

*bhūtasthah* dwelling in the beings सम *mama* my आत्मा *ātmā* self भूतभावनः *bhūta bhāvanah* bringing forth beings

Nor do the beings dwell in Me, behold My divine yoga! Bringing forth and supporting the beings, My Self does not dwell in them. 5

While truly reflecting the objects placed before it, a mirror ever remains unaffected by its function. Similar to this, Brahman has the divine yoga power to bring forth the universe and the beings out of Himself. There is a grandeur, uniformity, precision, plan and purpose in projecting, preserving and withholding the universe. But Brahman is ever Himself, in the midst of this sport. He is unattached and unaffected by the phenomenon. Compare chapter seven, stanza twelve.

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६

यथा आकाश- (स्था) स्थित- नित्यम् वायुः सर्वत्र-गः महान् ।

तथा सर्वाणि भू-तानि मद्-स्थानि इति उप-धारय ॥

*yathā 'kāśasthito nityam vāyuḥ sarvatrago mahān ।*

*tathā sarvāṇi bhūtāni matsthāni 'ty upadhāraya ॥*

यथा *yathā* as आकाशस्थितः *ākāśasthitaḥ* rests in the Akasa नित्यम् *nityam* always वायुः *vāyuḥ* the air सर्वत्रगः *sarvatragah* moving everywhere महान् *mahān* great तथा *tathā* so सर्वाणि *sarvāṇi* all भूतानि *bhūtāni* beings मत्स्थानि *matsthāni* rest in me इति *iti* thus उपधारय *upadhāraya* know