

assimilated by their leaves. Similarly man's *Yajna* changes into mental force which alone in reality is *apūrva*. The syllables chanted in *Yajna* do not themselves become *mantras* or mental forces. It is the thought or the feeling that really constitutes the mental force — *mantra*. The purer the man and his motive, the stronger is the mental force. It is the intensity of the force of mind that becomes *apūrva*. Influenced and regulated by it the rainfall occurs to people on earth. The production of grains for food depends on the availability of water caused by rain. That beings thrive on food, is self-evident.

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात् सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५

कर्म ब्रह्म-उद्-भवम् विद्धि ब्रह्म अ-क्षर-सम्-उद्-भवम् ।

तस्मात् सर्व-गतम् ब्रह्म नित्यम् यज्ञे प्रति-स्थितम् ॥

*karma brahmodbhavaṁ viddhi*

*brahmā 'kṣarasamudbhavam ।*

*tasmāt sarvagataṁ brahma*

*nityaṁ yajñe pratiṣṭhitam ॥*

कर्म *karma* action ब्रह्मोद्भवम् *brahmodbhavaṁ* arisen from *Brahma* विद्धि *viddhi* know ब्रह्म *brahma* *Brahma* अक्षरसमुद्भवम् *akṣarasamudbhavaṁ* arisen from the Imperishable तस्मात् *tasmāt* therefore सर्वगतम् *sarvagataṁ* all pervading ब्रह्म *brahma* *Brahma* नित्यम् *nityaṁ* ever यज्ञे *yajñe* in sacrifice प्रतिष्ठितम् *pratiṣṭhitam* (is) established

Know *karma* to have risen from the *Veda*, and the *Veda* from the Imperishable. The all-pervading *Veda* is, therefore, ever centred in *Yajna*.