

and through the body as the *Atman*. But though the Eternal Truth has been thus indicated by two different terms, *Vedanta* roars that "The *Atman* is *Brahman*."

The metaphor is borrowed from the very well-known divine ritualism of the *Vedas*, the *Yajnas*. In every *Yajna* there are four essential factors --- (1) the deity invoked to whom the oblations are offered, (2) the fire in which the offerings are poured, (3) the material things that constitute the offerings and (4) the individual who is performing the *Yajna*.

Here the stanza explains the mental attitude and the experience of the Perfect-Sage when he performs the *Yajna*. To him Truth alone exists and not the delusory plurality which his erstwhile ignorance had conjured up for him in his mind. Therefore, to him, all *Yajnas* arise from *Brahman*; (III-14, 15) in which *Brahman*, the Truth, is the performer; offering *Brahman*, the material; to the sacred fire, which is also nothing other than *Brahman*; invoking but *Brahman*. When one wave jumps over another and breaks itself upto embrace and become one with its comrade, we, who know that "all waves are nothing but the ocean," can certainly understand that in this act of union between two waves nothing has happened except that the ocean rising over the ocean, broke itself to become one with the ocean!!

If an individual can thus see the substratum, or the essential nature, in and through, all names and forms,