

edges I am the knowledge of the Self, and Vâda of disputants.

[*Vâda*. Discussion is classified under three heads: 1. Vâda 2. Vitandâ 3. Jalpa.

In the first, the object is to arrive at truth ; in the second, idle carping at the arguments of another, without trying to establish the opposite side of the question ; and in the third, the assertion of one's own opinion, and the attempt to refute that of the adversary by overbearing reply or wrangling rejoinder.]

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ॥

अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥३३॥

X. 33.

अक्षराणां Of letters अकारः the letter A अस्मि (I) am सामासिकस्य of all compounds च and द्वन्द्वः (that called in Sanskrit as) dvanda, the copulative अहं I एव alone अक्षयः the inexhaustible कालः Time अहम् I विश्वतोमुखः the All-formed धाता the sustainer (by distributing fruits of actions).

Of letters the letter A am I, and Dvanda of all compounds ; Myself the inexhaustible Time, I the sustainer (by dispensing fruits of actions) All-formed.

[*Inexhaustible Time, i. e., Eternity. Kâla spoken of before is finite time.]*

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ॥

कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ३४

X. 34.

अहं I सर्वहरः the all-seizing मृत्युः death भविष्यताम् of those who are to be prosperous उद्भवः the prosperity च and नारीणाम् of the feminine कीर्तिः fame श्रीः