

Link:—Having described His illuminating, nourishing and digesting powers, in the preceding three verses, the Lord in the next verse, while concluding the topic, declares that He is the only object, worth knowing.

सर्वस्य चाहं हृदि सन्निविष्टो-
 मत्तः स्मृतिर्ज्ञानमपोहनं च ।
 वेदैश्च सर्वैरहमेव वेद्यो-
 वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

sarvasya cāham hṛdi sanniviṣṭo
 mattaḥ smṛtirjñānamapohanam ca
 vedaiśca sarvairahameva vedyo
 vedāntakṛdvedavideva cāham

I am seated in the hearts of all; I am the source of memory, knowledge and the reasoning faculty. It is verily 'I' known by all the Vedas; I am indeed, the author of the Vedānta and correct interpreter and knower of the Vedas too. 15

Comment:—

'Sarvasya cāham hṛdi sanniviṣṭaḥ*—Having described His illuminating, nourishing and digesting powers, in the preceding verses, the Lord discloses the secret, that He is lodged in the hearts of all beings. Though He remains pervaded everywhere, such as in the body, senses, mind and intellect etc., yet, He specially resides, in the heart.

The heart, is an important part of the body. All the feelings arise in the heart. Feelings occupy an important place in all actions. Pure feelings purify all objects and actions etc., and therefore, are very important. The heart is an evolute, of the mode

* The two birds named the soul and God live together with friendly feeling for each other by depending on the same tree i.e., body. Out of the two one (the soul) enjoys the fruits of that tree (action) by relishing them while the other one (God) does not enjoy them but merely remains a spectator (Muṇḍaka 3/1/1).

of goodness; therefore, the Lord is specially lodged, in the heart.

As the Lord dwells in the hearts of all men, no striver, should lose heart, as far as God-realization is concerned. Every person, whether he is sinful or virtuous, foolish or wise, poor or rich, sick or healthy or whether she is a woman, without any distinction of caste, creed, colour, order of life, is fully qualified for and deserving of God-realization, under all circumstances. But he or she, should possess such a burning desire or restlessness, that he or she may not remain, without realizing Him.

Though God, being omnipresent, pervades equally everywhere, in the sun, the moon, the fire, the earth and the gastric fire etc., yet He is particularly seated in the heart, in the same way, as milk can be available from the udders of a cow, though it pervades her entire body or as water, is available from a well, though it permeates the entire earth (Gītā 13/17; 18/61).

<p>An Important Fact Pertaining to God</p>

In fact, God is already attained to all human beings, as He dwells in their hearts, but they do not realize His existence, in their hearts because of their assumed affinity (attachment) for Matter, (the world). As soon as, there is total renouncement of this affinity for Matter, they automatically, realize Him.

When a person performs virtuous actions for Him, talks of Him and thinks of Him, he has to depend on Matter (the insentient and the unreal), because performance of actions or talking or thinking of Him is not possible, without depending on the insentient (gross, subtle and causal bodies). So these should induce a man, to renounce his affinity for the world, and that is possible only when these (virtuous actions, talking of God and thinking of Him) are done, for the welfare of the world only, rather than, for one's own self.

Those, who think that God can be realized, through spiritual

practice or virtues or qualifications etc., are wrong. A thing, that is acquired by making some payment, for it, is of lesser value, than that payment (price). So if God is attained by certain spiritual practice or virtues or qualifications etc., it means, that He is less valuable than those means, while there is none even equal to Him, so how can anyone or anything be superior (of more value) to Him, (Gītā 11/43)? Moreover, if He is secured (realized) for some money (by any means), it means, that there is not much use in realizing Him, because we already possess something more valuable, than He.

As God-realization, is not the fruit of actions, so he cannot be achieved through actions like other objects. Every action, is born of egoistic notions while God is realized when egoism is renounced. So how can He, be realized through actions? It means that God cannot be realized, through actions. It means that God cannot be realized, through insentient objects, such as the body, senses, mind and intellect etc., but, He can be realized by renouncing affinity (attachment), for them. So long as a striver, depends upon them, he cannot realize God. God can be realized, through mind and intellect etc.,—this belief is a blunder. But, as soon as, he depends only on Him, without depending on any other object, He is attained, without delay.

