

Him, a striver, should believe that He pervades everywhere. By having this belief, he will be able to behold Him, everywhere because He in reality exists, everywhere. This belief (assumption) is, also a discipline. It has its own glory, and will lead to God-realization.

Appendix—In the twelfth verse, God has been called ‘Jñeya’ (worth knowing). But in this verse He has been called ‘Avijñeya’ (can’t be known) which means that God is not known like the world. As the world is known through senses, mind and intellect, God is not known through senses, mind and intellect. Senses, mind and intellect are the evolutes of Prakṛti while God is beyond Prakṛti. The evolutes of Prakṛti can’t know even Prakṛti completely, then how can they know God Who transcends prakṛti? One has to accept the existence of God by faith in Him. As acceptance is done by the Self itself, not by sense-organs etc., (mind, intellect and senses).* The Self has its identity with God, therefore God is also attained by acceptance, not by thinking, reflection and description. The Self has never been identified with the body and the world, nor is identified, nor will be identified nor can be identified. The Self has neither been, nor is, nor will be nor can be separate from God.



अविभक्तं च भूतेषु विभक्तमिव च स्थितम्।

भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १६ ॥

avibhaktam ca bhūteṣu vibhaktamiva ca sthitam

bhūtabharṭṛ ca tajjñeyam grasiṣṇu prabhaviṣṇu ca

He is undivided and yet He seems to be distributed over all beings. He who is the only object worth knowing is the creator,

* There is acceptance in the Self, therefore whatever is accepted is not forgotten; as ‘I am a Brāhmaṇa’; ‘I am married’ etc. But whatever is decided through the mind or intellect is forgotten. There remains no doubt, there is also not the opposite feeling in the acceptance by the Self.

sustainer and the destroyer of all beings. 16

Comment:—

'Avibhaktam ca bhūteṣu vibhaktamiva ca sthitam'— Actually, there is one indivisible existence, (God) pervading in all diverse forms. Division, is a mere appearance. Just as space, though really one and indivisible, appears divided into innumerable forms; so God though really undivided, seems to be spread over beings. In the twenty-seventh verse of this chapter also, the Lord declares, "A seer beholds the Supreme Lord, abiding equally in all perishable beings." Similarly, in the twentieth verse of the eighteenth chapter also, while describing Sāttvika knowledge, He declares, "The knowledge by which the one Imperishable Being, is seen in all existences is Sāttvika."

'Bhūtabharṭṛ ca tajjñeyam grasiṣṇu prabhaviṣṇu ca'—The Almighty God, Who should be known (13/2) and Who is worth knowing (13/12) has been described as the sustainer (Lord Viṣṇu), the destroyer (Lord Śiva) and creator (Lord Brahmā). The same Lord, as Brahmā with the predominance of 'rajoḡuṇa' (activity) creates the universe, as Viṣṇu with the predominance of 'sattvaguṇa' sustains it and as Śiva with the predominance of 'tamoguṇa' destroys it, yet He remains untainted by these guṇas (modes) having full control over them.

Appendix—In this verse there is the description of the entire form of God. As the world from the material point of view is one, so is also the Real Entity (God) one and undivided. As the world consisting of the five elements, in spite of being one, appears in the form of different objects, persons (insentient-sentient, unmoving-moving) etc., similarly God in spite of being one, appears in different forms. It means that God in spite of being one, exists in several forms; and in spite of existing in several forms, is one. The Real Entity can never be two because if they are two, it means that the unreal is included in it.

He Who creates is God and He Who is created is also God.

He Who sustains is God and He Who is sustained is also God. He Who destroys is God and He Who is destroyed is also God.



Link:—In the previous verse, the Lord said that He who is worth knowing, is the creator, sustainer and destroyer of the entire universe. In the next verse, it is explained that He is the light of all lights.

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १७ ॥

jyotiṣāmapī tajjyotistamasah paramucyate
jñānaṁ jñeyaṁ jñānagamyāṁ hṛdi sarvasya viṣṭhitam

That supreme soul is said to be, the light of all lights, entirely beyond darkness (ignorance). He is knowledge (jñāna), the knowable (jñeya) the goal of knowledge and is vested in the hearts of all. 17

Comment:—

'Jyotiṣāmapī tajjyotiḥ'—The sun, the moon, the stars, fire and electricity, are illuminators (light), of physical objects. The five sense-organs—ear, eye, skin, tongue and nose are, the illuminators (light) of sound, sight (colour), touch, taste and smell. The sense-organs can perceive the objects of sense, if the mind, remains with them. So mind, is the light (illuminator) of senses. Similarly, intellect is the light of the mind, as it guides and distinguishes, the real from the unreal. Self is the light of the intellect, because if a man does not attach importance, to the real and does not translate reality into practice, there is not much utility, of intellectual knowledge. The self is a fragment of the Lord, and so He is the light (Illuminator), of the self. So He is the light of all lights, and is self-effulgent but He is illuminated by, none.

As an examinee, can see other examinees who are sitting