

which is one of the disciplines (132) constituting the path for reaching Me.

Having drawn Arjuna's attention through the (above) eulogy, the Bhagavān says:

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।  
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥४॥

4. This whole world is pervaded by Me in My unmanifest form. All beings exist in Me, but I am not contained in them!

*Idam*, this; *sarvam*, whole; *jagat*, world; is *tatam*, pervaded; *mayā*, by Me; through the supreme nature, that I have, *avyakta-mūrtinā*, in My unmanifest form, in that form in which My nature is not manifest, that is in My form which is beyond the range of the organs.

*Sarva-bhūtāni*, all beings, from Brahmā to a clump of grass; *matsthāni*, exist in Me, are established in Me in that unmanifest form. For, no created thing that is bereft of the Self (that is of Reality) can be conceived of as an object of practical use. Therefore, being possessed of their reality through Me who am their Self, they exist in Me. Hence they are said to be established in Me.

I Myself am the Self of those created things. Consequently, it appears to people of little understanding that I dwell in them. Hence I say: *Na ca aham*, but I am not; *avasthitah*, contained; *tesu*, in them, in the created things. Since unlike gross objects I am not in contact with anything, therefore I am certainly the inmost core even of space. For, a thing that has no contact with anything cannot exist like something contained in a receptacle.

For this very reason that I am not in contact with anything—

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।  
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥५॥