

TWùTôÙs III

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XI. Delight of Existence: The Problem

We can accept this pure Existence, this Brahman, this Sat as the absolute beginning. We can say too that this is not only a beginning but also end and continent of things. In Brahman there is an inherent self-consciousness. It is inseparable from its being. It throws itself out as a force of movement of consciousness. This is creative of forces, forms and worlds. Assuming we have accepted all the above ideas, yet one question remains. It needs an answer. The question is why should Brahman throw out forces? And why should this force of consciousness create a world of forms? There is one well known answer. They say it is compelled by its own nature of Force to create. It is obliged by its own potentiality of movement and formation to move into forms. This, we have already negated. It is true it has this potentiality. But it is not compelled by it or limited to it. **It is free.** It is free to move or remain still. It is free to throw itself into forms or retain its potentiality of form in itself. If so, it indulges its power of movement and formation. The only reason for this indulgence is, it does so for delight.

The Vedantis saw this eternal Existence. It is primary and ultimate. It is not merely bare existence. It is not even a conscious existence whose consciousness is crude force or power. It is a conscious existence which is being, which is also bliss. As this is

absolute existence, there can be no nothingness. Nor can there be night of inconscience. No deficiency, no failure of Force, no suffering, no negation of delight can be there. If any of these things are there it would not be absolute. Absoluteness of conscious existence is illimitable bliss of conscious existence. The two are only different names for the same thing. **All illimitableness, all infinity, all absoluteness is pure delight.** Even our relative humanity has this experience. All dissatisfactions mean a limit, an obstacle. Satisfaction comes from the realisation of something withheld. Surpassing of a limit is joy. Overcoming the obstacle brings delight. This is because our original being is the absolute. It is in full possession of its infinity. It has too illimitable self-consciousness and self-power. It has a self-possession whose other name is self-delight. In proportion to the relative touches upon that self-possession, it touches delight. That is the satisfaction of the relative.

The self-delight of Brahman is not limited by the still, motionless possession of its absolute self-being. Its force of consciousness is capable of throwing itself into forms infinitely. Those forms are produced with endless variation. Its self-delight is capable of movement. That self-delight varies. The delight revels in infinite flux. The flux itself is mutable. All these represent numberless teeming universes. The Play looses forth this infinite movement and variation. It is the variation of this self-delight. The object is to enjoy this delight. The play of Force is creative and extensive.

Sachchidananda is Existence-Consciousness-Bliss. They are not three different aspects, but one having three aspects, triune. Its consciousness has a creative nature. It is a self-expressive Force. It is capable of infinite variation in phenomenon. Its forms are forms of self-conscious being. The forms vary endlessly. Sachchidananda enjoys the delight of that variation. So, there is nothing in our world which is not Sachchidananda. Either they are terms of that existence or terms of that consciousness. Or they are the terms of that delight of being. All the changeable forms we see are forms of that one which is not changing. The one infinite force expresses itself in various finite results. Similarly, we know Sachchidananda is invariable and all-embracing. It is delight of self-existence. All we know on earth are variable self-expressions of that One. The conscious force dwells in everything. The conscious force exists in each thing. A thing we know is what it is by virtue of that conscious force. So also, everything that is there is the delight of existence. It exists and is what it is by virtue of that delight.

This is the ancient Vedantic theory of cosmic origin. The human mind immediately meets with two questions. They are two powerful contradictions. One is an emotional and sensational consciousness of pain. The other is the ethical problem of evil. We say the world is an expression of Sachchidananda. If so, existence is consciousness. We readily admit it. Equally so, existence is self-delight and infinitely. Well, we see pain, grief and suffering. They are universal. How can we explain them? We see this world as a world of suffering. Our theory says it is a world of delight of existence. Therefore it is an error, an exaggeration. It is an error of

perspective. We can regard the world without passion. We can try to have an accurate appreciation. That may be our only view. It can be an unemotional understanding. Then, we find, in life pleasure is greater than pain. We can sum up the pleasure of experience. And also sum up pain of experience. We will find the sum of pleasure is greater than the sum of painful experience. In individual cases pain may appear to exceed pleasure. The normal state of our nature is active as well as passive. It is on the surface or underlying. Still they are all pleasurable existences. Pain is not so normal but an exception. It occurs when our normal state is suspended. It overlies the normal state. Pain affects us more intensely than pleasure because pain is occasional. The sum of pleasure for us is the greater experience. The sum of pain is a lesser experience of ours. Man is more affected by the rare experience than by his normal state. The normal experience of pleasure is rarely noticed. We do not treasure it. Pleasure can intensify in an acute form as a wave of happiness. When raised like that, maybe we notice it. Then it becomes a crest of joy or ecstasy. We call it delight. Therefore we seek it. The normal satisfaction of existence is felt as neutral. It is there always, regardless of the event. It needs no particular object. The neutral life gives neither pleasure nor pain. That neutral life is there always as a practical fact. The overpowering instinct of self-preservation is given by that. It is universal. But we never seek it. We have a profit and loss account. Joys are the profit. Pain is the loss. It is a balance sheet of emotions and sensations. The neutral state is never entered into our account. There are positive pleasures. There are positive discomforts and pain. We enter them into the account. **Pain affects**

us more intensely because it is abnormal to our being. To us, pain is an outrage. It is an offence to our existence. It is against what we seek. We consider pain as an external attack.

Here we discuss philosophy. It is not affected by our abnormal experience. The greater or lesser sum does not affect us. Nor does the abnormal experience. Greater or lesser, **the mere presence is our question and a problem.** If all is Sachchidananda, how can pain exist? Where does suffering come from? This is the real problem. A greater confusion enters when ethics come in. It is a false issue. As God is considered personal, pain becomes a question. When God is considered extra cosmic, this difficulty arises. It is a partial issue.

Sachchidananda is God. He is a conscious Being. He is the author of existence. How can He have created a world in which He inflicts suffering on His creatures, sanctions pain and permits evil? If God is All-Good, who created pain and evil? If we say pain is a trial and an ordeal, we do not solve the moral problem. That way we seem to be saying that God is immoral or non-moral. God then becomes an excellent world-mechanist or a cunning psychologist, but not a God of Good and Love whom we worship. He then becomes a God of Might. We must submit to His law, or we must propitiate His caprice. If God has invented torture as a means of testing, He is certainly cruel. Or He must be insensible. If we say God is a moral being, He must be inferior to the best of men. We intend to call pain an inevitable result of moral evil. We call it natural punishment. Still, the root problem is not answered. Who created pain? Why

was it created? From where did moral evil arise for it to be punished with pain and suffering? This explanation does not tally with life experience. If we admit the theory of karma and rebirth by which the soul suffers for sins of the previous birth, then it looks all right. Moral evil is mental disease or ignorance. How can mental disease be punished by terrible tortures? Often the punishments are extreme and monstrous. We say God is a personal Deity and is supreme. The law of karma is inescapable. They do not go together. Therefore, Buddha denied God. He admitted no personal God who is free and all-governing. His logic is clear. Buddha said that all personality is a creation of ignorance. Therefore it is subject to karma.

We know God to be all-good and all-loving. Let us examine the position of the extra-cosmic God. He is not Himself the universe. He has created good and evil. His creatures suffer pain and suffering. He is Himself unaffected and stands above. He watches, rules, does His will or does not do His will. He does so for the suffering and struggling world. He allows the world to be driven by a law. He does not help the world. If so, God is not omnipotent, all-loving and all-good. Our assumption raises the difficulty sharply. No theory of extra cosmic moral God can explain evil and suffering. They may use a trick of speech. It will avoid the question and not be satisfactory to us. We must answer it plainly. Or we may justify God in his ways and excuse his shortcomings. That way we will identify God with Satan. Anyway, such a God is not the Vedantic God of Sachchidananda: Vedanta says Sachchidananda is ONE without a second. It is such an existence. All that is, is He. If still there is evil, it is He who bears that evil in his creatures. As He is

embodied in His creatures, He has to suffer it in them. Thus we have modified the problem. Evil and suffering are positive negations of Good and Love. Now the question is different. It is not, how has God created evil and how is He immune to it. The question is, how the **ALL-BLISS** admitted into itself that which is not Bliss.

Thus, half the moral difficulty disappears. It is a difficulty which is unanswerable. That question can no longer arise. We can say God inflicts cruelty on others, while he is not touched by it. This is true whether God shares man's fate or stands free and aloof. Or we can say God inflicts suffering on himself. Neither position solves the ethical difficulty. It can be raised in another form. The All-Delight is all-good and all-love. How can evil and suffering exist in Sachchidananda. God is not mechanical living. He is a free conscious being. He is free to condemn evil or he can reject evil. Here is a basic flaw. The above is a false position because we apply laws of the part to the whole. Our idea is of good and love. We extend it to All-Delight. If we do so, our conceptions arise from duality and division. Those laws are true in the relation of one creature to another creature. We try to apply them to the One. The One is all. We have to see how the problem appears. We must try to solve it in its original purity. Its basis is unity in difference. Then we can handle the part and explain its development. The relationship of creature with creature is based on division and duality.

Let us thus view the whole. We need not limit ourselves to human difficulty and human development. Then we see that we do not live in an ethical world. Ethics is a product of the human mind.

Man tries to read his own mind in Nature. Trying to evaluate Nature in terms of human ethics is, He says, a willful act. It shows man's obstinacy. It leads to self-confusion. His human self is habit-ridden, limited. Judging Nature from his own point of view is not right. Man has evolved a personality according to his nature. How can it apply to Nature? It cannot give him complete sight. Nor will it help him arrive at self-knowledge or even real knowledge. At best it can only prevent knowledge. Material Nature is not ethical. It is governed by a law. It coordinates fixed habits. It takes no cognizance of good and evil. It notes the force that creates. Another force arranges and preserves. There are forces that destroy. It destroys impartially. Those forces are non-ethical. They act according to a secret Will. That will has a dumb satisfaction. Thus they form themselves or destroy themselves. Animal or vital Nature is also non-ethical. It produces that material out of which man evolves. Out of that material the higher animal evolves ethics and the ethical impulse. We do not blame the tiger because it slays and eats its prey. Nor do we blame the storm because it destroys. The fire tortures and kills; but we do not blame it. There is a conscious-force in the storm as well as in the tiger. Nor do they condemn themselves. Blame is the beginning of ethics. So also condemnation, self-blame and self-condemnation. We blame others. But we do not apply the same law to ourselves. That is not true ethics. Some events hurt us. We dislike them and recoil from them. This is because of our ethical standards. These are all emotional impulses in us.

The primary origin of ethics is this emotional dislike of events or people. But this recoil itself is not ethical. The deer fears the

tiger. The strong creature is in a rage against its opponent. Here the individual delight of existence is threatened. Therefore it recoils vitally. As the mind develops, they sublimate themselves into repugnance, dislike and disapproval. Disapproval of what threatens us, we dislike. Other things flatter and satisfy us. We approve of them. Both emotions refine themselves in the mind as evil and good. It is good to oneself or his community. This leads us to the general idea of good and evil. We apply these standards to others, not to ourselves. But, throughout, the fundamental nature of the things remains the same. Man desires self-expression. He likes self-development. The Conscious-Force of existence is in him. He likes its play in himself. It progresses. **That is his fundamental delight.** Whatever hurts that self-expression, self-development, satisfaction of his progressing self is, for him, evil. Whatever helps, confirms, raises, aggrandizes, ennobles it is his good. The conception of his self-development continues to change, becoming higher and wider. At some point, it begins to exceed his limited personality. It then embraces others to embrace all in its scope.

In other words, ethics is a stage of evolution. There is something common to all stages. It is the urge of Sachchidananda towards self-expression. This urge is first non-ethical. In the animal it is infra-ethical. In the intelligent animal it is even anti-ethical. It permits us to approve of hurt done to others which we disapprove of when done to ourselves. In this respect, man even now is only half-ethical. All below us is infra-ethical. Eventually we may arrive above our level. There it may be supra-ethical. It has no need of ethics. The ethical impulse and attitude is all-important to humanity.

Humanity enjoys a harmony and universality. This is a lower harmony based on inconscience. This harmony is broken up by Life into individual discords. These discords work out a higher harmony and universality. It is based upon conscient oneness with all existences. Once we arrive at that goal we do not need ethics as a means. Ethics is not even possible there. Ethics depends upon human qualities. It needs apparently oppositions to survive. Ethics depends upon them. Now we have reached the final reconciliation. Here those qualities and oppositions naturally dissolve.

Thus the ethical standpoint applies only to one of the three stages. It is a temporary stage. To us, it is an all important passage. It is a passage from one lower universality to another of a higher universality. This law or rule cannot be applied to the total solution of the problem as it is a rule of a part. We can take it as only one element in that solution. Our present outlook is a temporary, half-evolved view. Behind this partial understanding are all the facts of the universe. The whole meaning of the evolution is behind this, presently beyond us. The world has three layers. They are infra-ethical, ethical and supra-ethical. **We have to find that which is common to all.** Only by doing so can we solve the problem.

The conscious-force of existence develops itself into forms. It seeks delight in that development. That is its satisfaction. It begins with that satisfaction of delight. It is a delight of self-existence. This is normal to it. The conscious force clings to it and makes this delight its base. But, it seeks new forms of itself. In the passage to the higher forms, it meets with pain and suffering. They seem to

contradict the fundamental nature of delight. This and this alone is the root problem.

How shall we solve it? We can say Sachchidananda is not the beginning and end of things. We can say Nihil, void, a non-existence is the beginning. That void is an impartial void. It contains all the potentialities, consciousness or non-consciousness, delight or undelight. We try to explain everything but we do not explain anything. We have only listed all. We go to a Nothing. We say this Nothing contains all. It is the most complete opposition of terms. We started with a minor contradiction of delight and pain. Now we meet with a major contradiction. Nihil is a void. There can be no potentialities. If the Nihil is impartial, if it is indeterminate, of all potentialities, it is chaos. Now we say the void contains chaos. We do not explain how. Let us return to our original conception of Sachchidananda. Let us try to seek a completer solution here.

We speak of universal consciousness. It is different from our human consciousness. It is more essential than human consciousness and wider than our waking mentality. Similarly, the universal delight is different from our pleasure and pain. We must note here that the universal delight is more essential and wider than human pleasure. In our life pleasure, joy and delight are occasional. They separate themselves from their more important background of delight. Delight is universal, illimitable. It is also self-existent. It is NOT dependent on particular circumstances or causes. It is its own background. Pleasure as well as pain issue out of this background. The delight of being moves to become the delight of becoming. It moves in the

movement of forces. It takes different forms. Pleasure is its positive form. Pain is its negative form. This delight is subconscious in Matter. Above this same delight is the Superconscious. This delight seeks to emerge through Mind, Life and Matter. The movement of the force increases in self-consciousness. There this delight seeks to realise itself. Its first appearance is dual and impure. It moves between two opposite poles of pleasure and pain. Its aim is purity, self-revelation, supreme delight of being. Such a delight is self-existent. It is also independent of objects and causes. Sachchidananda moves from the universal existence to individual life. The consciousness exceeds the form. It moves towards the form of the body and mind. As it moves thus, so the universal, objectless, self-existent delight tries to express through objects and particular experiences. We do not see what is behind, but we see the object in front. Therefore, we seek that object for our passing pleasures and satisfaction. We are free, we possess the self; we shall not seek but we shall possess them. These objects reflect the delight. They are not the causes of delight. That delight exists eternally.

The human being is egoistic. He is emerging from a dim shell of matter. To him the delight of existence is neutral. It is semi-latent. It is still in the shadow of the subconscious. It is a concealed soil of plenty. It is covered with a luxuriant growth of weeds. They put up poisonous flowers. Pain and pleasure are those flowers. They are the result of our egoistic existence. The Divine Consciousness is working secretly in us. It can devour these growths of desire. The Rig Veda says the God has burnt this growth which is the shoot of the earth. It is all concealed at the roots of pain and pleasure. They

are its causes and secret being. Its sap of delight is in them. It will all emerge in new forms. It will not be desire. It will be self-existent satisfaction. Ours is mortal pleasure. The Divine has immortal ecstasy. That will replace the human response. This transformation is possible. Sensation and emotion are the outgrowths. In their essential being they are the delight of existence. Our pain is delight in its origin. Our pleasure is delight. They seek to express the delight, but fail. They fail because of division, ignorance and egoism.



XI. Delight of Existence: The Problem

Brahman is pure Existence. Page No.90
 Brahman is Sat. Para No.1
 It is the absolute beginning.
 It is the end.
 It is the continent of things.
 It is a self-consciousness.
 Its self-consciousness is inherent.
 Its self-consciousness is inseparable from its being.
 It throws itself out.
 It is a force of movement of consciousness.
 This force creates movement.
 That movement is creative.
 It creates forces, forms and worlds.
 We may accept all the above ideas.
 Still our question is unanswered.
 "Why should Brahman create these worlds?" is the question.
 Brahman is perfect.
 It is absolute.
 It is infinite.
 It needs nothing.
 It desires nothing.
 It throws our force of consciousness.

11. ஆனந்தம் - கேள்வி

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It creates worlds of forms.
 Why should that Brahman do this?
 There is a solution.
 Let us put it aside.
 It says Brahman is compelled to create.
 It is compelled to create by its own forces.
 They are forces of nature.
 Nature has potentialities of movement.
 It has the formation to move into forms.
 Brahman is compelled by its own potentiality.
 We reject such a solution.
 Brahman has this potentiality.
 It is true.
 Brahman is not limited by this potentiality.
 It is neither bound by it nor compelled by it.
 Brahman is free; free in all senses of the term.
 Brahman is free to move.
 It is free to remain still, eternally still.

It throws itself into forms.
 It retains the potentiality of form itself.
 Still, it indulges its power of movement.
 It is a power of formation.
 For what reason does Brahman do so?
 It can only be for one reason.
 It is for delight.

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The Existence is primary. Page No.90
 It is also the ultimate and eternal Existence. Para No.2
 The Vedantins saw that.
 It is not a bare existence.
 Nor is it a mere conscious existence.
 Its consciousness is not crude.
 It is not a mere force or power.
 But it is a conscious existence of bliss.
 Its term is bliss.
 The term of consciousness is bliss.
 Existence is absolute.
 But there can be no nothingness.
 There can be no night of inconscience.
 There can be no deficiency.
 In other words, the Force cannot fail.
 There can be no failure of Force.
 If there is nothingness, night of inconscience, deficiency, failure
 of Force, Brahman cannot be absolute.
 So also, there can be no suffering.
 There can be no negation of delight.
 Existence is conscious and absolute.
 It is illimitable bliss.
 It is the bliss of conscious existence.
 Both describe the same thing.
 All illimitableness is pure delight.
 All infinity is pure delight.
 All absoluteness is pure delight.
 Our humanity is relative.

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That has the same experience.
 Dissatisfaction means limit.
 It means it is an obstacle.
 Get what is denied, you will be satisfied.
 Thus, we overcome the limit.
 In this way, we remove the obstacle.
 Our original being is the absolute.
 It is in full possession of consciousness.
 That consciousness is infinite and illimitable.
 It possesses its self-power.
 It self-possession is Self-delight.
 The relation does not have that self-possession.
 But it tries to increase its self-possession.
 Increasing self-possession is increasing satisfaction.
 It leads to delight.

The Self-delight of Brahman is not limited. Page No.92
 Its self-being is still and motionless. Para No.3
 The stillness does not limit the self-delight.
 The force of consciousness throws itself into forms.
 It can do so in infinite forms.
 Those forms endlessly vary.
 They revel in the flux.
 The self-delight too behaves like that force.
 The flux is the mutability of itself.
 Numberless teeming universes represent them.
 This is the creative play of Force.
 It looses itself forth and enjoys.

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 @Ru ĒYū @úUSVôL @úNVôU- ÚdĪ m
 @Ru @úUS @Ru A] kRj StĪ BûPëß ùNnVôŌ.
 Ē©V NdS ì TUôL ùY° YÚj \Ō.
 @ŌúTôp @[@pXôR ì TeLù[Ým
 @kR ì TeLs Ø¥@pXôUp Uôßm
 ì TeLs ì Tl©WYôLj Ōs Sû[dĪ m
 @Ru A] kRØm NdSúTôp ùNVpTÓm
 NdS«u ©WYôLm NdS @úNkŌ UôßYRôp FÝYŌ.
 Fi Qt\ ©WgNeLs NdSúVl ©WST- d; u\] .
 BŌ NdS«u £Úx¥Vô] ÄúX.
 £Úx¥j Ō A] kRlTÓj \Ō.

It is a variation of self-delight.
This is the object of this infinite movement.

We can put it in other words.
Sachchidananda is

Page No.92
Para No.4

Existence-Consciousness-Bliss.
It is triune.
Its consciousness is creative in nature.
Or, it is a self-expressive Force.
It is capable of infinite variation.
It varies in form and phenomenon.
Its self-conscious being enjoys the variation.
Its enjoyment is endless.
Something follows.
Anything is Sachchidananda.
Anything that exists is a form of Sachchidananda.
Things are terms of this existence.
They are terms of that conscious force.
They are terms of that delight of being.
There is one immutable being.
All things are its mutable forms.
There is one infinite force.
Everything is a finite result of that infinite force.
There is one self-existence.
It is all-embracing.
Its delight is all-embracing.
The self-existence is invariable.
All things are variable self-expressions of that.

Ru A] kRj S u Uô±V ì Tm @Õ.
@] kRUô] BfNX] m @Ru BXh£Vm

BûR úYB YûLVôLd á \Xôm
Nj #£j #A] kRm
Fu \ Nf£Rô] kRm F] Xôm
ê ußm I u±p @Pej VÕ.
@Ru Ê®Vm ©Wj ÚS « p £Úx¥dLYpXÕ.
@pXÕ, @Õ Ruû] ùY° ITÓj Ôm NdS F] Xôm
Ø¥®pXôUp Uôßm Ĩ Q ØûPVÕ.
ì Tj RôÛm, " Lrf£VôÛm Uô\dá ¥VÕ @Õ.
@Ru ÑV#ËYu xSV] TûPITSp Sû[d; \Õ.
@Ru @àTYj StĪ @[®pûX.
BRtĪ I Ú ùTôÚP i Ó.
FÕÛm Nf£Rô] kRUôĪ m
BÚITûY @û] j Ôm Nf£Rô] kR ì TúU.
Nj S u TpúYB £B ì TeLs BûY.
£j #NdS « u Li PeL[ôĪ m BûY.
A] kRj S u @] kR ì TeL[ôĪ m BûY.
@- VôR ËYu I uß[Õ.
BÚITûY FpXôm @Ru @- Ûm ì TeL[ôĪ m
@] kRUô] NdS I uß.
@] kRUô] I Ú NdS Li PUô] TX NdSL[ôj u \Õ.
Nj FuTÕ I uß.
@û] j ûRÛm @Õ RÝÛm
@Ru A] kRØm @û] j ûRÛm RÝÛm
Nj Uô\ôRÕ.
Ds [ûY @û] j Ôm Uô\ôR I u±u Uôßm ì TeLs.

The conscious force dwells in everything.
 A thing is what it is by that force.
 So also, in everything there is delight.
 It is delight of existence.
 A thing exists by that delight.
 A thing is because of that delight.

This is the ancient Vedantic theory.
 It is the theory of cosmic origins.
 The human mind has two questions.
 Those questions arise at once.
 One is an emotional question.
 The other is a sensational issue.
 Pain is one, evil is the other.
 They confront that theory.
 We say the world is Sachchidananda.
 The world is an expression of Sachchidananda.
 It is not only of existence but of consciousness.
 It is not only consciousness but of self-delight.
 That self-delight is infinite.
 We can admit the world is consciousness.
 If this is true, how do we explain pain?
 How can we explain grief and suffering?
 We take a good look at this world.
 It has an appearance to us.
 It appears as a world of suffering.
 It does not appear as a world of delight.
 It is only a view.

Page Nos.92&93
 Para No.5

FpXôYtβs P m ξj #NdS Dû\; \Ö.
 I Ú ùTôÚs @lùTôÚ[ô; BÚITÖ Bkrf NdS VöpRôu.
 @úRúTöp, A] kRm FpXôYtβs P m Dû\; \Ö.
 @Ö Nj ÖûPV A] kRm
 FÖÜm BkR A] kRj Röp Yör; \Ö.
 BkR A] kR^aÚITRöp ùTôÚsLs BÚd; u\] .

BÖ úYRókRm
 ξÚx¥ûV ®[dĭ m Rj ÖYm BÖ.
 U^z Rà dĭ BÚ úLs®Ls Ds [] .
 @dúLs®Ls DPú] FY; u\] .
 I uβ DQofξûVI Tt±VÖ.
 @Ój RÖ Y- ûVI Tt±VÖ.
 Y- , ¼ûU @ûY.
 úYRókRj Stĭ Øu @ûY FYkÖ ``t; u\] .
 DXLm NfξRô] kRm Fu; ú\ôm
 DXLm NfξRô] kR ùY° ITôÓ.
 DXLm Nj UhÓUuβ, ξj Öm Aĭ m
 DXLm ξj UhÓUuβ, A] kRØUôĭ m
 ÑV A] kRm @] kRm
 DXLm Ę®VUô] Ö Fuβ GtLXôm
 @Ö Di ùUVô] ôp, ÖuTj ûR FIT¥ ®[dĭ YÖ?
 LYûX, Y- , úNôLm FuTYtû\ FIT¥ @±YÖ?
 DXûL Sôm Suĭ LY^z lúTôm
 Sôm DX; u úRôt\j ûRd Lôi ; ú\ôm
 @Ö ÖuTUVUô] DXLUôLd Lôi ; \Ö.
 BuTUVUôL DXLm LôhξV° dL®pûX.
 BÖ Sm Li úQôhPm

It is an exaggeration.
 It is an error of perspective.
 We can be dispassionate.
 We shall try to know accurately.
 Let us appreciate the world unemotionally.
 Then we see the truth.
 Let us know the sum of pain of existence.
 Let us also know the sum of pleasure of existence.
 We now see pleasure is more than pain.
 (In one individual, it may be different)
 Our existence is active.
 It is also passive.
 Our existence is on the surface.
 Existence also underlies the surface.
 It is the normal state of nature.
 Pleasure is, we find, our normal state.
 Pain is a contrary occurrence.
 But it is temporary.
 Here lies the reason for us to feel pain acutely.
 The larger sum of pleasure is unseen.
 The lesser sum of pain looms large.
 Pain, therefore, affects us more acutely.
 Precisely because pleasure is normal, we do not treasure it.
 We hardly observe the pleasure in our life.
 Sometimes pleasure intensifies into an acute form.
 Its acute form is ecstasy or a crest of joy.
 We call this crest of joy, delight.
 We seek ecstasy and delight.

Ntβ^aûLITÓj RlThP Li úQôhP^aÖ.
 BÖ Sm úSôdLj §u Ĩ û\
 Sôm @Úl× ùYBl©pXôUp LôQ ØVpúYôm
 Öp- VUôLd LôQ ØVpúYôm
 DQof£ YNITPôUp DXûL @±úYôm
 @lùTôÝÖ Di ûU @ [eĨ m
 DX; p Ds [ùUôj R Y- ûVV±úYôm
 DX; p Ds [BuTj §u ùRôĪ lùTd Lôi úTôm
 BuTm^aûLVôL BÚITÖ ùR-; ĩ \Ö.
 (R^z lThP I ÚYo @§@XdLôL BÚDLXôm)
 YôrÛ ÑBÑBITô] Ö.
 YôrÛ FŞWĹÜ^aÚdĪ m
 Sm YôrÛ úUûXYkRÖ.
 @¥« Ũm YôrÛs [Ö.
 BÖúY BVtûL«u BVp×.
 BuTm BVpTô] Ö Fu\ ùR° Ũ GtTÓ; \Ö.
 Y- FuTÖ FŞW] Ö.
 Y- RtLô- LUô] Ö.
 Gu Y- Ød; VUôL BÚd; \Ö FuTRtĪ BÖúY LôWQm
 YôrÛ ØÝYÖm Ds [BuTm ùR-YŞpûX.
 £±R [Ũs [Y- UhÓúU BÚITRôLj ùR-; ĩ \Ö.
 @R] ôp, Y- ^aûLlThÓd Lôi ĩ \Ö.
 BuTm BVpTô] Ö FuTRôp Sôm @Ru @ÚúUûV DQoYŞpûX.
 Sm Yôr@p NkúRô` j ùR Sôm LY^z ITŞpûX.
 £X NUVeL° p BuTm DVokÖ ¼@WôĪ m
 é-l× @Ru ¼@Wm A] kRj §u @ûX F] Xôm
 A] kR @ûXûV Sôm úTW] kRm FuúTôm
 Sôm é-lùTŨm, A] kRj ùRŨm SôÓ; ú\ôm

Normally there is satisfaction in life.
 It is always there.
 It is there regardless of events or particular causes.
 We take everything neutrally.
 Rather we take it for granted.
 It is neither pleasure nor pain.
 It is there as a great practical fact.
 It is universal.
 It is an overpowering instinct of life.
 It is our self-preservation.
 But we do not seek it, as it is there.
 Our joy is our profit.
 Our pain is our emotional loss.
 They draw our balance sheet.
 We do not enter our profit and loss properly.
 Only our positive pleasures are entered there.
 Our discomfort is entered as loss.
 Pain is entered as debit.
 Pain affects us more intensely.
 It is so as it is abnormal.
 It is not normal to our being.
 It is contrary to our natural tendency.
 Pain is experienced as an outrage.
 It is an outrage on our existence.
 Pain is an offence on what we are.
 It is an external attack on what we seek to be.

ùTôÖYôL Yôr®p SÚlŞÛi Ó.
 @Ö FlùTôÝÖm Ds [Ö.
 @Ö "Lrf£Lû[úVô, I Ú Ĩ ±l©hP LôWQj ûRúVô ùTôÚj RRuβ.
 BûYùVpXôm Sm LQ d; p úNWô.
 BûY BÚITÖ, BÚdL úYi ¥VûY F] Sôm LÚÖj ú\ôm
 BÖ BuTØªpûX, ÖuTØªpûX.
 @Ö SûPØû\dĪ -V ùT-V VRôoj RUô] ùNVp.
 @Ö ùTôÖ.
 YôrÜdĪ BÖ Ød; V DQ oÛ.
 Sôm SmûÜd LôITôtBYÖ BÖ.
 BÖ BÚITRôp, Sôm BûRj úRÓYŞpûX.
 BuTm, XôTm.
 ÖuTm DQ oÛdĪ SxPm
 BûY«W Óm Sm YWÛ ùNXÜd LQ dĪ .
 Sôm Sm YWûYÛm, ùNXûYÛm N-YW FÝÖYŞpûX.
 ùT-V NkúRô` eLû[UhÓm @Şp Ĩ ±d; ú\ôm
 Sm ùRôkRWÛLû[Ûm FÝÖj ú\ôm
 Y- ùVf ùNXÜdLQ dLôL FÝÖj ú\ôm
 Y- SmûU @ŞLUôLI TôŞd; \Ö.
 YZdLj ŞtĪ Uô\ôL BÚITRôp @ŞL TôŞl×.
 Y- Sm ĒYà dĪ YZdLUô] ŞpûX.
 Sm BVpTô] YôrdûLdĪ Y- Uô\ô] Ö.
 Y- ùV Sôm ùT-V RY\ôLd LÚÖj ú\ôm
 £Úx¥«u YôrÜdĪ Y- I Ú RûP.
 Sôm YôZ "û] dĪ m Tô| dĪ Y- I Ú FŞol×.
 Sôm úRóm BXh£Vj ûRl ×\j Şp FŞolTÖ Y- .

Ours is a philosophical inquiry. Page No.93
 This is not downright practice. Para No.6
 As long as pain is there, we must explain it.
 Whether the sum of pain is greater or lesser is not the issue.
 Whether it is abnormal or not does not matter.
 The fact is, pain is there.
 It is present in man.
 The whole problem is its presence.
 We say, all is Sachchidananda.
 Then, how can pain enter or exist?
 How do we understand suffering?
 This is the real problem.
 There is a further confusion.
 It is a false issue.
 We assume an extracosmic God.
 It is a partial issue.
 It is the ethical difficulty.
 The farther confusion comes from this idea.

Sachchidananda is God. Page No.94
 That is our reason. Para No. 7
 God is the author of existence.
 How can God create pain?
 How can he inflict it on his creatures?
 How can he sanction pain?
 By what reason does He permit evil?
 God is All-Good.
 Who then created pain and evil?

Sôm úTÑYÔ Rj ÔYm
 BÕ @u\ôP SûPØú\«pûX.
 Y- BÚlTRôp, @ûR ®[dĭ YÔ @YfVm
 Y- «u ùRôĭ l× ùT-VRô, £±VRô FuTÔ úTf£pûX.
 Y- YZdLj Stĭ Uô\ô] Rô, BpûXVô FuTÔm ©Wf£û] BpûX.
 Y- «ÚlTÔ Di ûU.
 U² Ru Y- ûV @±Yôu.
 Gu Y- «Údĭ \Ô FuTûR úLs®.
 @û] j Ôm Nf£Rô] kRm Fuĭ ú\ôm
 @lT¥Vô] ôp Y- FlT¥ YÚm, BÚdĭ m?
 ÔuTj ûR Sôm FlT¥l ×-kÔ ùLôsYÔ?
 @ÔúY Di ûUVô] ©Wf£û] .
 úUÚm Jo ĩ ZlTm Di Ó.
 @Ô ùTônVô] Ô.
 DXĭ dĭ ùY° «p LPÜ° ÚlTRôL Sôm ``û] dĭ ú\ôm
 BÕ Tĭ §.
 BÕ RôoÁLUô] £Wm
 BlT¥ ``û] lTRôp ùTÚeĭ ZlTm FÝĭ \Ô.

Nf£Rô] kRm LPÜs.
 @ÔúY Sm @¥lTûP.
 LPÜs £Úx¥dLoj Rô.
 LPÜs FlT¥ ÔuTj ûR £Úx¥ ùNnV Ø¥Ûm?
 @Yà ûPV TûPl×dĭ FeM] m @Yu Y- RÚYôu?
 Y- dĭ @àU§ RW@Yu Øu YÚYô] ô?
 FkRd LôWQj Rôp Bû\Yu ùLôÓûUûV @àU§lTôu?
 LPÜs SpXYo.
 @lT¥Vô] ôp Vôo Y- ûVÛm, ¼ûUûVÛm DtTj § ùNnRÔ?

We say pain is a trial.
 We say it is an ordeal.
 That does not solve the moral problem.
 It makes God immoral or non-moral.
 We make God an excellent world-mechanist.
 He then becomes a cunning psychologist.
 He is then not a God of Good or Love.
 We can worship a God of Love.
 Now He is a God of Might.
 We must submit to the law of Might.
 He is known for his caprice.
 He may propitiate his caprice.
 This God has invented torture and cruelty.
 Torture, for him, is a means of test or ordeal.
 It means He is deliberately cruel.
 Or, He is morally insensible.
 He stands convicted of either.
 He may be a moral being.
 Then He is inferior to the highest instincts of men.
 There is a desire to escape this obstacle.
 It is a moral difficulty.
 Therefore, we say pain is an inevitable result.
 It is a natural punishment for evil.
 Moral evil attracts punishment.
 We may say so, but it is not true.
 It will be true only if we accept karma.
 Not only karma, we must accept rebirth also.
 This is not a true explanation.

Y- I Ú úNôRû] Fuß á \Xôm
 úYRû] Fußm á \Xôm
 @Ô RoUj ûR @[dĪ Uô?
 LPÛs RoUj StĪ l x\mTô] Yo, @RoUUô] Yo Fu\ôLôRô?
 Sôm LPÛû[DVokR ùUdLô² dLôdĪ ; ú\ôm
 BÔ Di ùUVô] ôp, LPÛs ŞŪhÓ U] ITôuûUÛûPVYo Fu\ôĪ m
 @ITŷVô] ôp LPÛs @u×ÚYô] Y-pûX.
 Sôm @uûT YQ eLXôm
 BdLPÛs Y- ùU^adLYo.
 TXj StĪ l T| VúYi Óm
 Ai PYu @Y² xPmúTôp SPITôu.
 @RtĪ m Sôm ÔŞTôPúYi Óm
 BdLPÛs ùLôÓûUûVÛm, £j WYûRûVÛm £Úxŷj RÔ.
 ùLôÓûU, úNôRû] , úYRû] .
 úYi ÓùUuú\ Ai PYu ùLôÓûU ùNnYRôj \Ô.
 LPÛP dĪ U] fNôh£«pûX Fu\ôĪ m
 BŴ ŷp I uû\ GtßdùLôs [úYi Óm
 LPÛs RoUúRYûRVôL BŪdLXôm
 BÔ Di ùUVô] ôp Ai PYu U² Rû] @Pj RôrkRYu Fu\ôĪ m
 BkR BdLhŷ- ÚkÔ Á[@Ūm×j ú\ôm
 BdLhÓ U] fNôh£dĪ .
 F] úY Y- R@odLØŷVôRÔ Fu ; ú\ôm
 ùLôÓûU ùTßm Ri Pû] úYRû] Fuß á ßj ú\ôm
 ùLôÓûU Ri ŷdLITPúYi ÓUpXYô?
 Sôm BYtû\ùVpXôm á \Xôm A] ôp @ûY Di ùU«pûX.
 LoUj ûR Gt\ôp BûY Di ùUVôĪ m
 LoUj ÔPu, ×] ou_uUj ûRÛm GtLúYi ŷ«ÚdĪ m
 BÔ N-Vô] @[dLUuß.

Facts do not bear it out.
 The Soul suffering now for previous sins is karma.
 The sin was committed in other bodies.
 An ethical question is yet to be answered.
 Who created evil?
 Why was it created?
 For what reason was it created?
 These questions must first be answered.
 Of course, evil entails punishment and suffering.
 Moral evil is a mental disease.
 It is an ignorance.
 It is a form of ignorance.
 Who created it? Or what created it?
 What was the inevitable connection between the act and
 punishment?
 The tortures are often extreme.
 They are monstrous.
 The law of karma is inexorable.
 It is irreconcilable with God.
 God is a supreme moral Deity.
 God is a personal Deity.
 Buddha had a clear logic.
 He denied the existence of God.
 God was an all-governing Person.
 He was free of everything.
 Buddha denied personality.
 To him, it was a creation of ignorance.
 It is subject to karma, said Buddha.

SûPØû\«p BÕ N-VôLj ùR-V®pûX.
 útô] ù_uUl TôYj ûR Buß @àT®ITÕ LoUm
 úYß DP- p LPkR ù_uUeL° p ùNnVlThP TôYm BûY.
 U] fNôh£dĭ ®[dLm BÕYûW ; ûPdL®pûX.
 Vôo ùLôÓûUûVf £Úx¥j RÕ?
 Gu @ûR £Úx¥j R] o?
 Fu] LôWQj StLôL @ûR £Úx¥j R] o?
 ØR- p BdúLs®Lhĭ ®ûP úRûY.
 ùLôÓûUdĭ úYRû] Ri Pû] VôLd ; ûPlTÕ ``VôVm
 ùLôÓûU U] j Su ®VôS.
 @Õ I ÚYûL @±VôûU.
 @Õ @±VôûU«u AuÁLf ùNôi Tm
 Vôo @ûR £Úx¥j R] o? FÕ £Úx¥j RÕ?
 ùNVÛdĭ m, Ri Pû] dĭ m R®odLØ¥VôR ùRôPo× FlT¥ GtThPÕ?
 £j WYûRLs FpûXûVd LPkRûY.
 Wôb ^ YRm @ûY.
 LoUm FuTÕ LPÛû[ùm LhÓITÓj Ôm
 ùRnYØm, LoUØm Ij ÖYôWô.
 LPÛs Du] RUô] ``VôVUô] Yo.
 ùRnYm Sôm YQeĭ m ĩ XùRnYm
 ×j Ro Oô] m ùR° Yô] Ö.
 ×j Ro LPÛ° pûX Fu\ôo.
 LPÛs @û] j ûRÛm SPj ÖTYo.
 LPÛs FRtĭ m LhÓlThPY-pûX.
 ÑTôYm FuTûR ×j Ro Ußj Rôo.
 ÑTôYm FuTûR @±VôûU GtTÓj SVÕ Fu\ôo.
 ×j Ro ÑTôYj ûR LoUj Su ĩ ZkûR Fu\ôo.

This difficulty arises from an assumption. Page Nos.94&95
 That assumption is God is extra-cosmic. Para No.8
 Buddha denied God.
 We present the difficulty sharply.
 There will be no difficulty if God is not extra cosmic.
 God may become the universe.
 He need not be one who created evil and suffering.
 He need not stand above unaffected.
 He, we assume, watches and rules.
 He does His will.
 He allows the world to be driven by His law.
 He does not help his creatures.
 Or, He helps them inefficiently.
 He is not, then, omnipotent.
 He is not all-good and all-loving.
 This is the theory of an extra cosmic God.
 He is moral.
 Evil and suffering cannot, then, be explained.
 By evil, we mean the creation of evil.
 We can only do so by a subterfuge, a trick.
 It will be unsatisfactory.
 Surely, it will avoid the question.
 It will not answer it directly.
 It will imply Manicheanism.
 It will practically annul the Godhead.
 It will attempt to justify its ways.
 Or, it will excuse God of his cruelty.
 Such a God is not the Vedantic God.

Sm " û] Yôp Bl©Wf£û] FÝ; \Õ.
 LPÛs DXûLd LPkRYo FuTRôp YUm ©Wf£û] « Õ.
 ×j Ro LPÛ° pûX Fu\ôo.
 ©Wf£û] ûV Sôm ûR° YôL FÓj Ôd á ß; ú\ôm
 LPÛs DXûLd LPkRYo F] d á \ô®hPôp, ©Wf£û] « pûX.
 LPÛú[DXLUôLXôm @uú\ô!
 ùLôÓûUûV DtTj § ùNnRYWôL BpXôU- ÚdLXôm
 DX; - ÚkÕ ®X; "tLôRYWôL BÚdLXôm
 SmûUd Li Lô| j Ô, AstYo LPÛs F] d ùLôs; ú\ôm
 @Yo £j Rm T- ITRôLd ùLôs; ú\ôm
 Rm Ah£ûV @Yo DX; p SPj Ô; \ôo.
 U² RoLhĪ d LPÛs DRY@pûX.
 @pXÕ LPÛs DR® úTôRôÕ.
 @IT¥Vô] ôp, LPÛs FpXôm YpXY-pûX.
 LPÛs @u×ÚYô] Y-pûX. SuûU«u ©ZmTpXo.
 DXûLd LPkRYo BdLPÛs.
 @Yo RoU úRYûR.
 @ÕúY Di ûUVô] ôp ùLôÓûU, ÔuTj ûR @±VØ¥VôÕ.
 ùLôÓûU Fu\ôp @Õ DtTj §Vô] Y-
 TSp ùNôpX Sôm RkSWj ûRl TVuTÓj RúYi Óm
 @ITSp §ÚlSVôL BÚdLôÕ.
 @Õ úLs ®ûV ®Xd; l TSp á ßm
 úSW¥Vô] TSpXôL @Õ BÚdLôÕ.
 @ÑWà m, Ai PYà m úUôÕm Y- VÕ.
 BITSp LPÛú[UBITSp Ø¥Ûm
 ùLôÓûUdLôWd LPÛs N- F] @Õ á ßm
 LPÛ° u ùLôÓûU ùLôÓûU«pûX Fuß ùNôpÛm
 BIT¥lThP LPÛs úYRôkRm á ßm LPÛ° pûX.

Sachchidananda is one existence without a second.
 All that is, is He.
 He has embodied Himself in every creature.
 If evil is there, it is He that bears evil and suffering.
 The problem then changes entirely.
 Evil and suffering are the negation of bliss.
 He is the sole infinite Existence-Consciousness-Bliss.
 God is incapable of evil and suffering.
 Our question is how did He admit evil and suffering into Bliss?

How God created suffering for His creatures is not the main question.
 God is immune to evil.

The moral difficulty is unanswerable. Page No.95
 Anyway, in this form, it is unanswerable. Para No.9
 Now half that difficulty disappears.
 It no longer arises.
 It can no longer be put.
 There are two aspects to cruelty or the creation of cruelty.
 One is cruelty to others while He is immune.

Maybe He is participating in their suffering.
 I am the sole existence or He.
 Self-infliction of suffering is another question.
 All-Delight is necessarily all-good and all-love.
 How can evil and suffering exist in Sachchidananda?
 God is not a mechanical existence.

Nf£Rô] kRm FuTÕ GLu.
 BÚIT] ùYpXôm @Yú] .
 FpXó EYW£L° Ûm Dû\TYu @Yú] .
 ¼ûUÛm, ÔuTØªÚkRôp, @Ytû\ @àT®ITYu @Yú] .
 ©W£û] @¥úVôÓ UôB; \Õ.
 ùLôÓûUÛm, úYRû] Ûm A] kRj Su FS-Ls.
 @Yu UhÓúU DX; p Nj #£j #A] kRUôL BÚd; u \ôu.
 LPÛ[ôp LÓúU, ùLôÓúU, ÔuTm, Y- úV DtTj S ùNnVØ¥VôÕ.
 @Y] Ô A] kRm FIT¥d ùLôÓúUúVÛm, ÔuTj úRÛm @à U\$dj \Õ
 FuTúR úLs®.
 LPÛs Rm EYW£LhĪ FlTYj ÔuTj úR £Úx¥j Rôo FuTÕ
 Ødj Vd úLs®«pûX.
 LPÛû[ùLôÓúU Tô\$dlôÕ.
 RoUNeLPUô] BdúLs®dĪ l TS- pûX.
 BkRd úLs®úV FÝl©] ôp T\$ p á \ Ø¥VôÕ.
 LPÛs A] kRUVUô] Yo F² p Tô\$ £WUm LúW; \Õ.
 B² úLs® FÝIT Ø¥VôÕ.
 @ûR B² d úLhL Ø¥VôÕ.
 ùLôÓúUdĪ BÚ @mNeLP i Ó.
 R] dĪ l Tô\$l©pûX Fu\ùTôYÕ @Ój RYo TÓm ùLôÓúU I Ú
 úLs®.
 @Ój RYo ùLôÓúU @Yú] Ûm Tô\$dĪ m
 @Yu GLu, @Yu R®WDX; p FÕÛªpûX.
 Rôú] R] dĪ d ùLôÓúUúV BúZd; \ô] ô FuTÕ @Ój R úLs®.
 A] kRm @ux, SuûU.
 Nf£Rô] kRj S p ùLôÓúUÛm ÔuTØm FÕ?
 LPÛs BVk\$WªpûX.

