

not as the manifestation of God, but as the material world, are atheists. But those who behold God in the world viz., don't behold the world as the world but behold it as the manifestation of God, are believers (theists).



*Link:—Now, the Lord explains by an illustration how the beings dwell in Him.*

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥

yathākāśasthito nityam vāyuḥ sarvatrago mahān

tathā sarvāṇi bhūtāni matsthānītyupadhāraya

Just as the mighty wind, moving everywhere, ever rests in ether, likewise know that, all beings vest in Me. 6

*Comment:—*

'Yathākāśasthito nityam vāyuḥ sarvatrago mahān'—As the mighty wind, moving everywhere, ever rests in ether, as breeze, air or wind, similarly, all beings animate or inanimate, revolving in the three worlds, and fourteen spheres, dwell in the Lord.

The Lord, has used the term, 'Matsthāni', from the fourth verse to the sixth verse, three times. It means, that all the beings rest in Him, they cannot be separated from Him, even though they accept their affinity with matter (nature) and its evolutes, and bodies etc.

Just as, wind is born of ether, remains in ether, and merges in ether, man (soul) emanates, from the Lord, dwells in Him, and merges into Him. When wind merges in ether, it has no existence of its own, only ether remains. Similarly when the soul merges, into the Lord, only He remains.

Unlike wind, this soul, does not move everywhere. But, when it accepts its affinity of 'T'ness and 'Mineness' with this body,

the movement of the body seems to it as its own movement, though it always rests in the Lord. Therefore, the Lord, in the twenty-fourth verse of the second chapter, has declared the soul to be eternal, omnipresent, immovable, constant and everlasting. Here it has been called 'all-pervading', because of the movement of the body, otherwise it is immovable and constant. So, the Lord declares, that all beings, rest in Him immovably and constantly.

It means, that beings of all the world, have no independent existence of their own, they ever rest, in the Lord. But, they do not realize this fact, because they assume their affinity, with the body. If they renounce this assumed affinity of 'I-ness and Mine-ness' with the body, they can secure infinite bliss. So, the Lord by warning human beings, declares that they ever rest in Him, so no labour or time is required, to attain Him. The only obstacle is, that they do not realize the fact.

**'Iti upadhāraya'**—A striver, should know the fact, that all beings totally rest in Him. By knowing this fact, he will have a disinclination for the world, and then realize Him. To realize Him, a striver should assume, with determination, that the Lord, Who pervades everywhere, in all the things and persons etc., is his, and he is His, while neither things and men etc., are his, nor he is theirs.

#### An Important Fact

All beings rest, in the Lord. But, the bodies are born, they live and die, because, they are transitory, while the soul undergoes, no change. This soul, has its identity with God, but when it assumes, its identity with the body, by having a disinclination for God, it becomes conscious of its separate entity, as 'I am a body'. This 'I-ness' consists of two fragments—the self, and non-self, or it is called the embodied soul. In this 'I-ness', the fragment of non-self, is naturally attracted towards nature. Having

identity with, a fragment of nature, the embodied soul, mistakes this attraction of nature towards Nature, as its own and thinks, 'I should get riches, pleasures and worldly enjoyments.' Thus, he has disinclination towards God, to a great extent. It accepts the body's death, as its own. Actually this soul, is an eternal portion of the Lord, but by having affinity with the world, it wants to enjoy worldly pleasures, and to maintain the body forever. Actually, this desire is to remain with God forever because, he has his real affinity, with Him. However he (embodied soul) may identify himself, with the body, yet his affinity and attraction towards God, can neither vanish nor is there is any possibility of their vanishing. 'I should ever live; I should ever be happy; I should attain supreme joy'—in this form, attraction for God, subsists in him. But he commits a blunder, that he wants to attain this supreme joy, through worldly objects. By an error, he has a desire for pleasure, which are transitory. If he realizes the reality, that all worldly pleasures are perishable, and sources of pain, then his desire for them perishes, and his desire to attain eternal bliss is aroused. The more this desire, (want) is aroused, the more disinclination, a striver has for perishable objects etc. When he has a total disinclination, for them, he realizes that he has rested in the Lord, since time immemorial.

**Appendix**—As the wind is born of ether, stays in ether and merges into ether viz., the wind has no independent existence besides ether, similarly all beings are born of God, abide in God and merge into God viz., beings have no independent existence besides God—if a striver accepts this fact firmly, he will realize the reality—'all is God'.

In order to understand this verse the idea of cause and effect is more apt than 'Vivartavāda'. 'Vivartavāda' means opposite appearance. The thing which actually does not exist but seems to exist, as the appearance of a snake in a rope—this is Vivartavāda. In Vivartavāda two entities are necessary; as the

rope and the snake which appears—both are separate entities (one real and the other merely appearance). But in this verse there is the example of ether and the wind (air), both have the same entity. It means that just like the snake in the rope, the wind in ether is not merely an appearance but air is the effect of ether. The effect has its identification with the cause viz., the effect and the cause—both have one entity as gold and ornaments (effect) made of gold are the same. As gold and ornaments—in both there is only gold, similarly God and all beings—in both there is only God. This idea has been mentioned in the Gītā by the expressions ‘Vāsudevaḥ sarvam’ (7/19) and ‘sadasaccāham’ (9/19) which is the chief principle of the Gītā. Vivartavāda is not a principle but is a means to be free from the wrong notion of regarding the world as real (existent).

If there is pulsation (movement) in air, then there is air in ether and ether is in air. If there is no pulsation in air, there is neither air in ether nor ether in air viz., there is only ether. In other words, so long as there is assumption of the independent existence of air, there is air in ether and ether in air. But if we see from the realistic point of view, there is neither air in ether nor ether in air viz., there is only ether. Similarly from the realistic point of view, there are neither beings in God nor God in beings, only God exists viz., all is God (Gītā 9/4-5).

In this verse for air (wind) two adjectives ‘sarvatragah’ and ‘mahān’ have been used. By this it should be understood that the soul also from the worldly point of view (because of attachment with Prakṛti) is ‘sarvatragah’ as it wanders in eighty-four lac wombs, three worlds and fourteen spheres. The term ‘mahān’ should mean the beings (group of beings) of infinite universes. As wind always stays in the sky viz., wind has its eternal relationship with ether, similarly the beings have their eternal relation (eternal union) with God.

