

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)

past, exists now, and will exist, in future; He existed before, all things came into existence, He will exist, when the things perish and He exists now, in the form of things. Though the Lord, is the nearest, yet He is far away, from those who hanker after worldly pleasures and prosperity. But, He is the nearest for those, who have an inclination for Him. So a striver, renouncing the desire for pleasures and prosperity, should arouse a yearning, only for God-realization. By doing so, he will realize his eternal union, with God.

'Sūkṣmatvāttadavijñeyam'—God, being subtle, is beyond senses and mind. He cannot be known, through senses and mind, by people. Now, a question arises that, when he cannot be known, he must be non-existent. But, He is not a naught. As molecules of water, existing in the sky are not seen, but they are perceived in the form of rain, or hail, God being subtler, than molecules of water, is incomprehensible, by senses, mind and intellect etc.

People do not know God, because of their ignorance. As an illiterate person cannot read the word 'Gītā', but a learned person in Saṁskṛta, can read the word, and know its contents, and one who is well-versed in the Gītā, its deep thoughts come to his mind. Similarly, an ignorant person cannot know God, but one who has known Him, in reality, beholds nothing else, besides Him.

God is worth-knowing (13/12, 17). He can be known by the self, so he is called 'Jñeya', but He cannot be known, by senses, mind and intellect, so He is called 'Avijñeya'. In order to know

is far from cosmic intelligence and God (Paramātmā) is far from Matter. Thus God is the farthest. Though He is the farthest, yet He pervades all because He is their cause, all are born of Him.

Gross body is nearer than Matter (Prakṛti); subtle body is nearer than the gross body; causal body is nearer than the subtle body; ego is nearer than the causal body; God is nearer than ego. Thus God is the nearest.

Him, a striver, should believe that He pervades everywhere. By having this belief, he will be able to behold Him, everywhere because He in reality exists, everywhere. This belief (assumption) is, also a discipline. It has its own glory, and will lead to God-realization.

Appendix—In the twelfth verse, God has been called ‘Jñeya’ (worth knowing). But in this verse He has been called ‘Avijñeya’ (can’t be known) which means that God is not known like the world. As the world is known through senses, mind and intellect, God is not known through senses, mind and intellect. Senses, mind and intellect are the evolutes of Prakṛti while God is beyond Prakṛti. The evolutes of Prakṛti can’t know even Prakṛti completely, then how can they know God Who transcends prakṛti? One has to accept the existence of God by faith in Him. As acceptance is done by the Self itself, not by sense-organs etc., (mind, intellect and senses).* The Self has its identity with God, therefore God is also attained by acceptance, not by thinking, reflection and description. The Self has never been identified with the body and the world, nor is identified, nor will be identified nor can be identified. The Self has neither been, nor is, nor will be nor can be separate from God.



अविभक्तं च भूतेषु विभक्तमिव च स्थितम्।

भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १६ ॥

avibhaktam ca bhūteṣu vibhaktamiva ca sthitam
bhūtabharṭṛ ca tajjñeyam grasiṣṇu prabhaviṣṇu ca

He is undivided and yet He seems to be distributed over all beings. He who is the only object worth knowing is the creator,

* There is acceptance in the Self, therefore whatever is accepted is not forgotten; as ‘I am a Brāhmaṇa’; ‘I am married’ etc. But whatever is decided through the mind or intellect is forgotten. There remains no doubt, there is also not the opposite feeling in the acceptance by the Self.