God is a free, conscious being.
 He is free to condemn evil and suffering.
 He is free to reject them.
 The issue is a false issue.
 It is false by the way it was stated.
 It applies to partial terms.
 We present it as if it were applicable to the whole.
 The idea of good is a partial concept.
 It springs from a dualistic conception.
 Also, it is a divisional conception.
 It is based on relations based on creature and creature.
 All-Delight starts from One who is all.
 We persist in our folly.
 The original purity is unity in division.
 We must examine how it starts.
 The idea of love too is a partial concept.
 Original understanding is a safe course.
 Parts and their development are based on division and duality.

We do not live in an ethical world. Page No.96
 We have to recognise it. Para No.10
 Our view is the view of the whole.
 We are not limited to human difficulty.
 Ours is not a human standpoint.
 Man is ethical.
 He sees an ethical meaning in the whole of nature.
 He forces it on Nature.
 It is a wilful, obstinate self-confusion.

LPÛs ÑRk\$WUô] Yo, Ruû] V±kRYo.
 LPÛs ùLôÓûUûVd Li ¥dLXôm
 @YWôp ùLôÓûUûV UßdL Ø¥Ûm
 ©WF£û] úV RY\ô] ©WF£û] .
 @ûR Sôm ùNôpÛm Tô| @ûRj RY\ôdĪ j \Ö.
 ©WF£û] TĪ SûVd Lôi j \Ö.
 Sôm @Ö ØÝûUdĪ l ùTôÚkÔm F] ``û] d; ú\ôm
 SuûU FuTÖ TĪ S.
 SuûU FuTÖ ¼ûU«u FSW] BWhûP.
 ©-lTR] ôp FÝYÖ SuûU, ¼ûU.
 BÚYo ùRôPo× ùLôs YRôp GtTÔm D\Û SuûU.
 A] kRm TWUj UôÜdĪ -VÖ.
 Sm RYtû\ Sôm Y- Ûßj Ö; ú\ôm
 ç nûU FuTÖ ©-@û] «p Hd; Vm
 BÖ FeĪ A WmTUô«tß F] d LôQ úYi Óm
 @u×m BÖ úTôu\úR.
 A WmTj ûRd LÚÖYÖ SpXÖ.
 TĪ SÛm, @Ru Y[of£Ûm ©-@û] dĪ -VûY.

Sôm RoU ``VôV DX; p YôZ®pûX.
 Sôm @ûR DQWúYi Óm
 Sm TôoûY ØÝûUVô] Ö.
 U² Rl ©WF£û] SmûUd LhÓlTÓj RôÖ.
 Sm Li úQ ôhPm U² Rd Li úQ ôhPm
 U² Ru RoUj StĪ d LhÓlThPYu.
 BVtûL RôoÁLUô] Ö F] ``û] d; \ôu.
 Ru LÚj ûR BVtûL ÁÖ S; d; \ôu.
 BÖ Ī ZlTm ®û[®dĪ m ©¥YôRm

It is a pathetic attempt.
 Man reads himself into all things.
 His is a limited human self.
 His standpoint is personal.
 He has evolved it for himself.
 Man judges everything from this point of view.
 It prevents the complete knowledge.
 Even his sight is blessed.
 Material Nature is not ethical.
 Nature is governed by a law.
 It coordinates fixed habits.
 It takes not cognisance of good and evil.
 It takes cognisance of the force only.
 The force creates.
 It is the force that arranges and preserves.
 Again it is the force that disturbs.
 It destroys impartially and non-ethically.
 It does so according to the secret will in it.
 The will has mute satisfactions.
 Its self-formation and self-dissolutions are mute too.
 Animal nature is vital Nature.
 It too is non-ethical.
 As it progresses it manifests a material.
 It is crude.
 Out of it the ethical impulse evolves.
 The higher animal does it.
 The tiger slays its prey.
 It devours it.

BÕ T-RôTUô] Õ.
 FûRÛm U² Ru Ru Li úQôhPj Sp Tôodj \ôu.
 U² R² u YôrÛ £±VÕ.
 @Yu Li úQôhPm R² lThPÕ.
 BûR @Yú] R] dĪ GtTÓj Sd ùLôî Pôu.
 FûRÛm U² Ru Ru TôoûY«p L| d; \ôu.
 BÕ ØÝ @±ûYj RÓdĪ m
 @Yu TôoûY Ī ù\Vô] Õ.
 _PUô] BVtûLdĪ RoUªpûX.
 BVtûLdĪ -V NhPm Di Ó.
 ``ûXVô] TZdLeL[ôp BVtûL ùNVpTÓj \Õ.
 @Õ SpXÕ, ùLhPûRd LÚRôÕ.
 BVtûLdĪ Nd\$ UhÓm Ød; Vm
 Nd\$ £Úx¥d; u\Õ.
 Nd\$«u GtTôÓ Sm ``ûXûVd LôdLl TVuTÓj \Õ.
 Nd\$úV BŪITûRd LûXITÕ.
 Nd\$dĪ @- lTSp TôWhNªpûX. @RtĪ RoUªpûX.
 @Ràs Ds[Ai PYu \$ŪŪs[lT¥ Nd\$ ùNVpTÓm
 \$ŪŪs[m @Wd\$VôLj \$Ūl\$ITÓm
 ì TØm, @- Ūm Nd\$dĪ @Wd\$Vô] ûY.
 @Xe; u BVtûL DQoŪUVUô] Õ.
 @RtĪ j RoUªpûX.
 @XeĪ ùNVpTÓmùTôÝÕ I Ú Nd\$ ùY° lTÓj \Õ.
 @Õ Ñj RUô] Ruß.
 @S- ÚkÕ RoUm DRVUôj \Õ.
 RoUj ûR @XeûL®P DVokR DQoŪ FÝl×j \Õ.
 x- Ut\ªÚLeLû[d ùLôp; \Õ.
 ùLôu\ûRj \$u\Õ.

We do not blame the tiger with cruelty.
 The storm destroys.
 The fire tortures and kills.
 Nor do we blame it.
 There is a conscious-force in the storm, fire and tiger.
 That too does not blame them.
 Ethics begins with blame and condemnation.
 It starts with self-blame and self-condemnation.
 We blame others according to a law.
 We do not apply the law to ourselves.
 That is not true ethics.
 It is only to use the language of ethics.
 Ethics has evolved this language for us.
 We recoil from what hurts us.
 What displeases us makes us recoil.
 It is an emotional impulse of dislike.
 Then we use that language of ethics.

The primary origin of ethics is this recoil. Page No. 96
 But this recoil itself is not ethics. Para No. 11
 The fear of the deer for the tiger is a vital recoil.
 The rage of the strong creature against attack also is a vital recoil.
 It is a recoil of individual delight of existence.
 It is a recoil from that which threatens it.
 Mentality progresses.
 The recoil refines itself into repugnance, dislike and disapproval.
 We disapprove of what threatens and hurts us.
 We approve of what flatters and satisfies us.

×- ùLôÓûU ùNn; \Õ F] Sôm á BYSpûX.
 ×Vp @- d; \Õ.
 ùSÚl× ùLôûX ùNn; \Õ, £j WYûR ùNn; \Õ.
 @Ytû\Ûm Sôm Ĩ û\ ùNôpYSpûX.
 ×- , ùSÚl×, ×V- p Jo A uÁL NdSÛi Ó.
 @kR A uÁL NdSûVÛm Ĩ û\ ùNôpYSpûX.
 Ĩ û\ á BYÕm, ShÓYÕm RoUj S u A WnTm
 RmÁÕ Ĩ û\ á BYÕm, Ruû] úV ShÓYÕm RoUm A WnTuôYÕ.
 @\ûWJo ``VôVIT¥ ShÓ; ú\ôm.
 @kR ``VôVj ûR SUDúL Sôm LÚÕYSpûX.
 BÕ Di ûUVô] RoU^apûX.
 BÕ RoUj S u ùNôTLû[l TVuTÓj ÖYRôĨ m
 RoUm SUDĨ j RkR ùUô- « Õ.
 SmûUl ×i TÓj ÖYS- ÚkÕ Sôm @XĨ ; ú\ôm
 FÕ @¥dL@pûXúVô @S- ÚkÕ @XĨ ; ú\ôm
 @Õ ùYBl×Q of£.
 @RtĨ l T\$XôL Sôm ``VôVm úTÑ; ú\ôm

BlT¥ I ÔeĨ YúR RoUj S u ØRp A WnTm
 A WnTm BÕYô] ôÛm, BÕúY RoUUôLôÕ.
 ×- ûVd Li Ó TVITÓm Uô² u DQ of£ @uú] ôd; JÓ; \Õ.
 Y- V ^aÚLm FS-ûVd Li Ó úLôTôúYNm ùLôS YÕm @ÔúY.
 Yôr@u A] kRm @Ru Y- ÑÚeĨ ; \Õ.
 ATj S- ÚkÕ ÑÚe; @XĨ m Tô; @Õ.
 U] m Y[o; \Õ.
 ÑÚdLm UBItôLÛm, ùYBlTôLÛm, ùTôβdL Ø¥VôRRôLÛm A ; \Õ.
 ATj ûR Sôm UBd; ú\ôm, @¥TÓYûR @XdĨ ; ú\ôm
 ùN[L-VUô] ûRÛm, NkúRô` Uô] ûRÛm Gt; ú\ôm

They refine into the conception of good and evil to oneself.
 It is considered good to others, other communities.
 Finally it is approved of as general good.
 It is also considered a general disapproval of evil.
 There is a fundamental nature in all this.
 It remains the same throughout.
 Man desires self-expression.
 He desires self-development.
 Thus the conscious-force of existence plays in him.
 It is its progress.
 That is man's fundamental delight.
 Something hurts that self-expression.
 It hurts the self-development too.
 It can stay the self-satisfaction of his progress.
 All such things are evil for man.
 Whatever helps these, is good.
 They may help, confirm, raise, aggrandise, ennoble.

What changes is his conception of good.
 His conception of self-development may change.
 It may become higher and wider.
 It may exceed the limits of his personality.
 It may embrace others.
 Maybe it will embrace all in its scope.

We can state it otherwise.

Page No. 97

Ethics is not the goal.

Para No. 12

Nor is it what is there from the beginning to the end.

@Õ SpXÕ, ùLhPÕ F] SmØs DÚYm ùTB; \Õ.
 @ÕúY ©\ÚdĪ m, DXĪ dĪ m SpXÕ F] .. ù] d; ú\ôm.
 Ø¥YôL @ùR SpXÕ F] j %oUô] m ùNn; ú\ôm
 %ûUûV UßITRôL Sôm @±; ú\ôm
 BYt±tùLpXôm @¥ITûPVô] Õ I ußi Ó.
 A WñTj S- ÚkÕ Ø¥ÚYûW@Õ UôßYSpûX.
 U² Ru Ruû] ùY° ITÓj R ®Úm×; \ôu.
 Rôu Y[W ©-VITÓ; \ôu.
 Aj U NdS @Yàs BeM] m ùNVpTÓ; \Õ.
 BÕ @Ru Y[of£.
 BÕúY U² Rà dĪ @¥ITûP A] kRm
 @qYô] kRj StĪ E ß ùNnYÕi Ó.
 @Õ Y[of£ûVÛm RûP ùNnÛm
 U² Rà ûPV Y[Úm SÚlSûVj RûP ùNnV YpXÕ @Õ.
 @ûYûVpXôm %ûULs Fuß U² Ru LÚÕ; \ôu.
 BYt±tĪ j ÕûQ ùNnYÕ SpXÕ.
 DR® ùNnYÕ, DßSITÓj ÖYÕ, DVoj ÖYÕ, YÛITÓj ÖYÕ, Du] Rm
 RÚTûY SpXûY.
 U² Ru Ruû] I Tt± @±YÕ Uôßm
 Rôu FlT¥ Y[oYÕ FuTÕ Uôßm
 Uôt\m úUÛm úUÛm DVÛm
 Y[of£ @Yu ÑTôYj ûRd LPdĪ m
 ©\ûWÛm @Õ RÝÛm
 DXûL ØÝYÕm @Õ RÝYXôm

BûR úYß YûLVôLd á \Xôm

RoUm BXh£V^apûX.

RoUm A WñTm ØRp Ø¥ÚYûWYÚYSpûX.

It is a stage in evolution.
 Sachchidananda tries to express itself.
 It does so in the animal, in the man and even beyond man.
 Sachchidananda is common to all the three stages.
 To start with, this urge is unethical.
 It is infra ethical in the animal.
 In the intelligent animal, it is even anti-ethical.
 Anti-ethical permits us to hurt others.
 We do so by doing to others what we disapprove of.
 Thus, man is half-ethical.
 Below it is infra-ethical.
 Above it is supra-ethical.
 Above there is no need of ethics.
 The lower is a harmony.
 It is based on inconscience.
 It is broken up by Life into individual discords.
 The higher is a harmony and universality.
 It is based on conscient oneness.
 It is a oneness with all existences.
 Ethical impulse is all important to humanity.
 Humanity struggles out of the lower into the higher harmony.
 For one who reaches the goal, ethics is unnecessary.
 Maybe ethics is not possible above.
 Ethics depends on good qualities.
 It needs even the opposite evil.
 Both will disappear above.
 They will not be there for the final reconciliation.

RoUm T-Q ôUj Sp I Ú Tĭ Sđĭ -VÕ.
 Nf£Rô] kRm Ruû] ùY° ITÓj R ØVp; \Õ.
 @Õ @Xe; Ūm, U² R² Ūm, @Yû] d LPkÕm ùY° ITÓm
 ê uß " ûXLhĭ m ùTôÕYô] Õ Nf£Rô] kRm
 A WmTj Sp Ds [Õ RoUm NmTkrITPôRÕ.
 °ÚLj S_u YôrÛ RoUj Stĭ d , rIThPÕ.
 @±Ûs [°ÚLm @RoUUô] Õ.
 @RoUm °\Údĭ j ¼eĭ ùNnV @à U\$đĭ m
 SUDĭ Sôm ùNnVôRûR, Sôm °\Údĭ f ùNnYRôp ¼eĭ FÝm
 F] úY U² Rà dĭ ØÝ RoUªpûX.
 , úZ RoUj Stĭ d , rIThP YôrÛ] Õ.
 úUúX RoUm úRûYITPôR YôrÛ] Õ.
 úUúX RoUj Stĭ úYúXªpûX.
 , Zs [YôrÛdĭ f ÑØLm Di Ó.
 @Õ _PUô] ÑØLm
 YôrÛ @ûRl °-j Ôl °Q dLôdĭ ; \Õ.
 úUúXÛs [YôrÛ ÑØLUô] Õ, °WgNj Stĭ -VÕ.
 @Õ A uÁL I ÚûUÛúPVÕ.
 NLX ÆYW£L£ Pà m Ds [I ÚûUVÕ.
 RoUm U² Rà dĭ @Y£Vm
 , - ÚkÕ úUúXYWU² Rà dĭ j RoUm @Y£Vm
 BXh£Vj ûR @ûPkRYà dĭ j RoUm úRûYªpûX.
 úUúX RoUm BÚdL Ø¥VôÕ.
 RoUj Stĭ SpX ĩ QeLs úRûY.
 F\$W] ûYÛm úRûY.
 úUúX BŪ Óm Uû\Ûm
 Ø¥Yô] ÑØLj Sp BŪ Óm BÚdLô.

The Human stage is one of the three. Page No.97
 It may be an all important stage. Para No.13
 It is a passage from the lower to the higher.
 The human stage is only a temporary one.
 We seek a total solution for the universe.
 Ethics will admit only one stage.
 Therefore we cannot apply ethics to our solution.
 We cannot do otherwise.
 That way we would run the peril of falsifying all the facts of the universe.
 The evolution has a meaning behind us and beyond us.
 It will become untrue.
 Ethics is a temporary phenomenon.
 To fashion a philosophy based on ethics is a half-evolved view.
 It is a localised utility of things.
 We cannot commit that error.
 The world has three layers.
 They are infra-ethical, ethical and supra-ethical.
 To resolve the problem, we must embrace all the three layers.
 It can be done by knowing what is common to all.

We have seen that common factor. Page Nos.97&98
 Sachchidananda is Para No. 14
 conscious-force of existence.
 It develops into forms.
 It seeks delight in that development.
 Sachchidananda seeks this satisfaction.
 This satisfaction is common to all three layers.

U² R YôrÛ ê u ±p I uβ.
 ùYĪ Ødĵ VUô] Õ.
 , - ÚkÕ úUúX úTôĪ m BûP'' úX U² R '' úX.
 U² R YôrÛ RtLô- LUô] Õ.
 Sôm ©WġNj StĪ ØYúUVô] %oÛ úRÓĵ ú\ôm
 RoUm I Ú '' úXdĪ -VÕ.
 F] úY RoUm SUDĪ j %oÛ RôWôÕ.
 Sôm úYù\ÕÛm ùNnV ØYVôÕ.
 @ITYf ùNnRôp ©WġNj úRl ùTônVôdL Øú] úYôm
 SUDĪ l ©u] ôÛm, SmûUd LPkÕm T-Q ôUm Ds [Õ.
 @Õ ùTôndĪ m
 RoUm RtLô- LUô] Õ.
 RoUj S u @YĪTûP«p Rj ÖYm GtThPôp @Õ @úWĪ ú\ AĪ m
 Buβ SUDĪ j úRûYVô] Õ.
 Sôm @j RYtú\ f ùNnV ØYVôÕ.
 DXLm ê uβ ©-ÛL[ôL Ds [Õ.
 RoUm, RoUj StĪ d , rĪThPÕ, úTThPÕ FuTúY @úY.
 ê uβ '' úXLú[Ûm RY@V ØYÛ, ©WF£ú] úVj %odĪ m
 ê u ±tĪ m ùTôÕYô] Ru ê Xm @j %oúYd LôQ ØYÛm

ùTôÕYô] Rj ÖYj úR Sôm @±úYôm
 Nf£Rô] kRm Nj S u £j NdS.
 @Õ ì TeLú[DtTj S ùNnĵ \Õ.
 BfùNV- p @Õ A] kRm úRÓĵ \Õ.
 Nf£Rô] kRm @j SÚĪSúV SôÓĵ \Õ.
 ê uβ '' úXLhĪ m ùTôÕYô] Õ Bkrj SÚĪS.

Its true beginning is this satisfaction.
 This satisfaction is its delight.
 This self-expression is normal to Sachchidananda.
 Sachchidananda clings to it.
 It is its base.
 But it seeks new forms of itself.
 In the passage to higher form, pain enters.
 Suffering accompanies pain.
 Pain and suffering contradict the fundamental nature of its being.
 This and this alone is the root problem.

How shall we solve it? Page No.98
 We can say Sachchidananda is not Para No.15
 the beginning.
 It is not the end.
 But the beginning and end is a Nihil.
 The Nihil is an impartial void.
 It is a nothing that contains all.
 It contains all potentialities.
 Those are the potentialities of existence and non-existence.
 Consciousness and non-consciousness too have potentialities.
 It includes the potentialities of delight and undelight.
 We are free to accept this as an answer.
 We tried to explain everything.
 We ended by putting everything together.
 Actually, we have explained nothing.
 This Nihil is a nothing full of potentialities.
 It is the greatest paradox.

Bj §ÚI§úV Di ùUVô] A WmTm
 BkRj §ÚI§úV @Ru A] kRm
 Ruû] ùY° lTÓj ÖYÖ Nf£Rô] kRj §u BVp×.
 Nf£Rô] kRm @ûRl Tt±Ûs [Ö.
 @ÖúY @¥lTûP.
 A] ôp ×Ö ì TeLû[@Ö SôÓ; \Ö.
 ×SV DVokR ì TeLû[SôÓmùTôÝÖ Y- GtTÓ; \Ö.
 Y- ÛPu ÖuTm YÚ; \Ö.
 Y- Ûm, ÖuTØm ËY² u @¥lTûP ÑTôYj StĪ FSWô] úY.
 BÖ UhÓúU ©W£û] dĪ -V ê Xm

BûR FlT¥j ¼olTÖ?
 Nf£Rô] kRm ê XªpûX Fuß á \XôUó?

@ÖúY Ø¥®pûX F] XôUó?
 A WmTØm, Ø¥Ûm ã uVm FuTÖ Di ùUVó?
 ã uVm FkRd Lh£« Ûm úNWôÖ.
 DXûL DhùLôi PÖ ã uVm
 ã uVj Ös FpXôm BÚd; u\] .
 Nj Öm, @Nj Öm @Rà s Ds[úY.
 Ē®VØm, @Ru F§Úm ã uVj StĪ -VúY.
 A] kRØm, @Ru F§Úm @eĪ i Ó.
 BûRúV Ø¥YôL Sôm GtLXôm
 FpXôYtû\Ûm ®[dL Sôm A Wm®j úRôm
 FpXôYtû\Ûm BlùTôÝÖ úNoj Ö®húPôm
 Sôm FûRÛúU ®[dL®pûX.
 ã uVm @û] j úRÛm DhùLôi PÖ.
 BÖ ùT-V ×§o.

It is an opposition of terms and possibilities.
 We started to explain a minor contradiction.
 We now face a major contradiction.
 Thus, self-contradiction rises to the maximum.
 Nihil is a void.
 A Nihil can have no potentialities.
 We say it is impartial.
 We say too, it is indeterminate.
 Then it must be a chaos.
 Now we started with a void.
 We made it into a chaos.
 We are unable to explain how the chaos came there.
 Sachchidananda is our original conception.
 Let us return to it.
 It is our foundation.
 We need a complete solution.
 Is it possible?

There is something we need to know first. Page Nos.98&99
 The universal consciousness is different Para No.16
 from our mental consciousness.
 It is more essential and wider than our waking consciousness.
 Our consciousness is human consciousness.
 Our delight is emotional, sensational pleasure.
 The universal delight is something different.
 Human pleasure is that of the individual creature.
 The universal delight is wider.
 Man uses pleasure, joy and delight in a limited sense.

BÕ ùNòp- Ûm, ùNV- Ûm Ds [ØWì TòÓ.
 I Ú £ß ØWì TòhûP ®[dL ØtThúPòm
 I Ú ùT-V ØWì TòhûP FŞòùLôi Ós ú[òm
 ØWì TòhûP Sòm ùT-VRòd; ®húPòm
 ã uVm I uß^apXòRÕ.
 ã uVj Òs FÕÛ^aÚdLòÕ.
 @Õ TòWThNUt\ùRu; ú\òm
 @Õ £Úx¥dL YpXRuß Fu; ú\òm
 @IT¥Vò] òp @Õ I Ú Ĩ ZITm, ©Wì Vm
 Sòm ã uVj SXòWm^çj úRòm
 @ùRd Ĩ ZITj Sp Ø¥j úRòm
 FIT¥d Ĩ ZITm YkRÕ F] l x-V®pûX.
 Sòm Nf£Rò] kRj Sp A Wm^çj úRòm
 Ái Óm @eĨ l úTòúYòm
 @ÕúY @v S YòWm
 SUDĨ l éWQ ®[dLm úRûY.
 @Õ Ø¥ÙUò?

Sòm ØR- p @±VúYi ¥VÕ I ußi Ó.
 ©WìgN È®Vm Sm È®Vj S- ÚkÕ UòßThPÕ.

Sm ®⁻l©Ûs [úR®P @Õ Ød; VUò] Ò, ®-Yò] Ò.
 Sm È®Vm U^z R È®Vm
 Sòm A] kRm FuTÕ Sm DQo®Ûm, DP- Ûm DtTj S VòYÕ.
 ©WìgN A] kRm UòßThPÕ.
 R^z U^z Ru @àT®ITÕ U^z Rà úPV BuTm
 ©WìgN A] kRm TWkÕ ®-kRÕ.
 NkúRò` m, BuTm, U; rÛ FuTYt±tĨ Sm @oj Rm Ĩ ß; VÕ.

They are occasional movements.
 They depend upon habitual causes.
 They emerge exactly as their opposites.
 Pain and grief are the opposites of joy.
 They too are limited and occasional movements.
 They issue from a background other than themselves.
 We speak of delight of being, not ego.
 It is universal.
 It is illimitable, self-existent.
 They are not dependent on particular causes.
 They issue out of the background of all backgrounds.
 Pain and pleasure issue from there.
 Neutral experiences too emerge from there.
 Delight of being tries to become delight of becoming.
 It is a movement of force.
 It takes different forms of movement.
 Pleasure and pain are those forms.
 They are positive and negative movements.
 This movement is subconscious in Matter.
 It is superconscious beyond Mind.
 This delight seeks to realise itself in Mind and Life.
 Thus it emerges in the becoming.
 It is an increasing self-consciousness of the movement.
 Its first phenomena are dual and impure.
 They move between the poles of pleasure and pain.
 But it aims at a self-revelation.
 It is a self-revelation in the purity of a supreme delight of being.
 This delight is self-existent.

BûY FlùTòYûRô FÝTûY.
 BûY Sm TZdlj StĪ -VûY.
 BYt±u FSW] ÔuTm, Y- úTòXúY BûY FÝ; u\] .
 Y- ùm, LYûXÛm NkúRô` j StĪ FŞ-Ls.
 @ûYÛm £±VûY. GúRô I Ú NUVm FÝTûY.
 ©u] | «- ÚkÕ FÝTûY.
 Sôm á ßYÕ ÆY² u A] kRm, @LkûRVÕ @uß.
 BÕ ©WgN A] kRm
 @[Û LPkRÕ, ÑVUô] Õ.
 FkR I Ú LôWQj ûRÛm Tt±VŞpûX.
 ©u] | «u ©u] | «- ÚkÕ @ûY FÝ; u\] .
 Y- ùm, BuTØm BeúL FÝ; u\] .
 BW ÓªpXôRûYÛm BeúL DtTj ŞVô; u\] .
 ÆY² u BuTm, BVtûL«u BuTUô; \Õ.
 @Õ NdŞ«u ùNVp.
 @Ru ì TeLs TX.
 Y- ùm, NkúRô` Øm @qì TeLs.
 @Ytû\ úYi ¥VûY, úYi PôRûY Fu; ú\òm
 _Pj Şu ArU] f NX] eLs @ûY.
 U] j ûRd LPkR TWôj Uô@u @ûNÛLs @ûY.
 BkR A] kRm Yôr@Ûm, U] ŞÛm £j ŞdLúYi Óm
 BÕúY BVtûL«u A] kRm
 NX] m Ruû] @ŞLUôL @±YRu TX² Õ.
 BRu ØRÛYûYeLs BWhûPVôLÛm, ç nûUVtßªÚdĪ m
 @ûY BuT ÔuTeL[ôĪ m
 RmûU @ûY ùY° ITÓj Õm
 CvYW² u ç V A] kRUôL @ûY ùY° YWØVp; u\] .
 BÕ ÑV A] kRm

It is independent of objects and causes.
 Sachchidananda moves.
 It moves towards a realisation.
 It is a realisation of the universal existence in the individual.
 It realises the form exceeding consciousness in the form.
 It is the form of the body and mind.
 Similarly, it moves towards the realisation of the universal.
 It is a universal delight that is self-existent.
 It is an objectless delight.
 It is a delight in the flux of particular experiences.
 It is a delight in objects.
 We seek these objects.
 To us they are stimulating causes of pleasure and satisfaction.
 We are free, possessed of self.
 We shall not seek.
 We shall possess them as reflectors.
 They are not the cause of eternal delight.

Man is egoistic.

Page No.99

The mental person emerges out of the
 dim shell of matter.

Para No.17

Delight of existence is neutral, semi-latent.

Man is still in the shadow of the subconscious.

He is a concealed soil of plenty.

He is covered by a desire.

It is a luxuriant growth of poisonous weeds.

The flowers of it too are poisonous.

Pain and pleasure are those flowers.

LôWQ Lô-VUt\ A] kR^aÖ.
 Nf£Rô] kRm NX] UûP; \Ö.
 @Ö £j §ûV SôÓ; \Ö.
 ©WgNm U^z R^z p ùY° ITP Nf£Rô] kRm ØVp; \Ö.
 ì Tj ùRd LPkRÖ ì Tj §p ùY° ITÓYúR @Ö.
 DPŪm, U] Øm @ÖúY.
 @úRúTôp ©WgNj §Ūm Nf£Rô] kRm ùY° ITóm
 Lô-VUt\ BuTUÖ.
 ©WgNj StĪ -V ÑV A] kRm
 Jo @àTY A] kRm @Ö.
 @Ö ùTôÚ° p ùY° ITóm A] kRm
 Sôm Bl ùTôÚû[SôÓ; ú\ôm
 BûY Sm BuTÖuTd LÚ@Ls.
 Sôm ÑRk§Wô] YoLs. SmûU Sôm AhùLôi PYoLs.
 Sôm úRPúYi ¥V§pûX.
 BuTj ùRl ©WST- ITôLl ùTßúYôm
 @úY úT-uT E t\pX.

U^z Ru @LkûR.

_Pj §- ÚkÖ U^z Ru ©\d; \ôu.

A] kRm ùTôÖYô] Ö, @úWĭ ù\VôLj ùR-Ūm

U^z Ru ArU] j §u NôV- p Yôr; \ôu.

@T-^aRm @Yàs Uû\kÖs [Ö.

@Yu A ûNdĪ hThPYu.

A ûN ®` @Úb m

@Ru xxTeLP m ®` Uô] úY.

Y- Ūm, NkúRô` Øm @mUXoLs.

They are the flowers of our egoistic existence.
 The divine conscious force is working secretly in us.
 It devours these growths of desires.
 The Rig Veda calls them the fire of God.
 It burns up the shoots of earth.
 Something is concealed at these roots of desire.
 It is the cause and secret being.
 It is the sap of delight in them.
 That will emerge in new forms.
 It will not be of desire.
 It will be self-existent satisfaction.
 It will remove mortal pleasure.
 Immortal ecstasy will emerge there.
 This transformation is possible.
 Man is the result of division and ignorance of self.
 He is an ego.
 Sensation and emotion seek that ecstasy.
 They fail to reveal that ecstasy.
 It is because of ego.
 Pain and pleasure are delight in the being.
 Therefore, it is possible to transform.

☆☆☆

The End

@ûY @LkûR«u UXoLs.
 Aj Uô BWLvVUôL SmØs ùNVpTÓj \Õ.
 A ûN UXoLû[@Õ ®Yeİ m
 -d úYRm @Ytû\ @d² Fu j \Õ.
 @Õ éª«u Y[of£ûV F-dİ m
 A ûN«u @¥«p Uû\kÕs [Ö I uBi Ó.
 @ÕúY BWLvVm, LôWQm
 @ÕúY NôWm
 @ûY xÕ ì Tj Sp UXÚm
 @Õ A ûNVôL BÚDLôÕ.
 @Õ ÑVUô] §ÚI§Vôİ m
 U² R A ûNûV @Õ ®Xdİ m
 @¯ VôR A] kRl é-lx @eİ FÝm
 Bj §ÚÚÚUôt\m SPdİ m
 U² Ru ©-®û] VôÛm, @±VôûUVôÛm ©\kRYu.
 @Yu @LkûR.
 U² R DQoÛ é-lûTj úRÓj \Õ.
 DQoÛ é-lûT ùY° «P Ø¥V®pûX.
 @Rtİ @LkûR LôWQm
 Y- Ûm, BuTØm @¥ITûP«p Aj Uô®u é-lûT.
 @R] ôp §ÚÚÚUôt\m SûPùTBm

☆☆☆

ØtBm

11. ஆனந்தம் - கேள்வி

©WmUm FuTúRúVô, Nj Fuß á ßYúRúVô Sôm £Úx¥dĪ
 A WmTm F] d ùLôsúYôm. ©WmUj úRúV Ø¥Û F] Ūm, @ú] j Ōm
 F] Ūm á \Xôm. ©WmUm Fu\ôp Ruú] @±kRŌ F] l ùTôÚs.
 Ruú] V±YŌ Ē@Vm. BkR Ē@Vm, @Ru ĒY² - ÚkŌ ©-kR#
 Ruß. ©-dL Ø¥VôRŌ. ©WmUm Ē@Vj Su NX] j Rôp, NdSVôL
 ùY° YÚ; \Ō. BŌ £Úx¥j S\às[Ō. NdS, ì Tm, DXLeLú[f
 £Úx¥dLYpXŌ. BYtú\ùVpXôm Sôm Gtßd ùLôi PôŪm, I Ū
 úLs® Tôd; VôL BÚd; \Ō. @RtĪ @úP úRúY. Gu ©WmUm
 NdSVôL ùY° ITP úYi Óm? Gu BkR Ē@V NdS ì TeL[ôXô]
 DXúL £Úx¥dL úYi Óm? ©WXUô] TSp Iußi Ó. @Ō
 NdS«u BVp× FuTŌ @ITSp. NX] m BÚlTRôp £Úx¥d; u\Ō.
 DÚYLM DÚYj úR Di Ó Ti Ō; \Ō Fu; u\] o. GtL] úY Sôm
 BITSúX Ußj Ō@húPôm. ©WmUj StĪ f NX] m Di Ó, DÚYLM
 Di Ó FuTŌ Di úU. A] ôp @Yt\ôp ©WmUj úRd LhPôVITŌj R
 Ø¥VôŌ. பிரம்மம் சுதந்திரமானது. அதற்கு அசையும் உரிமையுண்டு
 என்பதுபோல் அசையாமலிருக்கவும் உரிமையுண்டு. ì TeLú[DtTj S
 ùNnYŌ ©WmUj Su D-úU FuTŌúTôp, @kR D-úUúVf
 ùNVpTŌj RôU- ÚdLŪm ©WmUj StĪ f ŅRkSWm Di Ó. @ŌúY
 Di úUVô] ôp NX] m, ì Tm BÚ Ī QeLú[j Ru BxPIT¥
 ùY° ITŌj Ō; \Ō. @RtĪ d LôWQm Fuß Iuß BÚkRôp @Ō
 A] kRUôLúY BÚdL Ø¥Ūm.

úYRôkRm Nj FuTúRd Li PŌ. Nj FuTúR A WmTm, A S. @Ō

Y\i PRuß. @RtĪ Ē@VŌªpúX. Ē@Vm ØWhŌ NdS DúPVŌm
 BpúX. Nj FuTŌ Ē@VŌs[ĒYu. அது ஆனந்தமயம் ஆனது. இது
 பிரம்மமான சத் என்பதால், சூன்யம் என்பதற்கு வழியில்லை. Ē@VUt\
 BÚP dĪ m Y-ªpúX. Ī ú\ FuTSpúX. S\ª púX FuTSpúX.
 A] kRªpúX FuTŌªpúX. ā uVm, Ē@VUt\ ¨úX, A] kRUt\
 ¨úXL° p FŌ BÚkRôŪm, @Ō ©WmUUôLôŌ. Ē@Vm Ds[Nj Su
 ©WmUm FuTŌ @[@\kR A] kRUVUô] Ē@VŌs[Nj RôĪ m Nj
 FuTŌm, Ē@Vm FuTŌm, A] kRm FuTŌm Iu±u Uß ùTVoLs.
 அளவில்லை என்பது ஆனந்தம். முடிவில்லை என்பதும் ஆனந்தம். பிரம்மம்
 என்பதே ஆனந்தம். U² R² u £ß Yôr@tĪ m BkR @àTYm Di Ó.
 @SÚlS FuTŌ @[Ū, RúP. BpúX FuTúRl ùTBYŌ SÚlS.
 @[úYd LPITŌ NkúRô`m. RúPúV DúPITŌ A] kRm. BkR
 @mNm BÚlTRtĪ d LôWQm Sm ĒY² u AS ©WmUm. @kR
 ĒYàdĪ Ø¥Yt\Ō ùNôkRm. ŅV Ē@VŌm, ŅVUô] NdSŪm @RtĪ
 @[@pXôUp Di Ó. ŅVUô] Ah£ @RtĪ i Ó. ŅVUô] Ah£dĪ
 ŅVUô] A] kRm F] l ùTVo. £Úx¥ ŅVUô] Ah£úV vTo£j Rôp
 @kR @[@p @RtĪ A] kRŌi Ó. @ŌúY £Úx¥dĪ -V SÚlS.

Ru ĒYú] ©WmUm ŅVUôL @±Ūm. ŅVUôL @±YŌ ©WmUm
 A] Ō. @úNúYô, NX] úUô BpXôR Ah£ UhŌm ©WmUj Su ŅV
 A] kRªpúX. @Ru Ē@V NdSdĪ Ø¥Yt\ ì TeLú[£Úx¥dL
 Ø¥Ūm. ì TeLs Uôßm. UôBYRtĪ @[@púX. A] kRm @Rà úP#
 VŌ. @Ō ŅV A] kRm. @RtĪ f NX] Ōi Ó. @qYô] kRŌm Uôßm.
 A] kRm @[Ytß @úNŪm. @úNŪm Uô\dá ¥VŌ. BúY úLô¥d
 LQdLô] ©WgNeLs. BŌ ÄúX. @R² uß Ø¥Yt\ NX] m
 ØYUôat\j ŌPu FYm. @úY A] kR ì TeLs, @[@\kŌ UôßTúY.
 A] kRj úR @àT@ITŌ BXh£Vm. NdS«u ÄúX TWkRŌ,
 £Úx¥j S\às[Ō.

Nf£Rô] kRm Nj #£j #A] kRm. @úY ùYqúY\ô] êu\pX.

I u ± u ê u ß @ m Ne Ls. @ Ru Ē @ Vm £ Ú x ¥ d ĩ m Ru û]
 ù Y ° I T Ó j Ô m N d S @ Ò. Ø ¥ Y t \ " L r f £ L [ó ĩ m Ru ú U Û P V Ô.
 @ Ru ì Te Ls Ñ V Ē @ V Ē Y à ú P V ù Y. Ø ¥ Y t \ U ó t \ m @ Ru
 Ru ú U. U ó ß m A] k R j ù R N f £ R ó] k R m @ à T @ d ĩ \ Ò. N f £ R ó #
] k R m R @ W D X ĩ p U t \ ú Y « p ú X. @ ú Y N j S u U ß ì Te Ls
 @ p X Ò Ē @ V j S u ú Y ß D Ú Y e Ls. S ò m L ó Ô m U ó ß T Ó m ì Te Ls
 @ k R U ó ò R I u ± u U ó t ß D Ú Y e Ls. ù T - V Ò I u ß, @ Ò
 @ L i P m, @] k R m. @ Ò @ [Y t \ L i P U ó L, @ k R U ó L, £ ± V R ó L
 U ó ß m. N f £ R ó] k R m U ó \ ó R Ò F] Û m, @ ú] j ù R Û m Ru à h
 ù L ó i P Ò F] Û m S ó U ± ú Y ó m. N f £ R ó] k R m Fu T Ò A] k R m. N j S u
 Ñ V A] k R ì T m. D X ĩ p S ó U ± Y] ù Y p X ó m I u ± u U ó ± V ì Te Ls.
 Ē Y à s [N d S @ Y t ß s D ú ĩ \ Ò. I q ù Y ó u ± Û m @ Ò D ú ĩ \ Ò.
 S ò m I u ù \ @ Ò Y ó L @ ± Y Ò @ R à s Ē Y à s [N d S D ú \ Y R ó p
 R ó u. U ó m T Z j ù R S ò m U ó m T Z U ó L @ ± Y r T ĩ d L ó W Q m @ R à s
 A j U ó B Ú I T R ó p R ó u. @ ú R ú T ó p D X ĩ p D s [@ ú] j Ô m A] k R
 U V U ó] Ò. ú Y W m ú Y W U ó L B Ú I T R t ĩ @ R à s D ú \ Û m A] k R ú U
 L ó W Q m.

B Ò ú Y ú Y R ó k R m á ß m £ Ú x ¥ « u R j Ô Y m U] m D P ú] B Ú
 ú L s @ L ú [F Ý ĩ x ĩ \ Ò. @ ú Y T X U ó] B Ú Ø W T ó Ó L s. D Q o Û m
 D P Û m ù T ß m Y - I u ß. @ Ó j R Ò R Y ß, ¼ ú U, ù L ó Ó ú U Fu \ R o U
 " V ó V m. D X L m N f £ R ó] k R m Fu ĩ ú \ ó m. @ I T ¥ V ó] ó p, N j Fu T Ò
 Ē @ V m. @ ú R ú T ó p N j Fu T Ò A] k R U ó ĩ \ Ò. Y - , L Y ú X, Ô u T m
 D X ù L e ĩ m U - k Ò s [Ò. @ Y t ú \ F I T ¥ ĩ x - k Ò ù L ó s Y Ò? B q #
 Û X ù L j Ô u T ú X ó L U ó L d L ó i ĩ ú \ ó m. S m R j Ô Y m B ù R A] k R
 ú X ó L U ó d L d á ß ĩ \ Ò. @ R] ó p R Y ß @ p X Ò á ú L I T Ó j S d á ß R p
 D [Ò. T ó ú Y « p R Y ß s [Ò. S ò m D X ù L D Q o @ - Ú k Ò @ Ó T h Ó
 @ ± V X ó m. N - V ó L @ ± V Ø V X X ó m. @ Ò S m L i ú Q ó h P U ó L
 B Ú d L X ó m. D Q o f £ ú V @ h Ó @ X ĩ @ ± k R R ó L B Ú d L X ó m. @ I T ¥ ĩ
 T ó o d ĩ m ù T ó Y Ò D X ĩ p Ô u T j ù R @ P B u T m @ S L U ó L B Ú d ĩ \ Ò

F u ß ù R - Û m. D X ĩ u B u T e L ú [j ù R ó ĩ d L X ó m. Ô u T e L ú [Û m
 ù R ó ú L I T Ó j R X ó m. B u T j S u ù R ó ú L, Ô u T j S u ù R ó ĩ l ú T @ P
 @ S L m F] j ù R - Û m. R ² l T h P Y o £ X o Y ó r @ p Ô u T m, B u T j ù R
 @ P @ S L U ó L B Ú d L X ó m. S m B V p T ó] Ñ T ó Y m Ñ ß Ñ ß I T ó] Ô m,
 @ ú U S V ó] Ô U ó ĩ m. @ Ò ú U ú X @ p X Ò D s ú [« Ú d ĩ m. Fu \ ó Û m
 @ j R ú] Û m B u T @ à T Y e L ú [. Y - Fu ß m D s [Ru ß. @ Ò
 @ X d ĩ . S U Ò B V p T ó] " ú X B p X ó @ h P ó p Y - F Ý m. B V p T ó]
 Y ó r Û d ĩ ú U ú X Û s [Ò @ Ò. B u T j ù R @ P Ô u T m S m ú U T ó S I T #
 R t ĩ d L ó W Q m, Y - F l ù T ó Y R ó Y Ò Y Ú Y ú R V ó ĩ m. B u T j ù R ó ĩ l x
 S U d ĩ @ S L @ à T Y U ó ĩ m Y - S U d ĩ f £ ± V @ à T Y m. Fu ú \ ó F Ý m
 Y - B V p T ó] N k ú R ó ` j ú R @ P @ S L U ó L I T ó S I T Ò B V t ú L #
 V u ú \ ! S ò m @ à S] Ø m @ à T @ d ĩ m B u T m L i ĩ p T Ó Y S p ú X.
 @ ú R S ò m ù T ó d ĩ ` U ó L d L Ú Ó Y S p ú X. D P p B u T m ¼ @ W ó ĩ
 N k ú R ó ` U ó ĩ m. @ I T ¥ D V Û m D Q o Û S U d ĩ j ù R - ĩ \ Ò. @ k " ú X « p
 @ Ò é - I T ó ĩ m. S ò m @ ú R A] k R m Fu ĩ ú \ ó m. @ R] ó p A] k R j ù R
 S ó Ó ĩ ú \ ó m. S ò m Y ó r @ p L ó Ô m S Ú I S S Ó " ú X d ĩ - V Ò. Y ó r @ u
 G t \ j R ó r Û L ° ò ú P S m S Ú I S " X Û ĩ \ Ò. @ R t ĩ d ĩ ± l @ h P
 " L r f £ ú V ó, ù T ó Ú ú [ó ú R ú Y « p ú X. S Ó " ú X V ó] Y ó r Û B u T ú U ó,
 Ô u T ú U ó R Ú Y S p ú X. @ Ò ú T ó u \ Y ó r Û V R ó o j R m. @ q Y ó r Û
 D « ú W d L ó l T ó t ß m. @ Ò ù T ó Ò. @ W T g N m Ø Y Y Ó m T W @ V Ò. S ò m
 @ ú R S ó Ó Y S p ú X. S U d ĩ B u T, Ô u T e L p d ĩ - V Y W Û, ù N X Û
 L Q d ĩ i Ó. B u T m Y W Û, Ô u T m ù N X Û. D s [Ø m, D P Û m D Q Û m
 Y W Û m ù N X Û U ó ĩ m @ k R d L Q d ĩ . Fu ß m D s [" W k R W U ó] " ú X
 @ d L Q d ĩ p F Ý R I T Ó Y S p ú X. S ò m D Q Û m ¼ @ W B u T e L p m,
 D P ú X Y Ú j Ô m ú Y R ú] Û m D i Ó. @ Y t ú \ U h Ó m L Q d ĩ p
 F Ý Ó ú Y ó m. வலி வழக்கத்திற்கு மாறானது என்பதால் நாம் அதைக்
 கணக்கில் சேர்த்துக்கொள்கிறோம். S U d ĩ Y - ù T ó ß d L Ø ¥ V ó R Ò. S m
 Y ó r Û d ĩ Y - Ô ú W ó L D Q o Û. S m Y ó r @ u @ ¥ I T ú P d ĩ @ Ò F S o.
 Y - S m ú U j R ó d ĩ Y R ó L @ ± ĩ ú \ ó m.

