

*vedaiṣ ca sarvair aham eva vedyo*

*vedāntakṛd vedavid eva cā 'ham ॥*

सर्वस्य *sarvasya* of all च *ca* and अहम् *aham* I हृदि *hṛdi* in the heart संनिविष्टः *sannivistah* seated मत्तः *mataḥ* from me स्मृतिः *smṛtiḥ* memory ज्ञानम् *jñānam* knowledge अपोहनम् *apohanam* (their) absence च *ca* and वेदैः *vedaiḥ* by the Vedas च *ca* and सर्वैः *sarvaiḥ* (by) all अहम् *aham* I एव *eva* even वेद्यः *vedyaḥ* to be known वेदान्तकृत् *vedānta kṛt* the author of the Vedanta वेदविन् *vedavin* the knower of Veda एव *eva* even च *ca* and अहम् *aham* I

And I am seated in the hearts of all; from Me are memory, knowledge, as well as their loss; I am verily that which has to be known by all the Vedas; I am indeed the author of the Vedanta as well as the knower of the Vedas. - 15

The Lord resides as consciousness in the hearts of all. Memory of what has been done before is possible because of this consciousness. Knowledge or the faculty of understanding as to how to react to the changing circumstances — this power also comes from consciousness. As the unwanted old records are destroyed, the purposeless retention in memory and the aimless fostering of unwanted knowledge—these are all done away with because of the proximity of consciousness.

The various cosmic functions and the knowledge pertaining to them put together, are called the Vedas. It is the Paramatman revealing himself as Nature. Everything in Nature is in its own way expressing the glory of Iswara. Through the things imperma-