

*āścaryavat paśyati kaścīd enam*

*āścaryavad vadati tathai 'īa cā 'nyah ।*

*āścaryavac cai 'nam anyah śrnoti*

*śrutvā 'py enam veda na cai 'īa kaścit ॥*

आश्चर्यवत् *āścaryavat* as a wonder पश्यति *paśyati* sees कश्चित् *kaścit* some one एनम् *enam* this (self) आश्चर्यवत् *āścaryavat* as a wonder वदति *vadati* speaks of तथा *tathā* so एव *eva* also च *ca* and अन्यः *anyah* another आश्चर्यवत् *āścaryavat* as a wonder च *ca* and एनम् *enam* this अन्य *anyah* another शृणोति *śrnoti* hears श्रुत्वा *śrutvā* having heard अपि *api* even एनम् *enam* this वेद *veda* knows न *na* not च *ca* and एव *eva* also कश्चित् *kaścit* any one

One beholds the Self as wonderful; another mentions of It as marvellous; another again hears of It as strange; though hearing yet another knows It not at all.

The Atman cannot be classified with the phenomenal things. Hardly ever anybody thinks of enquiring into what is beyond the phenomenal universe. Explorers into the realm of Atman are therefore rare. This field remains incomprehensible to those not yet fully evolved in mind. Light passes imperfectly through tainted and heterogeneous glass. Even so matters pertaining to Atman remain hazy to the imperfect in mind. One feels amazed fancying that he has grasped It either while meditating or while enquiring of It. It is but natural for one to be wonder-struck while reading, hearing or reflecting on the Atman. Reflecting on It is as good as mentally seeing It. Through all these apperceptions the