

As snow is lying everywhere, then how will it hide? If snow is put behind that snow, then also snow will be seen. Similarly when God manifests Himself in all forms, then how can He hide, where can He hide and behind whom can He hide? The reason is that there is no other entity except God. In the supreme soul (God) there is no division of the body and the self, the real and the unreal, the insentient and the sentient, God and the world, 'saṅga' (with attributes) and 'nirgaṅga' (without attributes), 'sākāra' (with form) and 'nirākāra' (without form) etc. In Him only, there are several divisions and in several divisions only He prevails. He is not an object to be known by discrimination but He can be known by faith and belief. Therefore "All is God"—a striver should assume it, he should accept it with faith and belief. If he accepts this truth firmly, he will realize the same truth.

A striver first sees God far away, then he sees Him nearby, after it he sees Him in himself and finally he sees only God. A Karmayogī sees God nearby, a Jñānayogī sees Him in himself and a Bhaktiyogī sees God pervading everywhere.



*Link:—The relationship between a devotee and the Lord, is further elucidated.*

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥

sarvabhūta-sthitaṁ yo māṁ bhajatyekatvamāsthitaḥ  
sarvathā vartamāno'pi sa yogī mayi vartate

He, who established in union with Me, worships Me as abiding in all beings, though engaged in all forms of activities, dwells in Me. 31

*Comment:—*

'Ekatvamāsthitaḥ'—In the previous verse, Lord Kṛṣṇa explained that He is never out of sight of a devotee, nor is he

ever out of sight of Him. Why? Because a devotee identifies himself with God, who abides in all beings viz., he develops intense love, for Him.

In accordance with non-dualistic principle, a devotee has no identity of his own, his identity is merged in the Lord, while, in dualistic tenets the Lord and the devotee assume separate entities outwardly, though inwardly they are one and the same\* just as a husband and a wife possessing two different bodies regard, themselves as one, and so two friends, who deem themselves as one. Due to intense love, duality does not exist. A devotee, who worships God, with wholehearted devotion, gets established in communion with Him. This oneness and the sameness of a devotee and God, is called 'Ekatvamāsthitaḥ'.

'Sarvabhūtaasthitam yo mām bhajati'—God pervades everywhere in all persons, things, incidents and circumstances etc., viz., all is God, He puts on the appearance of the entire phenomenon, (7/19)—this is his worship, to God.

'Sarvabhūtaasthitam'—By this phrase, it seems as if God abides only in beings, but actually it is not so, He abides, in each and every particle of the universe. In ornaments made of gold there is nothing, but gold. When ornaments were not made, there was gold, even now gold exists in them and there will remain gold even when the ornaments are broken or spoiled. But, it does not mean that there is gold only in those ornaments, not anywhere else. Similarly, God existed, before the creation of the world, He exists now, and He will exist at the end of the creation. But, to explain the fact that all beings are just like ornaments, and God is like gold, it is said that only God abides, in all beings and He also abides, at all places.

---

\* In the Discipline of Knowledge the devotee identifies himself with God and loses his identity, while in the Discipline of Devotion to exchange and enhance true (spiritual) love, the Lord and the devotee like Śrī Kṛṣṇa and Rādhājī, being one and the same become two.

'Sarvathā vartamāno'pi sa yogī mayi vartate'—He, while discharging his duties, according to the ordinance of the scriptures abides in Me, because in his view there is no independent entity, except Me.

In the thirteenth chapter, in the context of the Discipline of Knowledge, Lord Kṛṣṇa announced, "Even though engaged in all sorts of activities, he is not born again" (13/23); while here, He says, "Though engaged in all sorts of activities, he dwells in Me." 'He is not born again,' means that he is emancipated, 'He dwells in Me' means, that the devotee, by becoming one with God, has a unique relish of spiritual love, which is infinite and which ever enhances.

Here, Lord Kṛṣṇa says, that that devotee dwells in Him. Here a question arises, whether other creatures don't dwell in Him. The answer is, that all creatures dwell in Him, but by attaching importance to the world, they neither know, nor accept that they dwell in Him. They, because of egoism and mineness, uphold this universe (Gītā 7/5). They don't regard the world, as manifestation of God, but regard it as a separate entity and attach importance to it by declaring, 'We are worldly people,' while a devotee realizes, that it is God Who manifests Himself, as multitudinous beings viz., so all is God, and so a devotee always dwells in Him.

Appendix—A devotee sees the entire universe as the manifestation of God. From his view-point besides God no other entity exists. For him the seer (onlooker), the seen and 'that act of seeing'—all the three are only the manifestation of God—'Vāsudevaḥ sarvam' (Gītā 7/19). As the Ganges is worshipped with the water of the Ganges, similarly a devotee's all dealings are focussed on God. As a person who has identified himself with the body, while performing all actions, dwells in the body, similarly such a devotee while discharging his duties, abides in God.

In the thirteenth chapter the Lord declares—‘sarvathā vartamāno’pi na sa bhūyo’bhijāyate’ (13/23)—a Jñānayogī performing duties in everyway is not born again and here he declares for a devotee ‘sarvathā vartamāno’pi sa yogī mayi vartate’ viz., ‘a devotee engaged in all forms of activities, dwells in Me’. It means that by the path of knowledge a striver is freed from the cycle of birth and death and he attains salvation; but by the path of devotion, he is freed from the cycle of birth and death, attains oneness with God and develops intimate kinship with Him. The same idea has been expressed in the Gītā in the following ways—‘tasyāhaṁ na pranaśyāmi sa ca me na pranaśyati’ (6/30), ‘priyo hi jñānino’tyarthamaharṁ sa ca mama priyaḥ’ (7/17), ‘jñāni tvātmaiva me matam’ (7/18), ‘ye bhajanti tu mām bhaktyā mayi te teṣu cāpyaham’ (9/29). In the Discipline of knowledge because of the presence of an iota (trace) of subtle ego there can be philosophical differences but in the Discipline of Devotion because of oneness with God, not even an iota of subtle ego and the philosophical differences caused by that ego remain. In ‘na sa bhūyo’bhijāyate’ a striver having realized the self gets established in the self, the self remains, while in ‘sa yogī mayi vartate’ only God remains, the Yogī does not remain as a Yogī but he becomes an embodiment of God.



*Link:—Now Lord Kṛṣṇa explains, the merit of an enlightened Yogī (who believes in God, Who is without form and attributes).*

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥

ātmaupamyena sarvatra samam paśyati yo'rjuna  
sukhaṁ vā yadi vā duḥkhaṁ sa yogī paramo mataḥ

That Yogī, O Arjuna, is regarded as supreme, who looks on