

all the Vedas; I am also the originator of the Vedānta, and I Myself am the knower of the Vedas.

And *aham*, I, as the Self; *san-nivistāh*, am seated; *hrdi*, in the hearts, in the intellects; *sarvasya*, of all creatures. Therefore, with regard to all the creatures, *mattah*, from Me, from the Self; are *Smrtih*, memory; *jñānam*, knowledge; and their *apohanam*, loss.

The knowledge and memory of these creatures who perform good deeds come from Me in accordance with the good deeds; similarly, the loss, deterioration, of memory and knowledge of those who perform evil deeds comes from Me in accordance with the evil deeds.

*Aham eva*, I alone, the supreme Self; am the *vedyah*, object to be known; *sarvaih*, through all; *vedaih*, the Vedas. I am also the *vedānta-kṛt*, the originator of the Vedānta, that is, the source of the traditional school of the teachings of Vedānta; and *aham eva*, I Myself; am the *veda-vit*, knower of the Vedas, the knower of the teachings of the Vedas.

In the verses beginning with, ‘That light in the sun which...’ (12), etc. have been stated briefly the majesty of Bhagavān, the Bhagavān called Nārāyana, which arise from special limiting adjuncts. Now then, the succeeding verses are begun with a view to determining the real nature of that very Bhagavān as the Unconditioned and Absolute, by distinguishing Him from the limiting adjuncts, (viz.) the mutable and the immutable. In that connection, after dividing into three parts (168) all the teachings of the preceding and the immediately succeeding chapters, the Bhagavān says:

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।  
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥१६॥

16. There are these two persons in the world—the mutable and the immutable. The mutable consists of all things; the one existing as Māyā is called the immutable.