

The Infinite cannot ever be born, inasmuch as It never expresses as Itself in any of the finite manifestations. The ghost is born, and therefore, it must also die; but it cannot be said either that the post has given birth to the ghost, or that the

post has come to be born out of the ghost. The post was, is, and shall ever be. The Self is Eternal, and therefore, It is birthless; everything else is born in the Self, exists in the Self, and when all things are totally destroyed, they end in the Self. The waves are born out of the ocean but the ocean is birthless. Every wave, every manifestation, has a beginning,

an existence, and an end. But the essence cannot have a beginning, and therefore, in this stanza here, the Self is qualified as 'BEGINNINGLESS.'

THE LORD OF ALL THE WORLDS (*Sarva-loka-maheshwarah*) --- The term '*loka*' is one of the Sanskrit words which has a vast range of implications which are ignored generally by the translators who render it as the 'world.' '*Loka*' comes from a root meaning 'to experience,' and therefore, the world should, in its full import, mean 'a field for experiencing.' In this sense, we make use of the word '*loka*' even in ordinary, everyday usage: 'the WORLD of the rich,' 'the WORLD of the under-dog,' 'the WORLD of the poets,' etc. In its ampler meaning, the Universe, indicated by the word '*loka*,' is not only the physical world experienced by our physical equipments,