

nothing else besides Me; and after the creation whatever the world appears, that is also I. The real, the unreal and any other entity which can be imagined beyond the real and the unreal, that is also I. If there is anything else besides the creation that is also I; and at the destruction of the creation, whatever remains, that is also I.'

It means that there is only one existence and that is not realized because we remain entangled in the pairs of opposites.



Link:—Describing the Lord, as formless and endowed with attributes, in the preceding verse, in the next three verses, there is a description of His singularity (transcendent character), all-pervasiveness and omnipotence.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
 असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १४ ॥
 sarvendriyaguṇābhāsaṁ sarvendriyavivarjitam
 asaaktaṁ sarvabhṛccaiva nirguṇaṁ guṇabhoktṛ ca

He (God), though without all senses, is the perceiver of all sense-objects, unattached yet sustains all, unpossessive of guṇas (attributes), yet enjoys them. 14

Comment:—

'Sarvendriyaguṇābhāsaṁ sarvendriyavivarjitam'—There is pre-existence of God; then there is His power, prakṛti (matter). The evolute of matter is Mahattattva (Cosmic intelligence), an evolute of cosmic intelligence, is cosmic ego, and the evolutes of ego, are five gross elements, while the evolutes of five gross elements, are mind and ten senses. The evolutes of ten senses, are five objects of senses—all these are the evolutes of cosmic Nature. But God transcends, prakṛti and its evolutes, whether He is attributeless or endowed with attributes, whether He is formless, or with form. He transcends prakṛti, even when He

incarnates. In that case, He manifests Himself, keeping prakṛti under His control.

How can God, be bound by guṇas (modes) (attributes), when even an embodied soul, by attaining God transcends guṇas? He is ever transcendent in character, He has no hands, feet, eyes etc., like other living beings, but He is capable of perceiving the objects of senses.* He listens to the call of His devotees, even without ears, embraces His devotees without skin, beholds beings without eyes, tastes articles of food, offered by His devotees, without tongue, runs to help His devotees, without feet and so on.

'Asaktam sarvabhṛccaiva'—God loves, all beings, without having attachment for them, unlike worldly parents, who support their family with attachment, He supports and nourishes all the beings, throughout the entire universe, either on the earth, in the ocean or in ether or in heaven, in a better way without any attachment and provides necessities for them. Being a disinterested friend, He purifies all of them, destroying their good deeds and sins, through favourable and unfavourable, circumstances.

'Nirguṇam guṇabhoktr ca'—Though God is devoid of guṇas, yet He enjoys. It means, that the Lord is pleased seeing all the actions performed, by His devotees, in the same way, as parents are pleased seeing activities of their children and thus He is an enjoyer.

Appendix—In spite of the predominance of Brahma (the Absolute) in this topic, now in this verse there is the description of entire God. This entire form is the Reality to be known. Therefore there is the predominance of the entire form both in knowledge and devotion—'Vāsudevaḥ sarvam' (Gītā 7/19), 'sarvam khalvidam brahma' (Chāndogya. 3/14/1).

This verse means that there is no other existence at all

* He (God) grasps and rapidly moves without hands and feet; He sees without eyes and hears without ears (Mānasa 1/118/3-4).

besides God. Whatever we'll say, is not different from God. He is devoid of all and He comprises all.



बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १५ ॥

bahirantaśca bhūtānāmacaram carameva ca
sūkṣmatvāttadavijñeyam dūrastham cāntike ca tat

He exists, without and within, all beings and constitutes the moving and also the unmoving creation; because He is subtle, He is incomprehensible. He is near and stands afar, too. 15

Comment:—

[In the six verses, from the twelfth to the seventeenth, there is a description of the Knowable. Out of those six verses, this is the fourth verse which also includes the idea of the preceding three verses, and the next two verses. Therefore, this verse contains a gist of the topic of, the Knowable.]

'Bahirantaśca bhūtānāmacaram carameva ca'—In a block of ice, immersed in the sea, there is water within and without and there is nothing else, besides water. Similarly all the moving and unmoving beings, are pervaded, both inside and outside by God. It means, that the entire moving and unmoving creation, is nothing else besides, God. The same, has been described by the Lord, from the angle of a realized soul as, 'Vāsudevaḥ sarvam' and from His angle He is describing 'Sadasaccāham'. Thus, the experience of God and of realized souls, is the same.

'Dūrastham cāntike ca tat'—A thing can be near or far, from three view-points—space, time and thing. God, is nearest as well as, farthest, from all the three view-points. He pervades everywhere, is close at hand and afar too.* He existed in the

* Water is far from the earth, fire is far from water, air is far from fire, ether is far from air, cosmic intelligence is far from ether, Matter (Prakṛti)