'Mattah smṛtirjñānamapohanam ca'—Smṛti, means the recollection of an object or incident etc., which was perceived in the past, by a person, but which he forgot. There is difference between 'Smṛti' (recollection) and 'Cintana' (thinking). There is 'Smṛti' of something of the past, while there is 'Cintana' of something new. So there is 'Smṛti' of God, while there is 'Cintana', of the world, because the world did not exist before, while God has existed, since time immemorial. There is not so much power in 'Cintana', as is there in 'Smṛti'. In 'Smṛti' there is less sense of doership, while in 'Cintana', there is more sense of doership. This recollection can be of two kinds—natural and by

effort. The former is automatically remained in the self, while the latter is made by intellect.

Memory is of two types—One is resorted to, while the other is automatic (natural). The former is through intellect, while the latter is, through the self. Natural recollection aids a man, to renounce his affinity for the world, instantly. So, the Lord declares that He is a source of this natural-recollection (memory).

What is the memory? Memory is that the soul in spite of being a fragment of God, by an error, has an inclination for the world and a disinclination for God. But when a man rectifies this error, and realizes that he is only God's, and not of the world, it is called 'Smṛti' (memory or recollection) (Gītā 18/73). In memory, no new knowledge or experience, is gained. There is only a revelation of a fact, which he forgot, that a person, has his real affinity for God.

A man (the soul) is naturally endowed with, selflessness (Karmayoga), Self-realization (Jñānayoga or the path of knowledge) and Devotion to God, (Bhaktiyoga or the path of devotion). But, he has forgotten these since time immemorial. Once he regains this memory, he never loses it, because it is regained (aroused) in the self, rather than in the intellect. The memory of the intellect, can be lost, when intellect becomes dull.

Knowledge of a subject is called 'Jñāna'. All the mundane, as well as, spiritual knowledge, is merely a reflection of God, Who is an embodiment of knowledge. In fact, real knowledge is known by the self. There is no doubt or confusion (illusion) in this knowledge, as it is infinite, perfect and eternal, while knowledge of senses and intellect is limited, imperfect and changeable, as such, there is doubt or confusion (illusion) in it. The sun, in spite of being large looks small, it means that knowledge of senses, is imperfect. Similarly, what is felt justified by the undeveloped intellect, may be unjustified, when intellect is developed or purified. Thus, knowledge gained by senses and

mind, is limited and imperfect. This imperfect knowledge is called ignorance, while knowledge of the self, is perfect. In fact, the knowledge of senses and intellect is illumined, by knowledge of the self i.e., the former, comes into existence, by the latter.

Removal of doubt, confusion, illusion, misapprehension and fallacious judgment, etc., is, 'Apohana'. The Lord declares, that these are removed, by His grace.

Are the scriptures true or false? Who has seen God? The world is real. Such types of doubts, confusion and illusions, are removed by God's grace. The misapprehension that the world, is real or mundane objects provide real joy, is also removed, by His grace. At the end of the gospel of the Gītā Arjuna also declares, "I have gained my knowledge (memory), my delusion (doubt), is destroyed through Your grace" (Gītā 18/73).

'Vedaiśca sarvairahameva vedyah'—Here the term 'Sarvaiḥ', stands for the Vedas and the scriptures, which help a man, to acquire true knowledge of God, and enable him to realize Him.

Here the Lord explains, that Vedas aim to enable a striver, to realize God, rather than to acquire, mundane pleasures. There is a description of the performance of actions for their fruits in the Vedas, because most of the people perform actions, for their fruits. Therefore, the Vedas, (being the mother of all beings) also nourish them.

It is verily He, who is to be known by all the Vedas, because without knowing Him, knowledge is imperfect.* Arjuna had a keen desire to know God. Therefore, the Lord declares that He, Who is to be known by all the Vedas, and scriptures, is sitting before him.

'Vedāntakṛt'—The Vedas, were created by Him (Gītā 3/15; 17/23). Therefore, He can explain the principles of the Vedas and can reconcile the contradictions, that appear to exist, in them. So He

* Having studied the Vedas thoroughly the fool who does not know God is merely the bearer of the load of the Vedas.

