

flood the bosom with THE ETERNAL *DHARMA* AND THE UNFAILING BLISS.

Shri Shankara, in his extremely rational and analytical commentary, gives for this stanza three alternative interpretations, each one not contrary to the others, but each one elucidating more and more the philosophical contents of this verse. Shankara says "*BRAHMAN IS PARAMATMAN, IMMORTAL AND INDESTRUCTIBLE. HE ABIDES IN ME WHO AM THE SELF (PRATYAG-ATMAN). THAT BEING THE SELF, ONE RECOGNISES, BY RIGHT KNOWLEDGE, THE IDENTITY OF THE SELF IN ONESELF AND THE SELF EVERYWHERE.*"

Shankara gives an alternative meaning to the verse: "IT IS THROUGH THE POWER (*MAYA*) INHERENT IN *BRAHMAN*, AS *ISHWARA*, THAT HE SHOWS GRACE TO HIS DEVOTEES. I AM THAT POWER IN MANIFESTATION, AND THEREFORE, *BRAHMAN AM I.*"

Again, as another alternative interpretation, he suggests a third meaning which, as we said earlier, is not contrary to the former two suggestions, but, in fact, paints in greater detail, the beauty of the stanza and its contents. "BY *BRAHMAN* IS MEANT HERE THE 'CONDITIONED-BRAHMAN'; WHO ALONE CAN BE SPOKEN OF BY SUCH WORD AS '*BRAHMAN*'... CONDITIONED-BRAHMAN ALONE CAN BE CONCEIVED OF IN THE FINITE INTELLECT, PERCEIVED BY THE MIND AND