

Reflections from Shrimad Bhagavadgita– Part 142: Chapter 15, Verses 15-17

(January 20 – January 26, 2021)

Please Note: Click Anywhere on The Dark Area Below to Listen to the Above Verses

ORIGINAL SANSKRIT DOCUMENT

TRANSLITERATION

सर्वस्य चाहं हृदि सन्निविष्टो

sarvasya chāham hṛidi sanniviṣṭo

मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।

mattaḥ smṛtir jñānam apohanaṁ cha

वेदैश्च सर्वैरहमेव वेद्यो

vedaiśh cha sarvair aham eva vedyo

वेदान्तकृद्वेदविदेव चाहम् ॥ १५-१५ ॥

vedānta-kṛid veda-vid eva chāham

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

dvāv imau puruṣhau loka kṣharaśh chākṣhara eva cha

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १५-१६ ॥

kṣharaḥ sarvāṇi bhūtāni kūṭa-stho 'kṣhara uchyate

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

uttamaḥ puruṣhas tv anyāḥ paramātmety udāhṛitaḥ

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १५-१७ ॥

yo loka-trayam āviśhya bibharty avyaya īśhvaraḥ

TRANSLATION

- (15)** I am seated in the hearts of all living beings, and from Me come memory, knowledge, as well as forgetfulness. I alone am to be known by all the Vedas, am the author of the Vedānt, and the knower of the meaning of the Vedas
- (16)** There are two kinds of beings in creation, the *kṣhar* (perishable) and the *akṣhar* (imperishable). The perishable are all beings in the material realm. The imperishable are the the liberated beings.
- (17)** Besides these, is the Supreme Divine Personality, who is the indestructible Supreme Soul. He enters the three worlds as the unchanging controller and supports all living beings.

<https://drive.google.com/file/d/1nDA-J02o3RXGoXhwygLxS1FvZj3rUo3z/view?usp=sharing>

Chapter 15

Verse 15:

Here, the Supreme Lord Krishna, manifesting Himself as *Paramatma* or the Supreme Soul, confirms that He is situated within the etheric hearts of all *jivas* or embodied beings as the internal monitor, right next to the *atma* or individual immortal soul. The heart is the exclusive, absolute center from where all consciousness radiates. The Supreme Lord is cognizant of millions of lifetimes of every *jiva* and from Him comes memory concerning things remembered as well as knowledge and the loss of knowledge regarding things experienced by the senses. Other than the internal knowledge that we carry, there is another source of knowledge; that is from the scriptures. In this verse, the Lord has further revealed His glories with regards to the manifestation of the Vedas; that He is the creator, knower, and writer of the Vedas. God is divine and all his creations, including the Vedas, are divine. He alone is the knower of their true meaning, and only by His grace can a fortunate soul know the Vedas. Lord Krishna says that although the Vedas give out numerous instructions both material and spiritual, the final objective of all knowledge is to know Him. The purpose of the rituals and ceremonies instructed are to lure people back from the material world towards spirituality. They act as an intermediate step to detach them from their materialistic mindset and direct them towards God. Memorizing and reciting the Vedic mantras in proper meter, following all the rituals, meditating or even awakening the

kuṇḍalinī power; all will be worthless if we do not know God. Only those who have learned to truly love God, have understood the real teachings of all the Vedic scriptures.

Verse 16:

In this verse, Lord Krishna explains that there are only two types of beings in existence in all creation. They are the *ksharah* or perishable and the *aksharah* or imperishable. That which is designated as a *jiva* or embodied being is known as perishable, from *Brahma* down to a blade of grass are all subject to limited transitory existences. The word *akhsarah* meaning infallible, imperishable refers to the freed *jiva* who is situated in its own eternal, essential nature and not bound by material nature. The word *kutasthah* means the liberated or perfected internally with regards to its lack of association with material nature or having no connection to the physical plane. The singular use of this word denotes all *jivas* collectively who are liberated from material nature.

Verse 17:

Lord Krishna here explains the Supreme Soul which is transcendental to both *ksharah* or perishable and the *aksharah* or imperishable as the conditioned and the liberated *jiva*, respectively. This Supreme Soul is designated as the *Paramatma* in all the Vedic scriptures. The very epithet of *parama*, meaning exaltedly supreme, reveals that *Paramatma* is distinctly unique and different from even the *atma* or the immortal soul. All the *atmas* collectively in all of creation comprise the spiritual form of *Paramatma* which penetrates all creation, sustaining and maintaining it. The word *loka* means world and because it is written as *lokatraya*, it refers to the three classifications of worlds. One of them is *achetana*, the inanimate world. Two is *buddha-chetana* or the animate world. Three is the third which is an unlimited and eternally liberated spiritual world. It is these three categories of worlds and all the *jivas* or embodied beings upon them that the Supreme Lord Krishna pervades, permeates, maintains, and sustains by the fact that all three worlds are originally generated by Him. As the sovereign creator of all creation, this makes Him distinctly different from everything else, yet at the same time a part of it. Because He alone is infinite, it can be comprehended that only He can be distinctly different from the finite consisting of the inanimate, the animate, the *jivas* in bondage and those who have achieved liberation.