

सर्वस्य चाहं हृदि संनिविष्टो

मत्तः स्मृतिर्ज्ञानमपोहनं च ॥

वेदैश्च सर्वैरहमेव वेद्यो

वेदान्तकृद्वेदविदेव चाहम ॥१५॥

XV. 15.

अहं I सर्वस्य of all हृदि in the heart संनिविष्टः centred च and मत्तः from Me स्मृतिः memory ज्ञानं perception अपोहनं (dheit) loss च as well as सर्वैः by all वेदैः (by) the Vedas च and अहं I एव verily वेद्यः that which has to be known वेदान्तकृत् the author of Vedanta वेदवित् the knower of the Veda च and अहं I एव indeed.

I am centred in the hearts of all ; memory and perception as well as their loss come from Me. I am verily that which has to be known by all the Vedas, I indeed am the Author of the Vedanta, and the Knower of the Veda am I.

[ *Memory*—of what was experienced in the past births ; and *knowledge*—of things transcending the ordinary limits of space, time and visible nature.—*Anandagiri*.

*Come from Me*—as the result of their good or evil deeds.

*I indeed..... Vedanta* : It is I who am the Teacher of the wisdom of the Vedanta, and cause it to be handed down in regular succession. ]

द्वावीमौ पुरुषौ लोके क्षरश्चाक्षर एव च ॥

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥१६॥

XV. 16.

क्षरः The Perishable अक्षरः the Imperishable च and द्वौ two एव indeed इमौ distinct पुरुषौ (two) Purushas