

the origin, continuance and dissolution. At the commencement (verse 20) origin, end, etc. only of things possessed of Ātman(s) were spoken of, but here the mention is of all creations in general. This is the difference. *Vidyānām*, among knowledge; I am the *adhyātma-vidyā*, knowledge of the Self, it being the foremost because of its leading to Liberation. *Pravadatām*, of those who debate; *aham*, I; am *vādah*, *Vāda*, which is pre-eminent since it is a means to determining true purport. Hence I am that. By the word *pravadatām* are here meant the different kinds of debate held by debaters, viz. *Vāda*, *Jalpa*, and *Vitanḍā*. (27)

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।
अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥ ३३ ॥

33. Of the letters I am the letter *a*, and of the group of compound words I am (the compound called) *Dvandva*. (28) I Myself am the infinite time; I am the Dispenser with faces everywhere.

Aksarānām, of the letters; I am the *akārah*, letter *a*. *Sāmāsikasya*, of the group of compound words, I am the compound (called) *Dvandva*. Besides, *aham eva*, I Myself; am the *aksayah*, infinite, endless; *kālah*, time, well known as ‘moment’ etc.; or, I am the supreme Bhagavān who is Kāla (Time, the measurer) even of time. I am the *dhātā*, Dispenser, the dispenser of the fruits of actions of the whole world; *viśvatomukhah*, with faces everywhere.

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ ३४ ॥

34. And I am Death, the destroyer of all; and the prosperity of those destined to be prosperous. Of the feminine (29) (I am) fame, beauty, speech, memory, intelligence, fortitude and forbearance.

Death which is of two kinds—one destroying wealth, and the other destroying life—, (30) is called *sarva-harah*, the destroyer of all. I am that. This is the meaning. Or, the supreme Bhagavān is the all-