

5. Nor do the beings dwell in Me. Behold My divine Yog! I am the sustainer and originator of beings, but My Self is not contained in the beings.

Na ca bhūtāni, nor do the beings, beginning from Brahmā; *matsthāni*, dwell in Me. *Paśya*, behold; *me*, My; *aiśvaram*, divine; *Yogm*, Yog, action, performance, that is this real nature of Myself. The Upanisadic text, too, similarly shows the absence of association (of the Self) due to Its being free from contact: ‘...unattached, for It is never attached’ (Br. 3.9.26).

Behold this other wonder: I am the *bhūta-bhrt*, sustainer of beings, though I am unattached. *Ca*, but; *mama ātmā*, My Self; *na bhūtasthah*, is not contained in the beings. As it has been explained according to the logic stated above, there is no possibility of Its remaining contained in beings. How, again, is it said, ‘It is My Self’? Following human understanding, having separated the aggregate of body etc. (from the Self) and superimposing egoism on them, the Bhagavān calls It ‘My Self’. But not that He has said so by ignorantly thinking like ordinary mortals that the Self is different from Himself.

So also, I am the *bhūta-bhāvanah*, originator of beings, one who gives birth to or nourishes the beings.

By way of establishing with the help of an illustration the subject-matter (133) dealt with in the aforesaid two verses, the Bhagavān says:

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥६॥

6. Understand thus that just as the voluminous wind moving everywhere is ever present in space, similarly all beings abide in Me.

Upadhāraya, understand; *iti*, thus; that *yathā*, just as; in the world, the *mahān*, voluminous—in dimension; *vāyuh*, wind; *sarvatragah*, moving everywhere; is *nityam*, ever; (134) *ākāśa-sthitah*, present in space; *tathā*, similarly; (*sarvāni*, all; *bhūtāni*, beings;