

nent His permanency is posited. His omniscience is evinced everywhere in Nature by things sentient and insentient. *Anandam Brahman*—that He is Bliss, is testified by the entire Nature. His omnipotence is also attested by the Cosmos. Beauty is all His, is borne testimony to by anything and everything in the universe. To know all these verities is to know the Vedas. Iswara is the knower of the Vedas. But He does not exhaust Himself in the manifest universe. A speck in Him has become all these. The truth of His being infinitely beyond Nature is Vedanta.

The Paramatman in all His forms is being explained now:—

The Facets of Brahman — 16-20

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६

द्वौ इमौ पुरुषौ लोके क्षरः च अक्षरः एव च ।

क्षरः सर्वाणि भूतानि कूटस्थः अक्षरः उच्यते ॥

*dvāu imau puruṣau loke kṣaraś cā 'kṣara eva ca ।*

*kṣaraḥ sarvāṇi bhūtāni kūṭastho 'kṣara ucyate ॥*

द्वौ *dvau* two इमौ *imau* these पुरुषौ *puruṣau* (two) Purushas लोके *loke* in the world क्षरः *kṣaraḥ* the perishable च *ca* and अक्षरः *akṣaraḥ* the imperishable एव *eva* even च *ca* and क्षरः *kṣaraḥ* the perishable सर्वाणि *sarvāṇi* all भूतानि *bhūtāni* beings कूटस्थः *kūṭasthaḥ* the immutable अक्षरः *akṣaraḥ* the imperishable उच्यते *ucyate* is called

There are two Purushas in the world – the Perishable and the Imperishable. All beings are the Perishable, and the Kutastha is called the Imperishable.