

*Link:—In the next two verses, there is description of the sovereign science, which is mentioned, in the first two verses.*

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।  
 मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥  
 न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।  
 भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥

mayā tatamidaṁ sarvaṁ jagadavyaktamūrtinā  
 matsthāni sarvabhūtāni na cāhaṁ teṣvavasthitaḥ  
 na ca matsthāni bhūtāni paśya me yogamaiśvaram  
 bhūtabhṛnna ca bhūtaśtho mamātmā bhūtabhāvanaḥ

All this universe is pervaded by Me in My unmanifest form. All beings abide in Me, but I do not abide in them. Nor does the whole creation vest in Me; look at My divine Yoga (power). Being the creator and sustainer of beings, I, do not in reality, dwell in them. 4-5

*Comment:—*

'Mayā tatamidaṁ sarvaṁ jagadavyaktamūrtinā'—The Lord's manifest form (Sākāra) is that which is perceived by mind, intellect and senses, while His unmanifest form (Nirākāra) is that, which is not known by mind, intellect and senses. Here, the Lord by the term 'Mayā' (by Me), has explained His manifest form, while by 'Avyaktamūrtinā', His unmanifest form. It means, that He exists, in both the forms. The Lord, here wants to express the forms in entirety. The difference in His forms, is according to sects and creeds. In fact He is the same, though He is called by different names and attributes.

In the Gītā, wherever there is a description of the real and the unreal, for the real (soul) it is mentioned "By which all this is pervaded" (2/17) because, being a portion of the Lord, like Him, it pervades everything. Where, there is description of worship, of the Lord endowed with attributes and formless, there it is

mentioned as "By whom all this is pervaded" (8/22). Where, there is description of worship, of the Lord through performance of duty, there also, it is mentioned, "By whom all this is pervaded" (18/46). For making synchronous adjustment with these statements, He declares, "All this universe, is pervaded by Me."

**'Matsthāni sarvabhūtāni'**—All beings abide, in Me i.e., all this universe in the form of higher and lower nature, abides in Me because all emanate, from Me, abide in Me and also merge, in Me.

**'Na cāhaṁ teṣvavasthitaḥ'**—Now the Lord, makes a contradictory statement, by saying that, He does not abide in them. The reason is, that if He had abode in them, with their decay and death, He would also have decayed and died. But it is not so, because the worldly bodies and things are kaleidoscopic and perishable, while in Him, there is not even the slightest modification. He remains detached, from them, established, in His Own Self.

When He declares, that He abides in them, He means that they seem to exist, because of His existence.

**'Na ca matsthāni bhūtāni'**\*—He again declares, that the beings do not dwell, in Him. The reason is, that if the beings had dwelt in Him, like Him they would not have undergone any change in them, and they would not have perished. It proves, that they do not dwell in Him.

Now, the contradictory statements are further explained, by means of an illustration. The Lord, abides in the world and the world abides in the Lord; the Lord does not abide in the world, and the world does not abide in the Lord. Waves, are in water and water is in waves, but waves have no existence of their own, besides water. Similarly, the world has no existence of its own, besides the Lord, because like waves, the world (beings)

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\* It may also mean that beings don't accept that they are established in God, they accept them to be established in Nature so they are not established in him.

emanates, from the Lord, dwells in Him and merges in Him. Thus the Lord abides in the world, and the world abides in the Lord.

But, if we do not accept the independent existence of waves, because they have no existence, besides water, there is neither water in waves, nor waves in water, there remains only water, which appears as waves. Similarly, neither God abides in the world, nor does the world abide in God; the world has no existence of its own, besides the Lord, "All this is God" (7/19).

All the earthenware vessels, are of nothing, besides clay. So, there is clay in these and they are in clay. But actually, it is not so. If there had been clay in earthenware vessels, with the destruction of the earthenware vessels, clay would have been destroyed. But it is not so. Similarly, if earthenware vessels, had been in clay, they would remain safe forever, like clay. But it is not so. It means, that earthenware vessels, are not in clay. In the same way, neither God dwells in the world, nor does the world dwell, in God. If God dwelt in the world, He would die, with the death of the world. But, He does not die. It means, that He does not dwell in the world. He is established in His own self. Similarly if the world dwelt in God, the world would continue to exist, with the existence of God. But as the world perishes, so the world does not dwell, in God.

When a man, from a distance thinks of the Ganges and its bank, at Haridvāra, he forms an image of the scene, of devotees bathing, fish jumping and the clock tower etc., but actually these do not exist there. Similarly, this world, is a manifestation of the Lord's, pursuit of mind. But, when He renounces this pursuit of mind, there is no world, there is only God.

Thus, if we accept the existence, of the world, God dwells in the world and the world dwells, in God. But if we realize reality, there is neither God, in the world nor is the world, in God, there is only God. This is the view, of liberated souls and perfect devotees.

**'Paśya me yogamaīśvaram'\***—The Lord's divine power, is that, though He dwells in the entire world and the entire world dwells in Him, He does not dwell in the world, and the world does not dwell, in Him i.e., He being detached from the world, is established in Him. It means, being manifold, He is One and there is nothing in the universe, besides Him.