(Mahābhārata, Śānti. 318/50)

declares, that He is the real knower of Vedas, and can give correct interpretation removing all doubts, pertaining to Vedas.

'Vedavideva cāham'—It is He, who knows the correct intention of Vedas, because these have been created by Him.

Even scholars find themselves at their wits end, in giving a right judgment, on contradictions, in the Vedas, (Gītā 2/53). They can know Vedas, in the right perspective and be free from contradictions, only by depending on God.

The Lord, in the first verse of this chapter declared, "He who knows this imperishable Pīpala tree, is the knower of the Vedas." But here, He declares, that He is the knower of the Vedas. It means, that the great soul who knows the reality about the world, becomes identified with God. The reality, about the world, is that the world has no existence of its own, only God exists. Having learned this fact, he renounces his assumed affinity, for the world and dependence on it, and he realizes his real affinity for God and depends on Him.

An Important Fact Pertaining to the Topic

The Lord, has described His manifestations, in the different forms, in four chapters—

In the seventh chapter from the eighth verse to the twelfth verse, the Lord has mentioned His seventeen manifestations, by declaring that He is the cause of important objects of the universe. Thus, He has proved His omnipresence, in different forms.

In the ninth chapter from the sixteenth verse to the nineteenth verse, He, having described His thirty-seven manifestations in actions, sentiments and objects etc., in the form of effect and cause, has explained His omnipresence, and all pervasiveness.

The tenth chapter is designated, as the Yoga of Divine manifestation. In the fourth and the fifth verses, He has mentioned twenty qualities, as His manifestation, while in the sixth verse, He has mentioned His twenty-five manifestations, in the form of

great persons. Then, from the twentieth verse to the thirty-ninth verse, He has particularly mentioned, His eighty-two exceptional manifestations.

In this fifteenth chapter from the twelfth to the fifteenth verses, the Lord has mentioned His thirteen manifestations, in order to show His glory.*

The purpose of describing His manifestation, in four chapters is to make the striver, realize that all is God (Gītā 7/19). Therefore, while describing His manifestations, He has specially proved, His omnipresence as—

"There is no other cause of this universe higher than Me" (7/7).

"I am existence and non-existence, O Arjuna" (9/19).

"I am the source of all; from Me, everything moves" (10/8).

"There is no being, whether moving or unmoving, that can exist without Me" (10/39) i.e., all the beings, whether moving or unmoving, are His manifestations.

Thus while concluding the description of His manifestation, in this fifteenth chapter, He declares:—

"I am seated in the hearts of all" (15/15).

It means, that all beings and objects exist, because of the existence of God; these have no independent existence, of their own.

In the absence of light i.e., in darkness no object is visible. When we see an object, first we see light, and then the object i.e., every object is seen, within the light, but we instead of having our eye on the light, have it on the object. Similarly, we gain knowledge of all objects, actions and feelings etc.,

* The thirteen manifestations described in this chapter are as follows:—

(1) The light (splendour) in the sun (2) The light in the moon (3) The light in the fire (4) The supporting energy of the earth (5) The nourishing power of the moon (6) The gastric fire (7) He is lodged in hearts (8) Memory (9) Knowledge (10) Ratiocinative faculty (11) He Who is to be known by the Vedas (12) The author of the Vedānta (13) The knower of the Vedas.

within the unique and permanent Light (Knowledge), Who is the illuminator and base of all of them. Therefore, when we behold worldly objects, first the illuminator of those objects (God), is seen, but because of our attachment to the world we do not perceive Him.

In fact, the world has no independent existence. But, it seems to exist, because of our attachment to beings and objects, and because of desire to derive pleasure out of them. As soon as, this attachment for them and the desire to derive pleasure out of them, are renounced, God's existence, will be realized. Therefore, the Lord, while describing His manifestations, aims at explaining that a striver, should behold God in every being or object, he looks at, or thinks of, (Gītā 10/41).

