

बहिरन्तश्च भूतानामचरं चरमेव च ।  
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत्॥१५॥

15. Existing outside and inside all beings; moving as well as non-moving, It is incomprehensible due to subtleness. So also, It is far away, and yet near.

Existing *bahih*, outside—the word *bahih* is used with reference to the body including the skin, which is misconceived through ignorance to be the Self, and which is itself taken as the boundary. Similarly, the word *antah*, inside, is used with reference to the indwelling Self, making the body itself as the boundary. When ‘outside’ and ‘inside’ are used, there may arise the contingency of the non-existence of That in the middle. Hence this is said: *acaram caram eva ca*, moving as well as not moving—even that which appears as the body, moving or not moving, is nothing but the Knowable, in the same way as the appearance of a snake on a rope (is nothing but the rope).

If all empirical things, moving as also non-moving, be the Knowable, why should It not be known by all as such? In answer it is said: It is true that It shines through everything; still it is subtle like space. Therefore, although It is the Knowable, *tat*, It; is *avijñeyam*, incomprehensible to the ignorant people; *sūksmatvāt*, due to Its intrinsic subtleness. But to the enlightened It is ever known from the valid means of knowledge such as (the texts), ‘All this is verily the Self’ (Ch. 7.25.2), ‘Brahman alone is all this’ (Nr. Ut.7), etc. It is *dūrastham*, far away, since, to the unenlightened, It is unattainable even in millions of years. And *tat*, That; is *antike*, near, since It is the Self of the enlightened.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।  
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च॥१६॥

16. And the Knowable, though undivided, appears to be existing as divided in all beings, and It is the sustainer of all beings as also the devourer and originator.