Sôm úTÑYÕ Rj ÖYm. Fuú\ò I Ú Sôs @àT@ITRòp Rj ÖYj ùR @[dL Ø¥VòÕ. Gt\Øm, RòrÛm, Fußm Ds[úRl TòSdLòÕ. GùRò I Ú NUVm YÚYÕm LQd; p úNWòÕ. கூடவா, குறைவா, இருப்பதே கேள்வி. அதற்கு விளக்கம் தேவை. @ù] j Òm Nf£Rò] kRUò] òp, Y- FIT¥ FÝm? úYRù] Fe; ÚkÕ DtTj S A; \Ò? BÕúY úLs®. RoUm YÚmùTòYÕ Ì ZITm YÚ; \Õ. @Õ ùTònVò] ©Wf£ù]. LPÜù[Sôm Sm úTòu\ I ÚYWòLd LÚÖYRòp, Y- úLs®Vò; \Õ. DXùLd LPkRYo LPÜs Fu\òp ©Wf£ù] , £dLXò; \Õ. BÕ TÌ SVò] úLs®.

Nf£Rò] kRm LPÜs. Nf£Rò] kRm Ruù] V±Ùm xÚ` u. @ÕúY £Úx¥dLoj Rò. @YÚùPV DX; p @Yo TúPj R U² Rà dÌ FIT¥ úYRù] ùV @YWòp £Úx¥dL Ø¥Ùm? ùLòÓùUdÌ Dj RWÜ @° dL Ø¥Ùm? LPÜs SpXYo F² p ¼ùUùVI TúPj RYò Vòo? Y- úNòRù] Fu\òÙm, úYRù] Fu\òÙm RoUj StÌ l TSp ; ùPdLòÕ. @ùR Gt\òp LPÜP dÌ j RoUªpùX. @pXÕ LPÜs RoUj ùRd LPkRYo Fu\òÌ m. DXùL SPj Òm Fu´ ÉVWòLúYò, @pXÕ £j WYùRùVd Li Ó©¥j RYWòLúYò LPÜs AYòo. @u×m, SuùUÙm DÚYò] YWòLUòhPòo. LPÜs TXm ùTòÚkSVYWòYòo. @Yo NhPj StÌ d , rIT¥VXòm, @pXÕ @YùWj ÒSdLXòm LPÜs ùLòÓùUùV YùR ùNnV DtTj S ùNnRYWò] òp, @Yo ùLòÓùU A] Yo. @YÚdÌ DQòúYò, LÚùQúVò«pùX. LPÜs RoUj StÌ d LhÓlThPYùW² p, @Yo U² RoLù[@P UhPUò] Yo. U² RoL° p £\kRYùW®P UhPUò] Yo FuTÕ Di ùU. Y- @`VòVj Su T-Ñ Fuß Sôm á \ Ø¥Û ùNnúYòm. BVtùLVò] Ri Pù] Fu; ú\òm. @IT¥d á ±] òÙm, @Ru èXj StÌ l TSp BpùX. Vòo Y- ùV GtTÓj SVÒ? Gu GtTÓj S] òòLs? Ri ¥dL úYi ¥V @`VòVm Fe; ÚkÕ YkRÕ? BkR TSpLs YòrdùL @àTYj S- ÚkÕ Tòoj Ròp N-VòL BpùX. útò] ù_uU TòYj StÌ j Ri Pù] Fu\òp @[dLm N-. @`VòVm U] j Su ®VòS @pXÕ @±VòùU.

U] m ®VòSÙt\òp, £j WYùR FIT¥d Ì QITÓj Òm? Ri Pù] `aL @SLUòLÜm, ùLòÓeúLòXòLÜm Lòi ; \Õ. LPÜs ùRnYm F] Ûm, DVokRYo F] Ûm á ß; ú\òm. LoUm R®odL Ø¥VòRÕ. BùY BWì Òm Ij ÖYòWò. F] úY xj Ro LoUªpùX Fu\òo. @Yo LPÜù[GtL®pùX. LPÜs ÑRkSWò] Yo Fuú\ò DXùL AsTYùWù\ò xj Ro GtL®pùX. ÑTòYm @±VòùU Fu\òo. F] úY LoUm LhÓITÓj Ö; u\Õ F] Ûm xj Ro á ±] òo.

LPÜs SpXYo, @u×ÚYò] Yo. DXùLd LPkR LPÜs Fu\ LÚj ùR AWònúYòm. @Yo DXLUpXo. @Yo SuùU ¼ùUùVI TúPj Ròo. @Yo TúPlTò] UdLs Y- ùV @àT@d; u\] o. @Yo FhP BÚd; u\òo. @j ÖuTm @YùW TòSITSpùX. @Yo DXùLd Li Lò; d; \òo, Ah£ ùNn; \òo, @Yo AùQ ùNp; \Õ, @pXÕ AùQ ùNpX®pùX. úYRù] «p DZÜm, útòWòÓm DXÌ dLòL BjRù] Ûm LPÜs ùNn; \òo. DXùLj Rm NhPIT¥ As; \òo. @Yo DXÌ dÌ DRÜYSpùX. @dLPÜs FpXòm YpXY-pùX, @u×Ú# Yò] Y-pùX, SuùUùV DÚYò] YÚªpùX. BIT¥ Sôm LÚÖYÕ ©Wf£ù] ùVj ¼®WòdÌ ; \Õ. DXùLd LPkRYo LPÜs Fu\ Rj ÖYm ùLòÓùUùVÙm ÖuTj ùRÙm @[dL BVXòÕ. úTfÑ NòÓoVUòL BÚdLXòm. @Õ ©Wf£ù] dÌ -V TSp RòWòÕ. @ITSp SÚlSVòL BÚdLòÕ. Sôm úSW¥VòLl TSp á \úYi Òm. @pXÕ LPÜù[Ûm @Yo ùNVpLP m N- F] dùLòi Ó, @Yo Ì ù\Lù[l TòWòhPd á PòÕ. @Õ LPÜ[òLòÕ, @ÑW] òÌ m. @Õ úYRòkRm á ßm Nf£Rò] kRªpùX. Nf£Rò] kRm GLu, @Ój RÕ BpùX Fu; \Õ úYRòkRm. @Õ @IT¥lThP Nj. BÚlTùRpXòm @Yú] . ùLòÓùU«ÚkRòp @Yu TúPj R ÈYWò£L° p @dùLòÓùUùV @àT@ITYu @Yú] . ÈYWò£L° p Ds[Yu @Yú] . ÈYWò£L° u ÖuTj ùR @Yú] @àT@dL úYi Òm. BÕ ©Wf£ù] ùV Uòt±d á ßYRòÌ m. ùLòÓùUÙm, ÖuTØm @u×dÌ m SuùUdÌ m FSò A] úY. BIT¥d LÚS] òp ©Wf£ù] úYß. FIT¥d LPÜs ùLòÓ#

úUúV £Úx¥j Róo? FlT¥ @Yo UhÓm @S- ÚkÕ Rl©] óo FuTÕ
úLs®«púX. A] kRUVUó] Ai PYu A] kRUT\úR #
ùLóÓúUúV # FlT¥ @à USj Róo FuTÕ úLs®.

RoUNeLpm TôS úTôn®Óm. RoUNeLpj StĪ l TS- púX. B²
@dúLs® FZôÕ. LPÛs SmúUd ùLóÓúUđĪ A [ód;] óo. @Yo
®X; @hpóo Fu; ú\óm. LPÛs U² R² u RúX®S«p TeĪ
ùLóı PóŪm, ®X; "u\óŪm, BŌ Di úU. LPÛs R] dúL
ùLóÓúU BúZj ŌdúLós; \óo FuTŌ Jo @©l©WóVm. FlT¥d
á ±] óŪm, RoŪm NeLPŪóLúY BŪd; \Ō. BúR úYß Y-VóLd
á \Xóm. A] kRUVUó] Ai PYu SuúU«u SpŪŪYm. @u©u
SŪŪŪYm. ùLóÓúUŪm, úYRú] Ūm Nf£Ró] kRj StúLŌ? LPÛs
VkSŴpúX. Ai PYu xŪ`u, ĒYu. ùLóÓúUúV UßdLŪm,
Li ¥đĪ m D-úUŪm Di Ó. BeĪ @¥ITúPVó] RYßs [Ō. Sóm
TĪ S«u NhPj úR ØYúUđĪ -VRóđ;] óp RYß YŪm. Sóm
@uúTŪm SpXúRŪm Gt; ú\óm. @úR A] kRj StĪ m FÓj Ōf
ùNp; ú\óm. Sm Fi QeLs ©-®ú] «p FÝkRúY, @úY BŪ
TĪ SL [ó] úY. I ÚYo Ut\Y-Pm ùLósPm ùRóPoxđĪ BkRf
NhPeLs N-. BkRf NhPj úR GL] ó] TWŪó; UóŪđĪ m Sóm
ùNŪj Ō; ú\óm. TWŪó; Uó FuTŌ FpXóm. ©Wf£ú] FlT¥ FÝ; \Ō
F] d Lóı úTóm. @¥ITúP«p ç núUVóL ©Wf£ú] đĪ j %óŪ
LóQúYı Óm. @Ō TĪ S«u ØYúU, Li PUó] @Li Pm @Ō
I ÚúU, Hd; VUuß. @RuT¥ TĪ SúV ® [dLXóm, @Yt±u
Y [of£úV ® [dLXóm. I ÚYo Ut\YŪPu ùLósPm ùRóPox
©-®ú] , ùYBlx, ®Ūl× FuTYt\óXó] Ō.

Sóm ØYúUúVd Lóı úTóm. U² Rl ©Wf£ú] , U² R Øuú] t#
\úU SUDĪ Ø¥Yuß. Sóm RóoÁL DX; p YóZ®púX Fuß
@±úYóm. RoŪm U² Ru GtTÓj SŪŌ. BvTúLúV Sm Li úQóó
Tóod; ú\óm. SmØúPV RoU "VóVIT¥ BvTúLúVd L; ITŌ RYß,

©¥YóRUó] @±Á] m Fu; \óo TLYóu. @Ō Ī ZITj úR ®Ūm©
SóÓYRóĪ m. SUDĪ l TZdLm Øđ; Vm. Sm @à TYIT¥ BvTúLúV
@±V ØVpYŌ RYß. U² Rf ŅTóYm @Yu ©\lúTl ùTóÚj RŌ. @Ō
FlT¥ BvTúLđĪ l ùTóÚj Rm? @Ō @Yà đĪ f N-Vó] Li #
úQóhPUóLóŌ. Ruú] V±VúYó, Óó] m ùTúYó @Ō DRYóŌ.
@SLThNm @Ō @±ŪđĪ j RúPVóL BŪđĪ m _PUó] ©W; ÚSđĪ j
RoU^apúX. @RtĪ -V NhPm Di Ó. Sm TZdLIT¥ @Ō ùNVpTÓm.
@RtĪ SpXŌ ùLhPSPúX. £Úx¥đĪ m NdSLS @RtĪ Øđ; Vm.
úYú\óŪ NdS BYtú\ GtTóó ùNnŌ, BŪITúRd Lóđ; \Ō. @- Ūf
NdSLPı Ó. @- ŪđĪ l TóWThN^apúX. @Yt±tĪ j RoUúUó,
"VóVúUó BpúX. @Ytßs Ds [BwlvVIT¥ @úY SPđ; u\] .
@RtĪ s [SŪlS E úU«u SŪlS. @lT¥ @úY i Tm ùTß; u\] ,
@pXŌ @- ; u\] . ^aŪLeLp úPV ŅTóYj StĪ m RoU^apúX.
U² Ru T-QóUj Róp FZúYı ¥V @vSYóWm @YoLp úPVŌ.
@R² uß FÝm DVokR ®XeLó] U² Rà đĪ RoUØm, RoU
DQóŪm Y [ó; u\] . x- Uóú] d ùLóuß SuTŌ SUDĪ j
RY\úß. xVp @- lTúRŪm Sóm Ī ú\ áßYSpúX. ùSŪl×
F-d; \Ō, YúRđ; \Ō. @úRŪm Sóm Li ¥ITSpúX. Ī ú\úV
RoUj Su A WnTm. SmúUúV Sóm Li ¥ITŌm, Ī ú\ áßYŌm @Ō
úTóu\úR. ©\úWđ Ī ú\ áß; ú\óm. @úR NhPIT¥ Sóm SPITSpúX.
BŌ Di úUVó] RoU^apúX. £X ®`VeLs SmúUl TóSđ; u\] .
@Ō SUDĪ l ©¥dL®púX. @R² z uß Sóm ®XĪ ; ú\óm. BŌ Sm
RoŪm BúYVú] j Ōm Sm DQof£ YVlThPúY.

®Ūl×, ùYBlúT RoUj Su A WnTm. ùYBlTóp I ŌeĪ YŌ
RoUUóLóŌ. Uóu x- đĪ @gŅ; \Ō. Y- úU ^aĪ kR x- F° V Uóu
ÁŌ Tón; \Ō. R² lThP Yór@u A] kRj StĪ BŌ ATj Ō. F] úY
Uóu TVkŌ I ÓeĪ ; \Ō. U] m Y [ÚmúTóYŌ TVm ùUuúUVó;
ùYBlTó; \Ō. @R] óp Ußj Ō I ŌeĪ ; \Ō. ATj Róp Sóm
UBlTRuÁŌ ùYBl× FÝm. Ut\úY SUDĪ SŪlS RŪm. Sóm

@Ytû\ Gt; ú\òm. BqÜQoffLs U] Sp SuûU, ¼ûUVôL DÚYô; u\]. BûY NêLjStúLô, R² U² RàdúLô SpXÕ. BŞ- ÚkÕ ©\kRúR RoUm, ˆVôVm, SuûU, ¼ûU. Sôm BYtû\d ùLôi Ó ©\ûWd L; d; ú\òm. SUDĪ BYtû\l TVuTÓj ÖYÕ BpûX. A] ôp FeĪ m, FlûtôYÕm @¥lTûPVô] NĪtôYm UôBYÕ BpûX. U² RàdĪj Ruû] ùY° lTÓjR úYi Óm. Rôu Y[WĪYi Óm. ĩj #NdŞ @Yàs BŪd; \Õ. @Õ @YàdĪj ŞŪlŞ RŪm ùNVp. @Õ Øuú] t\m. அதுவே மனிதனுக்கு அடிப்படையான ஆனந்தம். FÕ @Yu Y[offdĪj RûP ùNn; \úrô, Ruû] ùY° lTÓj ÖYRtĪj RûPVôL BŪd; \úrô, Ru ŞŪlŞdĪ m, Øu# ú] t\j StĪ m Eß ùNn; \úrô, @Õ @YàdĪj ¼ûU. FÕ @Yu ùNVûX DVoj Ő; \úrô, DBŞlTÓj Ő; \úrô, YŪlTÓj Ő; \úrô, Du] RUôdĪ; \úrô, @Õ @YàdĪ SuûU. Øuú] t\m FuTÕ Uô±dùLôi úP«ÚdĪ m TwkR BXh£VUôĪ m. l Ū Lhpj Sp @Yû] d LPkÕ ùNpŪm. @Õ ©\ûWûm RÝŪm. Ø¥®p @û] j úRŪm Ruà hùLôs P m

RoUm FuTÕ T-QôUj Su TX ˆûXL° p l uß. êuß ˆûXLhĪ m ùTôÖYô] Ői Ó. Nf£Rô] kRm DX; p Ruû] ùY° l# TÓj ÖYÕ êuß ˆûXLhĪ m ùTôÖ. ØRp ˆûX«p Bkr NdŞdĪj RoUm ùTôŪhPuß. ®XeĪ RoUj StĪ d ,rlThPÕ. @±Ūs[aŪLm @RoUUô] Ő. ©\ŪdĪ f ùNnŪm ùLôÓûU N-, SUDĪ d á PôÕ FuTÕ @Ru ˆVôVm. BlT¥l Tôoj Rôp U² Ru TôŞRôu RoUj StĪ d LhólThPYu. SUDĪ d ,Ýs[úY RoUj StĪ m ,Zô] úY. Sô[ô# Yhpj Sp Sôm DVWØ¥Ūm. @lûtôYÕ Sôm RoUj úRd LPkRYo AúYôm. @eĪ RoUm úRûY«pûX. U² R Ī Xj StĪ RoUm RûXLôdĪ m FuTÕ BXh£Vm. U² R Ī Xm NŪLUô] Ő, TwkR úSôdLØûPVÕ. BÕ _PUô] RôrkR NŪLm. Bkrf NŪLm £ß Ői ÓL[ôL YôrYôp £R\¥dLlThôs[Ő. £R\¥dLlThPûY ùT-V NŪLj úR Di Ó Ti Őm. @Õ ©WgNm ØÝYŌm TWŪm. @Õ

Yôr®p Aj Uô xûRkÕs[úR @±YRôp GtTÓYÕ. @eĪ Ykr®u RoUm úRûY«pûX. @eĪ RoUm ùNVpTPØ¥VôÕ. RoUm ùNVpTP U² R Ī Qm úRûY. Sôm BRuT¥ Ø¥Yô] NŪLj úR FnŞ®húPôm. BeĪ U² R Ī QØm, ØWĪ Tôôm LûWŪm

RoUm 3 ˆûXL° p l ußdúL D-VÕ. @Õ RtLô- LUô] Ő. SUDĪ @Õ Ød; Vm RoUj Su êXm RoUj StĪ d , -ÚkÕ RoUj StĪ úUúX úTô; ú\òm. BÕ TĪ Ş«u NhPm FuTRôp, ØÝûUdĪ BÕ ùTôÚkRôÕ. BûR Ø¥®u l Ū TĪ ŞVôLd ùLôs[Xôm Sm Li úQôhPm RtLô- LUô] Ő, @ûWĪ ù\Vô] Ő. Sm @ûWĪ ù\ @±ŪdĪ l ©u] ôp, ©WgNm ØÝYŌm Di Ó. T-QôUm ØÝYŌm BRu ©u] ; «p Ds[Ő. SUDûLhPôRÕ, DXLm 3 ˆûXVôLl ©-; \Õ. RoUØm, @RtĪ d ,rlThPŌm, úUmThPŌUôĪ m @úY. êu±tĪ m ùTôÖYô] úRd Lôi úTôm. @ŪúY ©Wf£û] úVj ¼odĪ m

ĩj NdŞ, Aj U NdŞ, ĒY NdŞVôĪ m. @Õ ì Tm ùTtßVo; \Õ. Bkr Uôt\m @RtĪ A] kr @àTYm. @ŪúY @RtĪj ŞŪlŞ. Bkr ŞŪlŞ«p FÝm A] kRm A WmTm. BqYô] kRm Nj Şà úPV A] kRm. BÕ BRtĪ BVpTô] Ő. ĩj NdŞ BûRl Tt±dùLôi Ó Bkr A] krj úR @vŞYôWUôLd ùLôs; \Õ. A] ôp BRtúL xÕ ì TeLû[j úRŌ; \Õ. xSV ì TeLs FÝm TôûR ŐuTŌm Y- Ūm ˆû\kRÕ. @úY @¥lTûPVô] A] krj StĪ FŞWô] úY. BŪúY ©Wf£û] dĪ úYo, êXm

BûR FlT¥j ¼odLXôm? Nf£Rô] kRúU AŞŪm, Ø¥ŪªpXôRŌ F] Xôm. āuVm, @Nj, ˆoYôQúU ØRp A WmTm F] d á \Xôm. āuVm TôWThNUT\Õ. FpXôYtû\Ūm Ruà hùLôi PÕ. Ē®VŌm, ĒY] t\Ōm, A] krØm, @RtùLŞWô] Őm āuVj Ős Ds[]. FpXôYtû\Ūm ®[dL ØVu\ôŪm, FûRŪm ®[dL Ø¥VôÕ. Sôm @û] j úRŪm Th¥VXôd; Ūsú[ôm. Sôm āuVj Sp Ø¥; ú\òm. Bkr

āuVj Ōs FpXô^aÚlTRôLd á ß; ú\ôm. BŌ Øt±Ūm ØWî TôPô]
 ..ûX. Y- , A] kRUuU\ £±V ØWî Tôh¥p A Wm@j Ō āuVj Sp
 FpXô^aÚlTRôLd á ßm ùT-V ØWî Tôh¥tĪ YkŌ@húPôm. @Nj
 FuTŌ āuVm @RtĪ s FŌŪ^apûX. @j RôLŪ^aÚdL Ø¥VôŌ.
 āuVm TôWThNUô] Ō F^z p, @R] ôp £Úx¥dL Ø¥VôŌ Fu\ôp,
 FpXôj S\ûULPm @Ràs^o Údj u\] F^z p @Ō ùTŪeĪ ZlTm.
 @RôYŌ āuVj Ōs Ī ZlT^aÚdj \Ō Fu\ôj \Ō. FlT¥ F] Sôm
 á \@pûX. Nf£Rô] kRj StĪ j SŪmT YŪúYôm. Ø¥Yô] ¼oûYj
 úRŌúYôm.

Sôm ©WgNj ūR Gt; ú\ôm. @Ō U^z R Ē@Vj S- ÚkŌ
 UôBThPŌ. Sm U] j úR@Pl TWkRŌ. U^z R Ē@Vj ūR@P DVokR
 NôWm Ds [Ō. @úRúTôp ©WgN A] kRm Sm ŃL ŌdLeL^o ^z uß
 UôBThPŌ. ©WgN A] kRm U^z R ŃL ŌdLeLû [@P ^aLf NôWm
 A] Ō, @Lu\Ō FuTâr ..û] @- Új RúYi Óm. Sm Yôr@p
 NkúRô` m, A] kRm, U; rff£ FlùTôYúrô YŪj \Ō. @úY @¥l#
 TûPVô] Yôr@u A] kRj S- ÚkŌ ©-kŌ ..t; u\Ō. A] kRm
 @[Yt\Ō, ©WgNm ØYŸŌm TW@VŌ. @Ō ŃVUô] Ō. @Ō Ut\
 NkRôlTeLs, LôWQeLû [l Tt±VSpûX. @ŌúY @Ru @¥lTûP.
 ŃLŌm, ŌdLŌm Bl@u] ; dĪ D-VúY. xÚ` ^z u A] kRm,
 ©Wj ÚS«u A] kRUôj \Ō. NdS«u NX] j StĪ -VŌ BmUôt\m.
 @Ru ì TeLs TX. ŃLm SUDĪ -V ì Tm. Y- SUDĪ l ©¥dLôR ì Tm
 BqYô] kRm _Pj Su ArU] j StĪ -VŌ. BŌúY úUúX TWôj Uô
 AĪ m. BqYô] kRm U] m, YôrŪ, _Pm êXm úY^o lTP ØVp; \Ō.
 NdS«p NX] m úYlThPôp, Sôm SmûU @SLUôL @±; ú\ôm. @eĪ
 BqYô] kRm Ruû] f £j SdL ØVp; \Ō. BRu ØRp ì Tm FSWô]
 BWhûPLs, ç nûUVt\Ō. @Ō ŃLm, ŌdLm Fu\ BŪ Øû] L^o u
 BûPúV ùNVpTŌj \Ō. @Ru BXh£Vm ç nûU, ŃV A] kRm,
 ŃVm©WLôNm. @lT¥lThP A] kRm ŃVUô] Ō. @Ō Ut\Ytû\l
 ùTôÚj RRuß. FkRd LôWQj ūRŪm ùTôÚj RRuß. Nf£Rô] kRm

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 LPkRŌ. @Ō DPŪdĪ -V ì Tm, U] StĪ -V ì Tj ūR SôŌj \Ō. BkR
 Uôt\j SuúTôŌ, ©WgNj StĪ -V, ŃVUô] , @Lj StĪ -V A] kRm,
 x\j StĪ -V A] kRUôL Ī ±l@hP ..Lrf£L^o p ùY^o lTŌj \Ō.
 ©u] ; «- ÚlTâr Sôm Lôi TSpûX. FS-p ùTôÚsLû [d Lôi #
 ; ú\ôm. F] úY Sôm @lùTôÚsLû [SôŌj ú\ôm. Sm ft±uT
 SŪlSdLôL @Ytû\ SôŌj ú\ôm. Sôm ŃRkSWô] YoLs. Sôm
 Aj UôúYl ùTtßsú [ôm. Sôm @ûRj úRPúYi ¥V @Y£V^apûX.
 Sôm @ûR GtL] úY ùTtßsú [ôm. BlùTôÚsLs A] kRj ūRl
 ©WST- dj u\] . @úY A] kRj StĪ -V LôWQ^apûX. BqYô] kRm
 Fußm Ds [Ō.

U^z Ru @LkûR, _PUô] Jh¥- ÚkŌ @Yu ùY^o YŪj \ôu.
 Yôr@u A] kRm @YàdĪ NlùT] BŪdĪ m. @Ō ùR^o Yt\Ō. @Ō
 ArU] fnôW- Ūs [Ō. @Ō Uû\@Ūs [Y [Uô] é^a. @eĪ
 Gwô [Uô] Lû [Øû [j Ōs [Ō. @Ru xxTm @` Uô] Ō. Y- ,
 BuTm F] lTŌTúY @úY. Sm @LkûR«u T«o @úY. Aj Uô Sm
 Yôr@p SmûU @±VôUp ùNVpTŌj \Ō. @Ō Bq@` @ÚhNj ūR
 ĒWQm ùNnŪm. BúY é^a«u ùNpYm. ùRnYm BYtû\ F-dĪ m
 F] -d úYRm á ß; \Ō. @úYVû] j Ōm BuT ŌuT úYWôĪ m.
 BYt±u LôWQúU @úYRôu. @Ru BWLvVŌm @ŌúY. @Ru
 A] kR NôWm @Yt±Ūs [Ō. @úY xŌ ì TUôL FÝm. @Ō A ùNVôL
 BŪdLôŌ. @Ō ŃVUô] SŪlSvôĪ m. Sm BuTm U^z Rà dĪ -VŌ.
 Bû\Yà dĪ -VŌ @- VôR é-lx. @Ō U^z Rû] @Xd; f ùNVpTŌm.
 Bj SŪŪŪUôt\m ..fNVm. DQ of£ BYt±- ÚkŌ FÝm. @¥lTûP«p
 @úY ĒY^z u A] kRm. Y- «u A S A] kRm. BuTŌm
 A] kRj S- ÚkŌ YŪj \Ō. @úY A] kRj ūR ùY^o lTŌj R ØVuß
 úRôp@Ūt\] . @±VôúU, @LkûR, Li Pm úRôp@dĪ d LôWQm.



XII. Delight of Existence : The Solution

We are examining the problem of creation of evil. Now we have formed an idea of existence. This idea is that there is an underlying delight of existence. It cannot be removed. We do have sensations. They are outward and are on the surface. They are positive, negative or neutral. They are waves of that infinite depth of being. Sometimes they are the foam on the waves. From this view, we can arrive at a true solution for the problem of evil. The self of things is infinite. It is an indivisible existence. That existence has an essential nature or power. That is an imperishable force. It is infinite and is the power of self-conscious being. That self-consciousness too has a nature. It can be called nature or knowledge. It is a knowledge of itself. It is a delight of being. Again that delight is infinite and cannot be removed. In this world we know of forms. Also there is formlessness. There is an awareness of infinite. That awareness is eternal. It is also an indivisible being. There are many appearances. They are appearances of finite division. This self-existence is there in all of these. It preserves its self-delight in all these. It is a perpetual experience of this self-existence. Matter is inconscient. It is only an appearance. It is the soul that is inconscient in Matter. Matter is in bondage to its own habit. It is a superficial habit. It is only a particular mode of self-conscious existence. Our soul discovers in Matter the Conscious-Force constant,

immobile, brooding. Matter has no sensation. The soul which discovered the infinite being in the inconscience, discovers the same infinite being in its non-sensation. The soul attunes itself to that discovery. It discovers an infinite conscious Delight, imperturbable, ecstatic, all-embracing. *This delight is its own delight; this self is its own self in all.* Our view is the ordinary view of the self. It is from our surface. We are awake only on the surface. We move only there. This self is hidden from our view. It is there profound, subconscious. This self is within all forms. It is within all experiences, pleasant or painful or neutral. In spite of the soul being hidden, it acts profoundly from the subconscious. It is that which enables and compels things to remain in existence. For men and things cling to existence because of this self. Its will is overmastering. What we see as instinct is the vital perception of the self. The vital tries to preserve itself. Matter is imperishable. That is the expression of the self physically. The sense of immortality the mind has is from this self. It is there in all phases of self-development of the formed existence. We know of the occasional impulse to destroy oneself. It is only a reverse form of this will to be. When attracted to other states, the self tries to withdraw from the present body. Delight is existence. Delight is the secret creation. Delight is the root of birth. Delight is the cause of remaining in existence. Delight is the end of birth. Creation ceases into delight. The Upanishad says, "From Ananda all existences are born, by Ananda they remain in being and increase, to Ananda they depart."

There is an age-long controversy in the old philosophies. Each school has a different formula. These three aspects of essential being are one in reality. Looking at them from this perspective, it is possible

for us to unite the differing formulas. These three aspects are in our mental view triune. They are separable only in appearance. Phenomena divide the consciousness or appear to divide. In reality, there is no division. We can look at world-existence only in appearances. Then it is Maya as we are seeing them only in relation to pure Existence. That pure Existence is infinite, immutable and indivisible. This is not the original meaning of Maya. It has another original sense. It means it is a comprehending consciousness. It also contains. It is capable of embracing, measuring and limiting. This means Maya is a formative consciousness. It outlines, measures out, moulds, forms. It makes us know the unknowable. It helps us measure the limitless. Its original sense is knowledge, skill, intelligence. It has come to acquire a different meaning. Now it is understood as cunning, fraud or illusion. The philosophical systems use a figure of this corrupted meaning. The world now takes Maya for illusion or enchantment.

The world is Maya. The world is not unreal in the sense that it has no sort of existence. We may say it is a dream of the Self. Still, the world would exist in the Self as a dream. The world would be real to Self in the present, even while it is ultimately real. We do not have to say that the world is unreal in the sense that it has no kind of eternal existence. Particular worlds may dissolve. Particular forms may dissolve. They may dissolve physically. They may return from the consciousness of manifestation into the non-manifestation. Yet Form in itself is eternal. The world in itself is eternal. From non-manifestation they return inevitably into manifestation. They have an eternal recurrence, if not eternal persistence. They have an eternal immutability in sum and foundation. They also have an eternal

mutability in aspect and in appearance. Was there ever a period in Time when there was no form of universe? We are not sure. Can we say there was no play of being represented to itself in the eternal Conscious-Being. Can we say there was only an intuitive perception that the world we know can and does appear from That and return to It perpetually? We cannot say that.

Still, the world is Maya because it is not the essential Truth of infinite existence. The World is only a creation of self-conscious being. It is not a creation in the void. It is not a creation in nothing out of nothing. But, the world is a creation in the eternal Truth and out of the eternal Truth of that Self-being. Its content, origin, and substance are the essential, real Existence. Its forms are changeable forms of That to its own conscious perception. It is determined by its own conscious force. It is a creative force. They are capable of manifestation. They are capable of non-manifestation. The mental sense is subject to error and incapacity. Illusions arise out of that. We cannot attribute our incapacity to God or the infinite consciousness. If we do so, it will be audacious. Thus, we may call this the illusion of infinite consciousness. The infinite consciousness is beyond Mind and greater than the Mind. Therefore, it is beyond such illusions. These illusions are falsehoods. The essence and substance of Existence is not a lie. All the errors and deformations come from our ego, as ego is of divided consciousness. Therefore, we can only say the world is not essential truth of That. The consciousness is free. It multiplies. It is mutable but superficial. Even this is infinite. Therefore we can say the world is a phenomenal truth. It is not of the fundamental and immutable Unity. Our consciousness is divided. The infinite consciousness is indivisible.

Let us look at world-existence in relation to consciousness only. We can extend our look to force of consciousness also. We see then the world is a movement of Force. That Force, we see, obeys some secret will. Consciousness that possesses the world has a will of its own. This will or necessity seems to move the world. We find the world obeys that necessity. If so, then the world is a play of Prakriti, the executive Force. It plays to satisfy Purusha. Purusha is a Being. It is a conscious Being. Purusha enjoys and regards. Or, it is the play of Purusha reflected in the movements of Force. And Purusha identifies with such movements. The world, then, is the play of the Mother of things. She moves to cast Herself forever into infinite forms. She is avid of eternally outpouring experiences.

We can look at World-Existence in its relation to self-delight. It is the self-delight of eternally existing being. This experience is described as Lila. It can even be realised as Lila. Lila is the play, it is the child's joy, the poet's joy, the actor's joy, the mechanic's joy. It is the joy of the Soul of things eternally young. It is perpetual and inexhaustible. It creates and re-creates Himself in Himself. It does so for the sheer bliss of self-creation, self-representation. We realise Himself as the play, the player and the playground. These are the three generalisations of the play of existence. It is their relation to the eternal and stable. The immutable Sachchidananda is that existence. They are from the three conceptions Maya, Prakriti, and Lila. In Indian philosophic systems, they are mutually contradictory. In fact, they are perfectly consistent with each other. Each is complementary to the other. All of them are necessary in their totality to an integral view of life. We are part of this world. In its most obvious view it is a movement of Force. We can penetrate

that Force. On the surface there is an appearance. Behind this we find consciousness. What we see is a mutable rhythm of consciousness. The consciousness casts up, projects in itself phenomenal truths of its own infinite eternal being. This rhythm in its essence, cause and purpose is a play of infinite delight of being. It is ever busy with its own innumerable self-representations. This is a triple or triune view. This must be the starting point for all our understanding of the universe.

We now see the root of the whole matter. The eternal immutable delight of being moves out into infinite and variable delight of becoming. We have to conceive one indivisible conscious Being behind all our experiences supporting them. It supports them by its inalienable delight. It effects the variations of pleasure and pain and neutral indifference by its movements. The three responses constitute our sensational existence. *That is our real self.* The mental being is subject to the triple vibration. It can only be a representation of the real self. The real self is put in front for the purposes of sensational experience. The sensational experience is the first rhythm of our divided consciousness. The universe contacts us at multiple points. The sensational experience is the response and reaction to such a touch. It is an imperfect response. It is a tangled and discordant rhythm. It is a prelude to receiving the full play. It is a preparation to appreciating the full, unified play of the conscious Being in us. It is not the true and perfect symphony we could have. If we can enter into sympathy with the One in all variations, we can have this symphony. We can attune ourselves to the absolute and universal diapason.

If this view is right, certain consequences naturally issue out of it. In our depths we are that One. In the reality of our being we are the indivisible, All-Consciousness. It is also inalienable All-Bliss. There is a limited part of ourselves. It is uppermost in our waking consciousness. The three vibrations of pain, pleasure and neutral experience are only the surface arrangements. It is superficial because it is sensational experience. Behind there must be something in us. It is much vaster, profounder, and truer than the superficial consciousness. It takes delight impartially in all experiences. Becoming is an agitated movement. The mental being labours, suffers but perseveres. Supported by that secret delight, the mental being is able to pass through all its ordeals. That which we call ourselves is only a trembling ray on the surface. Behind is all the vast subconscious and the vast superconscious. Both profit by all the surface experiences. They both impose themselves on the external self. The external self is exposed as a sort of sensitive covering to the contacts of the world. It is veiled. It assimilates all these contacts into its values. They are values of a truer, profounder, mastering creative experience. Out of its depths, it returns them to the surface. They come as strength, character, knowledge, and impulsion. To us their roots are mysterious. Our mind moves and quivers on the surface. Our mind has not learned to concentrate itself and live in the depths.

In our ordinary life, truth is hidden from us. We dimly glimpse the truth at times. Our conception of the truth is imperfect. We can learn to live within. We surely awaken to this presence within us. It is our more real self. It is a profound presence. It is calm, joyous and powerful. The world is not its master. It is a presence

which is the radiation of the Lord within. It may not be the Lord Himself. We are aware of it within. It supports and helps the superficial self. It is smiling at the pleasures or pains as at the error and passion of a little child. We can go back into ourselves and identify ourselves with that Divine. Really it is a radiant penumbra of the Divine. It is not our superficial experience. Then, we can live in that attitude towards the contacts of the world. We can stand back in our entire consciousness from the pleasures and pains of the body. We can also stand back from our vital being and mind. In that case, we can possess them as experiences. As their nature is superficial, it does not touch our real being. It does not impose itself on the core of our being. The Sanskrit term is entirely expressive. It is *anandamaya* behind *manomaya*. It is a vast Bliss-Self behind the limited mental self. The mental self is only a shadowy image and disturbed reflection of the former. *The truth of ourselves lies within and not on the surface.*

Our triple vibration of pleasure, pain and indifference is superficial. It is an arrangement and result of our imperfect evolution. It can have no absoluteness, no necessity. We respond to contact with pain or pleasure. This is only a habit. There is no obligation to return a particular response of pleasure or pain. We feel pleasure in a particular contact. We feel pain in another contact. This is a habit our nature has formed. It is a constant relation the recipient has established. We can respond in the very opposite way. It is within our capacity. We can respond with pleasure where it used to be pain. We can also feel pain where we used to feel pleasure. The vast Bliss-Self is within us. Its constant experience is inalienable delight. We can train our superficial being to freely respond with

that delight. We are not compelled to respond with pain or pleasure or indifference as of now. And this is a greater conquest. This is greater than the glad and detached reception in the depths of the habitual reactions on the surface. It is a complete self-possession of delight. It is no longer a mere acceptance without subjection. It is not a free acquiescence in imperfect values of experience. It enables us to convert the imperfect into the perfect, false into true values. The mental being experiences the dualities. The Spirit feels constantly the veritable delight of the depths.

It is not difficult to perceive this pure habitual relativity of reactions of pleasure and pain. The nervous being in us is accustomed to certain fixedness. It is used to a false impression of absoluteness in things. To it, victory, success, honour, and good fortune of all kinds are pleasant things in themselves. They must produce joy just as sugar must taste sweet. Defeat, failure, disappointment, disgrace and evil fortune are unpleasant things in themselves. They must produce grief, just as wormwood must taste bitter. To vary these responses is a departure from fact; it is abnormal and morbid. The nervous being is a thing enslaved to habit. It is a means devised by Nature for fixing constancy in Nature. Sameness of experience, the settled scheme of man's relation to life are secured by this.

The mental being is free. It is the means Nature has devised for flexibility and variation. This is needed for progress and variation. The mental being is its own master. Unless it chooses to subject itself, it is free. It does allow itself to be dominated by the nervous system. Mind is not bound to be grieved by defeat, disgrace or loss. It can meet these things with perfect indifference. Mind can meet

defeat and disgrace by an attitude of gladness. The more man refuses to be dominated by his nervous system, the greater is his freedom. His freedom increases in proportion to his drawing back from his nerves and body. Thus he becomes the master of his own responses to this world's contacts. He is no longer a slave to the external touches.

In regard to physical pain and pleasure, it is more difficult to apply the universal truth. It is so because this is the very domain of the nerves and the body. The external pressure and the external contact come to us through the nerves and body. Even here, we glimpse the truth. Here is a fact. The same physical contact that gives pain can give pleasure in other circumstances to the same individual. When conditions change, pain becomes pleasure. This can happen even when the stage of development one is in changes. There is the fact that certain acts inflict severe torture or suffering. Men in periods of high excitement remain unconscious of the same pain. Under high excitement men are indifferent to pain which will ordinarily be torture. In many cases, the nerves are able to reassert themselves and remind the mentality of its habitual obligation to suffer. At such times, the suffering returns. But this is not inevitable, it is only habitual. In hypnosis, we see the person under hypnosis is prevented from feeling the pain of a wound or puncture. He does not feel the pain in the abnormal state. The hypnotist can also prevent him from allowing the pain to return when he is awakened. The reason for this phenomenon is perfectly simple. The habitual waking consciousness is the slave of nervous habits. The hypnotist is able to suspend it and appeal to the subliminal mental being in the depths. It is the inner being who is the master of the nerves and the body, if

he chooses to will. This freedom from pain comes from another person. It comes through the process of hypnosis in an abnormal fashion. It is not a true possession. It comes rapidly and goes quickly. This freedom can be won by one's own will, gradually, with true possession. That can effect a victory of the mental being over the nerves and the body. It can be won partially, or even completely.

Pain of mind and body is a device of Nature. Nature is the Force in her works. It is meant to subserve a definite transitional end in her upward evolution. To the individual, the world is a play and complex shock of many forces. The individual stands in the midst of this play. He is a limited constructed being. He has a limited amount of force. It is exposed to numberless shocks. They wound, maim, break up or disintegrate his construction. Pain is in the nature of a nervous physical recoil from a dangerous contact. He recoils even from a harmful contact. The Upanishads call it *jugupsa*. It is the impulse of self-defence from 'others'. It is the shrinking of the limited being from that which is not himself. What is not sympathetic or in harmony with itself is the 'other'. It is from this point of view an indication by Nature of that which has to be avoided, that which has to be remedied. Maybe it can be successfully avoided. It does not come into being in the purely physical world so long as life does not come into being. Till then, mechanical methods are sufficient. It begins when life enters the scene. Life is frail and imperfect to possess Matter. It grows with the growth of Mind in life. It continues so long as Mind is bound in the life and body. Mind uses life and body. Mind depends upon life and body for its knowledge and even means of action. Mind is subjected to the limitation of body and life. These limitations give rise to egoistic

impulses and aims. Mind is bound by them. Mind can become free, unegoistic. It can work in harmony with all other beings. It can function in harmony with the play of the universal forces. Then suffering has less of a role. The use of suffering diminishes. Suffering can disappear. It can only continue as a past habit of Nature. There is no longer any use for suffering. But the habit remains. The higher organisation is imperfect. Therefore the lower organisation persists in the higher. Eventually it should be eliminated. It is an essential point in the destined conquest of the soul over Matter. The soul thus conquers the egoistic limitations of Mind.

This elimination is possible because pain and pleasure are currents of the delight of existence. One is imperfect and the other is perverse. As the being is self-divided in its consciousness, this imperfection and perversion come into being. Self-division is because Maya measures and limits. The individual has all the universe to receive. But the ego makes the reception piecemeal. The sensation of the universal soul is the *rasa* of Sanskrit. All things and all contacts carry rasa. The sap and essence of things and its taste are the rasa. In Sanskrit it is an aesthetic term. We do not seek the essence of the thing in its contact with us. We look only to the manner in which it affects our desires and fears. We are concerned about how our cravings and shrinking are affected. This leads us to the blank inability to seize the essence. Therefore Rasa takes the other forms of grief and pain. It also takes the forms of imperfect and temporary pleasures or even indifference. We could be entirely disinterested in mind and heart. It can impose a detachment on the nervous being. These imperfect and perverse forms of Rasa will be progressively eliminated. Then the true essential taste of the

inalienable delight of existence in all its variations would be within our reach. In Art and Poetry we have a little of these experiences. The variable universal delight is aesthetically received by us. There the taste of the sorrowful, the terrible, even the horrible or repellant reveals to us. As we are detached and disinterested, we think only of the thing and its essence. We do not think of ourselves or our self-defence (*jugupsa*). This aesthetic reception of contacts is not a precise image of pure delight. Pure delight is supramental and supra-aesthetic. It is not even reflected by the aesthetic sense. Here sorrow, terror, and horror remain. In supramental delight, they are not admitted. Aesthetic sense represents partially and imperfectly one stage of the progressive delight. This belongs to the universal soul in things in manifestation. It admits us in part of our nature to that detachment. It is a detachment from the egoistic sensation. We then acquire that universal attitude through which one Soul sees harmony and beauty. Whereas we divided beings see here chaos and discord. The full liberation can come to us only by a similar liberation in all parts. It is universal aesthesis, the universal standpoint of knowledge, the universal detachment from all things. Yet in our nervous and emotional being, we can sympathise with all things.

The nature of suffering is a failure of consciousness in us to meet the shocks of existence. Therefore, it shrinks and contracts. The self-limitation of egoism creates an inequality in that receptive and possessing force. The ego is ignorant of the true Self which is Sachchidananda. *Jugupsa*, the shrinking and contraction must be replaced by *titiksha*, the facing, enduring and conquest of all shocks of existence. By this enduring and conquest, we proceed to an equality. This equality may be indifference to all contacts or gladness

in all contacts. This equality must find a firm foundation in replacing ego by Sachchidananda which is All-Bliss. Ego enjoys and suffers while it is All Bliss. The Sachchidananda may be transcendent of the universe. It may be aloof from it. To this state of distant Bliss is the path of equal indifference. It is the path of the ascetic. The fact is, the Sachchidananda consciousness can be transcendent as well as universal. We can reach this state by the path of surrender and loss of ego in the universal. It helps us possess an all-pervading equal delight. It is the path of the ancient Vedic sages. The touch of pleasure is imperfect. The touch of pain is perverse. To be neutral to those is the first step in the soul's self-discipline. Conversion to equal delight can come later. The direct transformation of the triple vibration of pain, etc., into Ananda is possible, but less easy to the human being.

Such, then, is the view of the universe which arises out of the integral Vedantic affirmation. The infinite, indivisible existence is all blissful. It is pure in its self-consciousness. It moves out of its fundamental purity into the varied play of Force that is consciousness. It is the movement of Prakriti which is the play of Maya. The course and movement of the world passes through several stages. The first stage is in the physical universe. Next it emerges in sensation. The triple vibration of pain, pleasure and indifference arises in the next stage of mind and ego. The final stage is the full emergence of Sachchidananda in the universe. At the physical stage, the delight of existence is self-gathered, absorbed and subconscious in the physical universe. Next it emerges in the great mass of neutral movement. We cannot yet call it sensation. The triple vibrations originate from the limitation of the force of consciousness. It is a limitation of the form. Its conflict with the universal Force creates

disharmony. Only in universality does Sachchidananda emerge fully and conquer Nature.

