

Since this is so, therefore—

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥७॥

7. O Dhanañjaya, there is nothing else whatsoever higher than Myself. All this is strung on Me like pearls on a string.

O Dhanañjaya, *asti*, there is; *na anyat kiñcit*, nothing else whatsoever, no other cause; *parataram*, higher; *mattah*, than Me, the supreme Bhagavān; that is I Myself am the source of the world. Since this is so, therefore, *sarvam*, all; *idam*, this, all things, the Universe; *protam*, is strung, woven, connected, that is transfixed; *mayi*, on Me, the supreme Bhagavān; like cloth in the warp, (97) and *iva*, like; *maniganāh*, pearls; *sutre*, on a string.

‘What qualities are You endowed with, by virtue of which all this is strung on You?’ This is being answered:

रसोऽहमप्सु कौन्तेय प्रभाऽस्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥८॥

8. O son of Kuntī, I am the taste of water, I am the effulgence of the moon and the sun; (the letter) Om in all the Vedas, the sound in space, and manhood in men.

Kaunteya, O son of Kuntī, *aham*, I; am *rasah*, the taste, which is the essence of water. The idea is that water is dependent on Me who am its essence. This is how it is to be understood in every case. Just as I am the essence of water, similarly, *asmi*, I am; the *prabhā*, effulgence; *śāśi-sūryayoh*, of the moon and the sun; *pranavah*, (the letter) Om; *sarva-vedesu*, in all the Vedas. All the Vedas are established on Me who am that Om. So also (I am) *śabdah*, the sound; *khe*, in space, as the essence. Space is established on Me who am that (sound). In the same way, *nrsu*, in men; (I am) *paurusam*, manhood—the quality of being man, from which arises the idea of manhood. Men are established on Me who am such.