who, undeluded, knows Me as the Highest Self — he knows all, O Bharata, and he worships Me with all his heart. 19

There is only one Reality. The deluded one sees plurality and not unity. Plurality is necessarily the spectacle of the phenomenal universe, constituted of the sentient and the insentient. As a *sadhaka* advances in spiritual discipline he realizes divinity permeating the entire universe of plurality. Because of this benign vision his attitude towards the world gets divinized. His devotion to the Maker is then on the increase. That Iswara is the owner and supporter of everything, becomes evident subsequently. The best thing that the *Jivatman* can do is to develop all his faculties not for self-aggrandizement, but for the service of the Lord. That the *Jivatman* and the *Jagat* are all part and parcel of Iswara, is next realized. The self-importance to which man is habitually addicted is shorn of its poignancy. With or without the multitudes participating in the Lord's grand sport of the creation, the preservation and the destruction, His sport goes on in perfect symphony. The blessed privilege of the *Jivatman* is to be a dedic-