The question arises — why should the One take delight in such a movement? The answer is short. In the Infinity of the One, all possibilities exist. *The delight of existence lies in the variable realisation of its possibilities.* This is there in the mutable becoming as well as in the immutable being. We refer to the variations in the mutable becoming. We are part of a universe in which Sachchidananda is concealed in its opposite. It tries to find itself even in the terms of its opposite. Infinite being loses itself in the appearance of non-being. It emerges in the appearance of a finite Soul. Infinite consciousness loses itself in inconscience. It takes on the appearance of vast indeterminate inconscience. It emerges in the appearance of limited consciousness that is superficial. Force is infinite and self-sustaining. It loses itself in chaos of atoms. It emerges in the insecure balance of a world. Infinite Delight loses itself in chaos of Matter. It emerges as varied pain. It is the discordant rhythm of pleasure, indifference, etc. Infinite Unity loses itself in the appearance of chaos of multiplicity. It emerges in a discord of forces and beings. They seek to recover unity by possessing, dissolving and devouring each other. In this creation, the real Sachchidananda has to emerge. Man, the individual, has to become and to live as a universal being. His mental consciousness is limited. It has to widen to the superconscious unity which embraces all. His narrow heart has to learn to embrace all. Its lusts must be replaced by universal love. His restricted vital being must be equal to the universal shocks. It must grow capable of universal delight. His physical being must know it is no separate entity. It must discover

itself one with all the other bodies. The One is the supreme Existence-Consciousness-Bliss. It is oneness-in-all, it is of unity and harmony. His whole nature has to reproduce that Unity and harmony in itself.

All this is play. The secret reality here is always one and the same delight of existence. Before the emergence of the individual, the same delight was in the subconscious sleep. In all the struggles, varieties, vicissitudes, perversions, conversions, and reversions we find this delight. The individual must wake up in the eternal superconscious self-possession. He must become one with the indivisible Sachchidananda. This is the play of the One, the Lord, the All. It is revealed to our liberated and enlightened knowledge. Just now we are involved in the conceptive standpoint of this material universe.



XII. Delight of Existence: The Solution

Now we conceive of delight. Page No.100
 It is underlying existence. Para No.1
 It is inalienable.
 We know the surface sensations.
 They are outward sensations.
 Some are positive.
 Some others are negative.
 A few are neutral.
 Existence is an infinite deep.
 These sensations are waves and foams of that deep.
 We are examining a problem.
 It is the problem of delight.
 Here lies a true solution.
 We arrive at that solution.
 There is the Self of things.
 It is an existence.
 It is indivisible.
 It is infinite.
 That existence has an essential nature.
 It is a power.
 It is a force.
 It is an infinite force.

12. ஆனந்தம் - விளக்கம்

BlùTòYÕ A] kRm Fu] Fuß ùR-; \Õ.
 A] kRm YôrÜdĪ @¥ITûP.
 BqYô] kRm @LXôR A] kRm.
 úUùXYkR DQof£LP i Ó.
 @ûY ×\ DQoÛLs.
 @YtBs £X SpXûY.
 £X ùLhPûY.
 I Ú £X BW ¥Ûm úNWôRûY.
 Nj # YôrÛ # FuTÕ @] kRUô] AZm
 BqÛQof£Ls @qYôZj Su @ûXLS, ÖûWL[ôĪ m
 Sôm I Ú @W£û] úVd úLs@VôL FYl©Ûsú[ôm
 @Õ A] kRm Fu\ @mNm
 @RtĪ -V TSp BeĪ , BqYôZj SÛs [Õ.
 Sôm @lTŞûX BeĪ d Lôi ; ú\ôm
 ËYà dĪ Aj UôÛi Ó.
 @Õ Nj F] lTÓm
 @Õ ØYûUVô] @Li Pm
 @Õ @] kRm
 Nj StĪ @¥ITûPVô] ÑTôYm Di Ó.
 @Õ NdŞ # ùNVXôt\YpXÕ.
 @Õ NdŞ # NX] j StĪ -VÕ.
 @Õ Ø¥Yt\ NdŞ.

It can never perish.
 It is a force of Self-conscious being.
 That self-consciousness has an essential nature.
 It is a knowledge of itself.
 That knowledge is delight of being.
 That delight is infinite and inalienable.
 It is in all forms.
 It is in formlessness too.
 The indivisible being is eternally aware.
 It is indivisible too.
 The finite division is multiform.
 But it is all appearances.
 Still this self-existence has its self-delight.
 The delight is not from outside.
 It is self-delight.
 Therefore it preserves itself.
 It is perpetual.
 Matter is inconscience.
 It is only apparent.
 Our soul is in bondage there.
 It outgrows its bondage.
 It reaches a self-conscious existence.
 It is a particular mode.
 It is its superficial existence, a habit.
 It discovers the Conscious-Force.
 It is infinite and constant.
 It is immobile and brooding.
 Similarly the soul acts again in Matter.

@Ö @⁻ VôRÖ.
 @Ö Nj xÚ` ≈ u NdŞ.
 Nj xÚ` à dĪ @¥ITûPVô] NŤôYm Di Ó.
 @Ö Ru û] V±Ûm @±Û.
 @kR Oô] m Nj Şu A] kRm
 @kR A] kRm @] kRUô] Ö, @LXôRÖ.
 @Ö FpXô ì TeL° ÛØs [Ö.
 @i Tj ŞÛm @Ö Di Ó.
 @Li PUô] ĒYU @kR A] kRj ûR @] ôŞ LôXkùRôhP±Yôu.
 @Ö @Li Pm
 Li Pm A « Wm ì TØûPVÖ.
 @ûY úRôt \m
 BÖ NŮUô] Nj, NŮUô] A] kRm DûPVÖ.
 A] kRm x\j Şà ûPVRuß.
 @Ö @Lj ŞtĪ -VÖ.
 @R] ôp @Ö @LXôÖ, @⁻ VôÖ.
 ``WkRWô] Ö.
 _Pm ĒY] t \Ö.
 @ÖÛm úRôt \m
 Aj Uô LhÓi Ó [Ö.
 Aj Uô Ru Rû[Lû[d Lû[j \Ö.
 Lû[kÖ Ru û] V±Ûm ``ûXûV FnÖ; \Ö.
 @Ö I Ú Ī ±l©hP ì Tm
 BkR ì Tm I Ú TZdLm, úUp ``ûXdĪ -VÖ.
 @Ö £j #NdŞûVd Li ÓùLôs P m
 @Ö @] kRUô] ``WkRWØûPVÖ.
 @ûNYt \Ö, @ûP Lôd; \Ö.
 @ûRúTôp Ái Óm Aj Uô _Pj Şp ùNVpTÓ; \Ö.

Here Matter is in non-sensation.
 That too is apparent.
 Here too the soul discovers Delight.
 It is an infinite conscious delight.
 The soul attunes itself to that delight.
 It is imperturbable, ecstatic, all-embracing.
 This delight is the soul's delight.
 This self is its own self in all.
 Our view is ordinary.
 It is a surface view.
 The delight is hidden, profound, subconscious.
 As it is with forms, so it is with all experiences.
 The experiences are pleasant, painful, neutral.
 Hidden, profound, subconscious, here too is that.
 It enables and compels things to remain in existence.
 Because of that man clings to existence.
 It is an overmastering will-to-be.
 It is the vital instinct of self-preservation.
 It is imperishable matter physically.
 Mentally it is a sense of immortality.
 It attends the formed existence.
 It does so through all phases of self-development.
 Self-destruction is its reverse form.
 It is only an occasional occurrence.
 It is an attraction to the other state of being.
 Delight is existence.
 Delight is the secret of creation.
 Delight is the root of birth.

BlùTôYÕ _Pj StĪ DQo@pûX.
 BÕÛm úRôt\m
 BeĪ m Aj Uô A] kRm Lôi ; \Õ.
 @Õ Ø¥Yt\ Ruû] V±Ûm A] kRm
 BqYô] kRj StúLtT Aj Uô ÑÚS úNo; \Õ.
 @û] j ûRÛm RÝÛm @qYô] kRm @ûNdLØ¥VôR é-1xûPVÕ.
 BkR A] kRm Aj Uô] kRm
 Aj Uô @û] j SÛm Ds [@Ru Aj Uô.
 Sm TôoûY NôUôuVUô] Õ.
 @Õ úUùXÝkR TôoûY.
 @R] ôp A] kRm Uû\kÕs [Õ, AZj Sp Ds [Õ, L] j RÕ.
 ì TeLhĪ -V NhPm, @àTYj StĪ m Di Ó.
 NkúRô` m, Y- , TWôØLm A ; VûY @àTYeLs.
 @ûY Uû\kÕ, L] j Õ, ArkÕû\Ûm
 ùTôÚs D«úWôÓ BÚITÕ @àTYj Rôp. @àTYm ``olTkSdĪ m
 @àTYj StLôL U² Ru D«úWd ûL«p ©¥j ÕdùLôi Ó BÚd; \ôu.
 @Yû] Á± AhùLôs P m S\à ûPVûY @àTYm
 Ruû] d LôlTôt±d ùLôs P m D«-u DQof£.
 _Pm @-VôU- ÚITÕm @R] ôp.
 U] m @ûR @UWj ÖYUôL @±; \Õ.
 ì Tm ùTt\ D«o Ds [BPùÛpXôm BÕ Ds [Õ.
 U² Rà ûPV Y[Úm TÚYeL° ùXpXôm @Õ Ds [Õ.
 RtùLôûX BRu RûX, r Uô±V ì Tm
 @Õ GúRô I Ú NUVm FÝYÕ.
 Yôr®u DVokR ``ûXdĪ -V LYof£.
 YôrÛ FuTÕ A] kRm
 A] kRm Yôr®u BWLvVm
 A] kRm ©\l©u êXm

Delight is the cause and meaning of life.
 Delight is the end of birth.
 Creation ceases into Delight.
 All existences are born from Ananda.
 They remain in being in Ananda.
 They increase in Ananda.
 They depart to Ananda.

These are the three essential
 aspects of Being.

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Para No. 2

One in reality.
 To our mental view they are triune.
 They are separable only in appearance.
 They are so in the phenomena of the divided consciousness.
 The formulae of the old philosophies are divergent.
 We are able to put them in the right place.
 Thus they unite.
 They become one that way.
 The age-long controversy ceases.
 We can regard world-existence only in its appearance.
 We can regard it only in its relation to immutable Existence.
 The immutable Existence is pure, infinite, indivisible.
 Then we can describe it as Maya.
 We can realise it as Maya.
 We are entitled to regard it thus.
 Maya has an original sense.
 It meant a comprehending consciousness.
 It is a consciousness that contains.

A] kRm YôrÜdĪ @oj Rm RÚYÖ, @Ru LóWQm
 A] kRm @\l@u ØYÛ.
 £Úx¥ A] kRj Sp Ø¥j \Ö.
 YôrÜ ØÝYÖm A] kRj Sp @\kRÖ.
 YôrÜdĪ ÈY] ° lTÖ A] kRm
 YôrÜ A] kRj Rôp Y[oj \Ö.
 YôrÜ A] kRj ùR Ø¥YôL @ûPj \Ö.

Nj xÚ` à dĪ Ødj V @mNeLs ê uß.

@ûY ê ußm Di ûU«p I uú\
 U] m @Ytû\ ê u\ôLd Lôi j \Ö.
 úRôt\j Rôp @ûY @-kÖ úRôußm
 TĪ dLlThP È@Vj \$u úRôt\m @Ö.
 TûZV Rj ÖYeLs UôßThPûY.
 Sôm @Ytû\j ùRôĪ j Öd LóQúYi Óm
 @ûY @lT¥ Hdj VUôj u\] .
 @qYûLVôL @ûY I ußTÓj u\] .
 TWhTûWô] @QdĪ ØYÛßj \Ö.
 Sôm DXûLj úRôt\UôLúY LóQØYÛm
 Sôm DXûL @b Wl@WmUj ÖPu ùRôPo×ùLôi Ó LóQØYÛm
 @b Wl@WmUm, @Li Pm, @] kRm, ç nûUVô] Ö.
 Sôm DXûL UôûV Fuß á \Xôm
 Sôm DXûL UôûVVôLd LóQ Xôm
 Sôm @lT¥d LÚR D-ûUÛs [Ö.
 UôûVdĪ A \$«p úYß ùTôÚs.
 UôûV F² p @û] j úRÛm @±YÖ F] l ùTôÚs.
 UôûV«u È@Vm @û] j úRÛm Ru à hùLôi PÖ.

It is formative.
 Formative because it embraces, measures and limits.
 It is that which outlines.
 It measures out.
 It moulds forms in the formless.
 It psychologises.
 It makes the knowable unknowable.
 It geometrisises.
 It makes the measurable limitless.
 Later Maya acquired a pejorative sense.
 It meant cunning, fraud, illusion.
 It is now in the figure of an enchantment or illusion.
 This is the meaning of Maya for the philosophic systems.

World is Maya Page No.101
 World is not unreal. Para No.3
 Unreality means having no existence.
 It may be a dream of the Self.
 Then it exists in It as a dream.
 It is real to It in the present.
 Even though ultimately unreal, now it is real.
 We must not say the world is unreal.
 Unreality means no eternal existence.
 Particular worlds may dissolve.
 It may dissolve physically and return mentally.
 It may come from manifestation into non-manifestation.
 Still Form is eternal; world in itself is eternal.
 All are in potential in non-manifestation.

@Ö £Úx¥dLYpXÖ.
 @ûQj Ö, @[kÖ, YûWû\ ùNnYRôp £Úx¥dİ m
 UôûVúV FpûXúVd LôhÖYÖ.
 UôûV @[dİ m
 @i Tj S² uß i Tj ûR DtTj S ùNn; \Ö UôûV.
 D«o ùLôÓdİ m
 ùR-VôRûRj ùR-kRRôdİ m
 i Tm RÚm
 @[úYôÓs [ûR @[Yt\Rôdİ m
 ©tLôXj Sp UôûVdİ j RY\ô] ùTôÚs GtThÓ®hPÖ.
 BpXôRÖ, SÚÓ, úUôN¥ Fuß ùTôÚs.
 BpXôRÖ, Uk\$WmD\$Vôp LhÓi PÖ Fu\ ùTôÚs BlùTôÝÖs [Ö.
 Rj ÖYeL° p @dLÚj Ö ``XÜ; \Ö.

DXLm UôûV.
 DXLm Di ûUVuß.
 Di ûU«pûX F² p BpXôRRôİ m
 @Ö ©WmUj S u L] YôL BÚdLXôm
 @Ö Di ûU F² p Yôr®p @Ö L] YôL BÚdİ Uuú\ô?
 BlùTôÝÖ @Rtİ @Ö Di ûU.
 Ø¥YôL BpûX F² à m, BlùTôÝÖ @Ö Ds [Ö.
 DXLm BpûX F] Sôm á \ Ø¥VôÖ.
 UôûV F² p ``ûXVôL BpûX F] l ùTôÚs.
 İ ±l©hP úXôLeLs LûWXôm
 _PUôLd LûWkÖ U] j Sp FZXôm
 £Úx¥«- ÚkÖ ©WmUj Stİ l úTôLXôm
 i Tm ``ûXVô] Ö. DXLúU FuTÖm ``ûXVô] Ö.
 £Úx¥dİ Øu @û] j Öm ®j RôL Ds [Ö.

From there they return to manifestation.
 This is inevitable.
 They have an eternal recurrence.
 They do not have an eternal persistence.
 It is an eternal immutability in sum.
 It is equally so in foundation.
 It goes with an eternal immutability.
 It is so in aspect and aspiration.
 People believe in an intuitive perception.
 It is a perception that the world appears from That.
 It also believes the world returns into It.
 It does so perpetually.
 We are not sure of this.
 A form of the universe can represent to itself.
 It can be in eternal Conscious-Being.
 A play of the being can be so represented.
 It could be in a period of Time.
 This is what we believe.

The world is still Maya.
 It is so because it is not the essential Truth.
 The essential Truth is of infinite existence.
 It is only a creation of self-conscious Being.
 It is not a creation in a void.
 It is not a creation in nothing.
 It is not out of nothing.
 It is out of eternal Truth.
 It is the eternal Truth of Self-being.

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 Para No.4

@e; ÚkÕ £Úx¥dĭ YÚ; u \] .
 BÕ R@odL Ø¥VôRÕ.
 Ø¥@pXôUp @úY SÚmTj SÚmT YÚ; u \] .
 Ø¥Yt \ " úX ùT \ @púX.
 Ø¥Yt \ NX] Ut \ ùRôĭ l x @úY.
 @¥ITúP«p @úY @úR úTô- Úd; u \] .
 @Õ Ø¥Yt \ NX] Ut \ " úX.
 @mNj SÚm A oYj SÚm @IT¥IThPúY.
 Oô] SÚx¥úV UdLs SmxYôoLs.
 ©WmUj S² uß DXLm FÝ; \Õ FuTÕ úSôdLm
 DXLm Ái Óm ©WmUj úR @úP; \Õ F] Úm Smx; \ôoLs.
 ùRôPokÕ @ÕúY SPd; \Õ.
 @Õ " fNVUô F] SôU±úVôm
 ©WgNj Su ì Tm @úRl ©WST- dĭ m
 @Õ Nj xÚ` ² p LôXj Stĭ aÚdĭ m
 ÄúXúV @Õ ©WST- dĭ m
 @Õ LôXj Stĭ hThPRôLÜªÚdĭ m
 Sôm BûR Smx; ú\ôm

DXLm FlT¥Vô] ôÚm UôúV.
 @¥ITúPVô] Nj S VªpXôRRôp @Õ UôúV.
 @] kRUô] YôrÜ @¥ITúP Nj S Vm
 DXLm Nj #xÚ` à úPV £Úx¥.
 DXLm ã uVj Sp DtTj SVôL@púX.
 BpXôRÕ BÚITúR DtTj S ùNnV@púX.
 BpúX FuTÕ DXúL FÝIT@púX.
 DXLm @` VôR Nj SVj S² uß FÝ; \Õ.
 DXLm Nj #xÚ` à úPV " WkRWF Nj S Vm

Its continent is the essential.
 Its origin and substance are essential.
 They are real Existence.
 Its forms are mutable form of That.
 It is a formation to its own conscious perception.
 It is determined by its own force.
 It is a creative conscious-force.
 We may call it illusion.
 It is our choice.
 It may be the illusion of infinite consciousness.
 Our mental sense of subjection can err.
 It is incapable.
 It may audaciously fling back a shadow.
 It could be the shadow of our mental sense.
 It may throw the shadow on something greater.
 It is greater than Mind.
 Therefore it is beyond subjection to falsehood and illusion.
 We see the essence and substance.
 They are of Existence.
 It is not a lie.
 Our consciousness is divided.
 All errors and deformations are of our consciousness.
 Still they represent some truth.
 It is a truth of the indivisible existence.
 It is self-conscious.
 Our world is not the essential truth of That.
 We can say that.
 It is a phenomenal truth.

NôWm @Ru Ds [PdLm
 @Ru A ŞÛm, ùTôÚP m NôWUô] ûY.
 @ÔúY Di ûU.
 @Ru ì TeLs ©WmUj Şu UôBm ì TeLs.
 @Ô Ruû] V±YRu ùNôkR ì Tm
 @Ô Ru NdŞVôp ``oQ «dLITÓj \Ô.
 @Ô £Úx¥j Ş\às [Ruû] V±Ûm NdŞ.
 Sôm BûR UôûV F] Xôm
 @Ô SmªxPm
 @Ô @] kR Ę®Vj Şu UôûVVôL BÚdLXôm
 U] m LhÓlThPRôp RYß YWxôm
 @RtĪ Ø¥VôÔ.
 @Ô @] ôY£VUôL I Ú ``ZûXj RWxôm
 @Ô U] j Şu ``ZXôL BÚdLXôm
 Ruû] ©Pl ùT-VRu ÁÔ ``Zp ©ZXôm
 @Ô U] j ûR©Pl ùT-VÔ.
 @R] ôp @Ô UôûVdúLô, ùTôndúLô LhÓlTPôÔ.
 Sôm ùTôÚû [Ûm NôWj ûRÛm Lôi j ú\ôm
 @ûY Nj .
 @Ô ùTôn«pûX.
 SUÔ Ę®Vm Li Pm
 RYßLp m Ī û\LP m Ę®Vj RûY.
 BÚl©à m @ûY Nj ŞVj Şu ©WS ``S.
 @ÔúY ĘYôj Uô®u Nj SVM
 @Ô Ruû] V±kRÔ.
 DXLm ©WmU Nj ŞVUuß.
 Sôm @ûRd á \Xôm
 DXLm úRôt\j Şu Nj SVM

It is a truth of Its free multiplicity.
It is of the infinite superficial mutability.
It is not the truth of its Unity.
The Unity is fundamental and immutable.

On the other hand,
we can take another look.

It is a look at world-existence.
Let us see it in relation to consciousness only.
It can be force of consciousness.
We realise it is a movement of Force.
The Force obeys some secret will.
Or it obeys some necessity.
It is imposed on it by the very existence.
It is the existence of consciousness.
The consciousness possesses and regards it.
It is then the play of Prakriti.
Prakriti is the executive Force.
It plays to satisfy Purusha.
It is a play regarding the Conscious-Being.
It enjoys the Conscious-Being.
It is a play of Purusha reflected.
It is a reflection in the movements of the Force.
Thus it identifies himself with it.
World is a play.
It is a play of the Mother of things.
Mother is moved to cast Herself into forms.
She does so forever into infinite forms.

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Para No.5

I uß TXYôĪ m RuûU«u Nj §Vm @Ö.
úUùXÝkRYô-VôL @] kRUô] Li PeL° u Nj §Vm @Ö.
@Ö Hd; Vj §u Nj SVUuß.
Hd; V @¥ITûP, NX] Ut\Ö.

Uô\ôL, Sôm úYß YûLVôLl TôodLXôm

@Ö DXûL úSôd; V TôoûY.
Ë®Vj úRôÓ UhÓm ùTôÚj S1 TôolúTôm
@Ö Ë®V Nd§VôL BÚdLXôm
Nd§«u NX] j Sp Sôm @ûR @ûPVXôm
Nd§ Bû\Y² u §ÚÛs [m
I Ú NhPj úR Nd§ Gt; \Ö.
YôrdûL @RuÁÖ Nd§ûVj § | d; \Ö.
@Ö Ë®Vj §u ËYu.
Ë®Vm @ûR AhûLôi Ó TVuTÓj Ö; \Ö.
@Ö ©W; Ú§«u ÄûX.
©W; Ú§ DXûL BVdĪ m Nd§.
×Ú` §Úl§dĪ @Ö ùNVpTÓm
Nj #×Ú` à dĪ -V ÄûX @Ö.
@Ö Nj #×Ú` û] @àT®d; \Ö.
×Ú` ÄûX«u ©WST- ITÖ.
Nd§«u NX] m ©WST- ITÖ @Ö.
@q®Rm ×Ú` u @Rà Pu Hd; VUô; \ôu.
DXLm SôPLm
ùTôÚsL° u Rô«u ÄûX @Ö.
@uû] Ruû] i TUôL ùY° ITÓj Ö; \ôo.
FlùTôÝÖm @uû] RmûU @] kR i TeL° p LôhÓ; \ôo.

It is an outpouring of experiences.
It is eternal.

We can look at
World-Existence differently.

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Para No. 6

It can be in relation to the self-delight of being.
It is an eternally existing being.
We may regard it as Lila.
We may describe it as Lila.
Lila is a play.
It is the child's joy, the poet's joy.
It is the mechanician's joy of the Soul of things.
The Soul of things is eternally young.
It is perpetual, inexhaustible.
It creates and recreates Himself in Himself.
It does so for the sheer bliss of self-creation.
Self-creation is self-representation.
Himself the play.
Himself the player.
Himself the playground.
There are three generalisations.
They are the play of existence.
It is a play in its relation to the eternal.
The eternal is stable.
It is the immutable Sachchidananda.
They start from three conceptions.
They are Maya, Prakriti, Shakti.
It is our philosophic system.

@à TYm À±hùPÝYRðĪ m @Ö.
@Ö LôXj ûRd LPkRÖ.

DXûL Sôm úYß YûLVôLd LôQ Xôm

ËY² u ÑV A] kRd Li úQðhPj Sp @ûRd LôQ Xôm
@Ö Fußm ``ûXVô] ËYü.
@ûR ÄûX F] Xôm
@ûR ÄûX F] @[dLXôm
ÄûX FuTÖ A hPm
Ï ZkûR« u A] kRm, L®« u A] kRm úTôu \Ö @Ö.
LÚUô² u A] kRm Aj UôûY @àT®ITÖ úTôu \Ö.
Aj Uô @¯ VôR B[ûUÛûPVÖ.
``WkRWô] Ö, Ø¥Yt \Ö.
@Yû] @Yàs TûPj Ö, Ái Óm TûPd; \Ö.
£Úx¥« u A] kRj StLôL @IT¥f ûNn; \Ö.
ÑV#£Úx¥ ÑV ©WS ``Sj ÖYm
@Yú] A hPm
@Yú] A ÓTYü.
@Yú] @WeLm
BûY ê uß ãj SWeLs.
@ûY £Úx¥« u ®û[VôhÓ.
@] kRà Pu A Óm A hPUÖ.
@] kRu ``ûXVô] Yu.
BÖ Nf£Rô] kRj Su @¯ VôR ì Tm
@ûY ê uß LÚj ÖL° p A Wm©d; u \] .
@ûY UôûV, ©W; ÚS, NdS.
@ûY Sm SôhÓj Rj ÖYeLs.

They are mutually contradictory.
 In reality they are perfectly consistent with each other.
 They are complementary and necessary.
 It is so in their totality.
 An integral view of life reveals it.
 It is an integral view of the world.
 We are part of the world.
 It is a view of movement of Force.
 It is quite obvious.
 We can penetrate that Force.
 It is only an appearance.
 It is a mutable rhythm.
 The rhythm is constant.
 It is a creative consciousness casting up.
 It projects phenomenal truths.
 They are truth of its own being.
 It is an infinite and eternal being.
 It is a rhythm.
 In its essence it is self-representation.
 It is the cause and purpose of a play.
 It is the play of infinite delight.
 It is the delight of being.
 It is ever busy.
 Its self-representations are innumerable.
 This is a triple view.
 Or it is a triune view.
 It must be the starting point.
 All our understanding must begin here.

@ûY Øuà dĭ l©u ØWQ ô] ûY.
 Di ûU«p @ûY ÑØLUô] ûY.
 I uβdĭ Ut\Õ @Y£VUô] Õ, ùTôÚj RUô] Õ.
 @Yt±u ØÝûU«p @lT¥Ûs [] .
 YôrûY ØÝûUVôLd Li Pôp @Õ ×-Ûm
 DXûL ØÝûUVôLd Li PôÛm @Õ ×-Ûm
 Sôm DXj u Tĭ §.
 BÕ NX] Nd§«u TôoûY.
 BÕ ùR° Yô] Õ.
 Sôm Nd§ûV E ÓÚYXôm
 BÕ ùYβkúRôt\m
 BÕ Uô\dá ¥V @ûXúVôûN.
 @ûXúVôûN ``ûXVô] Õ.
 £Úx¥j S\à s [È@Vm @f£ÓYÕ.
 BÕ úRôt\j S u Nj SVj úRd LôhÓj \Õ.
 @ûY @Ru ÈYà ûPV Nj S Vm
 @Õ @] kRUô] , LPkR ÈY u.
 @Õ @ûXVôL FÝm
 Ruû] j R] dĭ d LôhÓYÕ @Ru NôWm
 @ÕúY LôWQm, @ÕúY BXh£Vm
 @] kRUô] A] kRj S u A hPm @Õ.
 @Õ ÈYà ûPV A] kRm
 @Õ FlùTôÝÕm ÑBÑBItô] Õ.
 Ruû] j R] dĭ d LôhÓYÕ GWô] m
 BÕ êYûLVô] TôoûY.
 êu\ô] I uβ.
 BÕ A Wmfm
 B§- ÚkúR Sôm ×-kÕùLôs [ØVXúYi Óm

That is the understanding of the universe.

There is the delight.

It is eternal and immutable.

It is the delight of being.

It moves into the delight of becoming.

It is infinite and variable.

It is the root of the whole matter.

We have to conceive of a Being.

It is one indivisible conscious Being.

It is behind all our experiences.

Its delight is inalienable.

It supports the experience.

It is this that effects the movement.

It is a movement of variations.

It is a variation of pleasure, pain and indifference.

They are our sensational existence.

That is our real self.

The mental being is subject to the triple vibration.

It is only our representation of our real self.

The mental being is put in front.

It is for the purposes of sensational experience.

It is a first rhythm of our consciousness.

Our consciousness is divided.

It is the response of our consciousness.

It is a reaction too.

Our contact with the universe is multiple.

Contact creates response.

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Para No.7

@Ö ©WgNj ûR @±YRôĪ m

A] kRm BÚd; \Ö.

@Ö NX] Ut\ @- VóR A] kRm

@Ö Nf£Rô] kRm

@Ö ©W; ÚS«u A] kRUô; \Ö.

@Ö @] kRm, A «Wm ì Tm ùLôi PÖ.

@ÖúY ØYØRt LóWQm

Sôm ĘYû] U] j S- Új R úYi Óm

@Ö @Li Pm, Ruû] V±Ûm ĘYu.

Sm @àTYj StĪ l ©u] ôÛs[Ö @kR ĘYu.

@kR A] kRm çeLóRÖ.

@Ö @àTYj ûR AR-d; \Ö.

BÖ NX] j ûR DtTj S ùNn; \Ö.

NX] m Uôt\eLû[DtTj S ùNnÛm

NkúRô` m, Y- , TWóØLm F] @ûY Uó±j úRóußm

SUÖ DQ of£UVUó] YórÛ @Ö.

@ÖúY Sm Di úUVó] ĘYu.

Bq êYûL @àTYj StĪ hThPÖ U] m

SUÖ Di úUVó] ĘYû] BÖ ©WST- d; \Ö.

U] j ûR Øu úYd; ú\óm

DQoYó] @àTYj StLóL GtThPÖ BÖ.

Sm Ę®Vj S u ØRXúX @Ö.

SUÖ Ę®Vm Li Pm

SUÖ Ę®Vj StĪ -V T\$XóĪ m

BÖ F\$ol×UóĪ m

Sôm ©WgNj ûRl TpúYß BPeL° p Nk\$dj ú\óm

ùRóPo× T\$ùXYl×m

It is an imperfect response.
 It is a tangled and discordant rhythm.
 It is a preparation.
 It is a prelude.
 The play of the conscious Being in us is full.
 It is unified.
 Our symphony is true and perfect.
 This is not that.
 We can enter into sympathy with One.
 We can do so in all variations.
 We can attune ourselves to it.
 It is the absolute and universal diapason.
 We can be aware of that too.

This view has certain consequences.
 They inevitably impose themselves.
 In our depths we are that One.
 It is of first importance.
 There is a reality of our being.
 There we are the indivisible All-Consciousness.
 Therefore we are the inalienable All-Bliss.
 Our sensational experience has another disposition.
 They are three vibrations.
 They are pain, pleasure and indifference.
 It is only a superficial arrangement.
 It is created by the limited part of ourselves.
 That part is uppermost in our waking consciousness.
 Behind these must be something in us.

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 Para No.8

TSp Ĩ ũ\ŪŪPVŌ.
 £dLXô] @ŪXŪVôŪN«u ©Qđĭ .
 BŌ RVô-1x.
 BŌ A WmTm
 Nj xŪ` ² u ÄŪX SmØs ØYŪUVô] Ō.
 @Ō I uβThPŌ.
 SUŌ BŪN Di ũU, Ĩ ũ\Ūt\Ō.
 BŌ @Ō @uβ.
 Sôm GLà Pu DQoYôp BŪQ VXôm
 BŪR A «Wm YŪLVôLf ũNnVXôm
 Sôm BRà Pu BŪNYôLf ũNVpTPXôm
 BŌ ©WgN ©WmU ĩ Tm
 Sôm @ŪRŪm @±VXôm

BdLŪj Štĭ f £X TXuLP i Ó.
 BlTXuLs R®odL ØYVôŪp ``olTkRm ũNnŪm
 AZj Rôp Sôm GLu Fà m BŪ\Yu.
 BŌ Øđj Vm YônkrŌ.
 SUŌ ĒYà ũPV Nj ŠVm BŌ.
 @eĭ Sôm @Li P Ē®Vm
 @R] ôp Sôm ĵeLôR A] kRm
 Sm DQo®u @àTYm úYβ.
 @ũY êuβ.
 Y- , NkúRô` m, TWôØLm @ũY.
 BŌ úUŪXŪkr ``ŪX.
 Sm^ap Tĭ ŠVô] LWQj Rôp BŌ GtTÓj RlThPŌ.
 @ITĭ Š SUŌ ®-l©p úUŪXôeĵ Ūs [Ō.
 BYt±u ©u] ôp SmØs I u±ŪdL úYi Óm

It is much vaster, truer, profounder.
 It is deeper than the superficial consciousness.
 That takes delight in all experiences.
 It is impartial.
 It is a delight that secretly supports.
 It supports the superficial mental being.
 It enables us to preserve through all labours.
 The movement in the Becoming is agitated.
 It suffers and undergoes ordeals.
 We are on the surface.
 It is only a trembling ray.
 We call it ourselves.
 Behind is the vast subconscious.
 The vast superconscious too is behind.
 Both profit by all the surface experiences.
 They impose them on the external self.
 It is a sensitive covering to the contacts of the world.
 The external self is thus exposed.
 It is veiled.
 It receives these contacts.
 It assimilates them into values.
 They are values of experience.
 The experiences are truer, profounder and creative.
 They are mastering experiences too.
 Out of its depths, it returns them to the surface.
 They come in forms of strength, character and knowledge.
 They come as impulsions too.
 The roots of those impulsions are mysterious to us.

@Õ @Lu\Õ, Nj SVUô] Õ, L] Uô] Õ.
 úUùXYkR È@Vj úR@P @Õ AZj SÛs [Õ.
 FpXô @àTYeLû[Ûm @Õ @àT@d; u\Õ.
 @Õ TôWThNUt\Õ.
 @kR A] kRm BWLvV ARWÛ.
 úUùXYkR U] j StĪ @Õ ARWY° d; \Õ.
 Sm DûZlûTj RôeĪ m NdSûV @Õ @° d; \Õ.
 @Wĵ ÚS«u NX] m TPTPdĪ m
 @Õ ÕuTlThÓ, úYRû] úV @àT@d; \Õ.
 Sôm úUùXYkRYô-VôL BÚd; ú\ôm
 @Õ Jo BûZ, @SôYô] BûZ.
 Sôm @ûR Sôm F] "û] d; ú\ôm
 @Ru@u ArkR U] Øi Ó.
 TWôj UôÛm Sm @u Ds [Õ.
 úUùXYkR @àTYj úR BW Óm ùTB; u\] .
 ×\YôrûY @ûY LhÓITÓj Õ; u\] .
 DXLj ùRôPo@u ÁÕs [DQoÛUVUô] úTôoûY @Õ.
 ×\YôrÛ @IT¥ ARWYtβs [Õ.
 @Õ SûW«PlThÓs [Õ.
 ùRôPo×Lû[@Õ ùTB; u\Õ.
 ùRôPo@u TXû] @Õ ; Wĵ j ÕdùLôS ; \Õ.
 @ûY @àTYj Sû Ti ×Ls.
 @àTYeLs Di ùUVô] úY, AZUô] úY, TûPdLYpXûY.
 @ûY SmûU Á± AhùLôS P m @àTYeLs.
 AZj S² uβ @ûY úUùX YÚ; u\] .
 @ûY TXm, N̄TôYm, Oô] m A ; V ì TeL° p YÚ; u\] .
 @ûY DkÕRpL[ôL YUm
 @kR úYLj Sû úYo SUDĪ l ×So.

It is so to our minds.
Our mind moves and quivers on the surface.
The mind has not learned to concentrate itself in the depths.
Nor does it live there.

Our life is ordinary. Page No.104
The truth is hidden from us. Para No.9
Or it is only dimly glimpsed at times.
Or it is imperfectly held or conceived.
There is the presence within us.
We will infallibly awaken to it.
For that we must learn to live within ourselves.
It is our more real self.
It smiles at our pleasures and pains.
We do so at the error and passion of a little child.
We can go back into ourselves.
We can identify ourselves with the radiant penumbra of the
Divine.
It is not an identification with our superficial experience.
Then we can live in that attitude.
It is an attitude towards contacts of the world.
Thus we can stand back in our consciousness.
We stand back, thus, from our pleasures and pains of the body.
They are of the vital being and mind.
They can be possessed as experiences.
Their nature is superficial.
It does not touch our core.
Our core is our real being.

U] m @IT¥« Údj \Ö.
U] m úUúX NgNôWm ùNnÖ @Şo; \Ö.
U] m AZj Şp Dú\V @±V@púX.
AZj Şp @Ö ``úXVôL BÚITŞpúX.

YôrÛ NôRôWQ Uô] Ö.
Nj ŞVm I ° kÔs [Ö.
Gúrô I Ú NUVm UeLXôLj ùR¬j \Ö.
@úWĪ ú\VôLl x¬j \Ö.
A i PYu Dsú[«Údj \ôu.
RY\ôUp Sôm @ûRV±VXôm
@RtĪ Sôm Dsú[YôZ @±VúYi Óm
@Ö Sm Di úUVô] ĒYu.
Sm BuTôuTeLú[d Li Ó @Ö úL- VôL SûLdj u\Ö.
BÖ Ī ZkûR«u Aoym, BP± ®ÝYûR Sôm Lôi TÖ úTôu\Ö.
Sôm Dsú[úTôLXôm
©WôNUô] ``ZÛPu Sôm HdVUôLXôm @Ö Bú\Yu.

@Ö Sm úUpU] j úRôÓûPV HdVUuB.
@IT¥Vô] ôp Sôm @kúSôdLj úR GtLXôm
DXLj ÖPu YôÝm úSôdLUôĪ m @Ö.
Sôm Sm Ē®Vj Şp BÚdLXôm
Sm BuT ÖuTeL° ² uB @IT¥ ®Xj ``tLXôm
@Yu Sm U] j ŞtĪ m Yôr®tĪ m D-VYu.
@Ytû\ Sôm @àTYUôLl ùT\Xôm
Sm ŃTôYm úUúX Ds [Ö.
@Ö SmûU Dsú[ùRôÓYŞpúX.
Sm Di úUVô] Aj Uô Dsú[Ûs [Ö.

Sanskrit terms are entirely expressive.
 There is *anandamaya* behind *manomaya*.
 It is a vast Bliss-Self behind the limited mental self.
 The mental self is only a shadowy image.
 It is a disturbed reflection of the Bliss-Self.
 We have a truth.
 It lies within.
 It is not on the surface.

Pleasure, pain and indifference
 is a triple vibration.

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Para No.10

It is superficial.
 This is an arrangement of our evolution.
 Our evolution is imperfect.
 It can have no absoluteness.
 It can have no necessity.
 We are habit bound.
 There is the habit of pain or pleasure.
 We are obliged to this habit.
 There is no real obligation about response.
 A particular contact does not compel a particular response.
 A particular habit gives pain or pleasure.
 The recipient has that as a constant relation.
 Such a contact is established.
 It is done by nature.
 We can give an opposite response to the habit.
 We are capable of it.
 We can feel pleasure where we used to have pain.

NUv ; ÚRf ùNòtLs @oj RxxÿÛs [úY.
 Úú] òUVj Sù @u A] kRUVm F] NUv ; ÚRm á ßj \Ö.
 U] j Sù @u A] kRm Ds [Ö.
 U] m ``Zp útôu\Ö.
 U] m A] kRUVm £R±VRòp GtThPÖ.
 Nj SVm Di Ó.
 @Ö Dsú[Ûs [Ö.
 @Ö úUúX« pûX.

NkúRò` m, Y- , TWòLm A ; VùY ê uß DQ oÛLs.

@úY úUúXÿkRYò-Vò] úY.
 BÖ Sm T-QòUj StÍ -V GtTòÓ.
 Sm T-QòUm Í ú\ÛúPVÖ.
 @RtÍ l éWQ^apûX.
 @RtÍ @Y£V^apûX.
 Sòm TZdLj StÍ @ÿúUITHPYoLs.
 Y- úVò, NkúRò` úUò SUDÍ l TZdLm
 BlTZdLeLs SmúU A hùLòs P m
 Sòm @qÛQoúY @àT@dLúYi Óm Fu\ LhPòV^apûX.
 I Ú Í ±l@hP ùNVÜdí I Ú Í ±l@hP DQoÛ Fu\ ``olTkRm BpûX.
 I Ú Í ±l@hP ùNVp Y- úVúVò, NkúRò` j úRúVò RWXóm
 @àT@ITYÚdí @Ö ``WkRWò] Ö.
 @j ùRòPox ``úXVò] Ö.
 BÖ BVtúLdí -VÖ.
 Sòm TZdLj StÍ FŞWò] úR DQWXóm
 @Ö SmUòp ØÿÛm
 Sòm Y- ThP Bpj Sp NkúRò` m @àT@dL ØÿÛm

We can do the opposite too.
 The Bliss-Self in us has inalienable delight.
 It is its constant experience.
 It is our true, vast Self.
 Our superficial being feels pain or pleasure.
 It responds with indifference too.
 It is a mechanical reaction.
 We can accustom this being to feel Delight.
 This is a great conquest.
 It is a deeper self-possession.
 This self-possession is complete.
 It is better than a glad detachment.
 Our surface has the habitual reaction.
 Detachment is acceptance without subjection.
 It is a free acquiescence in imperfect values of experience.
 This is a conversion of the imperfect into the perfect, false into true.
 Mental being experiences dualities.
 Spiritual delight replaces the dualities.

Reactions are pure habitual reality.
 Pleasure and pain are such habits.
 They are the things of the mind.
 It is not difficult to perceive this truth.
 There is the nervous being in us.
 There is a fixedness in us.
 It is a false impression of absoluteness in these things.
 The nervous being is accustomed to this falsehood.

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Para No.11

Sôm FŞW6] ûRÛm ùNnVXôm
 Sm A] kR#Aj UôÜdĪ çeLôR BuTØi Ó.
 A] kRm @Ru Uô\ôR @àTYm
 @Õ Sm Di ûUVô] TWkR Aj Uô.
 úUùXYkR Sm U] m Y- , NkúRô` j ûR @àT®d; \Õ.
 @R] ôp TW6ØLUôLÛ^aÚdL Ø¥Ûm
 BÕ BVpTôL SPITÕ.
 Sm ËYü A] kRUàT®ITÕ SUDĪ l TZdLUôLXôm
 BÕ SPkRôp ùTÚ ùYt±.
 BÕ ArkR ÑV Ahf.
 BqYûLVôLf ÑV Ahf éWQm ùTß; \Õ.
 NkúRô` UôL ®X; « ÚITûR®P BÕ ùT-VÕ.
 SUÕ úUp U] m TZdLj StĪ DhThPÕ.
 ®X; « ÚITÕ @¥ûUITPôUp GtTÕ.
 Ī û\Vô] @àTYj ûR ®Úm© GtTRôĪ m @Õ.
 Sôm ùNôpYÕ Ī û\ûV ``û\VôdĪ YRôĪ m, ùTônûV ùUn
 AdĪ YRôĪ m
 U] m BWhûPLû[@±Ûm
 A uÁL A] kRm BWhûPLû[DQoYûR Uôt\YpXÕ.

F-fNp TZdLj Rôp YÚYÕ.
 NkúRô` Øm, Y- Ûm @IT¥IThPûY.
 @ûY U] j StĪ -VûY.
 BqÛi ûUûV @±VØ¥Ûm
 SmØs DQof£ Ui PXm Di Ó.
 Sm TZdLeLs DßŞVô] ûY.
 BûY Uô\ôRûY F] Sôm RY\ôL ``û] d; ú\ôm
 SWm× Ui PXm BlùTônûV Sm×; \Õ.

There are pleasant things to the nervous being.
 They are victory, success, honour, good fortune, etc.
 To it, it is absolute.
 They must produce joy as sugar is sweet.
 There are unpleasant things to the nervous being.
 They are unpleasant in themselves, absolutely.
 They are defeat, failure, disappointment, disgrace, evil fortune.
 They must produce grief as wormwood is bitter.
 These are facts, normal to it.
 To vary them is departure from fact, abnormal, morbid.
 The nervous being is enslaved to habit.
 It is a device of nature.
 Nature desires constancy of reaction.
 It desires sameness of experience.
 It seeks a settled scheme of man's relations to life.
 The mental being is free.
 Nature has devised the mental being for variation.
 Nature seeks flexibility through the mental being.
 Mental being brings change and progress.
 Its subjection is by choice.
 It can choose to dwell in our mental habit.
 For this it allows itself to be dominated by the nervous being.
 The mental being is not bound to habits.
 It need not grieve by defeat, disgrace, loss.
 It can meet them with a perfect indifference.
 It can do so with perfect gladness.
 Man can refuse to be dominated by his nerves and body.
 The more he refuses, the greater is his freedom.

DQoÜ B² úUVôL BWËITúYÜi Ó.
 úYt±, ú_Vm, U-VôúR, @§oxPm FuTúYÜi Ó.
 SúdĪ BúY Ø¥Yô] úY.
 NodLúWB² ITÔúTôp @úY NkúRô` m RÚm
 DQoúY Dßj ÔTúYÜi Ó.
 @úY Di úU«úXúV Dßj ÔTúY.
 úRôp®, SxPm, GUôt\m, @YUô] m, R-j SWm úTôu\úY @úY.
 ®[dùLi úQn LNIúRlúTôp @úY YÚj Rm RÚm
 BúY Di úUúV] DQoÜ @±j \Ö.
 BúY«púX FuTÖ Di úUúVl úTôn FuTRôĪ m
 DQoÜ TZdLj Rôp úNVpTÓYÖ.
 BÖ BVtúL«u DTôVm
 BVtúLdĪ l TZdLm Uô\dá PôÖ.
 @àTYm @úRúTô- ÚITÖ @RtĪ @Y£Vm
 YôrÜ YZdLj StĪ -VÖ FuTÖ BVtúL«u BVp×.
 U] m ÑRkSWô] Ö.
 TpúYß @àTYeLú[l úT\ BVtúL U] j úR GtTÓj SÛs [Ö.
 U] j S u ê Xm BVtúL Uôt\eLú[SôÓ; \Ö.
 U] m Uôt\eLú[Ûm, Øuú] t\eLú[Ûm RÚm
 TZdLj úR GtTÖ Sm BxPm
 I Ú TZdLj úR U] m Ø¥YôL GtLXôm
 @RtLôL U] m DQoÜdĪ @¥úUVôj \Ö.
 U] m TZdLj úR GtĪ m olTkRªpúX.
 úRôp®, @YUô] m, SxPm @RtĪ l úTôÚhPuß.
 @Ytú\ U] m @úNVôUp GtLXôm
 NkúRô` UôLÛm GtLXôm
 DPÚdúLô, DQoÜdúLô U² Ru @¥úU« púX.
 Ußl©tĪ -V ÑRkSWm Di Ó.

