

XIII. 15.

भूतानां (Of all) beings बहिः without च and अन्तः within अचरं the unmoving चरं the moving एव also च and सूक्ष्मत्वात् because of being subtle अविज्ञेयं (is) incomprehensible दूरस्थं is far च and अन्तिके near च and तत् it.

Without and within (all) beings ; the unmoving and also the moving ; because subtle, It is incomprehensible ; and It is far and near.

[*Incomprehensible*—to the unilluminated, though knowable in Itself.

Far—when unknown.

Near—to the illumined, because It is their own Self.]

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ॥

भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥१६॥

XIII. 16.

भूतेषु In beings च and अविभक्तं impartible विभक्तं divided च yet इव as if स्थितं existing भूतभर्तृ as sustaining beings ग्रसिष्णु devouring प्रभविष्णु as generating च as well तत् it ज्ञेयं is to be known.

Impartible, yet It exists as if divided in beings : It is to be known as sustaining beings ; (and) devouring, as well as generating (them).

[*Devouring*—at the time of *Pralaya*.

Generating—at the time of *utpatti* or origin of the universe.]

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ॥

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य धिष्ठितम् ॥१७॥