At present, people attach too much importance to riches, and regard themselves as superior to others, because of their wealth.* But in fact, wealth by itself cannot be used. It is the things bought with that wealth, that are used. Thus a man, who attaches too much importance to wealth, cannot attach importance, to God. Then, how can a burning desire for God-realization grow in him? Such a man, cannot even resolve, to realize God. He cannot even understand, that life can run smoothly, without wealth.

As a businessman, during a transaction thinks in terms of money only, so does a striver, having the aim of God-realization, behold God only, in every object and activity etc. He comes to realize, that there neither is, nor can be, any other entity besides God.

A Vital Fact

Arjuna, in the fourteenth chapter asked Lord Kṛṣṇa, the method of transcending the three modes of nature. It is attachment, to these modes, which entangles a man. Therefore the Lord has

* The man who regards himself as superior or inferior to others because of his wealth, degrades himself. A wealthy man becomes proud of his wealth and pride is the root of demoniac endowment. All the evils and sins are born of pride.

mentioned his manifestations, in order to stress upon strivers that He, is superior to all the modes of nature i.e., to the world and His glory, is greater than any other glory.

In order to explain His glory, the Lord (from the twelfth to the fifteenth verses of the chapter), describes that it is He, Who illumines the entire world; Who entering the earth supports all beings; who nourishes all herbs and plants (corn etc.). Again it is He, Who digests food, by becoming gastric fire, and it is He, Who is the source of memory, knowledge and the ratiocinative faculty. It means, that all the activities of the world from the beginning to the end, whether these are individual or social, are undertaken within Him, by His power only. A man, because of his egoism, becomes the doer of actions and thus gets himself in bondage.

Appendix—Whatever the Lord said in the first verse of this chapter, He concludes it in this verse.

In the preceding three verses the Lord described His divine glories in the form of His impact and activities but in this verse He describes Himself. It means that in this verse there is His own description; 'ādityagata' (residing in the Sun), 'candragata' (residing in the Moon), 'agnigata' (residing in the Fire) or 'vaiśvānaragata' (residing in the gastric fire)—this is not God's own description. Though at the root there is only one Reality (Tattva), there is difference only in the description.

The expression 'mamaivāṁśo jīvaloke' proves that God is 'ours', while here the expression 'sarvasya cāhaṁ hṛdi sanniviṣṭaḥ' proves that God is 'in the Self'. If we regard the Lord as ours, then there will be spontaneous love for Him and if we accept Him 'in the Self', then there is no need to go anywhere else to attain Him.

The term 'apohanam' means 'apagata ohanam' viz., removal of doubt. The term 'vedānta' means the end of the Vedas viz., the gist of the Vedas—'ubhayorapi dṛṣṭo'ntaḥ' (Gītā 2/16).

The Lord declares that the Vedas are several but out all of them, it is only He Who is to be known and He is also their knower. It means that only He is all.



Link:—The Lord, in this chapter from the first verse to the fifteenth verse (in three sub-topics), has described the tree of creation i.e., the world, the embodied soul and God, in detail. While concluding the topic, He in the next two verses, describes them respectively in explicit words as Kṣara, Akṣara and Puruṣottama.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

dvāvimau puruṣau loke kṣaraścākṣara eva ca
kṣaraḥ sarvāṇi bhūtāni kūṭastho'kṣara ucyate

There are two kinds of Puruṣas in the world, the perishable (Kṣara) and the imperishable (Akṣara). All bodies of beings are said to be perishable and the unchanging Jīvātmā is called imperishable. 16

Comment:—

'Dvāvimau puruṣau loke kṣaraścākṣara eva ca'—Here, the term 'Loka', stands for the entire world. In the seventh verse of this chapter the term 'Jīvaloka', also stands for the world.

The world is divided into two aspects (categories), the perishable objects, such as the body etc., (the insentient), and the imperishable soul (the sentient), which resides in the body. It is because of the soul, that the life-breath and the body function. As soon as, life-breath within the soul, leaves the body, it stops functioning, and it starts to rot. People burn a dead body, because it is useful, only so long as, the soul resides in it. It means that it is the soul, rather than the body, which is significant.

All the objects, such as the body etc., made of the five gross elements—earth, water, fire, air and ether, are insentient and