He is now implicated in his vital, physical parts.
That makes him a slave to external touches.
Refusing to be so dominated, he becomes the master.
He becomes the master of his own responses.
He responds to the world's touches as he likes.

This is a universal truth. Page No.105
It is difficult to see it in pain or pleasure. Para No.12
It is so because the nerves dominate here.
They are dominated by external pressure.
It is that centre and seat.
Still, we can see the truth.
We see it as a fact.
The same physical contact can be pleasurable or painful.
This is according to habit.
It is not in different individuals.
It is in the same individual.
But the conditions are different.
Maybe they are different stages of development.
There are conditions of torture.
Maybe they are conditions of suffering.
In great excitement this torture is not felt.
Highly exalted conditions achieve that.
They are physically indifferent to pain.
They are unconscious of pain.
Sometimes the nerves are able to reassert themselves.
They remind the mentality of its habit.
Then the suffering returns.

U² Ru DPXôŪm, DQ oYôŪm £dL- p Ds [ôu.
@Ō U² Rû] l x\ DX; u @¥ûUVôdĪ m
x\ vToNj ûR Ußj Rôp U² Rà dĪ @ŌRûXŪi Ó.
Rôu FûRf ûNnVúYi Óm FuTûRj Rôú] ``oQ «lTôu.
Rôu @Ūm×Uôß DXûLf NkŞdĪ m D-ûU @Yà dĪ i Ó.

BŌ @WġN Di ûU.
BqŪi ûUûV Y- «úXô, NkúRô` j ŞúXô Lôi TŌ L¥] m
SWm@u A h£« ŪlTRôp @Ō Ø¥VôŌ.
x\ Yt×ßj Rp @ûY.
@ŌúY ûUVm, D« oSô¥.
BŪl@à m Di ûU ûR-Ūm.
Sôm @ûR Di ûUVôLd Lôi j ú\ôm
I úW @à TYm NkúRô` UôLúYô, Y- VôLúYô BŪdLXôm
BŌ TZdLm
Ut\Yo @à TYj Ş- pûX.
I ŪYo @à TYj ŞúX BûRd LôQXôm
A] ôp NkRôlTm Uôßm
NkRôlTm ûYqúYß ``ûXLû[d Ī ±dĪ m
@ûY SpX NkRôlTeL[ôL BŪdĪ m
ŌuTUô] NkRôlTeL[ôL @ûY« ŪdLXôm
£j WYûRûVV±VôR ¼@Wm Di Ó.
DQ o@u DVokR ``ûXdĪ -VŌ @mU] ``ûX.
@k ``ûX«p Y- FuTûR DPp DQ WôŌ.
Y- FŌlTûRúV @Yo @±Vôo.
£X NUVeL° p SWm× Y- ûV @±V Yt×ßj Ōm
DQ oŪ @±ŪdĪ Y- ûV ``û] î hŌm
@lûTôYŌ Y- YŪm

This is a return to the habit.
 This is not inevitable.
 It is only habitual.
 Hypnosis explains this.
 The hypnotised subject is prevented from feeling the pain.
 He does not feel the pain of a wound or puncture.
 That is so in the hypnotised abnormal state.
 He can be free from pain even when awakened.
 This too can be prevented.
 The reason for this is simple.
 The hypnotiser suspends the waking consciousness.
 It is habitual.
 It is a slave of nervous habits.
 He appeals to the mental being in the subliminal.
 It is in the depths.
 The inner mental being is the master of the nerves and body.
 This freedom is abnormal and is by hypnosis.
 This is not a true possession.
 It is by an alien will.
 It can be won by one's own will.
 The victory can be complete or partial.
 It is a victory of the mental being over the nervous reactions.

Pain of mind and body is a
 device of Nature.

It is a device of Force in her works.
 Hers is an upward evolution.
 This device is to subserve an end.

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 Para No.13

BÕ TZdLj ûR Ái Óm SôÓYÕ.
 BÕ R®odL Ø¥VôRSpûX.
 BÕ TZdLm
 Uk\$WYôS«u UVdLm BûR ®[dĭ m
 UVdLØt\Yu Y- ûV DQoYûR Uk\$Wm RÓdĭ m
 LôVm, @Bj R RûN«u Y- ûV @Yu DQoYSpûX.
 UVdLØt\ úSWj Sp BÕ SPdĭ m
 FÝkR®\ĭ m Y- ùR-VôU- Údĭ m
 @ûRÛm RÓdLXôm
 LôWQm F° Õ.
 ®ˆlûT UVdLm Wj Õ ùNnj \Õ.
 @Õ TZdLm
 DQo®u @¥ûU U² Ru.
 Uk\$WYôS @¥U] j ûR @ûZdj \ôu.
 @¥U] m AZj SÛs [Õ.
 DsU] m DQo®u @SLô-.
 Uk\$Wj Sp @±VôR Y- BpXôRÕ, @Õ Uk\$WNdS.
 @Õ Di ûUVô] Ñrk\$WªpûX.
 ×\f NdS ùNVpTÓYÕ @Õ.
 SôúU @ûRl ùT\Xôm
 ùYt± ØÝûUVôLúYô, Tĭ SVôLúYô BÚdĭ m
 DQof£ûV U] m ùYpYÕ @kˆûX.

U] j \$tĭ m DPÛdĭ m Ds [Y- BVtûL«u DTôVm

BVtûL Ru úYûXúVf ùNnV NdSûVl TVuTÓj Õm DTôVªÕ.
 BÕ úUp úSôdj l úTôĭ m T-Q ôUm
 BkR DTôVm Jo BXh£Vj ûRl éoj S ùNnÛm

It is an end in a definite transition.
 The world is a play.
 It is a play from the view of the individual.
 It is a play and complex shock.
 It is a complex shock of multitudinous forces.
 The individual is a limited constructed being.
 He has a limited amount of force.
 It is exposed to numberless shocks.
 They may wound, maim, break up or disintegrate.

They do so to the construction which he calls himself.
 Pain is a recoil.
 It is in the nature of a nervous recoil.
 It is also a physical recoil.
 It recoils from a dangerous or harmful contact.
 The Upanishad calls it *Jugupsa*.
 It means shrinking of the limited being.
 It shrinks from what is not itself.
 It does so from what is not sympathetic.
 It shrinks from what is not in harmony with itself.
 It is its impulse of self-defence against 'others'.
 It is an indication by Nature.
 It indicates what is to be avoided.
 It is to be avoided only from its point of view.
 It must be remedied, if it cannot avoid.
 Ours is a purely physical world.
 It does not come into being in our world.
 For that to enter, life must enter into it.

BÕ "ûXVô] Uôt\j S u ØYÛ.
 DXLm I Ú SôPLm
 @Õ U² R úSôdLj StĪ -V SôPLm
 @Õ SôPLm, £dLXô] @Sof£.
 TpúYß NdSL° u úUôRXôp GtTÓm £dLXô] @Sof£.
 U² Ru £±VY u, Ru û] j Rôú] °o ùNnRYu.
 @Yà ûPV NdSdĪ @[Üi Ó.
 @fNdS TX úUôRpLû[f NkSdĪ m
 @ûY FÛmûT Ø±dĪ m, LôVITÓj Ôm, Dßl×Lû[ùYhÓm @pXÕ
 @- dĪ m
 FpXôm Ru ÑTôYj StúLtT @Yu ùNnÕùLôs j \ôu.
 Y- FuTÕ @uYôeĪ YÕ.
 DQoÛ RôeLØYVôUp JYlúTôYÕ Y- .
 DPúX @ÕúTôp JÓm
 TVeLWj ûR ®XdL, ùRôkRWûY ®XdL U² Ru JY I ° Yôu.
 DT" ` Rm @ûR _yá l ^ ô Fu j \Õ.
 £±V _kÕ TVkÕ I ° YÕ F] l ùTôÚs.
 Ru² - ÚkÕ UôßThPS- ÚkÕ @Õ ®XĪ j \Õ.
 RuÁÕ @à RôTUt\YûW®hÓ ®XĪ j \Õ.
 Ruà Pu ÑØLUt\YûW®hÓ ®XĪ j \Õ.
 Ru û] l @\-PªÚkÕ LôlTôtßm ÑTôYUÕ.
 @Õ BVtûL ÑhYdLôhÓYRôĪ m
 FûR ®XdLúYi Óm F] @Õ á ß j \Õ.
 BdLi úQôhPj S² uú\ @ûR ®XdL úYi Óm
 ®XdL ØYVô®hPôp, @ûR Uôt\úYi Óm
 Sôm YôYm DXLm _P DXLm
 @Õ DXj à s YÚYSpûX.
 @Õ Dsú[YW YôrÛ @Rà s ÖúZVúYi Óm

Till then mechanical methods are sufficient.
 The office of suffering begins with life.
 Life is frail.
 It imperfectly possesses Matter.
 When life enters, suffering begins.
 Suffering grows with the growth of Mind in life.
 Suffering continues as long as Mind is bound.
 Mind is bound in the life and body which it uses.
 Mind depends on them.
 It depends on them for its knowledge and action.
 It is subjected to their limitations.
 It is subject to the egoistic impulses and aims.
 They are born out of those limitations.
 Mind is capable of being free.
 It can be unegoistic.
 It can be in harmony with all other beings.
 It can be in harmony with universal forces.
 Then the use of suffering diminishes.
 Its rationale must then finally cease to be.
 After that it can continue as atavism of Nature.
 It is an atavism that has survived its use.
 It is the persistence of the lower in the higher.
 It does so because the higher organisation is imperfect.
 It will be eventually eliminated.
 It will be eliminated by a conquest.
 It is destined.
 It is a conquest of the soul over Matter.
 It is a conquest over the egoistic limitation in Mind.

@ÖYûW_PUô] Øû\LS úTôÖm
 Y- Yôr®p A Wm®d; \Ö.
 YôrÜ F° VÖ.
 @R] ôp _Pj ûR YÛYôLI Tt\ Ø¥V®pûX.
 YôrÜ YkRôp, Y- YÚj \Ö.
 Yôr®p U] m Y[okRôp Y- Y[Úm
 U] m LhÓi PYûWY- ùRôPÚm
 Rôu TVuTÓj Öm DPÛdĭ m, YôrÜdĭ m U] m LhÓIThPÖ.
 U] m @Ytû\ Sm® Yôr; \Ö.
 @±Üdĭ m ùNVÛdĭ m U] m @Ytû\ Sm×; \Ö.
 U] m @Yt±u ÑÚdLj Stĭ hThPÖ.
 @ûY @LkûR«u úSôdLj Stĭ m DQoÜdĭ m DhThPÖ.
 BkR YûWû\dĭ s @ûY LhÓIThÓI ©\kRûY.
 U] m ÑRkŞWôL BÚdLYpXÖ.
 U] j Rôp @LkûR«pXôU- ÚdL Ø¥Ûm
 U] m Ut\YtßPu ÑØLUôL BÚdLYpXÖ.
 U] m ©WġN NdŞLP Pu ÑØLUôL BÚdĭ m
 @lùTôYÖ Y- dĭ l TV² pûX.
 Y- BÚITRtĭ @Ru©u LôWQªpûX.
 BVtûL«p FgfvRôL Y- BÚdLXôm
 Ru LPûU Ø¥kR©u ĒY] tß YôZXôm
 £±VÖ ùT-VŞp ùRôPokŞÚITRôĭ m
 ùT-VŞu ĩ û\Vôp £±VÖ Yôr; \Ö.
 Sô[ûP®p @Ö ®XdLITÓm
 Y- ®XdLITÓYÖ ùYt±.
 ®XdLITÓYÖ DßŞ.
 _Pj ûR Aj Uô ùYu\Şu @ûPVô[ªÖ.
 U] m @LkûRdĭ hThPS- ÚkÖ ®ÓThP ùYt±«Ö.

This elimination is possible. Page No.108
 Pain and pleasure are currents of delight. Para No.14
 It is a delight of existence.
 Pain is a perverse current.
 Pleasure is imperfect.
 But still they are currents of delight.
 There is a reason for this imperfection and perversion.
 It is the self-division of being.
 The division is in the consciousness of the being.
 It is done by Maya.
 Maya measures and limits.
 An egoistic reception is the consequence.
 It is a piecemeal reception.
 It is a reception by the individual.
 It should be a universal reception.
 There is a sap of things.
 It is the essence.
 It is called by the Sanskrit term rasa.
 It is the taste of things too.
 All things carry this rasa in them.
 All contacts reveal the rasa.
 The universal soul knows this.
 We are incapable of seizing the essence.
 We do not seek this essence, Rasa.
 Rasa is the essence of the thing in its contact.
 We see how our desires are affected.
 We know how our fears are touched.
 We know our cravings, shrinkings, grief and pain.

Y- ûV ®XdLXôm
 Y- Ûm, NkúRô` Øm A] kRj \$u @ûXLs.
 @Õ Nf£Rô] kRm
 Y- Ĩ RodLUô] DQoÛ.
 NkúRô` m Ĩ û\Vo] A] kRm
 BWi Óm A] kRj \$u ùY° ITôÓLs.
 BdĪ û\dĪ m, Ĩ RodLj \$tĪ m LôWQØi Ó.
 ĒYü Li PUô] úR LôWQm
 ĒY² u Ē®Vj Sp Bl®-®û] Ds [Ő.
 BÕ UôûV« u ùNVp.
 UôûV @[kÕ YûWßd; \Õ.
 BRu ®û[YôL @LkûR GtTÓ; \Õ.
 BÕ Li PUô] YôrÛ.
 BÕ U² R YôrÛ.
 BÕ ®WgN YôrYôL úYi Óm
 ùTôÚsLp dĪ W^ Øi Ó.
 @Õ NôWm
 NUv; ÚRm @ûR W^ m Fu; \Õ.
 @Õ ùTôÚsL° u Ú£.
 FpXôl ùTôÚsLp dĪ m BkR W^ m Di Ó.
 FpXô vToNeLp m BkR W^ j ûR ùY° ITÓj Ő; u\] .
 ®WgN Aj Uô BûRV±Ûm
 SmUôp NôWj ûRd ùLITt\ ØYV®pûX.
 W^ ô Fu\ NôWj ûR Sôm úRÓYSpûX.
 vToNj \$u NôWm W^ m
 Sm A ûNLs FIT¥ Tô\$dlITÓ; u\] F] Sôm Lôi ; ú\ôm
 Sm TvM Fu] ô; \Õ F] Sôm @±úYôm
 Sm A ûN, úYLM, ÑÚdLm, YÚj Rm, Y- , A ; VYtû\ Sôm @±úYôm

We know how they suffer.
 Our pleasure is imperfect and transient.
 We have a blank inability to seize the essence.
 We can be entirely detached in our mind.
 In our hearts too we can be detached.
 We could be disinterested in the mind.
 We can impose that detachment on the nervous being.
 It can eliminate the imperfect forms.
 Even perversity too can thus be eliminated.
 There is the true essential taste of things.
 It is the inalienable delight of things.
 It is found in all variations.
 Then, it will be within our reach.
 Art and poetry know of this reception.
 It is a universal delight of aesthetic reception.
 The sorrowful has this Rasa.
 We can enjoy it in the terrible.
 Even in the horrible and repellent it is there.
 Detachment enables us to think of the essence.
 Our disinterest makes us forget ourselves.
 We forget our self-defence too.
 Therefore we can enjoy the rasa.
 The pure delight is supramental.
 It is supra aesthetic.
 Aesthetic reception is not precise.
 It is not a precise image of the delight.
 Nor is it a reflection of the rasa.
 The supramental would eliminate the sorrow.

@ûY FlT¥ YûR; u\] F] Sôm @±úYôm
 Sm NkúRô` m Ĩ û\Vo] Ō, RtLô- LUô] Ō.
 NôWj ûRl Tt\ SUDĭ j S\ûU«pûX.
 U] j Rôp Sôm ØYŸŌm ®X; «ÚdL Ø¥Ûm
 Ds [j RôŪm Sôm Tt\t±ÚdL Ø¥Ûm
 U] Øm Tt\t±Údĭ m
 DQo®u Tt\t\ RuûUûV Sôm @SLITÓj R Ø¥Ûm
 @Ō Ĩ û\Lû[®Xdĭ m
 Ĩ RodLØm @IT¥ ®Xĭ m
 Di ûUVô] NôWô] Ú£Ûi Ó.
 @Ō ¿eLôR A] kRm
 FpXô Uôt\el° Ūm @Ō Di Ó.
 @k`ûX«p SUDĭ @Ō FhÓm
 LûXÛm, Lô®VØm BûRV±Ûm
 LûXÖLoûY ©WgNm @±YŌ BŌ.
 YŪj Rj Stĭ W^m Di Ó.
 TveLWj SŪm BûRd LôQXôm
 ®LôWj SŪm, ûLôáWj SŪm BŌ Di Ó.
 ®X; «ÚkRôp NôWj ûRl Tt±f £k\$dl Ø¥Ûm
 Tt\t\ `ûX SmûU ûŪn U\dLf ûNnÛm
 SmûU Sôm LólTôt±d ûLôs [úYi Óm FuTûRÛm U\lúTôm
 @R] ôp W^j ûR @àT®dLXôm
 Ñj R A] kRm Nj SVĒ®Vj Stĭ -VŌ.
 @Ō LûX ÖLoûYd LPkRŌ.
 LûXÛQoÛ®YWô] SpûX.
 @Ō A] kRj Sû ûR° Yô] ì T^pûX.
 @Ō W^j ûRÛm ©WST- dLôŌ.
 Nj SVĒ®Vm LYûXûVd LûWĭ m

Sorrow, terror, horror, disgust will thus be eliminated.
 Their causes too will be eliminated by the supramental.
 Aesthetic reception admits the causes.
 Aesthetic reception is partial.
 It is imperfect.
 It represents one stage of the delight.
 It is a progressive stage of universal delight.
 It is seen in the manifestation.
 One part of our nature admits that detachment.
 It is a detachment from the egoistic sensation.
 We are divided beings.
 We see chaos and discord.
 Detachment is a universal attitude.
 Through it Soul sees harmony and beauty.
 Full liberation needs liberation of all parts.
 It is universal aesthesis.
 It is the universal standpoint of knowledge.
 It is a universal detachment of things.
 Yet it has sympathy with all.
 Nervous and emotional being needs sympathy.

Suffering is a failure of consciousness. Page No.109
 It is a failure to meet Para No.15
 the shocks of existence.
 Consequently we shrink and contract.
 Its root is an inequality.
 It is due to self-limitation by egoism.
 It is the inequality of the receptive and possessing force.

YÚj Rm, TVeLWm, ùLôÓûU, @ÚYÚ1× @XÍ m
 Nj ŠVĚ®Vm @Ru úYúWŪm @BdĪ m
 LúX WŪ] úYúW @BdLYpXRuβ.
 LúXŪQoŪ TĪ Š.
 @Ō Ī ú\Vô] Ō.
 @Ō A] kRj Šp I Ú ``úX.
 ©WgN A] kRj Šu Y[Úm LhPeL° p @ŌŪm I uβ.
 BŪR £Úx¥«p LôQXôm
 Sm ŨTôYm BITt\t\ ``úXúV @úPVYpXŌ.
 BŌ @LkúR«² uβ @XÍ YRôĪ m
 Sôm Li Pm
 Ī ZITØm, NfNWŪm Sôm Lôi ĵ ú\ôm
 Tt\t\ ``úX ©WgNj ŠtĪ -VŌ.
 @RuêXm Aj Uô ŨØLj úRŪm, @ZúLŪm Lôi ĵ \Ō.
 ØY ©ÓRúXdĪ FpXôl TĪ ŠLP m ©ÓRúX ùT\úYi Óm
 BŌ ©WgN LúX ŌLoŪ.
 BŌ ©WgNj Šu Oô] m
 BŌ ©WgNj Šu Tt\t\ ``úX.
 BÚkRôŪm BRtĪ @ú] Y-PØm @à RôTm Di Ó.
 DQoŪm, BRVØm @à RôTj úR SôÓĵ u\] .

Y- FuTŌ Ē®Vj Šu úRôp®.
 Yôr®u úUôRpLú[j RôdĪ l ©¥dL Ø¥VôR úRôp®VŌ.
 F] úY Sôm ŨŪeĵ , @PeĪ ĵ ú\ôm
 ×\j ŠtĪ @Lm NU^apXôRRôp BŌ YÚĵ \Ō.
 @LkúR R] dĪ @[Ū GtTÓj ÖYRôp BŌ YÚĵ \Ō.
 ùTtβ, A P m Š\ u úTôR®púX FuTRôp YÚYŌ BŌ.

Self-limitation is due to ignorance.
 It is an ignorance of our true-Self.
 It is Sachchidananda.
 Suffering can be eliminated.
 It is done by substitution.
Jugupsa must be substituted by *titiksa*.
Jugupsa is shrinking and contracting.
Titiksa is facing, enduring and conquering.
 It is a conquest of all shocks of existence.
 Endurance and conquest give us an equality.
 It may be equal indifference to all contacts.
 It may be equal gladness in all contacts.
 This equality must again be substituted.
 It must be substituted by Sachchidananda.
 Its consciousness is All-Bliss.
 Ego-consciousness is replaced by All-Bliss.
 Ego-consciousness enjoys and suffers.
 Sachchidananda consciousness is transcendent.
 It is transcendent of the universe.
 It is aloof from the universe.
 This is distant Bliss.
 Equal indifference leads to this Bliss.
 It is the path of the ascetic.
 Sachchidananda may be both at once.
 It may be transcendent and universal.
 This is a state of present.
 It is a state of all-embracing Bliss.
 The path is surrender.

Ruû] @[Üdĭ s DhTÓj ÖYÖ @±VôûU.
 Sm Aj UôûY @±VôRRôp FÝm ùNVp.
 @Ö Nf£Rô] kRm
 Y- ûV ®XdLXôm
 @Rtĭ , Y- dĭ l T\$XôL Uôtb ùNnVúYi Óm
 _já l ^ ôûY FÓj Ö@hÓ ¼\$db ôûY ûYdLúYi Óm
 _já l ^ ô ÑÚeĭ m
 F\$ouLôi Ó, ùTôBj Ö, ùYpYÖ ¼\$db ô.
 FpXô F\$ol×Lû[Ûm, @Sof£Lû[Ûm @Ö ùYpÛm
 ùTôBûUÛm, ùYt±Ûm NUj ÖYm RÚm
 FpXôj ¼i ÓRpLû[Ûm @Ö NUUôLd LÚÖm
 FpXô vToNeLû[Ûm @Ö NkúRô` UôL Gtĭ m
 BkRf NUj ÖYj ûRÛm Uôtb\úYi Óm
 BRtĭ l T\$XôLf Nf£Rô] kRj ûR ûYdLúYi Óm
 Nf£Rô] kRm FpXô EYWô£L° Ûm A] kRm ùTBYÖ.
 @LkûR úTôn @û] YÛm A] kRUVUô; u\] o.
 @LkûR YÚj Rj ûRÛm NkúRô` j ûRÛm Uô±, Uô± @àT@dĭ m
 Nf£Rô] kR E®Vm LPkRÖ.
 @Ö ®WgNj ûRd LPkRÖ.
 @Ö ®WgNj \$² uB ®X; ``tTÖ.
 @Ö ç Wj Ö A] kRm
 NUj ÖYm TWôLUôL BÚlTÖ A] kRm
 @Ö Ö\®dĭ -VÖ.
 Nf£Rô] kRm Bq@Ú ``ûXLû[Ûm DûPVÖ.
 @Ö LPkÖm, ®WgNUôLÜªÚdĭ m
 @Ö ``LrLôXj \$tĭ -VÖ.
 @û] j ûRÛm @WYûQdĭ m A] kR ``ûX @Ö.
 @Ö NWQôL\$đĭ -V TôûR.

Surrender is loss of the ego in the universal.
 It can possess equal delight.
 It is an all-pervading delight.
 It is the path of the Vedic sages.
 Pleasure touches man.
 Perverse pain too touches him.
 One must be neutral to these touches.
 These are imperfect touches.
 This is a self-discipline of the soul.
 It is a direct first result of the discipline.
 It converts us to the equal delight later.
 The triple vibration can be directly transformed.
 It is a transformation to Ananda.
 It is possible.
 It is not so easy to the human being.

This is Vedantic affirmation.
 It is integral.
 This view arises out of this affirmation.
 Existence is infinite and indivisible.
 It is all-blissful.
 Its self-consciousness is pure.
 It moves out of its fundamental purity.
 It moves into varied play of Force.
 That play of Force is consciousness.
 It moves into Prakriti.
 Movement of Prakriti is the play of Maya.
 It has a delight of existence.

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Para No.16

©WgNj Sp @LkûRûV BZITÔ NWQ ôLS.
 @RtĪ f NUj ŌYô] kRm Di Ó.
 @qYô] kRm @û] j ûRÛm E ÓÚÛm
 @Ō úYR -µ LP ûPV TôûR.
 NkúRô` m U² Rà dĪ -VŌ.
 Ī RodLUô] Y- Ûm @Yû] j %i Óm
 BkRj %i ÓRpLs I ÚYûWj ûRôPdá PôŌ.
 BûY Ī û\ÛûPVûY.
 BŌ Aj Uô@u @WRm
 BŌ @WRj S u úSWVô] ØRt TXu.
 @Ój R LhPj S u NUj ŌY A] kRm YŪm
 ê YŪL vToNm úSWVôL A] kRUôL Uôßm
 @Ytû\ A] kRUôL Uôt\Xôm
 @Ō ØYŪm
 U² Rà dĪ @Ō ÑXTUuß.

BŌ úYRôkRj ûR DßSITÓj ŌYRôĪ m
 BŌ éWQ Uô] Ō.
 BkúSôdLm Bß- ÚkŌ FYj \Ō.
 Nj @] kRm, @Li Pm
 BŌ A] kRUVUô] Ō.
 @Ru ÑV#Ē@Vm ç nûUVô] Ō.
 @Ru @YITûPVô] ç nûUûV@hÓ @Lpj \Ō.
 NdS«u ÄûXdĪ s @Ō YŪj \Ō.
 @kR ÄûX Ē@Vm
 @Ō ©Wj ÚSVôj \Ō.
 ©Wj ÚS«u BPITdLm UôûV«u ÄûX.
 @Ō Nf£Rô] kRm

First it is self-gathered, absorbed, sub-conscious.
 It is in the basis of physical universe.
 It emerges into the neutral movement.
 It is a mass.
 This movement is not yet sensation.
 It further emerges into mind.
 Mind and ego create the triple vibration.
 It is pain, pleasure and indifference.
 It originates from the limitation.
 It is a limitation of force of consciousness in the form.
 It is from the shock of universal forces.
 Ego finds it alien to it.
 It is out of harmony with universal forces.
 Its own measure and standard are different.
 The final emergence is into Sachchidananda.
 It is universal, equal and self-possessed.
 It conquers Nature.
 This is the course and movement of the world.

A question arises.

Page No.110

Why does the ONE take delight in such a movement?

Para No.17

All possibilities are present in Its infinity.
 The possibilities can be variably realised.
 The delight of existence lies in this.
 It lies in the mutable becoming.
 It is not in its immutable being.
 That possibility can be worked out here.

@Ö ArkÖ, Ruàs Uû\kÖ úNokÖ ``t; \Ö.
 @ÖúY _PDX; u @vSYôWm
 NUj ÖY NX] j Sp @Ö ùNVpTÓm
 @Ö ùRôİ l×.
 BfNX] m DQ of£«pûX.
 @Ój RôtúTôp @Ö U] j Sp FYm
 U] Øm @LkûRÛm éYûL vToNj ûR DtTj S ùNnÛm
 Y- , NkûRô` m, TW6ØLm @ûY.
 @ûY YûWû\Vôp FY; u\] .
 ì Tj Sp Ē®VNdS LhÓITÓYRôp @ûY YÚ; u\] .
 ©WgN NdSL° u úUôRXôp @ûY DtTj SVô; u\] .
 @LkûR @Yt±tİ l ×\mTô] ûY.
 ©WgN NdSÛPu @Ö ÑØLUôL BpûX.
 @Ru NhPeLs úYß.
 ØYôL @ûY Nf£Rô] kRj Sp úY° ITÓ; u\] .
 @ûY ©WgNj Stİ -VûY, NUj ÖYUô] ûY, ÑV#A h£dİ DhThPûY.
 @Ö BVtûLûV ùYpÛm
 BÖúY DX; u TôûR, NX] m

I Ú úLs® FY; \Ö.

Gu GL] ô] Bû\Yu BfNX] j Sp A] kRITÓ; \ôu?

@Ru @] kRj Sp FpXôf NkRôlTeLp m Ds [] .
 BfNkRôlTeLs TXYôß éoj SVôİ m
 £ÚxY«u A] kRm Beİ s [Ö.
 @Ö ©W; ÚS«u Y[of£«Ûs [Ö.
 @Ö @b W ©WmUj S- pûX.
 @kRf NkRôlTj ûR Beİ ``û\úYt\Xôm

It is done in the universe.
 We are part of the universe.
 It begins from the concealment of Sachchidananda.
 It conceals in its opposite.
 Delight lies in the self-finding.
 The self-finding must be in terms of the opposite.
 Infinite being loses itself in appearance.
 It is an appearance of non-being.
 It re-emerges as finite Soul.
 It is the appearance.
 Infinite consciousness too loses itself.
 It appears as vast indeterminate inconscience.
 It emerges in the superficial consciousness.
 It is limited.
 Infinite Force is self-sustaining.
 It loses itself in the chaos of atoms.
 It emerges in the insecure balance of the world.
 Infinite Delight loses itself.
 It is lost in the insensible Matter.
 It emerges as pain, pleasure and indifference.
 It is a discordant rhythm.
 It appears too as love, hatred and indifference.
 Infinite unity loses itself into chaos of multiplicity.
 It emerges as a discord of forces and beings.
 They seek to recover unity.
 They do so by possessing, dissolving and devouring each other.
 Real Sachchidananda must emerge in this creation.
 Man is the individual.

@ûRl ©WgNj Sp ùNnVXôm
 Sôm ©WgNl TĪ S.
 Nf£Rô] kRm Uû\YSp @Õ A Wm@d; u\Õ.
 R] dĪ ØWQô] Sp @Õ I° j \Õ.
 Li Ó©¥ITÕ A] kRm
 Li Ó©¥dL Sôm F\$W] NkRolTeLû[GtLúYi Óm
 @] kR ËY u úRôt\j Sp Uû\j \Õ.
 @Õ @Nj S u úRôt\m
 @Õ U² R ËY] ôL ùY° YÚm
 @Õ úRôt\m
 @] kR Ë®VØm Ruû] BZdĪ m
 TWkR ``ûXVt\ ËY] t\ Yôr®p Ruû] BZdĪ m
 úUúXÝkR Ë®Vj Sp @Õ FÝj \Õ.
 @Õ @[ÜdĪ hThPÕ.
 @] kRUô] Nd\$ N̄VUôL YôZd á ¥VÕ.
 @Õ @Õ dL° u Ī ZITj Sp Ruû] BZdĪ \Õ.
 DX; p ``ûXVt\ ``ûX«p @Õ FÝj \Õ.
 @] kRUô] A] kRm Ruû] BZdĪ \Õ.
 @Õ ùNôWûQVt\ _Pj Sp Ruû] BZdĪ \Õ.
 @Õ Y- , NkúRô` m, TWØLUôL YÚm
 @Õ @TvYWm
 @u×, ùYβl×, TWØLUôLÜm @Õ úRôuβm
 @] kRUô] Hd; Vm Ōi ÓL° u Lú[TWj Sp Ruû] BZdĪ \Õ.
 Nd\$«u nfnWYôLÜm, ËY² u ©Q dLôLÜm @Õ YÚm
 Ái Óm Hd; Vj ûR @ûY SôÓm
 LúWY\$Ūm, ®YeĪ Y\$Ūm, A hùLôs Y\$Ūm @ûY ùY° YÚm
 Bf£Úx¥«p Di ûUVô] Nf£Rô] kRm FZúYi Óm
 U² Ru R² j RY u.

He must become a universal being.
 His mental consciousness is limited.
 It must widen to the superconscient unity.
 It embraces all.
 His heart is narrow.
 It must learn the infinite embrace.
 It must replace its lusts and discords by universal love.
 His vital being is restricted.
 It must become equal to the whole stock of the universe.
 It must become capable of universal delight.
 His physical being is a separate entity.
 It must become one with the whole flow of the individual Force.
 That Force is all thing.
 His nature must reproduce unity in the individual.
 The harmony, the oneness-in-all of All Bliss must come there.
 It is a Bliss of the Supreme Existence - Conscious - Bliss.

Throughout the play the secret reality
 is the same. Page No.111
 Para No.18

It is the same delight of existence.
 It is the same in the delight of subconscious sleep.
 The individual emerges later.
 There is a struggle and delight in the struggle.
 The individual is the centre of all these changes.
 The individual finds himself amid the mazes of dreams.
 Varieties, vicissitudes, perversions, conversions, reversions are the
 struggle.
 This is a half-conscious dream.

@Yu ©WgNj StĪ -VY] ôL úYi Óm
 @Yu U] m Ī ß; VÕ.
 @Õ DXLj ûRd LPkÕ TWúYi Óm
 @û] j ûRÛm @Õ RÝYúYi Óm
 @Yu BRVm £±VÕ.
 @] kR ĒYúLû[@Õ @WYúQ dL úYi Óm
 LôUm, úLôTm @uTôL Uô\úYi Óm
 @Yu DQoÛ ÑÚe; VÕ.
 @Õ ØÝl ©WgNj StĪ -VRôL úYi Óm
 @RtĪ l ©WgN A] kRm úRûY.
 @Yu Dpp @Yà dúL D-VÕ.
 @Õ DXL Nd\$° u JhPj ÔPu LXdL úYi Óm
 @kR Nd\$ @û] j \$Ûm Di Ó.
 @Yà ûPV ÑTôYm U² R² p Hd; Vj ûR GtTÓj R úYi Óm
 ÑØLm, @û] YÚm I uß, @û] j Óm A] kRm YWúYi Óm
 Nj Ô, £j Ô, A] kRj ûRd LPkR A] kRªÕ.

ÄûX ØÝYÕm BWLvV Nj \$Vm, Uô\ôRÕ.

@ÕúY Nf£Rô] kRm
 ArkR "j \$ûWdĪ -V A] kRØm @ÕúY.
 U² Ru ©\Ī YÚYôu.
 BlúTôWôhPj \$p Jo A] kRØi Ó.
 FpXô UôBRpLP m U² R² p GtTÓm
 L] ÜXLf £dL- p U² Ru SÓ®- Úd; \ôu.
 Uô\m, Gt\RôrÛ, Ī RodLm, RûX, r Uô\m A] VûY úTôWôhPm
 BÕ @ûWj ç dLd L] Ü.

The eternal superconscient's delight has self-possession.
 The individual must wake into it.
 He must become one with Sachchidananda there.
 Sachchidananda is indivisible.
 This is the play of the One, the Lord, the All.
 It reveals itself to our liberated and enlightened knowledge.
 Ours is the material universe.
 Its view is the conceptive standpoint.
 This is that view.

☆☆☆

The End

Nf£Rô] kR A] kRj StĪ ÑV Ah£Ûi Ó.
 U² Ru @Rà s ×] ou_uUùUÓdL úYi Óm
 @eĪ Nf£Rô] kRj ŌPu @Yu LXdLúYi Óm
 Nf£Rô] kRm @Li Pm
 BŌúY Bû\Y² u ÄûX, CvYW ÄûX, GL² u ÄûX.
 ®ÓRûXVûPkR I ° ùTt\ Oô] j StĪ @Ō ùR-Ūm
 Sm DXLm _P úXôLm
 @Ō Rj ŌYĀSVôL @±YRôĪ m
 BŌúY @dLi úQôhPm

☆☆☆

Øtβm

12. ஆனந்தம் - விளக்கம்

¼ûU FlT¥l TûPdLlThPÕ FuTûRd Lôi úTôm. Sôm Nj FuTûR AwônkR±kúRôm Nj @-Vô A] kRUôL @vSYôWj Sp Ds [Õ. @ûR @XdL Ø¥VôÕ, SUDĭ QoÛi Ó. Ø¥VôÕ FuTRuB; DQof£ úUùXÝkRYô-VôL úY° «p Ds [Õ. @Õ êuß ``úXL° p Ds [Õ. @úY @] kR ĒY² u AZj Õ @úXLs. £X NUVeL° p @úY ÕûW BkRd Li úQôhPj S- ÚkÕ ¼ûU Fu] F] Sôm Ø¥Û ùNnVXôm. ĒY² p ©WmUm @] kRm. @Õ Tĭ dL Ø¥VôÕ. @Rtĭ DsP ù\ NdSÛi Ó. @Õ @-dL Ø¥VôR NdS. @Õ @] kRm. @Õ Ruû] V±Ûm ĒY² u NdS. Ruû] @±YRtĭ m NdSÛi Ó. @ûR BVtûL Fuú'ô, @±Û Fuú'ô á\Xôm. @Õ Ruû] l Tt±V Oô] m. @ûR ĒY² u A] kRm F] Xôm. @Õ Ø¥Yt\ A] kRm, @-VôRÕ. DXLm ì TUVUô] Õ. @ì TØm Di Ó. @Li Pj ûR @±Ûm S\à m Di Ó. @Õ Ø¥Yt\ S\ u. Tĭ dLlTPôR, Tĭ dLØ¥VôR ĒY u @Õ. úRôt\ eLs TX. @úY @Li Pm Li PUôLl Tĭ dLlThP úRôt\ m. BÕúY Nj F] lTóm ÑVUô] Õ, FpXôYt±Ûm Ds [Õ. Li Pm Tĭ dLlTÓYÕ @Ru RuúU. @Õ A] kRm. Nj S u @àTYm ``úXVô] Õ. @qYàTYm A] kRUô] Õ. _Pm DQoYt\Õ. @ÕÛm úRôt\ m. _Pj Sp Ruû] @±VôU- ÚlTÕ AjUô. _Pm Ru TZdLj Stĭ @¥úUlThPÕ. @Õ ArkR TZdLªpûX. @lTZdLØm Nj Sà ùPV I Ú YûLúV. _Pj Õs £j #NdS @ùNVôÕ, ``úXVôL, DsP ù\YûR SUÕ AuUô Lôi j \Õ. _Pj Stĭ DQof£«pûX. _Pj Sàs ©WmUj ûRd Li P AuUô, DQoÛ BpXôR Yôr©Ûm

@ûRúV Lôi j \Õ. BûRd Li P AuUô @RàPu ÑØLUôL BÚd; \Õ. @] kRUô] A] kRj ûR AuUô Li PÕ. @qYô] kRm @-Yt\Õ, é-l×ûPVÕ, @û] j ûRÛm RuàhùLôi PÕ. இந்த இன்பம் அதன் சொந்த இன்பம். இந்த பிரம்மம் அனைவரினும் உள்ள பிரம்மம். Sôm ©WmUj ûR @û] YÛm ``û] lTûRlúTôp x-kÕ ùLôs; ú\ôm. BÕ úUùXÝkRYô-Vô] Õ. Sôm úUp U] j Sp @-lúTô¥Úd; ú\ôm. Sôm @eúLúV NgNôWm ùNn; ú\ôm. ©WmUm Sm TôôúY«- pûX. @Õ ``û] úYd LPkRÕ, ùT-VÕ, FpXô ì TeL° Ûm Ds [Õ Bl©WmUm. BuT, ÔuTeL° Ûm Bl©WmUm Ds [Õ. BWi Ó Ut\Yt±Ûm ©WmUm Di Ó. AjUô Uú\kÕ BÚkRôÛm AZj S- ÚkÕ @Õ ùNpYôdĭ Pu ùNVpTÓj \Õ. @ÕúY ùTôÛsLû[D«ÚP² ÚdLf ùNn; \Õ. U² RoLP m, Ut\úYÛm YôZ A ùNlTÓYÕ BR] ôpRôu. @Ru Ah£dĭ @û] YÛm DhThÔs [] o. ©Xeĭ Ls Ru² fûNVôLf ùNVp TÓYûR Sôm Lôi j ú\ôm. @Õ ©WmUm DQoúYd Li ÓúLôsYÕ. DQoÛ YôZ @Ûm×j \Õ. _Pm @-VôRÕ. _Pm DP- p ©WmUm Ruû] d Lôi TRôĭ m. @UWj ÖYj ûR U] m DQoYÕm ©WmUj S- ÚkÕ FÝYRôĭ m. ì T Yôr©p FpXôd LhPeL° Ûm ©WmUm Ruû] ùY° lTÓj ÖYSp Sôm BûRd LôQXôm RtùLôúX ùNnÛm Fi Qj ûR SôU±úYôm. YôÝm úYhûL«u FSWô] DQoÛ RtùLôúX. @Ój R ``úXLû[FhP ©WmUm @Ûm©] ôp, BqÛP- p BÚkÕ ©WmUm ©Xĭ m. Nj FuTÕ A] kRm. Yôr©- ÚlTRtĭ d LôWQm A] kRm. ©\@«u Ø¥Û A] kRm. A] kRm Ø¥kRôp £Úx¥ Ø¥j \Õ. DT`` Rm, ``@û] j Ôm A] kRj S- ÚkÕ ©\kR] . @úY A] kRj Rôp Yôr; u\] . @úY A] kRj Sp Ø¥j u\] " Fuß á ß; \Õ.

TûZV URYôSLS ùSÓSô[ôLf Ni úP«Ój \ôoLs. I qùYô# ÚYÛm I Ú NhPm útÑ; \ôoLs. Nj×Ú` à ùPV êuß @mNeLPm I uú\ . BkúSôdLm @YoLû[BûQdĭ m. BkR êuß @mNeLPm

TôôûYdĭ úYß. U] m @Ytû\ êu±p I u\ôLd Lôi ; \Ö. TôôûYdûL @ûY ©-dLITPdá ¥VûY. ``Lrf£Ls Ē@Vj úRl ©-d; u\] , @pXÖ ©-dĭ m úRôt\j úR GtTÓj Ö; u\] . Di úU# «p ©-@û] «pûX. DXûL Sôm úRôt\UôLd Lôi ; ú\ôm. @Ö UôûVVôLj úRôuß; \Ö. Nj xÚ` à ûPV TôôûY«p DXLm UôûV# VôLj úRôuß; \Ö. Nj xÚ` u A] kRm, NX] Ut\Ö, Tĭ dLITPôRÖ. UôûVdĭ A WmTj Sp BkRl ùTôÚs BpûX. @Rtĭ -V ùTôÚs úYß. UôûV FuTÖ @±Ús [Ē@Vm UôûV DXûLj Ru à hùLôi PÖ. @û] j úRÛm RÝYYpXÖ; @[dLÛm, YûWBdLÛmYpXÖ. @IT¥# Vô] ôp UôûV FuTÖ ì Tm RÛm Ē@Vm. FpûX«hÓ, @[kÖ, DÚYm ùLôÓj Ö ùNIT² P YpXÖ. @±V Ø¥VôRûR @±V DRÛYÖ UôûV. @[Yt\ûR @[dL DRÛYÖ UôûV. @±Û, S\ûU, xj S FuTÖ UôûVdĭ A S«p ùLôÓj R @oj Rm. BlùTôÝÖ @Rtĭ úYß @oj Rm. BpXôRÖ, SÚÓ, ãÖ Fuß BlùTôÝÖ Sôm @ûR @±; ú\ôm. BjRY\ô] ùTôÚ° u I Ú NôVûX Rj ÖYeLs TVuTÓj Ö; u\] . UkSWm, Uô´d, LtTû] F] DXLm BlùTôÝÖ UôûVûVd LÚÖ; \Ö.

DXLm UôûV. DXLm TúPdLITP@pûX Fu\ ùTôÚ° p DXLm UôûV«pûX. DXLm ©WmÛm Li P L] Ú F] Xôm. Fu\ôÛm DXLm L] YôL ©WmUj S- Údĭ m. Ø¥YôL DXLm Di úUVô] ôp DXLm Buß ©WmUj S- Údĭ m ``WkRWô] Ö BpûX Fu\ ùTôÚ° p DXLm UôûV F] d á\ Ø¥VôÖ. Ĩ ±l©hP DXLeLs Uû\ VXôm. Ĩ ±l©hP ì TeLs Uû\ VXôm _PDÚYúU Uû\ VXôm. £Úx¥«- ÚkÖ @ûY ©WmUj Stĭ l ùTôLXôm. ùRôPokÖ ``ûXVôL BpûX Fu\ôÛm ùRôPokÖ Ái Óm, Ái Óm YÚ; u\Ö. Fußm @-VôR RuûUúV @ûY @¥ITûP«Ûm, ØYúU«Ûm ùTtßs [] . @mNj SÛm, úRôt# \j SÛm ``WkRWF NX] ØûPVúY @ûY. ©WfgNm BpXôR úSWm BÚkRRô? Súdĭ j ùR-VôÖ. Nj xÚ` à dĭ ĒYà ûPV ÁûX BpXôR úSWøi Pô? SôU±Ûm DXLm UhÓúU BÚkRRô? ©WmUj S² uß

FÝkÖ, @SúXúV NeLUUôĭ m ``ûXúV BÚkRRô? SôU±úVôm.

