

Shankara, as the various forms of arguments. Three types of approaches are often used in all discussions, in all walks of life. In *Jalpa*, the attempt is to smother the opposition and its arguments by vehement criticism and bitter rejoinders, spoken with an overbearing arrogance in assertions. In the case of *Vitanda*, the champion of discussion mercilessly criticises the arguments of the opposition, exposing by means, fair or foul, both the real and the imaginary fallacies in their line of arguments; the aim beings to destroy the edifice, built by the other. The third, *Vaada*, is the technique of discussion by which the one arguing is trying to read the letter and the verse as directly as possible, with the object of coming directly to truth, without indulging in any hair-splitting arguments. It is evident, therefore, that both the former techniques (*Jalpa* and *Vitanda*) are only strategies to weaken the enemies, while the actual thrust into the enemy lines and the ultimate real conquest is only through *Vaada*.

FURTHER:

*33. Among letters I am the letter 'A' ; among all compounds I am the dual (co-ordinates) ; I am verily, the inexhaustible, or the everlasting time; I am the (All-faced) dispenser (of fruits of actions) having faces in all directions.*

OF THE ALPHABET I AM THE LETTER 'A' --- It is very well-known that, without the help of vowels, words cannot be pronounced. Of all languages, Sanskrit is