The term 'paśya' means to 'know' and 'to see'. Here it means 'to know', while in the eighth verse of the eleventh chapter it means, 'to see'.

**'Bhūtabhṛnna ca bhūtastho mamātmā bhūtabhāvanah'**—The Lord, is the creator and the sustainer of all beings, but He does not dwell in them i.e., He does not depend on them, and is not attached to them. The same fact, has been pointed out by Him, in the seventeenth verse of the fifteenth chapter, when he declares, "The Supreme Person, is distinct from both the perishable (world) and the imperishable (soul), He is called the Supreme Soul and He pervades and sustains, the three worlds."

He means, that as He in spite of being the creator and sustainer of the world, remains detached, free from egoism and excessive fondness, a striver, should bring up his family and manage other affairs, by remaining free from attachment, without I, mine and egoism etc. A striver, should behold the world, as Lord's manifestation and its affairs, as the sport of the Lord, and should ever remain satisfied, and pleased.

### A Vital Fact

If a striver, tries to understand, he can realize, 'All this is God.' The criterion is, that he remains equanimous, in favourable

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\* Here the term 'Yoga' is made from the root of the verb 'Yuj samyamane' because the Lord controls the whole universe. The god of death also controls the beings according to their virtuous and evil actions but his control is confined to the mortal world, while God controls infinite worlds as well as the gods of death appointed in those worlds. This power of His control is called 'Yoga'.

and unfavourable circumstances, regard and disregard, and praise and reproach etc. Other people, may criticize his principles and beliefs, and say, that his belief that in the world there is nothing besides God, is merely a fancy. He should not feel any deficiency in his belief; he should remain, unaffected and unperturbed. He should not seek arguments and illustrations, to prove his point. His realization, should be constant and natural. A striver, may not have to give a thought, to that.

**Appendix—**‘Mayā tatamidam sarvam’—this expression means that as in snow there is only water, similarly God alone pervades the entire universe as equanimous, quiet, truth-knowledge-bliss solidified. The world which is perishing every moment, has no independent existence. The world which seems to exist out of ignorance, is also because of the existence of God. When there is one indivisible existence (Is) in all forms, then how can there be four divisions as ‘I’, ‘you’ (thou), ‘this’ and ‘that’? How can there be egoism and mineness? How can practice be done to wipe out the unreal which has no existence?

The Lord has used the expression ‘na ca matsthāni bhūtāni’ for ‘matsthāni sarvabhūtāni’ and He has used the expression ‘na cāham teṣvavasthitah’ for ‘mayā tatamidam sarvam jagadavyaktamūrtinā’. So long as a striver holds that God and the world are two or different from each other, he should understand that there is the world in God and God is in the world (Gītā 6/30). But when he holds that there is only one entity instead of two, then there is neither the world in God nor is God in the world.

The man himself has accepted the independent existence of the world—‘yayedam dhāryate jagat’ (Gītā 7/5). The world seems to have independent existence because of egoistic notion, the sense of mine and desire. Therefore so long as a striver has egoism, mineness and desire, there is the world in God and God is in the world. But when egoism, the sense of mine and desire are wiped out, then from the view-point of a God-realized soul,

neither there is the world in God nor is God in the world viz., only God remains—‘Vāsudevaḥ sarvam’.

There is the world in God, and God is in the world—this is ‘Jñāna’ and there is neither the world in God nor God in the world viz., there is nothing else besides God—this is ‘Vijñāna’

In Śrīmadbhāgavata it is mentioned that so long as a striver holds that there is independent existence of the world, he should worship God by regarding the beings as the manifestation of God by his dealings.\* But when from his view-point, the world does not exist any more, only God remains, then he should be indifferent even to the thought—‘all is God’.† ‘Bhūtabhṛnnā ca bhūtabho mamātmā bhūtabhāvanah’—God is the origin of the whole creation—‘aham sarvasya prabhavaḥ’ (Gītā 10/8), ‘aham kṛtsnasya jagataḥ prabhavaḥ’ (Gītā 7/6). God also sustains these beings—‘yo lokatrayamāviśya bibhartavyaya īśvaraḥ’ (Gītā 15/17). Though God is the origin of all beings and also sustains them, yet He does not get tainted, is not attached to them and does not depend on them. As God does not abide in those beings, therefore by being attached to those beings and objects, God is not attained.

In fact there is no entity of matter besides the divine entity alone—‘nāsato vidyate bhāvo nābhāvo vidyate sataḥ’ (Gītā 2/16). The world seems to exist, it is valued and we are attached to it because of the desire for pleasure. Therefore so long as there is desire for pleasure, the world seems to exist.

Those who behold the world in God viz., behold the world,

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\*yāvat sarveṣu bhūteṣu madbhāvo nopajāyate  
tāvadevamupāsīta vānmanahkāyavṛttibhiḥ

Upto the time a striver beholds Me viz., God in all beings, he should worship Me with all the activities (dealings) of his mind, speech and body.

†Sarvaṁ brahmātmakaṁ tasya vidyayā’tmamanīṣayā  
paripaśyannuparamet sarvato muktaśaṁśayaḥ

(Śrīmadbhā. 11/29/18)

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 nityaṁ 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 nityaṁ 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,