@] kRUô] Nj Su @¥ITûPVô] Nj SVªpXôRRôp DXLm UôûV F] ITÓ; \Ö. DXLm Nj xÚ` à ûPV £Úx¥. @Ö ãuVj Sp TúPdLITP@pûX. DXLm ãuVUuß, ãuVj Sp DtTj SVô] Ruß. DXLm @-VôR Nj SVj Sp @-VôR Nj SVUôL Nj xÚ` ² - ÚkÖ TúPdLIThPÖ. @Ru A S, DhùTôÚs, ùTôÚs A ; VúY @¥ITûP A] úY, @ÖúY Nj SVUô] Nj. @Ru ì TeLs ©WmUj Su Uôßm ì TeLs. DXLm Ruû] @IT¥d Lôi ; \Ö. DXLm Ru £j #NdSVôp ``oQ«dLITÓ; \Ö. @Ö £Úx¥dĭ m S\à ûPVÖ. @kR NdS £Úx¥«p úY° ITÓm U] j S u xXu RYß ùNnÛm. @Rtĭ j S\ûU«pûX. @R] ôp UôûV GtTÓ; \Ö. Sm BVXôûUúV Sôm LPÛP dúLô, @] kRĒ@Vj StúLô Lt©dL Ø¥VôÖ. @IT¥f ùNnYÖ @PôY¥j R] m. F] úY Sôm DXûL @] kR Ē@Vj S u UôûV F] Xôm. @] kRĒ@Vm U] j úRd LPkRÖ. U] j úR@PI ùT-VÖ. F] úY @Ö UôûVûVd LPkRÖ. UôûV FuTÖ ùTôn. Nj Su @¥ITûPúVô, ùTôÚú[ô ùTônVuß. Ĩ ù\LPm RYßm @LkûRdĭ D-V] . @LkûR ©-@û] dĭ -VÖ. @R] ôp DXLm ©WmUj S u Nj SVªpûX F] Sôm # @LkûR # á\Xôm. Ē@Vm NĖRkSWô] Ö. @Ö ùTÚĭ m, Uôßm. A] ôp úUúXÝkRYô-Vô] Ö. @ÖÛm Li Pm A ùLVôp Sôm DXûLj úRôt\Uô] Di úU F] Xôm. @¥ITûPVô] , NX] Ut\ Hd; Vj RôXô] Ruß DXLm. Sm Ē@Vm ©-@û] dĭ DhThPÖ. @] kRĒ@Vj Sp Tĭ S«pûX.

DXûL Ē@Vj S u úSôd; p UhÓm Lôi úTôm. @S- ÚkÖ £j #NdSdĭ YÚúYôm. DXLm NdS«u NX] m F] d Lôi ; ú\ôm. @kR NdS BWLvV Dj RWûY Gtßf ùNVpTÓ; \Ö. DXûLj Ru à ûPVRôLd ùLôi P Ē@Vm DBS (will) DûPVÖ. BkR DBS DXûL SPj Ö; \Ö. DXLm @qÛßSdĭ l T; ; \Ö. DXLm ©W; ÚS# «u ùNVp, @Ö I Ú ùNVpTÓm NdS. xÚ` û] j SÚIS ùNnV

©Wj ÚŠ úYúX ùNn; \Ö. xÚ` u ÈYU. @Ö Ruú] V±Üm. xÚ` u @àT@d; \Ö. @Ö xÚ` àúPV ÄúX, ©Wj ÚŠ«p úY° ITÓj \Ö. xÚ` u @fùNVpLP Pu CÓTÓj \öu. DXLm @uú] «u ŠÚ®ú[# VöPp. Ruú] @] kRUô] i TeL° p úY° ITÓj R @uú] ØVp; # \öo. LóXj úRd LPkR @àTYm Ä±hùPÝYSp @uú] úY° ITÓ# j \öo.

A] kRj Su úSód; p DXúLd LóQXóm. Nj xÚ` u LóXj úRd LPkRYu. @Yà úPV A] kRm SmØs ÑV A] kRUô; \Ö. BúRúV ÄúX Fu; ú\óm. ÄúXúV @±YÖ £j S. Ī ZkúR«u BuTm, S¥L² u BuTm, L® @àT@dĭ m BuTm, úUdLó² d LóÔm BuTm, @ú] j Ôm ÄúX. AjUô Fußm B[úU éi ¥ÚITSu BuTm ÄúX. @Ö Fußm Ds[Ö, Ø¥Yt\Ö. @Ö £Úx¥, Ái Óm, Ái Óm Ruú] @Y² p £Úx¥ITÖ. Ruú] R] dúL Lóí ©ITSp úTBm A] kRj StLôL @Ö £Úx¥d; u\Ö. @Ö ÑVUô] £Úx¥. @Yú] ÄúX, @Yú] AhPm, @Yú] @WeLm. £Úx¥dĭ -V éuß NhPeLs BúY. ``úXVô] @UWj ÖYj ÖPu Ds[ùRôPox @úY. NX] Ut\ Nf£Rô] kRm @qYôrÜ. @Ytú\ UôVô, ©Wj ÚŠ, NdS Fu; ú\óm. BkSVj Rj ÖYm @Ytú\ úYqúY\óLÜm, FSWö] # RôLÜm Lóí ; \Ö. Di úU«p @úY @Ój RYtßPu ÑØLUô] úY. I qùYôußm @Ój RYtßPu BúQkRúY. éWQ YôrÜdĭ I uß @Ój RRtĭ Bu±VúUVôRÖ. Sóm DX; u Tĭ S. DXLm NdS«u NX] m. @fNdSúV E ÓÚYXóm. úUúXÝkRYô- A] Ö úRôt\m. È®Vm ©u] | «p Ds[Ö. È®Vj Su NX] j úR Sóm Lóí ; ú\óm. È®Vm Ru @] kRUô] È®Vj úR A«Wm úRôt\éL° p úY° l# TÓj Ö; \Ö. BfNX] m SP] m. @Ru NôWm, LóWQm, BXh£Vm @] kRUô] È®Vj Su ÄúX. Ruú] A«WUô«Wm YúLVôLj R] dúL Lóí ©ITSp @Ö Øú] kÖs[Ö. éußm I u±p Ds[``úX. Sóm DXúL @±V Be; ÚkÖ A Wm©dL úYi Óm. ©Wf£ú] # «u úYo ùR-; \Ö. @-Yt\, NX] Ut\ ÈY² u A] kRm NX] m

ùTtß @] kRUôL Uôßm ©Wj ÚŠ«u BuTUô; \Ö. @Yt±u ©u] ôp @qYàTYeLú[AR-dĭ m ØYúUVô] Nj xÚ` ú] Sóm LÚRúYi Óm. Nj xÚ` àdĭ ``úXVô] , ®XdL Ø¥VôR BuTØi Ó. @RuêXm @Ö Ru ARWúYj RÚ; \Ö. BuTm, ÖuTm, BWi Óm BpXôRÖ A; V @àTYeLú[Nj xÚ` u Ru @úNÜL[ôp ùNVp# TÓj Ö; \öu. Bmêuß ``úXLp m Sm xXàQoYôXô] YôrúYd Ī ±d; u\]. @ÖúY Sm Di úUVô] AjUô. U] j Stĭ Bmêuß ``úXLp m Di Ó. @Ö Di úUVô] AjUô®u ©WS ``SVôĭ m Di úUVô] AjUô DQoYô] @àTYm úT\ ØuYÚ; \Ö. SUÖ È®Vm Tĭ dLlThP Tĭ SL[ôXô] Ö. @Ru ØRp @úX xXu @àTYm. ©WgNm A«Wm BPeL° p SmúUj ùRôÓ; u\Ö. xXuLs @kR vT-Nj úR Gtß ®Úl×, úYßlúTd LóhÓm Øú\ DXLm FuTÖ. BÖ ØYúUVô] , £\ITô] ©WST- l× BpúX. £dLXô] , ØWQô] BúNVôĭ m. ©WmUj Su ØYúUúVl úT\ BÖ Øuú] ô¥. ØYúUVô] , Ruú] ÛQúm @àTYj úR Nj xÚ` u úTBYRtĭ BÖ DXúLj RVôo ùNn; \Ö. BÖ Di úUVô] úYÖLô] ªpúX. DX; u £Úx¥«p FpXóm Sóm I u\ô] Bú\Yú] @àT®j Ö DQWXóm. ©WmUm ©WtgNj Sp úY° ITÓYSp Sóm BWi P\d LXdLXóm.

BÖ N-Vô] Li úQôhPUô] ôp, BŞ- ÚkÖ £X Ø¥ÚLs FÝ; u\]. AZj Rôp Sóm Nj xÚ` u, GLu. Sm ÈY² u Nj SVM, DXúL @±Üm È®Vm, Tĭ dLlTPôRÖ. @Ö A] kRUVUô] Ö. Sóm Tĭ SVôLÜªÚd; ú\óm, Sóm ®-l®p BÚdĭ mùTôYÖ Tĭ S úUúX Ds[Ö. Y- , NkúRô` m, BWi ÓªpXôRÖ A; VúY úUpU] j Stĭ D-VúY. xXàdĭ -V YôrÜ FuTRôp, úUúXÝkRÖ. @Ru ©u] ôp Sóm FuTÖ Di Ó. @Ö TWkRÖ, Di úUVô] Ö, ArkRÖ. @Rtĭ FpXô @àTYeLp m A] kRUVUô] Ö. ©Wj ÚŠ TPTPITô] Ö. U] m YúRkÖ úYRú] lThPôUm ùRôPÚ; \Ö. BwlvVUô] A] kRm ARWÜ RÚYRôp, @R] ôp BqYYXeLú[@àT®dL Ø¥; \Ö. Sóm F] Sóm áBYÖ úUúXÝkRYô-Vô] SÓeĭ m LŞo. @Ru©u

@Li P TôRô[Øm, TWôj UôÛm Ds [] . úUúX Ds [@àTYeLû[@úY«Wî Óm @àT@d; u \] . @úY«Wî Óm Sm x\j úR LhPôVl# Tôj Ô; u \] . Sm x\YôrÛ DXûL ùUuúUVô] xXuL[ôp vT-# £d; \Ô. @Õ §ûWdĭ l @uàs [Ô. Bj ùRôPoxLû[@Õ Ti TôL Uô±dùLôs; \Ô. @úY Di ùUVô] , ArkR, TûPlxj S\às [@§LôWôs [@àTYeLs. @Ru AZj S- ÚkÕ @Õ úUúX YÚ; \Ô. @úY Y- úU, ÑTôYm, Oô] m, úYlm F] FÝm Sm TôoúYdĭ @Yt±u A WmTm ùR-YSpûX. Sm U] m úUúXÝkRYô-VôL @úNkÕ ùNVpThó TPTPd; \Ô. Sm U] j Stĭ AZj Sp ``úXdĭ m @àTYªpûX.

Sm Yôr®p Di ùU I° kÕs [Ô. GúRô I Ú NUVm úXNôL Nj §Vm RûXLôhÓ; \Ô. Sôm FûR Nj §Vm F] d LÚÔ; ú\óúUô @Õ éWQ Uô] Ruß. Sôm Dsú[úTôn YôZXôm. Dsú[Ûs [©WmUj úR Sôm D«ÚPu LôQXôm. @ÕúY SUÕ Di ùUVô] Aj Uô. @Õ ArkR, ùN±kR, L] j R Aj UôYôĭ m. @Õ @úUSVôL, NkúRô` UôL, Nd§YônkRRôL Ds [Ô. @Õ DXLj Stĭ hThPRuß. Ds P û \ Bû\Yu Ru Àpj S² uß I° ÁÑ; \ôu. @Õ ©WmUUôLúY BpXôU- ÚdLXôm. @Õ Dsú[Ûs [úR Sôm @±úVôm úUpU] j §u Aj UôúY @Õ AR-d; \Ô, DRÛ; \Ô. £ß Ĩ ZkûR«u úYlj úRd Li Ó Sôm £-lTûRlúTôp @Õ SmûUd Li Ó £-d; \Ô. Sôm Dsú[úTôn Bû\YàPu Bw P\d LXdLXôm. @Õ Di ùU«p Bû\Y² u I° ùTôÚk§V ``Zp. @Õ úUúXÝkR @àTYªpûX. @úR ``úX«p Sôm DXLj ÔPu D\YôPXôm. Sôm Yôr®- ÚkÕm, U] j S- ÚkÕm I Ôe; ``tLXôm I Ôe; ``u\ôp DXLm Sm @àTYm Aĭ m. BûY úUúXôhPUô] úY FuTRôp Sm ÑTôYj úRj ùRôPôÕ. SmûU @Õ Yt×Bj RôÕ. NUv; úRm SÚlSVô] ùNôp. Uú] ô UVj §u©u, @úR A] kRUVm Fu; \Ô. @[úYôOs [U] j §u©u @Õ @[®\kR A] kRm U] m A] kRj §u ``Zp, £R±V £u] m. SUÕ Nj §Vm AZj Stĭ -VÔ, úUpU] j StLuß.

Y- , A] kRm, SÓ ``úXúU A; V ê ußm úUúXÛs [Ô. @úW# Ĩ ù\Vô] Sm T-QôUm ùNnR GtTôh¥u TX] Ô. @Rtĭ ©WmU ØÝúU«pûX, @Y£VØªpûX. vT-Nm, Y- @pXÕ NkúRô` m RÚm. BÕ TZdLm. Y- TP úYi Óm Fu \ ``olTkRªpûX. J-Pj Sp BuTØm, Ut \ BPj Sp Y- ùVÛm @àT@d; ú\ôm. BÕ Sm ÑTôYj §u TZdLm @àT®lTYo @àUSj R ``WkRWj ùRôPox @Õ. Sôm úSo F§WôL SPdLXôm. @Õ SmUôp Ø¥Ûm. Y- Ûs [BPj Sp Sôm A] kRm ùT\Xôm. A] kRj úR Sôm Y- VôL DQ WXôm. TWkR A] kRUVxÚ` u SmØs Ds [Ô. ¿dLU \ ``LYm A] kRm @Ru ``WkRW @àTYm Sm úUp U] j úR ÑRk§WôL DQW Sôm T«tß®dLXôm. RtNUVmúTôp Y- lThPôL úYi Óm, TWôLUôL BÚdLXôm; NkúRô` lTPúYi Óm Fu \ ``olTkRªpûX. BÕ ùTÚúYt±. úUpU] j §u TZdLj S- ÚkÕ ®ÓThó NkúRô` UôL DXûL @àT®lTûR®P BÕ ùT-VÔ. @Õ A] kRj úR ÑVUôLl ùTBYRôĭ m. DXĭ dĭ @¥úUlThó GtTôĭ Ó. @¥úUlTPôUp DXûL GtTûR®P BÕ ùT-VÔ. @àTYj §u Ĩ ù\Lú [ÑRk§WôL GtTô BÕ BpûX. Ĩ ù\úV ``ú\YôdLÛm, ùTônúV ùUnVôdLÛm BR] ôp Ø¥Ûm. U] m BWhúPLú [V±Ûm. AuUô A] kRj úR AZj Sp ``WkRWôL DQ Úm.

Y- Ûm, A] kRØm TZdLj Rôp YkR ùRôPox. BûRd Lôĭ Tô £WUUuß. Sm SWm× Ui PXm £X ``WkRWô] TZdLeLú [V±Ûm. ``Lrf£L° p ùTôn«u ØÝúUúV @Õ @±Ûm. ùYt±, ù_Vm, U-VôúR, Uô] m, @§oxPm A; VúY NkúRô` Uô] úY. NodLúW B² lTûRlúTôp @úY NkúRô` m RWúYi Óm. úRôp®, GUôt\m, SxPm, @YUô] m, ¼úU, R-j §Wm A; VúY @ÚmTj RdLúYVpX. ®[dùLi ùQn LNlTûRlúTôp @úY YÚj Rm RWúYi Óm. BkRf NhPm UôßYÕ @Rtĭ YZdLj Stĭ Uô\ô] Ô, Ôo@§oxPm. SWm× TZdLj Stĭ @¥úUVô] Ô. BVtúL«p ``WkRWm úYi Óm FuTRt# LôL ùNnVlThP GtTôÓ BÕ. @àTYm Uô\dá PôÕ, U² Rà dĭ m

Yôr@tĭ m Ds[ùRôPo× ``ûXVô] Ō FuTûR E o´ RITÓj Ōm
 GtTôÓ BŌ. U] m ÑRk\$WUô] Ō, Yû[kŌ ùLôÓdLŪm, Uô\Ūm U] m
 Rĭ kRRôL BVtûL GtTÓj SŪs[Ō. Øuú] t\j Stĭ m, Uô\j St#
 ĭ m @Ō @YfVm. U] m Ruû] V±Ūm @SLô-. Rôú] @PeLl
 @-VlThPôùXô- V U] m ÑRk\$WUô] Ō. SWm@u Ahfdĭ @Ō
 DhThPRuβ. úRôp®, SxPm, @YUô] j Rôp U] m YÚj RlTP
 úYi Óm Fu\ @YfV^apûX. úRôp@ûVd Li Ó U] m NkúRô` l#
 TÓm. @YUô] j RôŪm é-1TûPV U] j Rôp ØYŪm. SWm×dĭ
 @YûUVôL U] m Uβj Rôp U² Ru ÑRk\$Wm ùTβ; \ôu. SWm@#
 - ÚkŌm, DP- - ÚkŌm U] m @X;] ôp, @kR @[Ūdĭ U² Ru
 ÑRk\$Wm ùTβ; \ôu. DXLj \$u vT-Nj ûR R] dĭ U² Ru BlT¥
 DhTÓj \$dùLôs; \ôu. @Yu B² ×\j Stĭ @YûU«pûX.

DPp TÓm Y- , @àT@dĭ m A] kRm BkRf NhPj Stĭ F° Sp
 DhTPôŌ. BkR úXôLm SWm×dĭ m, DPŪdĭ m D-VŌ FuTRôp DPp
 LhŌlTPôŌ. ×\m, @Ru vT-Nm, @Ru Y- ûU SUDĭ DPXôŪm,
 SWmTôŪm YÚ; u\]. Beĭ m Di ûU RûXLôhŌm. Di ûU BŌúY.
 FŌ I ÚYŪdĭ Y- RŪ; \úRô, @ŌúY @YŪdĭ BuTm RŪm
 NkRoITUôL Uô±] ôp BkR Uô\m YŪm. ``ûXûU Uô±] ôp Y-
 A] kRUôĭ m. SôØs[``ûX UôβmùTôYŌ BŌ ``LÝm fX
 @`VeLs ùTŪ úYRû] RŪm FuTŌ Di Ó. Ruû] U\kR
 ``ûX«p U² Ru @qúYRû] úV @±YSpûX. f; WYûRVô] Y- úV
 %@WUô] DQof£Ūs[ùTôYŌ U² Ru DQoYSpûX. TX NUVm
 SWm× Ruû] @±kŌ Y- úV ``û] ŪTÓj ŌYŌi Ó. @Ō Y- úV
 Ái Óm ùLôi Ó YŪm. BŌ R@odL ØYVôRRuβ, TZdLj Stĭ -VŌ.
 Uk\$WYô\$«u UVdLj Sp Ds[Yu Lô- p Lj \$Vôp ĩj \$] ôp
 @Yàdĭ Y- ùR-YSpûX. ``ûXûU Øt±Ūm UôβThPRôp
 @Yàdĭ Y- dL®pûX. @Yu ®-jR@u Y- \$ŪmT YÚYûR
 Uk\$WYô\$Vôp RŌdL ØYŪm. BŌ Gu BlT¥ FuTûR ÑXTUôL
 @±VXôm. Sôm ®-l®p @±Ūm TZdLm SWm@tĭ @YûU. Uk\$WYô\$#

Vôp BlTZdLj ûRj RÓj Ō @YU] j ûRf ùNVpTP ûYdL ØYŪm.
 DsU] m SWm@u @SLô-. @Ō @-VlThPôp DPûXŪm, SWmûTŪm
 Ahf ùNnŪm. Uk\$WYô\$ RŪm ÑRk\$Wm @\o RÚYŌ. SmûUl
 ùTôβj RYûW @Ō Di ûUVô] ÑRk\$WUuβ. úYLUôL YkŌ,
 @ûWYôL @Xĭ m. SôúU BkR ÑRk\$Wj ûRl ùT\Xôm. ùLôgNm,
 ùLôgNUôL SUDĭ BŌ ùNôkRUôĭ m. SWmûTŪm, DPûXŪm U] m
 BqYôβ ùYpŪm. BûRl Tĭ \$VôLúYô, ØYûUVôLúYô ùT\ØYŪm.

DPŪm U] Øm TÓm Y- BVtûLdĭ -V DTôVm BVtûL FuTŌ
 ùNVŪdĭ -V Nd\$. T-QôUm DVokŌ FÝYSp BVtûL Uôβm
 LhPeLp dĭ @YfVUô] Ō. SUDĭ DXLm I Ú SôPLm. TpúYβ
 Nd\$^L u úUôR- p Di Pô] fdLp úTôu\ f\l× BVtûL. U² Ru
 BkR @ûXLP- u @t×R ûUVm. @Yu f±VYU, ùNVtûLVôLf
 ùNIT² PlThPYu. @Yà ûPV Nd\$dĭ @[Ūi Ó. @kR Nd\$«u
 ÁŌ @Sof£Vô] Rôdĭ RpLs @SLm. U² Rà ûPV ùNVtûL
 @ûUlûT @ûY LôVlTÓj \$, IYj Ō, ùYh¥, fR\¥d; u\].
 ATj Rô] %i ÓR- ² uβ RÓj Ō DPp Rl@dĭ m Lô@Vm Y- .
 ùRôkRWYô] ùRôPo@- ÚkŌm U² Ru @uYôeĭ; \ôu. DT`` Rm
 @ûR _jā / ^ô Fu; \Ō. ×\j \$- ÚkŌ ÑVTôŌLôlûT SôÓm UôodLm
 Y- . Rô² pûX FuTYt±- ÚkŌ f±VŌ ÑŪe; @Xĭ m TôûR Y- .
 Ruû] GtLôRYo, RuàPu ÑŌL^apXôRYùWpXôm @Rtĭ l @\o
 Aĭ m BdLi úQôhPj \$² uβ FûR @XdL ØYVôúRô @ûR
 @àT@dL úYi Óm FuTŌ BVtûL. @XdL ØYVôRR² uβ Sôm
 ùYt±LWôL @XLXôm. YôrdûL ØuYôWôRYûW @Ō DP- p
 ØuYôWôŌ. @ŌYûW_PUô] Øû\Ls TVuTÓm. YôrŪ BVtûL«p
 YkR@u @Ō YŪm. YôrŪ TXÍ] Uô] Ō, ĩ û\ûPVŌ, @R] ôp
 _Pj ûRl ùT\ ØYVôŌ; ùTtβ A [ØYVôŌ. @Ō U] m Yôr@p
 Y[ŪmùTôYŌ DPu Y[o; \Ō. U] m Yôr@Ūm, DP- Ūm Ds[YûW
 @Ō Y[Ūm. U] m YôrûYŪm, DPûXŪm TVuTÓj Ō; \Ō. Rôu @±Ū
 ùT\ U] m DPûXŪm, DQoûYŪm Sm@Ūs [Ō. ùNVŪdĭ m

@Ytû\úv Sm@Ûs [Ö. Bj RûPLs @LkûRûV Y[odĪ m. U] m @Yt\ôp LhÓi PÖ. U] m @Yt±² uß @ÓRûX ùT\Xóm, @LkûRVt±ÚdLXóm. U] m Ut\ ÆYW£LP Pu ÑØLUôL YôZXóm. ©WTgNj ÖPu U] m ÑØLUôL YôZØYÛm. @k"úX«p ÖuTj StĪ BPm Ī ú\Û. ÖuTm @SLUôLl TVuTPôÖ. @R] ôp ÖuTm Uú\Ûm. BVtúL«u TĪ SVôLÛm, TZdLj RôÛúU ÖuTm BÚdL ØYÛm. ÖuTj StĪ B² úYúX«púX. A] ôp TZdLm "tĪ m. úUp"úX È®Vm Ī ú\ÛúPVÖ FuTRôp Rôr"úX È®Vm @Ràs D«ÚPu BÚd; \Ö. D-v úSWj Sp @ûR ®XdL úYi Óm. Aj Uô _Pj úR ùYpÛm TôûR R®odL ØYVôRÖ. @eĪ BÖ Ød; Vd LhPm. Aj Uô U] j Su @LkûRûV @IT¥ ùYpÛm.

U] m @LkûRûV ùYpX ØYÛm FuTRtĪ d LôWQm Y- Ûm, A] kRØm @] kRj Su BÚ i TeLs. I uß Ī ú\Vo] Ö, @Ój RÖ Ī RodLUô] Ö. ÆY² u È®Vm ©[ÜTh¥ÚTRôp BdĪ ú\Ûm, Ī RodLØm FY; u\]. UôúV @[kÖ, @[ÁÓ ùNnYRôp ÆYu TĪ dLITÓ; \Ö. U² RàdĪ ØYĪ ©WTgNØm Di Ó. @LkûR YÛm ©WTgNj úR Öi Ó, Öi PôLl ùTB; \Ö. ©WTgNj Su DQof£úV NUv; ÚRj Sp W^ ô FuTo. FpXôl ùTôÚsLhĪ m, FpXô vToNe# LP dĪ m W^ ô Di Ó. ùTôÚsL° u Nj Ö, W^ m, Ú£ A; VúY W^ ô F] ITÓm. NUv; ÚRj Sp @Ö DVokR DQoúYd Ī ±dĪ m. ùTôÚsL° u W^ j úR Sôm @Yt±u ùRôPo®p SôÓYSpúX. Sm TVm, AûN A; VYtú\ FIT¥l ùTôÚsLs TôSd; u\] FuTúR SUDĪ -VÖ. SUÖ ArkR AûNLP m, aWh£Ûm FIT¥ TôSdLITÓ# ; u\] FuTúR Sm úLs®. BR] ôp W^ ôúY LôÔm S\ú] Sôm BZkÖ®Ó; ú\ôm. @R] ôp W^ ô Y- VôLÛm, YÚj RUôLÛm UôB; u# \Ö. úUÛm Ī ú\Vo] RtLô- LUô] NkúRô` UôLúYô, DRô°] # UôLúYô W^ ô UôB; \Ö. U] j RôÛm, BRVj RôÛm Sôm ØYÛm ®X; «ÚdL ØYÛm. U] m SWm×Lú[®X; «ÚdL Yt×Bj R ØYÛm. @IT¥f ùNnRôp Ī ú\Vo], Ī RodLUô] W^ ô®u i TeLú[d

ùLôgNm, ùLôgNUôL ®XdLXóm. @Ru ©u ¿eLôR A] kRj Su NôWô] Ú£ SUDĪ FhÓm. LúX, Lô®Vj Sp BûRf NtBd Lôi ; ú\ôm. ©WTgNj Su TpúYB A] kRm SUDĪ d LúXÛQoYôL FhÓm. @eĪ YÚj Rm, TveLWn, N; dLØYVôRÖ, ùYB1Tô] Ö ùY° YÛm. Sôm Tt\tB ®X; «ÚITRôp Sôm ®` Vj úRÛm, @Ru NôWj úRÛm Lôi ; ú\ôm. Sôm SmúUl Tt±Ûm, SmúU FIT¥d LólTôtBYÖ F] Ûm "ú] d; ú\ôm. LúXÛQoÛ Ñj R A] kRúUô @pXÖ @Ru ç Vi TúUô BpúX. ç V A] kRm Nj SV È®Vm, LúXÛQoúYd LPkRÖ. LúXÛQoÛm @úRl ©WST- dL ØYVôÖ. YÚj Rm, TveLWn, ùLôÓúU aFNUôL BÚdĪ m. Nj SVÈ®Vj Sp @úY # TveLWn, ùLôÓúU # @àU\$dlITPô. LúXÛQoÛ TĪ SVôL, Ī ú\VoL Y[Ûm A] kRj Su I Ú "úXúVd Ī ±dĪ m. BÖ ©WTgN Aj Uô ùY° ITÓYSp TeĪ ùLôsP m. @ITt\t\ "úX«u ÑTôYj Sp Sôm TĪ SVôLl TeĪ ùLôs [Xóm. @Ö @LkûR«u Tt\B1x. Jo Aj Uô ÑØLj úRÛm, @ZúLÛm LôÔm. ©WTgN úSôdLm @Ru ê Xm YÛm. Sôm Sm DX; p Ī ZITØm, NfNWÛm Ds [úRd Lôi ; ú\ôm. FpXôd LWQeL° Ûm Bq®ÓRúX YkRôp SUDĪ ØY ®ÓRúX ; úPdĪ m. @Ö ©WTgNd LúXÛQoÛ, ©WTgN Oô] m, ©WTgNm ùTôÚsL°² uß Tt\tB ®X; "tTÖ. BÚl®am Sm Ī B; V DQoÛ @ú] j úRÛm JWÛ Ü RYÛm.

Yôr®u vT-Nj Su @Soff RôeL ØYVôRRôp ÖuTm FY; \Ö. @R] ôp YôrÛ ÑÚe; d Ī BĪ ; \Ö. F] úY @LkûR«u Ī B; V @[Ü DXúL GtB A P m NdS«p I Ú NX] j úR GtTÓj Ö# ; \Ö. Sm Di úUVô] Aj UôYô] Nf£Rô] kRj úR @LkûR @±V®púX. _já / 'ô FuTÖ ÑÚeĪ YÖ, Ī B; VÖ. @ûR \$Sdb ô FuTRôp Uôt±] ôp, @Ö @SoffLú[ùYpÛm. ùTôBúUVôÛm, ùYt±VôÛm Sôm NUj ÖYj úR SôÓ; ú\ôm. BÖ vT-Nj úRl TWôLUôLl ×\dL; dĪ m @pXÖ NkúRô` UôL @àT@dĪ m. BkR NUj ÖYm @LkûRûV @Lt± @eĪ A] kRUVUô] Nf£Rô] kRj úR

úYd; \ Õ. @LkúRdĪ NkúRô` Øm, Y- Ûm Uô±, Uô± YÚm.
 Nf£Rô] kRj Sp Y- «púX. Nf£Rô] kRm ©WtgNj úRd LPkRÕ.
 @Õ ©WtgNj ÔPu úRôPox Ds [Ruß. BkR ç Wj Ô A] kRj StĪ l
 TWØLúU TôûR. @Õ Nu² Vô£«u TôûR. Nf£Rô] kRm LPkRÕ
 FuTÕPu ©WtgNj úRÛm LPkRÕ. Sòm NWQ òLS êXm ©WtgNj Sp
 @LkúRúV BZkÕ BdĪ ±dúLôû[@úPVXòm. FeĪ m TW®Ûs [
 NUj ÖYUô] A] kRm BRu TX] òL YÚm. @Õ úYR-µLP úPV
 TôûR. NkúRô` m Ī ú\ÛúPVÕ, Y- Ī RodLUô] Õ. BWĪ PôÛm
 %i PlTPôU- ÚITÕ Aj Uô®u ÑVLhÓlTôhÿp ØRtTÿ. NUj ÖYUô]
 @] kRm @Ru ©Ī ĩ ; úPdĪ m. êuß "úXL° Ûs [Y- úV
 úSWVôLj SÚÛÚUôtBYÕ ØÿÛm U² Rà dĪ F° Ruß.

úYRôkRm ØYúU ùTt\òp BÕúY SUÕ ©WtgN Oô] m.
 @] kRUô] , TĪ dLITPôR Nj @] KRUVUô] Õ. Ru ÑVĒ®Vj Sp
 @Õ ç nûUVô] Õ. @ÿITûPVô] ç nûU«² uß ®Xĳ NdS Fàm
 Ē®Vj Su ®û[VòhPô] ùY° ITôhÿp @Õ FÝm. UôúV«u
 ùY° ITPô] ©Wĳ ÚS«u NX] m @Õ. DXLj Su JhPØm, TôûRÛm
 TX LhPeL° p ùNVpTóĳ u\] . ØRtLhPm _PUô] DXLm @Ój Rôt
 úTôp DQo®p @Õ FÝm. @Ój RLhPUô] U] m, @LkúR«p Y- ,
 NkúRô` m, TWØLm FÝĳ \ Õ. ØÿYôL Nf£Rô] kRm DXĳ p
 ØYÿÛm ùY° ITóm. _Pj Sp @] kRm ĳ Wĳ dLlThÓ, ĒWĳ dLlThÓ,
 _PDXĳ p ArkÕ Uú\kÔs [Õ. @Ój RôtúTôp TWØLUô] ùTÚ
 ùYs [UôL ùY° ITóĳ \ Õ. Sòm @ûR DQof£ F] d á \ ØÿVôÕ. 3
 YúL Y- Ē®Vj Su NdS @ [ÚdĪ hTóYRôp FÝĳ \ Õ. @Õ
 ĳ Tj Su YúWú\ . ©WtgN NdSLP Pu úUôÖYÕ NfnWúY GtTóĳ #
 Ôĳ \ Õ. ©WtgNj SpRôu Nf£Rô] kRm ØYÿÛm ùY° IThÓ ©Wĳ ÚS
 #úV ùYpÛm.

Gu Ai PYu BkR Uôt\Uô] JhPj úR SôÓĳ \òu. TSp
 ÑÚdLUô] Õ. Ai PY² u @] kRj Sp FpXô®RUô] NkRólTe#

LP m Ds [] . Nj Su @] kRm NkRólTeLú[l TXYôß éoj S
 ùNnYSp BÚdĳ \ Õ. BÕ @b W ©WmUj SÚm, b W ©WmUj SÚm
 Di Ó. Sòm b W ©WmUj úRl Tt±l úTÑĳ ; úòm Nf£Rô] kRm @Ru
 FSWô] Sp I° kÔs [©WtgNl TĪ S«p Sòm Dsú[òm FSWô]
 Yôr®Ûm Nf£Rô] kRm Ruú] d Li Ó©ÿdL ØVpĳ \ Õ. @] kR#
 Uô] ĒYU _Pj Su úRôt\j Sp Ruú] BZdĳ \ Õ. @Õ U² R
 Aj Uô®p FÝĳ \ Õ. @] kR Ē®Vm _Pj Sp Ruú] BZdĳ \ Õ. @Õ
 Ī ßĳ V Ē®Vj Sp úUúXÝkRYô-VôL FÝĳ \ Õ. NdS @] kRUô] Õ,
 Ruú] j Rôu TôÕLôdLYpXÕ. @Õ @ÕdL° u Ī ZlTj Sp @úX
 úUôĳ \ Õ. "úXVt\ DXĳ p @Õ FÝĳ \ Õ. @] kRUô] A] kRm
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XIII. The Divine Maya

Existence acts and creates. Its conscious being acts and creates from its pure delight. It is the reality that we are. It is the self of all our modes and moods. It is the cause, object and goal of all our doing. It is our becoming. It creates thus. The poet, artist or musician creates. They really develop some potentiality within them. It lies in their unmanifested self. It comes out as a form of manifestation. The thinker, statesman, and mechanist also create similarly. The potential lies hidden in themselves. They bring it out in a shape of something. What emerges is themselves. Even when cast into form, it is still themselves. The Eternal creates the world similarly. All creation is becoming. It is nothing but self-manifestation. In the seed there is the Eternal. Out of the seed it evolves. It is pre-existent in being. It is pre-destined in its will. Its will is to become. It is pre-arranged in the delight of becoming. The resultant organism is in the original plasma. It held it in itself in force of being. It is a secret force. It is a burdened force. It knows itself. Its impulse is irresistible. It is charged with it. The impulse is to manifest itself in form. It is the individual who creates. He develops out of himself. Only he makes a distinction. He sees the force as distinct from himself. The force works in himself. It works in his material. The reality is different. The force is himself. His consciousness is individualised. It becomes his instrument. It is himself. He uses some material. Even that is himself. A form is the result. It too is

himself. We can put it in other words. It is one existence. It is one force. It is one delight of being. It concentrates itself at various points. It says of each, 'This is I'. Its goal is self-formation. It is a variation of play. It is a play of self-force. That is how it works.

What it produces is itself. It can be nothing other than itself. It has a delight of being. It has a force of consciousness too. It develops its own existence. It is working out a play. That play is a rhythm. Within its deepest being is the Delight. It is the Consciousness. It is the Existence. They suggest ideas to it. They give direction. They use all means. The aim is to perfect the delight. It seeks the various forms of delight. It is a delight of consciousness. It is also the delight of its rhythm. It is the delight of the play of force. It seeks to aggrandise these forms of delight. It seeks delight in the form of being. To come into manifestation is a delight. There is consciousness in it. There is power too. It tries to realise them infinitely. A form is intended. It tries to arrive at it. In the form it tries to enlarge its self-existence. It does so by development and manifestation. Its effort is to increase the delight and realise it. Many things come into the world. They seek to be. They seek nothing but this.

A goal is a completeness sought. It is a goal for the individual. The individual is constituted in a whole. The goal is theirs. Such a goal is one of self-existence. It is a completeness of self-existence. It is a goal of its power and consciousness. It is also that of the delight of being. The individual is concentrated within its limits. It limits its formation. That goal is impossible in the individual. We seek absolute completeness. The individual is the finite. It is alien to the self-conception of the finite. But the infinite consciousness

can emerge in the finite. It is the final goal of the individual. He must recover his own truth of himself. It is done by self-knowledge and self-realisation. It is the truth of the Infinite in being. It is the Infinite in consciousness. It is the Infinite in delight. The individual repossesses it as his own Self. It is his Reality. The finite is only a mask. It is an instrument for various expressions.

The world-play has been realised by Sachchidananda. Space and Time are the vastness of His existence extended. We see the nature of that play. We have to conceive of a first involution. Next we need to consider self-absorption. The conscious being is absorbed into substance. The substance is dense and divisible infinitely. The finite variation we see demands this assumption. The next stage is emergence. It is the emergence of a living, thinking being. It emerges out of a formal being. It was imprisoned there. It was a self-imprisonment. The final stage is a release. It comes out as a formed thinking being. Thus it freely realises itself. It realises its unity and Infinity. They are at play in the world. So, it recovers its secret personality. It recovers its existence-consciousness-bliss. This is its real eternal secret. It is a triple movement. It is the key to the world-enigma.

Evolution in the universe is modern. It is a phenomenal truth. Vedanta helps us to know all the truth of evolution. It also illumines and justifies it. Vedanta is ancient. It carries an eternal truth. This modern truth is nothing but the old Truth. It says the Universal develops itself successively in Time. The moderns study Force and Matter. To them the field is opaque. The Vedantic scriptures carry a Light. It is still preserved. The modern mind can benefit by Vedanta. This is a mental Self-discovery and self-illumination. The old

Eastern and the new Western knowledge can fuse now. The world is already turning to that end.

All things are Sachchidananda. We have discovered that. Still, all is not explained. We know the Reality of the universe. But we meet the world as this phenomenon. We do not know how that Reality became this phenomenon. That process remains undiscovered. We have the key of this riddle. It turns in the lock of this creation. We are yet to discover that lock. This is Existence, Conscious-Force, Delight. It does not work directly. Nor is it a magician with sovereign irresponsibility. He builds up works by the mere fiat of a word. We perceive a process. We are aware of a Law.

It is true there is a Law. It reveals as an equilibrium when we analyse it. The play of forces arrives at a balance. There is a determination to fix that play in certain lines. It looks to be an accident of development. It is a habit of past realised energy. This is an apparent truth. It is secondary too. It can't be final if we go beyond Force. In the plane of Force it is final. That Force is a self-expression of Existence. We can perceive it. There is a self-truth of Existence. It governs. It determines the constant curve. It fixes the destination also. There is a correspondence between these two lines. Consciousness is the nature of Existence. Existence is original. Consciousness is the essence of its Force. This truth must be of the Conscious-Being. It must be its self-perception. There is a self-directive knowledge in Consciousness. It is inherent in it. This determination is a line taken by the Force. It must be a power of that knowledge. It enables it to guide its own Force. It will be a logical line. It is from the original self-conception. So, it must be a self-determining power. It must be in the universal consciousness.

The infinite existence is self-aware. This is a capacity of it. It can perceive a certain Truth in itself. It has a force of creation. It lies along the line of that Truth. It can direct it thus. That presides over cosmic creation.

We know of the infinite Consciousness. We also know the result. This result is the workings of that Consciousness. Now we are trying to discover something in between. Is this necessary? This Consciousness is a Self-awareness. Its range is Infinite. It freely creates forms. Afterwards they remain in play. It will continue, if not stopped. The old Semitic Revelation tells us, 'God said, *Let there be Light, and there was Light*'. Here we assume something. We assume a power of Consciousness. Also we assume it can determine light out of everything not light. There is a further assumption. When we say, 'there was light', we assume a directing power. It is an active power. It corresponds to the original power. It is a perceptive power. It brings out the phenomenon. It works out Light. It does so according to the original perception. It prevents Light from being overpowered by other phenomenon. There are infinite possibilities that can overpower any one form. Infinite Consciousness acts. It acts infinitely. Its action is infinite. It produces infinite results. We want a fixed Truth. Or, we need an order of truths. We want to build a fixed world. It should conform to a fixed world. For that there must be a selective faculty. It is a faculty of knowledge. It is commissioned to shape finite appearance. It must come out of the Infinite Reality.

This power was known to the Vedic seers. They called it Maya. They saw the infinite consciousness as Maya. Maya, to them, comprehended. It contained in itself. It measured out. They

understood Maya as a force that forms. Force is delimitation. The infinite existence is an illimitable Truth. It is vast. Out of it Maya shapes. It gives a Name. The Reality is Truth. It is static. Its truth is essential. Maya creates out of it. It creates an active being out of it. Its truth is ordered. It can be put in a philosophical language. In the Supreme Being, all is in all. There is no barrier. Barrier creates separative consciousness. Creation is a play. Existence plays with existence, consciousness with consciousness, force with force, delight with delight. This is the life of the phenomenal being. Maya creates this play. This play is of the all in each. It is also a play of each in all. First it is concealed. The mental play conceals it. We call it the illusion of Maya. Maya gives an illusion. It makes us believe that each is in all. It prevents us from seeing that all is in each. He is in all, Maya pervades, as a separated being. The truth is, he is inseparably one with all existence. This is an error. The Supramental play is the truth. It is the truth of Maya. We have to emerge out of the error and enter into the Supramental truth. There 'each and all' coexist. They are united, inseparable. It is deluding. It is present. We have to embrace it. Then we must overcome it. It is God's play. God plays with division and darkness. He plays with limitation and desire. Strife and suffering too are His playthings. The Force came out of Himself. He subjects Himself to the Force. The Force is obscure. The obscure obscures Himself. He suffers it. Mental Maya conceals the higher Maya. Embrace it and then overpass it. The Force went out from Him in the beginning. God fulfills in the Force illumined. It is for that the Force went out of Him. He emerges out of Force. His emergence is the play of God. Existence has its infinities. Knowledge has its splendours. The Force has its own glories. Love has its ecstasies. They are illimitable. It is for this play God created the universe.

There is a distinction between the higher and lower Maya. It is a thought. It is a link also. It is also a cosmic Fact. The philosophers miss it. The pessimists too miss it. It is an illusionist philosophy. They miss it or neglect it. For them Overmind is Mind. They think mental Maya created the world. What would the world be so created? It would be a paradox. We can explain it. It would be a nightmare. It would be floating. It would be of conscious existence. It would not be a reality. It would not be even an illusion. It would be fixed. Above is Supermind. It is a creative governing knowledge. Below is the soul imprisoned in works. Mind is in the middle. It is an intermediary. Sachchidananda has a lower movement. The Force is absorbed in it. It is Self-oblivious. His workings have a form. The force is lost in the Form. The Form is her own workings. The Force returns to Himself. It thus emerges out of oblivion. Mind is only one of His instruments. It is an instrument in the descent and in the ascent. It is an instrument of descending creation. Mind is not the secret creatrix. In the ascent, Mind is a transitional stage. For the cosmic existence, there is an origin. It is the source. It is also the consummate term. Mind is not that source or origin.

Some philosophies recognise Mind as the creator of the worlds. They believe in an original principle. Mind is the only mediator between it and the forms. They are of two kinds. One is realistic, the other is idealistic. The first recognises cosmos as the work of Mind, Thoughts, Ideas. The idea can be arbitrary. It may not have any essential relation to Truth. A Truth is of existence. Such Truth may exist. Then it may be an Absolute. It can have no relations. It is irreconcilable with the world. Our world is a world of relations. Idealism sees a Truth behind. It sees an appearance in the front. The appearance is a phenomenon. It comes out of

conception. Idealism sees a relation between the Truth behind and the appearance in the front. It is a relationship of opposition. Sri Aurobindo presents a third view. It goes farther in idealism. To it the creative Idea is a Real-Idea. It means it is a power. It is a power of Conscious-Force. It expresses a real being. It is born out of real being. It partakes of its nature. It is not a child of the Void. Nor does it weave a fiction. It is a Conscious Reality. It throws itself into forms. Those forms change. They are the forms of its own substance. That substance is imperishable. Nor will it change. The world is not a story. It is not a fiction of the Mind or the Universal Mind. It is a conscious birth. That which is beyond Mind is so born. It is a birth into forms. They are forms of itself. The conscious being has a truth. It supports these forms. That truth expresses itself in them. There is a knowledge corresponding to that truth. When expressed, it becomes supramental Truth-Consciousness. It organises real-ideas. It does so in perfect harmony. They are cast into other moulds. They are of the Mind, Vital and Body. These forms are inferior in consciousness. They are a partial expression. Beyond Mind there exists a superior expression. It is the expression of that Truth-Consciousness. These forms evolve variously. They strive to arrive at this goal. The ideal is Beyond, beyond Mind. The ideal is trying to realise itself. It labours so in its own conditions.

