

to the first two. So it is the Lord's divine glory.

Appendix—Of all the worldly sciences 'adhyātmavidyā' viz., science of the self (soul) is the best. The same science in the colophon at the end of the chapters of the Gītā, has been called 'brahmavidyā'

The Lord calls 'adhyātmavidyā' viz., the science of the self as His divine glory because it is the simplest, easiest and is directly realizable to all. In practising it, in understanding it and in attaining it, there is no difficulty. Practice, understanding and attainment are not applicable to it at all. The reason is that it is ever attained and in all the states—wakefulness, sleep and sound sleep etc., it ever remains the same. The science of the self is as much evident as evident even this world is not there. It means that we can realize the science of the self very clearly, but we can't realize the existence of the world so clearly. We should understand this fact in this way. If we think of our childhood and see our present state, we find that now the body is not the same, habits are not the same, language is not the same, behaviour is not the same, place is not the same, time is not the same, companions are not the same, actions are not the same, ideas are not the same, all these have changed but our entity viz., the self has not changed, so we say, "I am the same who was in childhood". It means that whatever has changed is of a different nature and whatever has not changed is of a different nature. What has not changed is the self (soul) and whatever has changed is the body. This is science (knowledge) of the self viz., 'ātmajñāna'.



अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।

अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥ ३३ ॥

akṣarāṇāmākāro'smi dvandvaḥ sāmāsikasya ca
ahamevākṣayaḥ kālo dhātāhaṁ viśvatomukhaḥ

Of letters, I am 'A'; of word-compounds I am the dual (Dvandva) the copulative. I am verily the endless Time; I am the sustainer of all, having My face, on all sides. 33

Comment:—

'Akṣarāṇāmakāro'smi'—'A' is the first letter of alphabet. It occupies an important place in both vowels and consonants. The consonants cannot be pronounced, without this letter. So it is Lord's glory.

'Dvandvaḥ sāmāsikasya ca'—Out of the four important word-compounds, while both the words in compounding themselves retain equal importance, they are called the dual or 'dvandva'. In it because, each word maintains its individuality, the Lord has named it as His divine glory.

'Ahamevākṣayaḥ kālaḥ'—Time in itself, is beginningless and endless, and is called the Lord. In final dissolution, when even the sun merges into the Lord, time is counted or measured through the Lord (Paramātmā).^{*} So the Lord is eternal time.

Time passes every moment. But here the Lord, Who is endless time, remains the same without any modification and change. The same endless Time, is a Lord's divine glory. In the eleventh chapter, the Lord has said that He is the mighty world-destroying, Time (Gītā 11/32).

'Dhātāhaṁ viśvatomukhaḥ'—Having His face on all sides, the Lord sees all the creatures. So He sustains all of them, very generously. Thus He has described Himself, in the form of His divine glory.



मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।

कीर्तिः श्रीर्वाङ्ग नारीणां स्मृतिर्मैधा धृतिः क्षमा ॥ ३४ ॥

^{*} In final dissolution Brahmā, the creator also merges into the Lord. So time (of final dissolution) is measured by the eternal and endless Lord.