

The above-mentioned six artistic strokes complete the picture of a *Brahmana* on the stage of the world when he deals with things and beings in the various situations in life. The Lord enumerates, in the stanza, three more duties of a *Brahmana* which are the rules of conduct controlling his spiritual life.

KNOWLEDGE (*Jnaanam*) --- The theoretical knowledge of the world, of the structure of the equipments-of-experience and their behaviour while coming in contact with the outer world, of the highest goal of life, of the nature of the spirit --- in short, knowledge of all that the *Upanishads* deal with --- is included in the term *Jnaanam*.

WISDOM (*Vijnaanam*) --- If 'theoretical knowledge' is *Jnaanam* then 'personal experience' is *Vijnaanam*. Knowledge digested and assimilated brings home to man an inward experience, and thereafter, he comes to live his life guided by this deep inner experience called "wisdom." Knowledge can be imparted, but "wisdom" is to be found by the individual in himself. When a student discovers in himself the enthusiasm to live the knowledge gained through his studies, then from the field of his lived experience arises "wisdom" --- *Vijnaanam*.

FAITH (*Aastikyam*) --- Unless one has a deep faith in what one has studied and lived, the living itself will not be enthusiastic and full. This ardency of conviction which is the motive-force behind one who lives what he has understood, is the secret sustaining power that steadily