There is an ascending point of view. From there we can say the Real is behind all that exists. The ideal is a truth. It is a harmonized truth of itself. There is an intermediate stage. It is the ideal. The ideal throws out a phenomenal reality. It is a variation of the conscious-being. This is drawn to its source. That source is the essential Reality. It tries to recover its original value. It tries to do so entirely. It can be by a violent leap. Or, it can be through the

Ideal. This came out of that Ideal. The Mind sees human existence as imperfect. Now we know why it is an imperfect reality. The mental being has an instinctive aspiration. It is towards a perfectibility. It is always beyond itself. There is a harmony in the Ideal. It is concealed. Perfection aims at it. Beyond the ideal there is a supreme surge. It is of the spirit. It swells towards the transcendent. Our consciousness has some facts. It has a constitution. It has a necessity also. Therefore a triple order has come into existence. The Absolute and the relative is an antithesis. It is dual. This triple order negates that duality.

There is an existence in the universe. Mind is incapable of explaining that. We know of the Infinite Consciousness. It has become the universe. For that, first it has to translate itself into infinite faculty of knowledge. It is omniscience from our point of view. But Mind is not a faculty of knowledge. Mind is also not an instrument of omniscience. Mind is a faculty for seeking knowledge. There are relative thoughts. Certain forms of them can be gained by Mind. Mind can express them towards certain capacities of action. Even when it finds, it does not possess. It cannot keep the Truth itself. It can keep a coin of Truth. It keeps certain funds of such coins. The Mind keeps them in the bank of Memory. It draws upon it according to its needs. Mind does not know. Mind tries to know. It knows as in a glass. It knows darkly. It is a power of interpretation. It can interpret truths of universal existence. To create order we need this power for practical use. It is not the power which knows. It cannot guide existence. Therefore it cannot be the power that created the world. Nor could it have manifested it.

We can suppose an infinite Mind, free of limitations. Can we

say it might have created the world? We know what Mind is. We know its mentality. We know the definition of it. This Mind we suppose will be different from it. It would be the supramental Truth. The terms of mentality are fixed. If an infinite Mind is so constituted, well, it can create. It could create infinite chaos. It would create a vast clash of chance, accident. It could create vicissitudes. They could wander towards an indeterminate end. One would aspire towards that end. It would be groping. Such groping would be tentative. A Mind can be infinite, omniscient and omnipotent. It would not be mind at all. It would be supramental knowledge.

Mind is a reflective mirror. It receives images. They are presentations of a Truth or Fact. They are pre-existent. These Facts are external to the Mind. Or they are a vaster Truth. Mind acts from moment to moment. It represents phenomenon. They are either present or came into existence earlier. It possesses another faculty. It is a faculty of construction. It can construct images not known to it. Mind represents what is or what may come into existence. It is incapable of knowing the immediate future. It can do so, if it is a repetition. It has the faculty of forecasting new modifications. This it does out of the meeting of the past and future. The past is a fulfilled possibility. The future is an unfulfilled possibility. In this it succeeds sometimes in some things. Here its success is more or less exact. Others fail to realise. They are cast into other forms than the Mind expected. It serves other purposes than the Mind planned.

An infinite Mind of this type can construct. The construction may be an accidental cosmos. It would be full of conflicting possibilities. It might take shape into something shifting. It would always be something temporary. Even in the drift it would be

uncertain. It may be real or unreal. It can have no definite purpose or end. There would be endless aims. They are really aimless aims. It is so because there is no direction from above. This is realism. Its natural end is Nihilism or nothingness. Or it may end in an illusion, Mayavada. Such a cosmos reflects not itself. It presents what does not exist. It is false presentation. It is a distorted reflection. There all cosmic existence would be an imagination of a Mind. Mind has to struggle to work it out. But it never succeeds. It is so because there is no basis of Self-truth. This construction is the result of past energies. It is overpowered by them. It would be borne onwards forever. There would be no issue as there is no determining factor. In the end it may slay itself. Or, it may fall into eternal stillness. Traced to its roots it is Nihilism and Illusionism. There is an original conception at work in the universe. There is the highest cosmic force. If we suppose our human mentality represents them, then Nihilism is the only wisdom.

We find in the original power of knowledge a higher force. It is higher than the force of our mentality. Now our conception changes. It makes it invalid. It is a partial truth, not the whole truth. It is a law, a law of immediate appearance. It is not a law of the original truth. It does not represent the ultimate fact. Behind the action of Mind, Life and Body there is something. It is not embraced by the Force. But that embraces and controls the Force. It is not born into this world. Nor does it seek to interpret it. But it has created in its being a world. It has the omniscience of it. It does not labour perpetually. It does not force something else out of itself. It drifts in the overmastering energies of the past. It can no longer control. There is a perfect Form. It is there in its consciousness. It is gradually unfolding it. The world expresses a Truth. It was

foreseen by it. It obeys a predetermining will. There is a self-vision. It is original and formative. It is the growing image of a divine creation.

We work through mentality. It is governed by appearances. That something beyond is vaguely felt. We infer it. What is behind is immanent. It is always present. We perceive a law. It is one of cyclic progress. We infer an ever-increasing perfection of that. It is somewhere foreknown. Everywhere we see a Law. It is founded in self-being. We can penetrate within. We can try to know the rationale of the process. That Law is the expression of an innate Knowledge. This Knowledge is inherent in existence. It is expressing itself. It is implied in the force that expresses it. It is a Law developed by Knowledge so as to allow of progress. It is towards a divinely seen goal. The motion is directed towards it. Our reason seeks to emerge out of the drift. It tries to dominate it. It is a helpless drift. It is a drift of our mentality. We see it. Now we perceive the truth of Reason. Reason is only a messenger. It is a representative. It is a shadow of a greater consciousness. It is an end to itself. It knows all that it is. This source of Reason is a knowledge. Reason is identical with that knowledge. It acts as Laws in the world. We see this as an inference. This knowledge determines its own Law. It is sovereign. It knows what has been. It knows what is. It also knows what will be. It knows all that because it knows itself. Its knowledge of itself is infinite. It eternally knows itself. Therefore, it can do it. It is being that is infinite consciousness. It is infinite consciousness that is omnipotent force. It makes a world. To make a world it makes a harmony of itself. World is its object of consciousness. That we can understand. Our thought can seize hold of it. It knows it as cosmic existence. It is an existence that can know its own truth. It realises

its truth in forms. It knows the forms.

We must cease to reason. We must go deep into ourselves. It is the secret centre of Man. There all activity is stilled. In that stillness the higher consciousness is felt. It is manifest to us. It is imperfectly seen by us. It is due to our mental reaction. That reaction is a habit. That is how mind limits itself. Then we can know surely. There is an increasing illumination. Reason's light is pale. It is uncertain, flickering. Earlier we know this higher consciousness by Reason. Now we can know it for sure. Knowledge waits there. It is seated beyond Mind. It is beyond intellectual reasoning. Beyond is self-vision. It is illimitable and luminous. There Knowledge is enthroned.



XIII. The Divine Maya

We are in reality Existence.

Page No.112

Existence acts.

Para No.1

It creates by its act.

It creates by a power.

That power is from pure delight.

It is the delight of the conscious being.

That being is our self.

It is the self of all our moods and modes.

It is the cause, object and goal of our doing.

Our doing is our becoming and creating.

The poet, the artist and the musician also create.

They create out of their inner potentiality.

It is a development of that potentiality.

The potentiality lies in the unmanifested self.

It is developed into a form of manifestation.

The thinker, statesman, mechanist also do so.

Something lies hidden in themselves.

They bring it out into a shape of things.

It is truly themselves.

It is still themselves cast into form.

It is so with the world.

13. தெய்வீக மாயை

Nj FuTÕ Sõm.

Nj ùNVpTÓj \Õ.

@Ru ùNVp £Úx¥.

NdSvõp @Õ £Úx¥dj \Õ.

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@ÕúY LõWQm, Lõ-Vm, BXdĪ .

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DXLØm @ÕúY.

It is equally so with the Eternal.
 Creation is self-manifestation.
 All becoming too is the same.
 The seed evolves.
 What evolves is already there.
 It is pre-existent in the being.
 It is pre-destined in its will to become.
 It is pre-arranged in the delight of becoming.
 There is the original plasm.
 It holds it in its force of being the resultant organism.
 It is always a secret.
 It is self-knowing.
 It is burdened with the secret.
 Its impulse is irresistible.
 It labours to manifest the form of itself.
 It is charged with that form.
 There is a distinction between the man and the force.
 The force works in himself.
 He works in a material.
 It is important to know the distinction between himself, the force
 and the material.
 To do so he must be an Individual.
 It is he who creates and develops out of himself.
 There is a further reality.
 It is the force is himself.
 His consciousness is individualised.
 It instrumentalises himself.
 That consciousness is himself.

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 £Úx¥ FuTÕ ©WmU ùY° ITôÓ.
 ©Wj ÚS FuTÕm @ÕúY.
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 U² Rà dĭ m, @Yà ûPV NdSdĭ m I Ú ®j SVôNm Di Ó.
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 Ru û] j Rôú] £Úx¥« u LÚ®Vôd; d ùLôs; \ôu.
 Ë®VØm @Yú] .

That instrumentalisation too is himself.
 Form is the resultant.
 That too is himself.
 The aim is self-play.
 The means is self-formation.
 There is only one existence.
 Force also is one.
 The delight of being too is one.
 It concentrates at various points.
 Each point appears to be a separate individual.
 Each proclaims, "This is I".

The existence produces.
 It produces itself.
 It can be nothing other than itself.
 It is working out a play.
 It is a rhythm.
 The play is a development of its own existence.
 It is its own force of consciousness.
 It is its own delight of being.
 Many things come into this world.
 They all seek nothing but the existence.
 Their aim is to be.
 They endeavour to arrive at the intended form.
 They try to enlarge their self-existence in that form.
 They all try to develop.
 Their aim is to manifest.
 Their effort is to increase.

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Para No.2

LÚ®VôdĪ YŌm @Yú] .
 ì Tm ØYÛ.
 @ŌÛm @Yú] .
 ÄûXúV BXh£Vm
 ùNôì Tm ÄûX«u LÚ®.
 Nj FuTŌ I uú\
 Nd§ FuTŌm I uú\
 A] kRØm I uú\
 TX BPeL° p @Ō ùNVpTÓj \Ō.
 I qùYôÚ BpØm R² j R² VôLj ùR-; u\Ō.
 I qùYôuβm "Sôú] @Ō" F] @±®d; u\Ō.

Nj £Úx¥d; \Ō.
 Nj Ruû] úV £Úx¥d; \Ō.
 Ruû] j R®WúYù\ŌÛªpûX.
 @Ō ÄûX«u TôeĪ .
 @Ō Jo @ûX.
 ÄûX Nj Ruû] ùY° ITÓj ŌYRôĪ m
 @Ō Ru Ē®Vj §u Nd§.
 @Ō Ru ĒY² u A] kRm
 DX; p FYTûY @] kRm
 @ûY @û] j Ōm úRÓYŌ Nj .
 BÚlTúR BXh£Vm
 ùNôì Tj ûR @ûPYúR BXh£Vm
 ùNôì Tj Rôp Nj Ruû] ®-ŪTÓj R ØVp; \Ō.
 Y[of£úV úSôdLm
 ùY° lTôúP BXh£Vm
 Y[oYúR ØVt£.

There is consciousness in it.
 There is power in it.
 They try to realise them.
 They try to realise them infinitely.
 Coming into manifestation is a delight.
 They aim at it.
 The being takes a form.
 There is delight even in it.
 There is a rhythm of consciousness.
 In it too there is delight.
 Within its deepest being there is active Delight.
 There is Existence and consciousness too.
 They suggest several ideas.
 They indicate various directions.
 To them many means are possible.
 Such measures aggrandise and perfect the delight.
 These are the play of forces.

A goal is possible for this movement.
 Things tend to some completeness
 in the goal.

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 Para No.3

It can only be the completeness of its self-existence.
 (The Individual exists in the whole,
 The whole constitutes the individual).
 The goal can be the power of its self-existence.
 Self-existence contains consciousness.
 The consciousness has its delight of being.
 The individual consciousness is concentrated.

@Ràs È@Vm Di Ó.
 @Ràs NdŞÛi Ó.
 @Ytû\ @ûPYúR úSôdLm
 @] kRUôL @ûPYÔ ùT-VÔ.
 ùY° 1TôÓ A] kRm
 @ÔúY úSôdLm
 ÈYU ì Tm ùTBj \Ô.
 @ŞÛm A] kRØs [Ô.
 È@Vj StĪ @ŞoYô] @ûXLs Ds [] .
 @eĪ m A] kRØi Ó.
 ÈY² u AZj Şp A] kRm ÈYú] ôÓs [Ô.
 @eĪ Nj Ôm, È@VØm Di Ó.
 @Yt±² uß Fi Qt\ Fi QeLs úRôußm
 @ûY FpXôj ŞûNL° Ūm ùNpTûY.
 @Ytû\ f NôŞdĪ m Øû\Ls Gw̄ [m
 @mØû\Ls A] kRj ûRj ¼@WtÓj Şf £\ITôdĪ m
 BûY ÄûX F] ITóm

BkRl úTôdj tĪ BXh£VªÚdLXôm
 BXh£Vm FuTÔ ØÝûU ùTBÿÔ.

ØÝûU FuTÔ Nj StĪ -VÔ.
 (TĪ Ş ØÝûU« Ūs [Ô,
 ØÝûUÛs TĪ ŞÛi Ó).
 Nj Şu NdŞ BXh£VUôLXôm
 Nj Şàs È@Vm Di Ó.
 È@Vj Şàs A] kRØi Ó.
 TĪ Ş BBdLUô] Ô.

It is concentrated within its limits.
 These limits are the individual formation.
 The finite has its own self-conception.
 Absolute completeness is a goal.
 It is not feasible within the finite self-conception.
 There is only one possible goal.
 It is the emergence of the infinite consciousness.
 It has to emerge in the individual.
 It is the recovery of the truth of himself.
 He does it by Self-knowledge.
 Self-realisation completes it.
 It is the truth of the Infinite in being.
 It is the Infinite in consciousness.
 It is the Infinite in delight.
 It is not the original delight.
 It is delight lost in ignorance and repossessed.
 It is his own Self and Reality.
 The finite is only a mask of them.
 The finite is an instrument for various expressions.

Sachchidananda is vast in His existence. Page No.113
 He extends in space and time. Para No.4
 He realises it as His world play.
 This is the very nature of the world play.
 Therefore we have to conceive of a process.
 The first stage of involution and self-absorption is there.
 The conscious being is self-absorbed into the substance.
 The substance is indivisible and dense.

BßdLj StĪ FpûXÛi Ó.
 TĪ S«u ì Tm FpûXÛV ``oQ«d; \Õ.
 TĪ SdĪ m £ÚxYj S\à i Ó.
 BXh£Vm FuTÕ ©WmUj S u ØÝùU.
 ©WmUj S u ØÝùUùV TĪ SÛs FhP Ø¥VôÕ.
 Jo BXdĪ i Ó.
 @] kRu @R² uß FZXôm
 @Õ U² R² p FZúYi Óm
 U² Ru Ru Nj SVj úR @eM] m DQÚ; \ðu.
 ÑV#Oô] m RÚYÕ BkR Nj S Vm
 Ruû] V±YÕ Oô] j úRl éoj S ùNn; \Õ.
 @] kR ËY² u Nj S Vm @Õ.
 @Õ @] kR Ë®Vj S u Nj S Vm
 Ø¥Yt\ A] kR Nj S Vm @Õ.
 A RôWUô] A] kRm @pX.
 @gOô] j Sp Ruû] BZkÕ Ái Óm ùTt\ A] kRm @Õ.
 @ÕúY @Y] Õ Nj S Vm, ©WmUm
 £±VÕ ùT-VRu ØLê¥.
 ùT-VÕ £±VSp TXYùLVôL ùY° ITÓ; \Õ.

Nf£Rô] kRm TWkRÕ.
 @Õ LôXj SÛm, BPj SÛm ùY° ITÓm
 @ÕúY ÁûX.
 @Õ ÁûX«u ÑTôYm
 F] úY FlT¥ @Õ YkRÕ F] Sôm @±V úYi Óm
 ØRtLhPm £Úx¥, Ruàs Rôu Uû\YÕ.
 Nj xÚ` u _Pj Õs Ruû] Uû\j ÕdùLôs; \ðu.
 _Pm SPUô] Õ, ©-dL Ø¥VôRÕ.

They are necessary for finite variation.
 The second stage is an emergence.
 It is out of the self-imprisoned force into formal being.
 The formal being is a living being and a thinking being.
 The final stage is a release.
 It is released into the formed thinking being.
 It is a free realisation of itself.
 It is the One and Infinite at play in the world.
 The release recovers the full Sachchidananda.
 Even in this stage it is so secretly, really, eternally.
 This is a triple movement.
 The world is an enigma.
 This is the key to the enigma.

Evolution is a phenomenal
 truth of the universe.

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 Para No.5

It is modern.
 There is an ancient truth of Vedanta.
 Thus the modern truth is received into the ancient truth.
 It is so illumined.
 Thus it is justified.
 The key shows us all the meaning of the modern truth.
 Evolution is a modern truth.
 After all, it is the old truth.
 The truth is the development of the Universe.
 The Universe develops successively in Time.
 We study Force and Matter.
 Therefore the truth is seen opaquely.

TX £±VÕ GtTP BÕ @Y£Vm
 BW Pôm LhPm Uû\kRÕ ùY° YÚYÕ.
 Rôú] £û\lThPÕ, ì Tm ùTt\ ÈY] ô; \Õ.
 ì Tm ÈYà m, £kRû] ùm ùTt\Õ.
 ØYÛ @ÓRûX.
 £kSdĪ m ÈY] ôL @Õ ùY° YÚ; \Õ.
 Ruû] ÑRkSWôL, @Õ @lT¥ @±; \Õ.
 GL] ô] @] kRu DXLj Sp ùNnÛm ÄûX @Õ.
 @ÓRûX Nf£Rô] kRj ûR ùY° lTÓj Ô; \Õ.
 BkR ..ûX« Ûm Nf£Rô] kRm BWLVVUô] ©WmUUôL Ds [Õ.
 BÕ ê uß TôLm ùLôi P NX] m
 DXLm l Ú ×So.
 BfNX] m Bl×SÚdLô] @ûP.

T-QôUm FuTÕ ©WgNY[of£.

BÕ ×SVÕ.
 TûZV úYRôkRd LÚj Ô l ußi Ó.
 Bl×SV LÚj Ô Bl×Soê Xm úYRôkRj ûR Gt; \Õ.
 ×SVÕ TûZVRôp ©WLô£d; \Õ.
 @R] ôp BW Óm l uú\F] l ×-; \Õ.
 Bl×SV LÚj Su NôWm ØYÛm Bl×SWôp @[dLlTÓ; \Õ.
 T-QôUm ×SVÕ.
 Fu\ôÛm @dLÚj Ô TûZV LÚj úR.
 ©WgN Y[of£úV @qÛi úU.
 ©WgNm LôXj Ôs Y[o; \Õ.
 Sôm _Pj ûRÛm, NdSúVÛm A Wnff ùNj ú\ôm
 @R] ôp Di úU LXeĪ ; \Õ.

The key helps us find its own full sense.
 It is the justification.
 The Vedanta are Scriptures.
 They still preserve the old truth.
 That truth is eternal.
 It has Light.
 That Light illuminates itself.
 This is mutual self-discovery.
 It is self-illumination.
 The old truth is Eastern.
 The new knowledge is Western.
 The thought of the world is turning.
 It is turning towards the fusion of the two.

We have found that
 all is Sachchidananda.
 That does not explain all.
 We know the Reality of the world.
 That Reality has turned into this phenomenon.
 We do not know that process.
 We have the key of the riddle.
 This key must turn in its lock.
 We are still to find that lock.
 Sachchidananda is Existence - Consciousness - Delight.
 It does not work directly.
 A magician appears almost irresponsible.
 He is sovereignly irresponsible.
 Sachchidananda builds up the worlds.

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 Para No.6

BkR BWL v Vm ØÝ Di úUúV @ [dĭ j \ Õ.
 x-Ûm YúL BÕúY.
 úYRôkRm SUÕ ùTôd j ` m
 TûZV Nj SVm @Rà s Ds [Õ.
 Nj SVm ` j SVm
 @Õ ú_ô\$UVUô] Õ.
 ú_ô\$Vôp ú_ô\$ @WLô£d j \ Õ.
 BW Òm I u ú\ùVôuβ @±Ûm Øú\ BÕ.
 BÕ ÑVm@WLôNm
 TûZV Di úU , Zi úP SôÓLú[f úNokRÕ.
 ×SV Oô] m úUpSôhúPf úNokRÕ.
 DXLm BqÛi úUúV SôÓ j \ Õ.
 BÚ Di úULP m úNÚYúR DXLm FSoTôod j \ Õ.

DXLm Nf£Rô] kRm F] d Li úPôm
 @R] ôp FpXôYtú\Ûm @ [dL Ø¥VôÕ.
 DXLf Nj SVj úR SôU±úYôm
 Nj SVm úRô t \Uô] DXLUô« tβ.
 FlT¥F] SôU±úVôm
 ×SÚdĭ @úPúV SôU±úYôm
 Nô@dĭ -V éhÓ úRúY.
 éhúP Sôm Bu à m LôQ @púX.
 Nj , £j , A] kRm FuTÕ Nf£Rô] kRm
 @Õ úSW¥VôLf úNVpTÓYSpúX.
 Uk\$W¥ô\$ ùNnYÕ SUDĭ @ [eLôÕ.
 GúRô ùNnYÕúTôp úRôuβm
 Nf£Rô] kRm DXúL £Úx¥d j \ Õ.

It builds up the universe.
It does not act like a magician.
It follows a process.
It is a Law.

We can analyse the Law.
The Law is an equilibrium.
It is a play of forces.
It determines the play into fixed lines.
It occurs by development.
It appears as an accident.
In the past energy is released.
It forms into a habit.
The energy released realises itself.
This is apparant.
It is a secondary truth.
To us it is final.
It is final for the Force.
Force itself is not final.
Force is an expressions of Self-Existence.
The Force has taken this line.
That line corresponds to some self-truth.
It is the self-truth of that Existence.
The Existence governs the Force.
It determines its destination and curve.
Consciousness is the nature of the original Existence.
Consciousness is the essence of its Force.
This truth must be a self-perception in Conscious Being.

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Para No.7

@Ö ©WgNj ûR £Úx¥dj \Ö.
@Ö Uk\$Wô\$Vuß.
@Rtİ I Ú Øû\Ûi Ó.
@Ö I Ú NhPm

Sôm NhPj ûR A WöVXôm
NhPm FuTÖ @ûU\$Vô] ``ûX.
@Ö ÄûX.
NhPm ÄûXûV I Ú Y` « p ùNÛj Öm
@Ö @©®Új \$.
@Ö Róú] SPITRôLj úRôußj \Ö.
LPkR ùNVp Nd\$YónkRÖ.
@Ö TZdLUôİ m
ùY° lThP Nd\$ ùNVpTÓm
@Ö ùR° Ü.
BÖ BW PômThNm
@ÖúY SUDİ Ø¥Ü.
@Ö Nd\$dİ m Ø¥Ü.
Nd\$ Ø¥Yô] \$pûX.
Nd\$ FuTÖ Nj ùY° lTÓYÖ.
Nd\$ BqY` f ùNp; \Ö.
BqY` Nj ÖûPV Nj \$Vj \$tİ -VÖ.
BkR Nj \$Vm Nj ÖûPVÖ.
Nj Nd\$ûV A P m
Nj Nd\$«u úTôdûLÛm Ø¥ûYÛm ``oQ « dj \Ö.
Ë©Vm Nj \$u ùY° lTôÓ.
Ë©Vm Nd\$«u NôWm
BkR Nj \$Vm Nj xÚ` à ûPV ÑV` û] Ü.

The Force has taken the line of this determination.
 It comes from the self-directive knowledge.
 That knowledge is inherent in the Being.
 It guides its own Force.
 It is a logical inevitability.
 It is the original self-perception.
 Here lies the truth of cosmic manifestation.
 A force of creation presides over that manifestation.
 That is a force of a Truth perceived by the existence.
 It is an infinite existence.
 It is a self-aware existence.
 It lies in the universal consciousness.
 It is a self-determining power.

The infinite consciousness works.

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It produces results.

Para No.8

We are thinking of Maya between them.

Why is it necessary?

This existence is Self-aware.

It is of Infinite range.

It freely creates forms.

The forms remain in play.

The play continues till it is ordered to stop.

The old Semitic Revelation tells us of it.

"God said let there be Light and there was Light".

By this, we assume a power of consciousness.

It can determine light out of everything that is not light.

We also presume a directing faculty.

Nd\$ BlúTôdûL Gtβs [Õ.
 @Õ Oô] j \$u Y- lT¥f ùNVpTÓj \Õ.
 Oô] m Nj \$p Ds [Õ.
 @Õ Ru Nd\$ûV Y- SPj Õj \Õ.
 BÕ R®odL Ø¥VôRÕ.
 BÕúY A\$«u @oj Rm
 BÕ ©WgN £Úx¥«u Nj \$Vm
 £Úx¥ûV SPj ÖYÕ I Ú Nd\$.
 Nj Nj \$Vj \$u Nd\$ûVd Lôi j \Õ.
 @Õ @] kRUô] Nj \$Vm
 @Õ Ruû] V±Ûm
 @Õ ©WgN È®Vj \$Ûs [Õ.
 @Õ Ruû] j Rôú] ``oQ «dLYpXÕ.

@] kR È®Vm ùNVpTÓj \Õ.

@Õ £Úx¥d] \Õ.

BYt±ûPúV Sôm UôûVûV ``û] dj ú\ôm

UôûVdĪ Fu] @Y£Vm?

Nj Ruû] V±Ûm

@Õ @] kRUô] Õ.

@] kRm i TeLû[£Úx¥d] \Õ.

i TeLs ÄûX«p CÔTÓj u\] .

@ûRj RÓdĪ mYûWÄûX ùRôPÛm

ûT@s LôXj \$p @ûRd á±] ôoLs.

"LPÛs ú_ô\$ úYi Óm Fu\ôo, ú_ô\$ GtThPÕ".

BÕ Di ûUVô] ôp @Õ È®Vm

ú_ô\$Vt\S² uβ ú_ô\$ûV GtTÓj Õj \Õ.

úYi Óm FuTûRf ùNnV Ø¥ÛmF] j ùR-; \Õ.

It is an active power.
 It corresponds to the original perceptive power.
 This power brings out the phenomenon.
 It works out Light.
 It is according to the original perception.
 There are other possibilities.
 They are infinite.
 This power prevents these possibilities to prevent Light.
 Infinite consciousness produces infinite results.
 We have to settle upon a fixed Truth.
 It is an order of truths.
 It builds a world.
 That world is in conformity with what is fixed.
 It demands a selective faculty.
 It is a faculty of knowledge.
 It is commissioned to shape finite appearance.
 It emerges out of the Infinite Reality.

This power was known to the Vedic Seers.
 They knew it as Maya.
 To them it had a meaning.
 It is a power of infinite consciousness.
 It can comprehend.
 It contains in itself.
 It measures out.
 Measuring out is to form.
 Form is delimitation.
 It gives a Name.

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 Para No.9

@Ö NdŞYônkrÖ.
 AŞ«p ÑVUôL DtTj ŞVô] NdŞûVf úNokRÖ.
 @fNdŞ Bj úRôt\j úR GtTÓj Öj \Ö.
 @Ö ú_ôŞûV GtTÓj Öj \Ö.
 BÖ AŞ«u LÚj Ö.
 úYß TX SPdLXôm
 @ûY @] kRm
 BûY ú_ôŞûVd LôlTôtßj u\] .
 @] kR Ê®Vm @] kRUô] TXu RÚm
 SUDĪ I Ú Ī ±l®hP TXu úRûY.
 @Ö Øû\Vô] Nj ŞVm
 @Ö DXûL £Úx¥dj \Ö.
 @qÜXLm Sôm FŞoTôolTÖ.
 @ûRf ùNnV I Ú NdŞ úRûY.
 @Ö Oô] m
 Ī ±l®hP úRôt\j úR @Ö GtTÓj Öm
 @] kR Nj ŞVj Ş- ÚkÖ FÝYÖ @Ö.

úYR -µLs BûR @±Yôo.
 @ûR UôûV Fu\] o.
 UôûVûV @Yo ®Y-j R] o.
 UôûV @] kR Ê®Vj Şu NdŞ.
 @RtĪ ®[eĪ m
 @Ö DXûLj Ru à hùLôl PÖ.
 @R] ôp @[dL Ø¥Ûm
 @[Ü FuTÖ ì Tm
 ì Tm FuTÖ YûWû\
 @RtĪ SôUm Di Ó.

It shapes.
 It does so from a vast Truth.
 It is an illimitable Truth.
 It is of infinite existence.
 The truth of essential being is static.
 The truth of active being is ordered.
 It is Maya that changes the one into another.
 It can be put in metaphysical language.
 All is all in the Supreme being.
 There is no barrier of separative consciousness.
 All is in each and each is in all in the phenomenal being.
 It is for the play.
 It is a play of existence with existence.
 It is so with consciousness too.
 Force also separates for the purpose of play.
 Delight plays with delight.
 The mental play conceals this whole.
 It is an illusion.
 Maya came to be known as illusion.
 Maya persuades each he is in all.
 It does not permit him to see all is in each.
 It gives the illusion that he is in all as a separate being.
 Truly he is inseparable.
 He is one with all the rest of existence.
 We have to emerge from this error.
 Emerging out of it, we come into the supramental play.
 There we see the truth of Maya.
 There 'each' and 'all' co-exist.

@R] ôp DÚYLIÓj R ØYÛm
 TWkR Nj SVj §u Tĭ SVÕ.
 @fNj §Vm YûWû\vt\Õ.
 @Õ @] kRUô] Nj.
 @YITûP ĒY² u Nj §Vm @ûNYt\Õ.
 NX] Uô] ĒY² u Nj §Vm Øû\Vô] Õ.
 BmUôt\j ûRf ûNnYÕ UôûV.
 BûRj Rj ÖYUôLd á \Xôm
 A §«p FpXôm FpXôYt±ÛØs [Õ.
 ©-dĭ m Ē®Vm @e; pûX.
 úRôt\j §p @û] j Õm I u±Ûm, I u±p @û] j Õm Ds [] .
 @ÕúY ÄûX.
 Nj Nj ÖPu ®û[VôÓ; \Õ.
 Ē®VØm @ITYúV.
 Nd§Ûm ©-kÕ ®û[VôÓ; \Õ.
 @] kRØm ®û[VôhYp LXkÕùLôs; \Õ.
 U] m BmØYûUûVd Lôi TûRj RÓd; \Õ.
 @Õ UôûV.
 UôûV FuTÕ BpXôRÖF] Sôm ûLôi úPôm
 @û] j Õm Ruà s BÚITRôL UhÓm UôûV á ß; \Õ.
 @û] j Õm @û] j §à s° ÚITûRI TôodL Ußd; \Õ.
 FpXôYt±Ûm Rôu R² j SÚITRôLj úRôuß; \Õ.
 Di ûU«p @Ytû\l ©-dL ØYVôÕ.
 Sôm @û] j ÖPà m I u±VYWûYôm
 Bj RYt±- ÚkÕ Sôm ûY° YWûYi Óm
 ûY° YkRôp Nj §VĒ®Vm Di Ó.
 @eĭ UôûV«u Di ûU ûR-Ûm
 @eĭ SôØm, @û] j Õm BûQkÕsú[ôm

There is an inseparable unity.
 It is the unity of the one truth.
 It is the multiple symbol of that truth.
 The lower Maya is at present deluding.
 It is mental Maya.
 It has first to be embraced.
 Then it must be overcome.
 It is God's play with division and darkness.
 It is play with limitation, desire and strife.
 It is a suffering in which He subjects Himself to the Force.
 After all, the Force came out of Him.
 By his obscure, He suffers Himself to be obscured.
 There is the other Maya.
 It is concealed by the mental play.
 It has to be overpassed and embraced.
 It is God's play.
 It is His play with His infinite existence.
 He plays with the splendours of knowledge.
 He masters the glories of the Force.
 He does so with the ecstasies of illimitable love.
 Thus He emerges out of His Force.
 He holds her now.
 The Force went forth from Him at first for a purpose.
 It is to illumine her by fulfilment.

There is a distinction between
 the lower and higher Maya.
 It is a link in thought.

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 Para No.10

@Ö ©-dLØ¥VôR Hd; Vm
 @Ö Nj \$Vj \$u Hd; Vm
 I uß FuTÖ TXYôLj úRôußm úRôt\m @Ö.
 DXLj \$p UôûV Li úQ Uû\d; \Ö.
 BÖ U] j \$u UôûV.
 BûR ØR- p GtßdùLôs [úYi Óm
 Gt\©u @ûRd LPdLúYi Óm
 ©-@û] « Ûm, BÚ° Ûm Bû\Yu ÄûX @Ö.
 A ûN, nfnWÜ, @[Û, BkR ÄûXdĭ ARWÜ.
 Bû\Yu Ru Nd\$đĭ j Rôú] LhÓlThó LxPITÓ; \ôu.
 Nd\$ Bû\Yà ûPVÖ.
 BÚ° p Rôu DZXf NmU\$đĭ \ôu.
 úYû\ôÚ UôûVÜi Ó.
 U] j Rôp @Ö Uû\dLITÓ; \Ö.
 @ûR Gtß, LPdLúYi Óm
 @Ö Bû\Y² u ÄûX.
 U² R Yôr®p Bû\Y² u ÄûX @Ö.
 Oô] ®LôNm @Yu \$Pp.
 Nd\$«u ùTÚûU @Yu LÚ®.
 @[Yt\ @u©u ùTÚđĭ @Y] Ö @WeLm
 Ru Nd\$«- ÚkÖ Rôu ùY° YÚm Tôeĭ @Ö.
 RtùTôYÖ Nd\$ @Yà đĭ hThPÖ.
 @dLôWQj \$tLôL Nd\$ ØR- p @Y² uß FÝkRÖ.
 ú_ôSVôp Ruû] l é-dL Nd\$ ùLVôi P DTôVm @Ö.

UôûV«p BÚ Tĭ \$Ls Ds [] . @ûY úYBThPûY.

@ÖúY Fi Qj úR DVoj Öm G | .

It is a cosmic Fact.
 The pessimist philosophy misses its existence.
 The illusionist philosophy neglects it.
 They mistake the Overmind to be the Mind.
 They believe Mind created the world.
 If the world had been created by mental Maya, it would be a paradox.
 It would be inexplicable.
 It would be a floating nightmare of conscious existence.
 It cannot be called illusion or reality.
 The Mind is only an intermediate term.
 Above is the creative governing knowledge.
 Below is the soul imprisoned in its works.
 Sachchidananda is lost in self-oblivion.
 He is involved in one of His lower movements.
 It is the self-oblivious absorption of Force.
 The Force is lost in the form of her own workings.
 Sachchidananda must return towards Himself.
 Mind is one of His instruments.
 It is an instrument in the descent and the ascent.
 Mind is an instrument of creation in the descent.
 Mind is not the secret creatrix.
 It is a transitional stage in the ascent.
 Mind is not our high original source of cosmic existence.
 Nor is it the consummate term.

There are different philosophies.
 Some of them recognise Mind
 as the creator of the worlds.

Page No.116
 Para No.11

@Ö ©WgN Nj S Vm
 Sm@dùLVt\Yo BùRd LôQ Ußd; \òoLs.
 UôVôYôS Ls BùRl x\dL; d; \òoLs.
 ùRnYúXôLj ùR @YoLs U] mF] d ùLôS; u\] o.
 U] m DXùL DtTj SùNnRRôL òù] d; \òoLs.
 U] m DXùL £Úx¥j RÖ Di ùUVô] ôp, @Ö I Ú xS WöI m

 @ùR ®[dLØ¥VôÖ.
 @Ö Nj S à ùPV YôrùY £mUùNôIT] UôdI m
 @Ö Nj S VUôLôÖ; UôùVÙUôLôÖ.
 U] m BùPIThP LÚ®.
 úUúX £Úx¥Oô] m Di Ó.
 , úZ Aj Uô úYúXÛS £ú\IThÓs [Ö.
 Nf£Rô] kRm Ru à s Ru ù] BZkÖs [Ö.
 Nf£Rô] kRm U² RDX; p £ú\IThÓs [Ö.
 NdS Ru ù] U\kR òùX @Ö.
 NdS ì Tj Ös Uù\kÖs [Ö.
 Nj Ái Óm Ru ù] VùPVúYi Óm
 U] m @Ru TX LÚ®LP s I uß.
 £Úx¥dI m, T-QôUj StI m U] m LÚ®.
 £Úx¥ SmùU úSôd; YÚmùTôYÖ U] m LÚ®VôLf ùNVpTÓ; \Ö.
 U] m £Úx¥dLoj Rô«pùX.
 T-QôUj StI Uôßm LÚ® U] m
 ©WgNj Ös A S ê Xm U] a pùX.
 U] m ©WgNj S u Ø¥Yô] ì TØªpùX.

Rj ÖYeLs TX.
 £X U] úU DXùL £Úx¥j RRôLd LÚÖ; u\] .

They accept Mind as the original principle.
 There are forms in the Universe.
 They consider Mind as a mediator.
 Some are called noumenal.
 Others are idealistic.
 The noumenal consider the world as created by Mind.
 They do not recognise any other in the cosmos.
 Thought and idea go with Mind.
 But Idea may be purely arbitrary.
 It may not have any essential relation with Truth.
 Let us suppose such a truth exists.
 It then becomes a mere Absolute.
 It is aloof from all relations.
 It is irreconcilable with our world.
 What is in front is the conceptive phenomenon.
 There is a Truth behind.
 The idealistic interpretation supposes a relation between them.
 It is a relation of opposition and antinomy.
 Sri Aurobindo presents yet another view.
 It goes farther in idealism.
 It sees the creative Idea.
 It is a Real Idea.
 The Real-Idea has a spiritual meaning.
 It is a power.
 A power of Conscious-Force.
 It can express the real being.
 It is born out of the real being.
 It partakes of its nature.

U] j ûRúV @ûY A\$F] d LÚÕ; u\] .
 @ûY ©WgNi TeLs.
 U] j ûR BûPIthPRôL @ûY LÚÕ; u\] .
 £X Rj ÔYeLs VRôoj RUô] ûY.
 Ut\ûY BXh£VUô] ûY.
 VRôoj RUô] Rj ÔYm DXûL U] m £Úx¥j RRôLd LÚÕ; \Õ.
 ©WgNj Sp U] j ûRUhÓúU @ûY LÚÕ; u\] .
 Fi QØm, LÚj Ôm U] j ûRf NôokRûY.
 Fi QmFuTÕ SôúU ûYj ÔdùLôs YÕ.
 @RtĪ m Nj SVj StĪ m FkRj ùRôPo×m BpûX.
 @IT¥ I Ú Nj SV^aÚITRôLdùLôs úYôm
 @Õ ©WmUmF] ITÓm
 @RtĪ m D\ÚdĪ m ùRôPo©pûX.
 DXLj StĪ @Õ Ij ÔYôWô.
 Fi Qm úRôt\UôL Øuú] t; \Õ.
 @Ru©u I Ú Nj SVM Di Ó.
 BYt±ûPúV ùRôPo×i ÓF] BXh£VYôRm á ß; \Õ.
 BÕ F\$Wô] D\Û.
 TLYôu c @W®kRo @Ój RdLhP BXh£Vj ûRITt±l úTÑ; \ôo.
 @Yo á ßYÕ BXh£Vj ûRdLPkRÕ.
 £Úx¥«u Fi QdLÚûY @Õ Lôi ; \Õ.
 @ûR ËYàs[Fi QmF] d á ß; \Õ.
 @RtĪ Jo A uÁL@[dLm Di Ó.
 @Õ I Ú Nd\$.
 Ruû] V±Ûm Nd\$«u TĪ SVÕ.
 @R] ôp Nj xÚ` û] ùY° ITÓj R Ø¥Ûm
 @Õ Nj xÚ` z p _^z d; \Õ.
 ËYàs[Fi Qm Nj xÚ` fÑTôYmùTt\Õ.

It is not a child of void.
 Nor is it a weaver of fictions.
 It is Conscious Reality.
 It throws itself into mutable forms.
 They are forms of its own substance.
 The substance is imperishable.
 It is also immutable.
 The world is not a figment of Mental conception.
 Even the Universal Mind cannot create it.
 The world is a conscious birth.
 It is a birth of something beyond Mind.
 It is born into forms of itself.
 There is a Truth of conscious being.
 It supports these forms.
 That Truth express itself in these forms.
 There is a knowledge corresponding to the Truth.
 It reigns.
 It is the Supramental Truth Consciousness.
 It ORGANISES Real Ideas.
 The organisation is in perfect harmony.
 They are cast into the mental-vital-material mould.
 That harmony precedes them.

Ours is an ascending point of view.
 We may say the Real is
 behind all that exists.
 It expresses itself immediately.
 It is expressed as an ideal.

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 Para No.12

@Õ ã uVj Sp @\kRSpûX.
 @Õ LtTû] Vò] UòûV« pûX.
 @Õ Ruû] V±Ûm Nj SVM
 Nj SVM i TmùTBj \Õ.
 @kR i TeLs Nj xÚ` à ûPV @vSYôWj StĪ ûPVûY.
 @vSYôWm @` VòRÕ.
 @Õ NX] Ut\Õ.
 DXLm U] j S u LtTû] Vuß.
 @WgNU] Øm @ûR £Úx¥dLØ¥VôÕ.
 DXLmFuTÕ Rôu @Úm@l @\kRÕ.
 @Õ U] j ûRdLPkR _]] m
 @Õ i TeL[ôLl @\d j \Õ.
 @Õ Nj xÚ` Nj SVM
 @Õ i TeLû[AR-d j \Õ.
 Nj SVM i TUô j \Õ.
 Nj SVj ûR ùY° ITÓj Ôm Oô] m Di Ó.
 @Õ Ahf ùNn j \Õ.
 @ûRúV Nj SVĒ@VmFu j ú\ôm
 ĒYàs [Fi Qj ûR Nj SVĒ@Vm ùNVpTPûYd j \Õ.
 @fùNVp ÑØLUô] Ō.
 DPP#D« o#U] m A j VYt±u i TUôL @ûY ùY° ITÓj u \] .
 @Yt±u ÑØLm ùY° ITÓØu FÝ j \Õ.

SUÕ TòûY T-Q ôUj StĪ -VÕ.
 DXj u@u] ôp Nj SVM Di ÓFuß @Õ á ßm

@Õ DP] ¥VôL ùY° ITÓm
 @Õ BXh£VUôL ùY° ITÓm

The Ideal is a harmonised truth of itself.
 The Ideal throws out a phenomenal Reality.
 It is a variable of conscious being.
 It is drawn towards the essential Reality.
 It is inevitable.
 At last tries to recover it entirely.
 It may be through a violent leap.
 Or it may be normal.
 It can be through the Ideal.
 The Ideal put it forth.
 Human existence is imperfect.
 The phenomenon explains that imperfection.
 Human existence is seen by the Mind.
 Mind has an instinctive aspiration.
 It moves towards perfectability.
 It is ever beyond itself.
 Harmony is concealed in the Ideal.
 The Spirit has a supreme surge.
 It aims at the transcendental.
 It lies beyond the ideal.
 Our consciousness has some facts.
 It has a constitution.
 They compel us to a supposition.
 We assume a triple order.
 The antithesis we see is thus negated.
 It is irreconcilable.
 It is the antithesis of a mere Absolute and a reality.

BXh£VmfuTõ Nj SVj Su ÑØLm
 BXh£Vj S- ÚkÕ úRõt \m FYj \Õ.
 @Õ Nj xÚ` à ûPV UBDÚYm
 Ái Óm @Õ Ru A S Nj SVj úR SôÓm
 @Õ R®odL Ø¥VôRÕ.
 BZkR Nj SVm Ø¥YôLj Ruû] Ái Óm ùT\ ØVp; \Õ.
 @ûRj ¼®WôLf ùNnVXôm
 NôRôWQ UôLÛm ùNnVXôm
 BXh£Vmê XUôLÛm ùNnVXôm
 A WmTj Sp @Õ BXh£Vj S- ÚkÕRôu ùY° lThPÕ.
 U² RYôrÛ Ĩ û\ÛúPVÕ.
 Bj úRõt \m @dĪ û\ûV ®[dĪ m
 Sôm YôrûY U] j Rôp Lôi ; ú\ôm
 U] j StĪ BVpTô] A oYØi Ó.
 @Õ éWQj úR SôÓm
 éWQm BXh£Vj úRdLPkRÕ.
 BXh£Vj Ôs ÑØLm Di Ó.
 Aj Uô®u úYm @S¼®Wô] úYm
 @Õ TWUû] SôÓ; \Õ.
 TWU BXh£Vj úRdLPkRÕ.
 SUÕ Ē®Vj StĪ ®YWm Di Ó.
 @RtùLôÚ NhPm Di Ó.
 NhPj úR Gt\ôp Jo @¥lTûPûV GtLúYi Óm
 Sôm á ßYÕ êuβ ``ûXL° p Ds [Õ.
 Sôm LôÔm ØWĪ TôÓ @lùTôÝSÚdLôÕ.
 @ûRf úNodLØ¥VôÕ.
 ©WmUj StĪ m, £Úx¥dĪ m Ds [ØWĪ TôÓ @Õ.

Universe exists.
 It is an expanding infinite.
 Mind is a dividing instrument.
 It cannot explain existence.
 There is Infinite consciousness.
 It creates the world.
 It must become a faculty.
 It becomes an infinite faculty of knowledge.
 That is what we call omniscience.
 Mind is not a faculty of knowledge.
 It is not an instrument of omniscience.
 It seeks knowledge.
 It has the faculty for it.
 It gains by expressing the knowledge gained.
 That expression is a form.
 It is a form of relative thought.
 The expression creates capacity for action.
 Often Mind finds knowledge.
 But it cannot possess the knowledge it found.
 It retains a form of knowledge.
 Sri Aurobindo calls it a current coin of Truth.
 It is not Truth itself.
 Mind keeps them in Memory.
 Mind does not know.
 Mind tries to know.
 It knows in a dark shadow.
 It is a power of universal existence.
 It is a power of practical use.

