

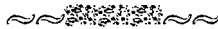
and then his affinity, with the mind breaks off, which has been indicated by the expression, "Sarvabhūta-sthamātmānam sarvabhūtāni cātmani."

'Sarvabhūta-sthamātmānam'—As a worldly person, sees himself in all his limbs, a Yogī, sees his self, in all the creatures. As in a dream, different persons, animals and objects are a man's own creation, and they all disappear when he awakes, similarly a Yogī, sees his own Self, in all beings because there is no such existence of the world, as in a dream, it is transient and kaleidoscopic. It means, that whatever he sees, is his Self.

'Sarvabhūtāni cātmani'—He sees all beings, as assumed in the self. As different colours, are born of light and are seen only in light, and as different objects born of the sun, are seen only in the light of the sun; so does a Yogī, see that all beings are born of the self, merge in the self and are perceived, as assumed ones, in the self. It means, that one sees the entire creation, as a manifestation of the self, only.

In this verse, it is mentioned that a Yogī sees the Self present in all beings, but it is not said that he sees all beings, present in the Self. The reason is, that the Self exists in all the creatures, but the creatures do not have their existence, in the Self, because they are born and decay, while the Self ever remains the same.

His dealings may differ, with different creatures, but he sees all, with an equal eye, as he sees the same divinity, in all.



*Link:—Lord Kṛṣṇa, in the next verse, explains how a devotee (Dhyānayoḡī), described in the fourteenth and fifteenth verses, sees God, everywhere.*

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥

**yo mām paśyati sarvatra sarvaṁ ca mayi paśyati  
tasyāhaṁ na praṇaśyāmi sa ca me na praṇaśyati**

He, who sees Me (the universal Self) present in all creatures, and sees all beings existing in Me, I am never out of sight for him, nor is he ever out of My sight. 30

*Comment:—*

'Yo mām paśyati sarvatra'—A devotee, sees Me in all persons, animals, birds, gods, demons, things, incidents and circumstances. When Brahmājī, stole cowherds and calves, Lord Kṛṣṇa Himself assumed the form of cowherds and calves with their flutes, clothes and ornaments etc.\* This drama of His manifestation, continued for one year, but nobody could know it. One day, Balarāma, the elder brother of Kṛṣṇa, saw cows, leaving their young calves who were left at home, run towards the big calves. Then, by intuition he realized, that Lord Kṛṣṇa had manifested Himself, as those calves. Thus, a devotee sees God, pervading, everywhere.

'Sarvaṁ ca mayi paśyati'—He sees, all beings existing in Me. As Lord Kṛṣṇa shows Arjuna His divine form, He asks him to behold the entire creation, both animate and inanimate in His one limb (11/7). Arjuna also says, "O Lord, I behold in Your body all gods and multitude of different beings" (11/15). Sañjaya also says, "Arjuna then saw the whole universe, with its many divisions within His body" (11/13). Thus, a devotee sees the whole creation existing, in Him.

'Tasyāhaṁ na praṇaśyāmi'—When a devotee sees everywhere Me in each and every object, how can I be out of sight for him? I always, remain within his sight.

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\* Lord Kṛṣṇa assumed the forms of cowherds and cows, the same, in number, bodies, limbs, sticks, horns, flutes, leaves, nets made of strings and the ornaments. Their age, habits, nature, names, behaviour and states were all the same, as those of original ones. At that time, the voice of the Vedas, that the whole is the form of Lord Viṣṇu, embodied itself (Śrīmadbhā. 10/13/19).

'Sa ca me na prapaśyati'—When a devotee sees God everywhere, God also sees him everywhere, because Lord Kṛṣṇa declares, "However, men approach Me, so do I seek them (viz., carry out their desires)" (Gītā 4/11). It means, that when a devotee identifies himself with God, God in His Universal Self, sees him everywhere. Thus, he is never out of His sight.

Now, a question arises, why Lord Kṛṣṇa says, that the devotee only is never out of His sight when He declares, that none is out of my sight, "I know the beings of the past, the present and the future" (7/26). The answer is, that though none is out of sight of the Lord, the Lord, sees him everywhere, who sees the Lord everywhere. But, for those who have a disinclination for God, and are attached to the world, He is not manifest (Gītā 7/25). Because of his disinclination for Him, he also remains out of His sight, Lord Kṛṣṇa declares, in the twenty-ninth verse of the ninth chapter, "I am equally present in all beings; there is none hateful or dear to Me. But they who worship Me with devotion, are in Me and I also am, in them."

**Appendix**—In the preceding verse the Lord mentioned the soul (self) but now he mentions the Supreme Soul (God). A striver following the discipline of meditation because of the past impression of knowledge, has predominance of discrimination; while the other striver, having the impression of devotion, has predominance of faith and belief. Therefore the 'Dhyānayogī' with the latent impression of knowledge discriminately sees the self present in all beings 'sarvabhūtasthamātmānaṁ sarvabhūtāni cātmani' (Gītā 6/29). While the 'Dhyānayogī' having the latent impression of devotion with faith and belief sees God everywhere—'yo māṁ paśyati sarvatra sarvaṁ ca mayi paśyati'.

The expression 'yo māṁ paśyati sarvatra' means that he sees Me in others and also in himself. The expression 'sarvaṁ ca mayi paśyati' means that he sees others in Me and also sees himself in Me.

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-sthitam 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