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 Para No.13

©WgNm Di Ó.
 @Õ TWkÕ ®-Ûm @] kRm
 U] m Ôi Ó ùNnÛm LÚ®.
 U] j Rôp Nj ûR ®[dLØ¥VôÕ.
 @] kR È®Vm Ds [Õ.
 @Õ DXûL £Úx¥d; \Õ.
 @Õ S\] ôL úYi Óm
 @Õ Oô] j ûR @] kRUôL @±Ûm
 @ûR Sôm FpXôm @±Ûm S\ù] u; ú\ôm
 U] m Oô] j S u LÚ®Vuß.
 FpXôm @±Ûm LÚ®ÛªpûX.
 U] m Oô] j ûRj úRÓ; \Õ.
 @RtĪ -V S\ u U] j StĪ i Ó.
 ùTt\ Oô] j ûR ùY° «Ó; \Õ.
 @Õ i Tm
 @RtĪ Fi Qj S u NôVÛi Ó.
 @R] ôp ùNVpTPØ¥Ûm
 £X NUVeL° p U] m Oô] m ùTB; \Õ.
 ùTt\ûR ûYj ÔdùLôsP m S\ u @Rt; pûX.
 Oô] j S u JÚÚYj ûR U] m ùTB; \Õ.
 c @W®kRo @ûR Fi Qj S u SôQVmFu; \ôo.
 @Õ ØY Nj SVªpûX.
 ùTt\ûR U] m "û] ®p ûYj SÚd; \Õ.
 U] m @±VôÕ.
 U] m @±V ØVp; \Õ.
 "ZpúTôp "Lrf£ûV U] m @±; \Õ.
 U] m ©WgN NdS.
 @Õ TVuTÓm

It creates an order of things.
Mind is not a power that knows.
It is not a power that guides.
Mind has no power to manifest existence.

We can suppose an infinite mind. Page No.118
It would be free from our limitations. Para No.14
Maybe it can create the universe.
Such a Mind would be quite a different thing.
It would be different from the Mind that we know.
It would be beyond mentality.
It would be supramental Truth.
We know what Mind is.
An infinite Mind as we know could create chaos.
It will be infinite chaos.
It will be a clash of chance and accident.
It will wander towards an indeterminate end.
It will be full of vicissitudes.
The Mind will be groping and aspiring.
Even that will be tentative.
Mind can be omniscient and omnipotent.
It can be infinite.
It will not really be Mind.
It will be supramental knowledge.

These are pre-existent Truths or Facts. Page No.118
They may be external to Mind. Para No.15
Or, at least they may be vaster than Mind.

@R] ôp Øû\ITôj RØ¥Ûm
@±Ûm §\] Rt; pûX.
@R] ôp DXûL SPj R BVXôÕ.
DXûL £Úx¥dĪ m Nd\$ U] j St; pûX.

@] kRUô] U] j ûR Sôm LtTû] ùNnVXôm
@RtĪ @[@pûX.
@R] ôp ©WgNj ûR £Úx¥dL Ø¥VXôm
@mU] m úYßThPÕ.
@Õ SôU±kR U] a pûX.
@Õ U] j ûRd LPkRRôL BÚdĪ m
@Õ Nj \$VĒ®V Di úUVôĪ m
Sôm U] j ûR @±úYôm
@] kRUô] U] m Ī ZITj ûR Di Ó Ti Ô m
@Õ @] kRUô] Ī ZITUôL BÚdĪ m
NkRoLtm úUôÖYRôp GtTÓYÕ @Õ.
“úXVt\ Ø¥úY úSôd; @Õ ùNpÛm
@Õ Gt\j RôrÛûPVÕ.
U] m RÓUôßm
RÓUô\Øm RtLô- LUô] Õ.
U] m FpXôm YpXRôLúYô, FpXôm @±kRRôLúYô BÚdLXôm
U] m @] kRUôL BÚdLXôm
@IT¥Vô] ôp @Õ U] UôL BÚdLôÕ.
@Õ Nj \$VĒ®V Oô] UôL BÚdĪ m

GtL] úY GtThP Nj \$Vm, “Lrf£Ls Di Ó.
@Õ U] j StĪ l x\mfô] RôL BÚdLXôm
@pXÕ U] j ûR®Pl ùT-VRôL BÚdLXôm

Our Mind reflects them.
 It images them.
 They are the presentation of the above Truths.
 Phenomenon exists.
 It exists from moment to moment.
 Mind represents them to itself.
 There is an actual fact.
 It is presented to Mind.
 Mind can construct images.
 They are possibilities.
 Mind has the faculty of construction.
 It can construct all images except the actual fact.
 It can do so about the past.
 It can also do so about the future.
 It cannot represent what will assuredly be.
 It can repeat its previous experience.
 This has to be taken note of.
 It has one more faculty.
 It is the faculty of forecasting new modification.
 Mind seeks to construct them out of the past.
 It can do so even out of the future.
 It may be out of the fulfilled possibility.
 The possibility may be unfulfilled.
 It succeeds sometimes.
 It constructs more or less exactly.
 Sometimes it fails to realise.
 Usually they are cast into other forms.
 They are other than it forecasted.

Sm U] m @Ytû\l ©WST- dĪ m
 U] m @Ytû\ f £j R-dĪ m
 úUtùNôu] Nj SVj Su ©WST- l× @Õ.
 úRôt\m Di Ó.
 ..^aPj StĪ ..^aPm úRôt\m FÝm
 U] m @Ytû\l ©WST- dĪ m
 Ds [Õ FuTÕi Ó.
 @ûR U] j SuØu úYd; ú\ôm
 U] j Rôp TPm©¥dL Ø¥Ûm
 @ûY SPdLdá ¥VûY.
 DtTj Sj S\à ûPVÕ U] m
 Ds [Õ R@WUt\ûR DtTj S ùNnÛm
 LPkRûR @lTY DtTj S ùNnÛm
 FSoLôXj ûRÛm DtTj S ùNnÛm
 ..^fNVUôL SPdĪ mF] U] j Rôp á \ Ø¥VôÕ.
 LPkRLôX @à TYj ûR @Õ SÛmTj SÛmTf ùNnÛm
 BÕ Sôm LY^z dL úYi ¥VÕ.
 @RtĪ úUÛm I Ú S\à i Ó.
 FSoLôX Uôt\ eLû[@Õ á \ Ø¥Ûm
 FSoLôXj ûR U] m LPkRLôXj Rôp ..^oQ « dĪ m
 @lTYúV FSoLôXj ûRÛm ..^oQ « dL Ø¥Ûm
 @Õ SPkRRôL BÚdLXôm
 @Õ @ûWĪ û\Vô] FSoTôolTôL BÚdLXôm
 £X NUVeL° p @Õ ùYpÛm
 ùTôÕYôL @ûY N-Vô] úYVôL BÚdĪ m
 £X NUVeL° p @Õ T- dLôÕ.
 FSoTôoj RûRj R@W úYB ì Tm FÓdĪ m
 FSoUô\ôLÛ^aÚdĪ m

It may turn to other ends.
It may be something other than desired or intended.

There can be an infinite Mind. Page No.118
Let us suppose that Mind has Para No.16
the character of our Mind.

It can construct a cosmos.
It will be an accidental one.
There will be conflicting possibilities.
What it shapes will be transient.
The possibilities will be shifting.
Even in the drift, it will be uncertain.
It will be neither real nor unreal.
It can have no aim or end.
It will be an endless succession of aims.
The aims will be momentary.
They will lead nowhere.
It is so, because there is no direction.
There must be a superior power for directing.
It is pure noumenalism.
Nihilism is its logical conclusion.
Illusionism too can emerge out of it.
Or some kindred philosophy will arise out of it.
Such a construction will not reflect the truth.
It will be a false presentation.
It will be a distorted reflection.
The cosmic existence would be a struggle of Mind.
Mind will struggle to work out its imaginations.

@Ö úYß BXh£Vj úR SôPXôm
Sôm úTôhP LQdj - ÚkÖ @úY UôßThPúYVôL BÚdLXôm.

@] kRUôL U] aÚdL Ø¥Ûm
@mU] j Stİ Sm U] j S u ÑTôY^aÚITRôLd ùLôs úYôm.

@ÖÛm £Úx¥dİ m
@Ö RtùNVXô] £Úx¥VôL BÚdİ m
@eİ "Lrf£Ls ØW TôPôL BÚdİ m
@Ru £Úx¥ b Qj Sp Uú\YRôL BÚdİ m
"Lrf£Ls "úXVt±Údİ m
@¥j Öd ùLôi Ó úTôİ m úTôYÖm, Feİ l úTôj ú\ôm F] j ùR-VôÖ.
@úR Di úUFuú\ô, UôúVFuú\ô ùNôpX Ø¥VôÖ.
@Rtİ BXh£VúUô, Ø¥úYô BpúX.
@Ö úSôdLUt\ úTôdLôL BÚdİ m
BXh£Vm b Qj Stİ -VRôİ m
@Ö Feİ l úTôİ m F] j ùR-VôÖ.
Y⁻ SPj ÖTY-púX FuTRôp @IT¥« Údİ m
Y⁻ SPj R ùT-V NdS úRúY.
@Ö VRôoj RUô] Ö.
@Ö ã uVj Sp Ø¥Ûm
UôúV @Rtİ -VÖ.
@ÖúTôu\ Rj ÖYm @R^z uú\Ym
@IT¥lThP £Úx¥ Di úUVô] ©WgNUôLôÖ.
@Ö I Ú RY\ô] ©WST- lTôİ m
@Ö £R±V £j SWôİ m
@eİ ©WgNm U] l úTôWôhPj Stİ -VRôİ m
U] m Ru LtTú] dİ Y¥Ym ùLôÓdL ØVÛYRôİ m

It won't succeed.
 It fails because there is no basis.
 For it to succeed, a basis of self-truth is necessary.
 It will be overpowered by the past energies.
 The past energies are a stream.
 It will be thus carried forward forever.
 There will be no issue.
 It will continue till it falls into external stillness.
 Or, it must destroy itself.
 There is an original conception.
 It is at work in the universe.
 Our mentality is human.
 It can represent the cosmos as a Nihil.
 Or, it can do so as illusion.
 Anything like our mentality can only do so.
 It is the root of Nihilism or Illusionism.

But there is a higher force.
 It has a knowledge.
 It has its original power.
 We can find it.
 It is higher than our human mentality.
 Then our conception of the universe changes.
 It becomes insufficient.
 Also, it becomes invalid.
 The universe has an immediate appearance.
 Mental conception is its law.
 But it is not the original truth.

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 Para No.17

@Ö T- dLôÖ.
 @¥ITûP«pXôRRôp @Ö T- dLôÖ.
 @RtùL] Jo Di úU«ÚkRôp T- dĪ m
 LPkRûY @ûR ``oQ«dĪ m
 LPkRûY A\ôL E tù\ÓdĪ m
 @IT¥úV @Ö úTô] T¥«ÚdĪ m
 Ø¥Û Fuß I u±ÚdLôÖ.
 úU[] j Sp Ø¥ÛmYúW@Ö ùRôPÚm
 @pXÖ, @Ö ©W Vj Rôp @- Ûm
 A §dĪ I Ú LÚj Ôi Ó.
 @Ö ©WgNj Sp úYúX ùNn; \Ö.
 Sm U] m U² R U] m
 @Ö ©WgNj úRf ä uVUôLd LôhÓm
 @pXÖ UôúVF] d á ßm
 Sm U] múTôu\ FÖÛm ùNnVdá ¥VÖ @Ö.
 @ÖúY ä uVYôRm, UôVôYôR @¥ITûP.

DVokR Nd§Ûi Ó.
 @RtĪ Oô] m Di Ó.
 @RtĪ f Nd§Ûi Ó.
 Sôm @ûRd LôQXôm
 @Ö Sm U] j úR®P DVokRÖ.
 @Ru úSôdLm ©WgNj úR úY\ôLd á ßm
 @Ö úTôRôÖ.
 @RtĪ l T- RªpûX.
 ©WgNj StĪ l Tôj RÚPu úRôußm úRôt\m Di Ó.
 NhPmFuTÖ Sôm @ûR U] j Rôp @±YÖ.
 A] ôp @Ö Di úU«pûX.

Nor is it the ultimate fact.
 Behind Life, body and Mind there is something.
 We perceive it.
 The stream of Force does not embrace it.
 That embraces and controls the stream.
 It is not yet born into the world.
 The stream seeks to interpret it.
 It has created in its being a world.
 It is omniscient.
 The past energies surge.
 It is overmastering.
 It labours perpetually.
 It tries to form something out of itself.
 It cannot control the past energies.
 There is a perfect Form.
 It is there already in its consciousness.
 It is gradually unfolding in the world.
 There is a foreseen Truth.
 The world expresses it.
 There is a predetermining Will.
 The world obeys it.
 There is an original formative Self-vision.
 The world realises it.
 It is the image of divine creation.
 The image is growing.

We work through our mentality.
 It is governed by appearances.

Page No.120
 Para No.18

@ÖúY Ø¥Yô] ÖUuß.
 Dpp, D«o, U] j Su ©u úYù\ðußs [Ö.
 Sôm @ûRd Lôi j ú\ôm
 Nd\$VúXLs @ûRj RÝÜY\$SpúX.
 @Ö @úXLú[j RÝÜYÖPu, @Ytú\ Ah£ ùNnÛm
 @Ö Bu à m DX; p ©\dL®púX.
 @úXLs @ûR SUDĪ DQoj R ØVp; u \] .
 Ru ĒY² p @Ö DXúL £Úx¥j RÖ.
 @Ö FpXôYtú\Ûm @±Ûm
 LPkRLôX Nd\$LS ©WYôLUôL FÝ; u \] .
 @ûR Á\ Ø¥VôÖ.
 ùRôPokÖ @Ö ØVp; \Ö.
 Ru à s° ÚkÖ I uú\ DtTj \$ùNnV ``ú] d; \Ö.
 @R] ôp LPkR Nd\$Lú[d LhÓITÓj R Ø¥VôÖ.
 ì Tj StĪ f £\xi Ó.
 ì Tm GtL] úY @Ru Ē®Vj \$Ûs [Ö.
 @Ö ùLôgNm ùLôgNUôL DX; p UXo; \Ö.
 @Ö F\$ôLôXj StĪ -V Nj \$Vm
 DXLm @ûR ùY° ITÓj Ö; \Ö.
 ®\$dLlThP ®\$Ûi Ó.
 DXLm @RtĪ DhTÓ; \Ö.
 A \$dĪ f ùNôkR \$Úx¥Ûi Ó.
 DXLm @ûR DQ Úm
 Bú\Y² u TúPlúT @Ö FÓj ÖdLôhÓm
 @Ö SôP dĪ Sôs Y[Úm

Sôm U] j Rôp ùNVpTÓ; ú\ôm
 U] m úRôT\j úR Gt; \Ö.

The original power is something beyond.
 It is behind these appearances.
 But it is immanent.
 To the Mind, it can only be an inference.
 Mind can only vaguely feel it.
 We perceive a law.
 It is a law of cyclic progress.
 Therefore we infer an ever increasing perfection.
 It is somewhere foreknown.
 It is an approximation.
 Everywhere we see a Law.
 It is founded in Self-being.
 It has a rationale of its process.
 We can penetrate into it.
 That Law expresses an innate knowledge.
 It is inherent in existence.
 It expresses itself.
 It is implied in the force that expresses.
 It is a Law developed by knowledge.
 The motion is directed.
 It is directed towards a divine goal.
 It allows of a progression.
 Our reason too seeks to emerge out of the drift.
 Reason tries to dominate the drift.
 It is a drift of our mentality.
 Reason is only a messenger.
 We perceive it.
 There is a greater consciousness.

A §Nd§ @ûRd LPkRÕ.
 @Õ úRòt\j §u @u] ôÛs [Õ.
 @Õ DXj às Uû\kÕs [Õ.
 U] m @ûR úSWVôLd LôQ ØVôÕ.
 U] m @ûRj ùR° YôL DQW ØVôÕ.
 I Ú NhPm Ds [Õ.
 @kRf NhPm Ái Óm Ái Óm YÚm
 @R] ôp @Ru £\l× Y[ÚmF] @±j ú\ôm
 FlT¥úVô Sôm @ûR @±úYôm
 @Õ ùR° Yt\Õ.
 FeĪ m BkRf NhPm ùR¬j \Õ.
 @Õ ËY² Ûs [Õ.
 @Õ ùNVpTÓYRtĪ I Ú NhPm Di Ó.
 Sôm @ûR E ÓÚYXôm
 NhPm @¥lTûP Oô] j ùR ùY° lTÓj Ôj \Õ.
 @Õ Nj §p Ds [Õ.
 @Õ Ruû] ùY° lTÓj Ôm
 ùY° lTÓm Nd§«p @fNhPm Di Ó.
 Oô] m Y[oj R NhPm @Õ.
 BfNX] j StĪ I Ú úTôdĪ i Ó.
 @Õ Bû\Y² u BXh£Vj ùR úSôd] l úTôĪ m
 úTôdĪ Y[Wá ¥VÕ.
 @±Ûm BdĪ ZlTj ùR®hÓ ùY° YWØVp] \Õ.
 Ī ZlTj ùR Á\ @±Û ØVp] \Õ.
 @Õ Sm U] lúTôdĪ .
 @±Û LÚ®Vûß, LÚ®«u ç ÕYu.
 Sôm @ûRd Lôi j ú\ôm
 @Õ DVokR Ē®Vm

Reason represents it.
 It is its shadow.
 The greater consciousness is beyond reason.
 It has no need to reason.
 It is all.
 It knows all that it is.
 Reason has a source.
 It is identical with the knowledge.
 That knowledge acts as Law in the world.
 This knowledge is sovereign.
 It knows what it has been.
 It knows what it is and will be.
 It is so, because it cognises itself.
 That cognition is external and infinite.
 Being is infinite consciousness.
 Infinite consciousness is omnipotent force.
 It creates a harmony of itself.
 That is how it makes the world.
 The world is its object of consciousness.
 So, the world is seizable by our thought.
 It is a cosmic existence.
 It knows its own truth.
 It realises the truth in forms.
 Those forms it knows.

Our mind is limited.

It can react.

So the Mind can only imperfectly grasp the Truth.

Page No.120

Para No.19

@±Û @Ru ©WS ``S.
 @±Û @Ru ``Zp.
 DVokR Ē®Vm @±ûYd LPkRÕ.
 @RtĪ @±Û úRûY«pûX.
 @ÕúY FpXôm
 @Õ Ruû] ØÝYÕm @±Ûm
 @±ÛdĪ AŞÛi Ó.
 @ÕÛm Oô] Øm I uú\
 @kR Oô] m DXi u NhPm
 BkR Oô] m ÑVm®WLôNUô] Õ.
 Rôu FÕYôL BÚkRûRuß @Õ @±Ûm
 BlùTôÝÕ FIT¥«Úd; \Õ, B² FIT¥«ÚdĪ mF] Ûm @±Ûm
 @Õ Ruû] @±VYpXÕ.
 ÑVOô] m Ø¥Yt\Õ, LôXj ûRd LPkRÕ.
 ĒYu @] kRĒ®Vm
 @] kRĒ®Vm FpXômYpXÕ.
 @Õ Ruà s ÑØLj ûR GtTÓj Ő; \Õ.
 DXLm @lTY £Úx¥dLIthPÕ.
 DXLm @Ru Ē®Vj StĪ l x\m
 F] úY DXLm @RtĪ l x-Ûm
 @Õ ©WgNm
 @Õ Ru Nj SVj ûR @±Ûm
 @fNj SVj ûR ì Tj Sp Lôi ; \Õ.
 @Õ @kR ì Tj ûR @±Ûm

U] m £±VÕ.

F-fNp TPdá ¥VÕ.

Nj SVj ûR U] m @ûWĪ û\VôLúY @±VYpXÕ.

The other consciousness is the higher consciousness.
 It can become really manifest to us.
 It lies in the secrecy of mental stillness.
 To reach there we have to go deep into ourselves.
 And we must cease to reason.
 Reason is a pale, flickering light.
 It can uncertainly conceive of the Reality.
 Ceasing to Reason we can know it.
 It can increase in illumination.
 Knowledge waits beyond mind.
 It is beyond intellectual reasoning.
 Its self-vision is illimitable.
 It is luminous.
 Knowledge is seated there.

★ ★ ★

The End

Sôm á ßm È®Vm DVokR È®Vm
 SmUôp @ûR DQWØ¥Ûm
 U] m ``fNX] Uô] ùTôÝÕ @kR BWL∨Vm ùY° lTÓm
 Sôm ArkÕ Dsú[ùNu\ôp @ûRd LôQXôm
 Sôm £k§dLdá PôÕ.
 @±Û ©WlôNUt\ @ûXTôÛm I ° .
 Nj §Vj ûR ®YWwtß @±Ûm
 £kRû] ``u\ôp, Sôm @ûR @±VXôm
 @Ru ú_ô§ @§LlTÓm
 Oô] m U] j ûRd LPkÕ Lôj §Údj \Õ.
 @Õ TĪ j R±®u A Wbnf£ûVÛm LPkRÕ.
 @Ru ÑV§Úx¥dĪ @[®pûX.
 @Õ ©WlôNUô] Õ.
 Oô] m @eĪ ùLôÛÂt±Údj \Õ.

★ ★ ★

Øtßm

13. தெய்வீக மாயை

Nj ùNVpThÓ £Úx¥d; \Ö. Nj xÚ` u Ru A] kRj StLôL ùNVpTÓYÖ £Úx¥. @ÖúY SUÖ Nj SvM. @Ö Sm Ĩ QeLhĭ m, ŃTôYj Stĭ Uô] Aj Uô. Sm YôrÜdĭ d LôWQØm, Lô-VØm, BXh£VØm @ÖúY. @Ö Sm @W; ÚS, BVtûL. BqY` @Ö £Úx¥d; u \Ö. L®, LûXOu, TôPLu £Úx¥d; u \] o. @Yo# LPs ®j RôL Ds [ûR @YoLs ® [dLUôL ùY° «Ó; \ôoLs. £Úx¥ûVdLPkR Aj Uô®p @Ö Dû\; \Ö. @Ö £Úx¥«p ì TUôL ùY° ITÓj \Ö. @±Ou, @W£VpYôS, BuË² Vo A; VYÚm @IT¥úV £Úx¥d; u \] o. ®j Ö @YoLPs Uû\kÔs [Ö. @ûR Jo DÚYUôL @YoLs ùY° ITÓj Ö; u \] o. @IT¥ ùY° ITÓYÖ @YoLú[. ì Tm ùTt\ôÜm, @Ö @YoLú[Vôĭ m. LôXj ûRd LPkRYu DXûL @IT¥úV £Úx¥j Rôu. £Úx¥FuTÖ ùY° ITôÓ. @Ö Ruû] ùY° ITÓj ÖYRu± úYù\ôuBªpûX. ®ûR«p TWmùTôÚs Ds [Ö. @Ö ®ûR«- ÚkÖ ùY° YÚ; \Ö. @Ö ËY² p Øu] úR Ds [Ö. SPdLlúTôYÖ ®SdLlThPÖ. ùY° ITôÓ @Ru ®S. @Ö ùY° ITôh¥u A] kRj Ös Øu á h¥úV @ûUdLl# ThÓs [Ö. ùY° ITÓTYu ËYu, AS«p GtThP @ûUlx. @Ö Ru NdSÚs @ûR úYj Ös [Ö. @Ö BWLvVUô] NdS. @fNdSûV @Ö ŃUd; \Ö. @Ö Ruû] V±Üm. @Ru úYLM LhÓlTPôRÖ. @qúYLM @ûR `Wx; \Ö. ì TUôL ùY° ITÓYúR @Ru úSôdLm £Úx¥ITÖ ËYôj Uô. @Yu Ruàs° ÚkÖ FÝ; \ôu. A] ôp, I Ú UôBTôÓ. NdS úYB, Rôu úYBF] @Yu @±Yôu. NdS @Yàs úYûX

ùNn; \Ö. @Yu Fu _PlùTôÚ° p @Ö úYûX ùNn; \Ö. Di ùU úYB. NdSúV @Yu. @Yà úPV Ë®Vm R² j RuûU ùTB; \Ö. @Ö @Yà úPV LÚ®. @Ö @Yú]. @Yu RôuFàm ùTôÚú[l TVuTÓj Ö; \ôu. @ÖÜm @Yú]. @Ru ®û[YôL I Ú ì Tm GtTÓj \Ö. @ÖÜm @Yú]. @ûR úYBYûLVôLd á \Xôm. Nj FuTÖ I uú\ . NdS FuTÖm I uú\ . A] kRmFuTÖm I uú\ . Ruàs TX BPeL° p @Ö `xûP«- Úd; \Ö. I qùYôuû\Üm Tôoj Ö @Ö, "BÖÜm Sôú] "Fu; \Ö. @Ru BXdĭ ŃVi Tm. @Ö ÄûX«u Uôtb DÚYm @Ö ŃVNdS«u ÄûX. BeM] m @Ö úYûX ùNn; \Ö.

@Ö FûR DtTj S ùNn; \úRô, @ÖúY @Ö. @Ö @ûRj R®W úYù\ÖÜUôL BÚdLØ¥VôÖ. @Rtĭ Ë®Vj Su NdSÜi Ó. @Ö R] dĭ -V Nj ûR GtTÓj SdùLôs; \Ö. @Ö I Ú ÄûXûVj RVôo ùNn; \Ö. @kR ÄûX I Ú @ûXúVôûN. @Ru AZj Ös ËY² u A] kRØs [Ö. @Ö Ë®Vm. @ÖúY Nj. @ej ÚkÖ Fi QeLs DtTj Svô; u \] . @ûY Sm úTôdûL `oQ«d; u \] . FpXô Y`Lû[Üm @ûY TVuTÓj Ö; u \] . £\ITô] A] kRúU BXh£Vm @Ö A] kRj Su TX ì TeLû[SôÓ; u \Ö. @Ö Ë®Vj Su A] kRm. @Ö @Ru @ûXúVôûN«u A] kR @ûXLs Aĭ m. NdS«u ÄûX«u A] kRUÖ. BkR A] kR ì TeLû[@Ö @SúYLUôLf úNoj Öd ùLôs; \Ö. ËY] ôL @Ö A] kRj ûR SôÓ; \Ö. ùY° ITôúP A] kRm. @Sp Ë®Vm Di Ó. @Sp NdS Di Ó. @Ytû\ A] kRUôLf £j SdL @Ö ØVp; \Ö. I Ú ì Tm Di Ó. @kR ì Tj ûR FhP ØVp; \Ö. @kR ì Tj Sp @Ö Ru ŃV ËYû] @SL-dL ØVp; \Ö. ùY° ITôPôLÜm, £Úx¥VôLÜm @ûRf NôSdL ØVp; \Ö. A] kRj ûR @SLITÓj S NôSITúR @Ru ØVt£. DX; p TX ®`VeLs GtTÓ; u \] . @ûY ËY] ôL ØVp; u \] . @ûRj R®W úYù\ûRÜm @ûY SôP®pûX. BXh£Vm ØÝûU. @Ö R² U² Rà dĭ -V BXh£Vm. U² Ru ØÝûU«u Tĭ S. BXdĭ @YoLP ûPVÖ. @Ö Nj xÚ` à úPV BXh£Vm. ØÝûU FuTÖ

Nj xÚ` à úPV ØÝúU. @Ru È@Vm, NdSúúPV BXh£Vm @Ö. @ÖúY A] kRj Su BXh£Vm. R² U² Ru Ru YWmxdĩ s %@WUôLf ùNVpTÓj \òu. @Yu ì Tm ùTBYRtİ @Ö RúP. @kR BXh£Vm R² U² Rà dĪ -VÖ @uβ. Sôm úRÓYÖ éWQØÝúU # @WmUj StĪ -V ØÝúU. U² Ru TĪ SVô] Li Pm. TĪ S«u ùNòkR @úUıxdĪ @Ö @u² VUô] Ö. A] ôp, £±VS- ÚkÖ ùT-VÖ FZXôm. @ÖúY U² Rà dĪ Ø¥Yô] BXdĪ. Ru Nj SVj úR @Yu Róú] Li Ó©¥dLúYi Óm. ÑVOô] j RôŪm, ÑV£j SVôŪm @úPVl TPúYi ¥VÖ @Ö. @Ö @] kRUô] ĒY² u Nj SVM. @Ru È@Vm @] kRUô] Ö. @Ö A] kRj Su Ø¥Yt\ ``úX. U² Ru Ruú] Ái Óm @WmUUôLd Lôi TÖ @Ö. @Ö Nj SVM. £±VÖ I Ú ØLê¥. TpúYB úRôt\m FZ @Ö I Ú LÚ®.

DXL ÄúXúV Nf£Rô] kRm NòSj RÖ. LóXØm, BPØm Nj ÖúPV YvSWeLs. @kR ÄúX«u ÑTôYm SôU±YÖ. £Úx¥«u A WmTj úR Sôm LÚRúYi Óm. @Ój RÖ ; W[j Ö Uú\YÖ. Nj xÚ` u _PlùTôÚ[ðYôu. BÚi P ùTôÚú[ÖfNUôİ mYúWj Öi PòPXôm £±VSu TpúYB úRôt\m Bmêuú\Ūm úRôj \Ö. @Ój RÖ ùY° YÚYÖ. ĒYàs[£kSdĪ m ĒYú ùY° YÚj \Ö. ì Tm ùTt\ ĒY² - ÚkÖ @Ö YŪm. @Ràs @Ö £ú\IthÓs [Ö. @Ö Róú] £ú\IthPÖ. Ø¥Ū @ÓRúX. ì Tm ùTt\ £kSdĪ m ĒY² - ÚkÖ @Ö ùY° YÚj \Ö. Bq@RUôL @Ö Ruú] j Róú] @±kÖ £j Sd; \Ö. Ru Hd; Vj úRŪm, @] kRj úRŪm £j Sd; \Ö. DX; p @úY ÄúXVôL ùY° ITÓ; u\]. F] úY, Ru BWL vV ĒYú] @Ö @úP; \Ö. Ru Nj úR Ái Óm ùTB; \Ö. @j ÖPu È@Vm, A] kRj úRŪm @úP; \Ö. BÖúY Di úUVô] LóXeLPkR BWL vVm. BÖ éYúLVô] NX] m. DXLmFu\ xSÚdĪ BÖ @úP.

T-Q ôUmFuTÖ xSVÖ. @Ö úRôt\j úR @[dĪ YÖ. úYRòkRm T-Q ôUj Su FpXô Di úULú[Ūm á β; \Ö. @Ytú\ @WLô£dLf

ùNnÖ, @[dĪ ; u\Ö. úYRòkRm xWòR] m. @Ö LóXeLPkR Nj S# Vj úRd á β; \Ö. Buβ @gOô] m á BYÖm úYRòkRm á BYÖm I uú\ . @WgNm LóXj Ös T¥IT¥VôL Y[oYRôL @Ö á β; \Ö. @gOô² _Pj úRŪm, NdSúVŪm A Wn; \òu. @YoLs TòuúY BÚi PÖ. úYRòkRm I° úVj Ròe; YÚj \Ö. @úR Buβm TòÖLôj Ö úYj Ösú[ôm. @gOô² dĪ úYRòkRm TVuTÓm. U] m BRuê Xm Ruú] V±kÖ ÑVm@WLôNUúPŪm. TùZV A £Vo LÚj Öm, xSV úUpSòHPòo Fi QØm BeĪ BúQVXôm. DXLm GtL] úY @ITòúR«p ùNp; \Ö.

@ú] j Öm Nf£Rô] kRm. Sôm @úRd Li ÓùLôi úPòm. BÚl©à m, @ú] j úRŪm SmUòp @[dLØ¥V@púX. @WgNj Su Nj SVj úR SôU±úYôm. A] ôp, Sôm DXúLj úRôt\UôLd Lôi ; # ú\ôm. FlT¥ @kR Nj SVM BkRj úRôt\Uô«tβF] Sôm @±úVôm. @kR Øú\ Buà m Li Ó©¥dLlTP@púX. xSÚdĪ SmªPm @úP Ds[Ö. £Úx¥ Fu\ éhódĪ Sm @úP Nò®. Sôm Buà m £Úx¥úV @±V@púX. @Ö Nj Ö#£j Ö#A] kRm. @Ö úSWVôLf ùNVpTÓYSpúX. ùTòBlTt\ UkSWYôSŪUuβ @Ö. I Ú ùNòpXòp @Ö DXúLf £Úx¥j RÖ. I Ú Øú\ ùR-; \Ö. I Ú NhPm Sm Li ÖdĪ l xITÓ; \Ö.

NhPm Di ÓFuTÖ N-. Sôm @úR A WòUmùTòYÖ I Ú NU``úXúVd Lôi ; ú\ôm. úUôÖm NdSLs ÄúX«p ``Rô] m ùTB; u\]. ÄúXdĪ I Ú Y- GtTÓjR Jo %oUô] aÚlTRôLj ùR-; \Ö. RtùNVXôL @Ö GtThÓs[Ö. LPkRLôX ``Lrf£L° u @ú[YôL @Ö Di Ó. BÖúY Sôm LóÖm Di úU. A] ôp, BÖ Ød; VªpúX. Sôm NdSúVdLPkÖ úTò] ôp, BÖ Ø¥Yuβ F] j ùR-Ūm. NdSúVlùTôÚj RYúWBÖúY Ø¥Ū. NdSfuTÖ Nj ÖúPV ÑVúY° ITôÓ. Sôm @úRd LóQXôm. Nj StĪ ÑVUô] Nj SVM Di Ó. @Ö Ah£ùNn; \Ö. B² SPdLlúTòYúR @Ö ``oQ«d#

ி \Ö. @Ru Ø¥úYÛm @ÖúY "oQ «d; \Ö. BúY«Wi ¥tİ m I Ú
 ùRòPoxi Ó. È@Vm Nj Sà ùPV ÑTòYm. Nj È@Vj S u A S. @Ö
 NdS«u NòWm. Nj S Vm Nj ÖùPVRòL BÚDİ m. @Ö Nj Ru ù] l
 x-kÖùLòs YRòL BÚDİ m. @Ö È@Vj Sà ùPV ÑVOò] Uòİ m. @Ö
 È@Vj Sàs Ds [Ö. BmØù\ùV NdS úUtùLòi Ós [Ö. BÖ
 Oò] j S u NdS Vòİ m. Ru NdS dİ @Ö Y-Lòh¥VòL BÚDL
 DRÛ; \Ö. BÖúY "VòVUò] Ö. BúY @ù] j Öm A S «p ©WmUm
 Ru ù] @±YRòp GtTÓYÖ. F] úY, Ru ù] j Ròú] "oQ «dİ m
 NdS Vòİ m @Ö. BÖ ©WgN È@Vj Sp Ds [Ö. @] kRUò] Nj
 Ru ù] V±Ûm. BÖ @Ru S\ùU. BRàs I Ú Nj S Vm Di Ó. BRtİ
 £Úx¥dİ m S\ u Di Ó. BÖ Nj S Vj S u TòùR«p @ùUÛm.
 @IT¥úV @ùR Y-SPj S fùNpÛm. @Ö ©WgN £Úx¥úV Ahf
 ùNnÛm.

Sòm @] kRÈ@Vj ùR @±úYòm. @Ru TXù] Ûm @±úYòm.
 È@Vj S u ùNVpLs @ITXu. BYt±ùPúVÛs [ùRd LòQ
 úYi Óm*. Øuú] òo FÝSVúY "Ai PYu, ú_òS ©\dLhÓm
 Fu\òo, ú_òS ©\kRÖ". È@Vj Stİ NdS Ûs [RòL Sòm ùLòs ; #
 ú\òm. @j ÖPu ú_òS Vt\S- ÚkÖ @R] òp ú_òS ùV DtTj S ùNnV
 Ø¥ÛmF] dùLòs ; ú\òm. úUÛm I Ú @` Vm. ú_òS FÝkRÖF] Sòm
 á ßmùTòYÖ I Ú NdS "oQ «d; \ÖF] Sòm ùLòs ; ú\òm. @Ö
 %@WUò] NdS. @Ö A WmTj S Ûs [NdS úTòu\Ö. @fNdS dİ l
 TòòúYÛi Ó. @Ö úRòt\j ùR ùY° ITÓj Öm. @Ö ú_òS ùV ùY° d
 ùLòQ Ûm. Ru A WmT Fi QIT¥ @Ö ùNVpTÓm. ú_òS ùV Ut\ùY
 AhùLòs YùR @Ö RÓdİ m. I Ú i Tj ùR @-dL @ [Yt\ TX
 NkRòlTeLp i Ó. @] kRÈ@Vm ùNVpTÓ; \Ö. @Ö @] kRUòLf

* BÖ @Y£VUò? È@Vm FuTÖ Ru ù] @±YÖ. @Ö @] kRUò] Ö. @Ö i TeLù] f
 £Úx¥d; \Ö. @kR i TeLs £Úx¥«p ùNVpTÓ; u\]. "ßj RòhPòp @úY
 ùRòPÛm.

ùNVpLs TX. @Ru ùNVpLs @] kRm. @Ö @] kRUò] TXuLù [
 DtTj S ùNn; \Ö. SUDİ d İ ±1©hPÖ úRúY. @pXÖ I Ú Øù\Vò]
 Nj S Vm úRúY. I Ú İ ±1©hP DXùL Sòm £Úx¥dL ®Ûm; ú\òm.
 @Ö İ ±1©hPT¥f ùNVpTPúYi Óm. ùTòßd; FÓdİ m S\ u úRúY.
 @Ö Oò] j S u S\ùU. _PUò] úRòt\j ùR DtTj S ùNnV @Ö
 úRúY. @Ö @] kRNj S Vj S- ÚkÖ FZúYi Óm.

BúR úYR-µLs @±Yo. @ùR @YoLs UòùV Fu\] o.
 @YoLs @] kRÈ@Vj ùR UòùVVòLd Li P] o. UòùV ÑVUò] Ö,
 x-kÖùLòs YÖ, @[ITÖ, i TeL° u NdS Vò] Ö. i TmF² p YWm×.
 @] kRÈ@Vm @[Yt\ Nj S Vm. @Ö TWkÖ ®-YÖ. UòùV @R² uß
 DÚYLITÓj Ö; \Ö. UòùV @kR DÚYj Stİ l ùTVW dİ m. Nj S Vm
 FuTÖ Di ùU. @Ö NX] Ut\Ö. @Ru Nj S Vm NòWUò] Ö. UòùV
 @R²² uß £Úx¥d; \Ö. @R²² uß NX] ÈYú] FÝl; \Ö.
 @Ru Nj S Vm Øù\Vò] Ö. @ùRj Rj ÖYUòLd á\Xóm. TWm#
 ùTòÚ° p @ù] j Öm @ù] j Ös° Ûm Ds []. RùP«pùX. RùP
 ©-d; \Ö. £Úx¥ ÄùX. Nj Nj ÖPàm, £j £j úRòóm, A] kRm
 A] kRj ÖPàm @ù [VòÓ; u\]. BÖ úRòt\j S u YòrÛ. UòùV
 BkR ÄùXùV DtTj S ùNn; \Ö. @ù] j Öm I u±- ÚITÖ ÄùX.
 I uß @ù] j Ös P m Ds [Ö. ØkùRVÖ Uù\kÖs [Ö. U] m
 Uù\d; \Ö. Sòm @ùR UòùV Fu; ú\òm. UòùV S ùWùV GtTÓj Ö#
 ; \Ö. Sòm @ù] j S Ûm Ds [ùR SmTfùNn; \Ö. @ù] j Öm SmØs
 BÚITùR @Ö Uù\d; \Ö. @Yu @ù] j S Ûm Ds [òu. UòùV
 SmàU R² j R ÈYuf] SmTúYd; \Ö. Di ùU Fu] Fu\òp @Yu
 FpXò ÈYulP Pu ©-dLØ¥VòRT¥ BW P\d LXkÖs [òu.

BÖ RYB. Nj SVÈ@V ÄùX Di ùU. BÖ UòùV«u Di ùU.
 Sòm BkRj RYt±- ÚkÖ ®ÓThÓ Nj SVÈ@V Di ùUùV SòP
 úYi Óm. @eİ 'I uß', 'TX' FuTúY I úW NUVj Sp ùNVpTÓ#
 ; u\]. @úY Hd; VUò] úY, ©-dLØ¥VòRúY. @Ö I úW Di ùU.

TXYtû\ @Ö £u] UôLf ÑhÿdLôhÓm. BûY BWi Óm úNokR
 I uß. U] j S u UôûV UôûV«u , rITĪ S. @Ö GUôt\YpXÖ. @Ö
 SmØu Ds[Ö. Sôm @ûR GtLúYi Óm. ©u] o, @ûRd LPdL
 úYi Óm @Ö Ai PY² u ÄûX. Ai PYu BÚP Pàm, ©-@û] #
 ÛPàm ÄûX x-; \ôu. A ûN, @[ÛPu @Yu ÄûX FÝ; \Ö.
 ©QdĪ m, ÖuTØm @Yu ÄûXdĪ -V LÚ®Ls. NdS @Y² - ÚkÖ
 ùY° lThPÖ. @fNdSdĪ @Yu Ruû] DhTÓj SdùLôs; \ôu.
 NdS BÚi PÖ. BÚs Ai PYû] BÚ[ôp Uû\d; \Ö. @ûR @Yu
 Gt; \ôu. U] j S u UôûV UôûV«u DVokR TĪ SûV Uû\d; \Ö.
 Gtßd LPITÖ N-. NdS @Y² PªÚkÖ ØR- p ùY° lThPÖ. NdS
 I° ùTt\ôp Ai PYu SÚÛs[m éoj S AĪ m. @dLôWQj St#
 LôLúY NdS @Y² - ÚkÖ ØR- p ùY° lThPÖ. NdS«² uß @Yu
 ùY° lTÓ; \ôu. ùY° lTÓYÖ ÄûX. Nj @] kRUô] Ö. Oô] m
 a° WdªÿVÖ. NdSdĪ -V ùTÚûULP i Ó. @uXdĪ -V é-lxLs
 Di Ó. @Yt±tĪ @[®pûX. BkR ÄûXdLôL Bû\Yu DXûLl
 TûPj Rôu.

UôûV«u úUtTĪ SdĪ m , rITĪ SdĪ m I Ú @j S VôNm Di Ó.
 @Ö Jo Fi Qm. @j ÖPu @Ö I Ú ùRôPox. @Ö ©WgN Di úU.
 Rj ÖYOô² Ls @ûR SÝY@hPôoLs. Sm©dûLVt\YÚm @ûR
 @±Vôo. @Ö UôVYôRm. @YoLP dĪ @Ö x lTÓYSpûX, @pXÖ
 @YoLs @ûRl ùTôÚhTÓj ÖYSpûX. ùRnÁLU] j ûR @YoLs
 U] mF] dùLôs; u\] o. DXûL U] j S u UôûV £Úxÿj RRôL
 @YoLs ``û] d; \ôoLs. DXLm @lTÿ £ÚxÿdLlThÿÚkRôp FlTÿ
 BÚdĪ m? @Ö I Ú xSWôL BÚdĪ m. SmUôp @ûR @Y-dLØÿVôÖ.
 @Ö I Ú £mUûNôlT] UôL BÚdĪ m. @Ö ¿-p @ûXL[ôp
 £R\lThPÖúTô- ÚdĪ m. @Ö Ruû] V±Ûm Nj RôL BÚdĪ m. @Ö
 Di úUVôL BÚdLôÖ. @Ö UôVUôLÜªÚdLôÖ. @Ö Ī ±l©hP
 DÚYm ùTt\RôL BÚdĪ m. Nj SVË®Vm úUúXÛs[Ö. @Ö Oô] m.
 £ÚxÿdĪ m Ah£ ùNnÛm Oô] m. , úZ @gOô] j Sp £ú\lThP

Aj UôÛs [Ö. U] m BûPlThPÖ. @Ö BûP«- ÚkÖ ùNVpTÓ; \Ö.
 Nf£Rô] kRm , úZÛm ùNVpTÓm. NdSûV @Ö ; wj j ÖdùLôs; \Ö.
 Ruû] U\kR ``ûX«p @Ö Ds[Ö. BfûNVpLhĪ DÚYm Di Ó.
 NdS i Tj Sp Uû\; \Ö. i Tm @Ru ùNVpLs. NdS Ái Óm
 Nf£Rô] kRj ûR SôÓ; \Ö. Bq®Rm @Ö BÚ° - ÚkÖ ùY°
 YÚ; \Ö. U] m TX LÚ®L° p I uß. £ÚxÿdĪ m T-QôUj StĪ m
 @Ö LÚ®. Bû\Yu DXûL SôÿYW@Ö LÚ®VôĪ m. U] m £Úxÿ
 Loj Rô @uß. U] m BWL v VUô] Ö. T-QôUj Sp U] m úUúX úTôL
 DRÛm LÚ®. ©WgNj StĪ Jo Aj UôÛi Ó. @ÖúY A WnĪm. @ÖúY
 ØÿYô] Ö. U] m ASÛªpûX, DtTj S v Rô] ØªpûX.

£X Rj ÖYeLs U] m DXûL DtTj S ùNnRRôLd á ß; u\] .
 U] m ASNdS Fu; u\] o. R] dĪ m, i Tj StĪ m BûPlThP LÚ®úV
 U] m. @ûY BÚ YûLVô] úY. I uß VRôoj Rm, @Ój RÖ BXh£Vm.
 VRôoj Rm ©WgNj ûR U] m, Fi Qm, LÚj Ö, A; VûY DtTj S
 ùNnRRôL ``û] d; \Ö. BÖ SôúU úYj ÖdùLôsYÖ. Nj SVj ÖPu
 Ød; VUô] ùRôPox BÚdL úYi ÓmFu\ @Y£Vm BpûX. Nj SVM
 FuTÖ Nj S- ÚkÖ FÝYÖ. @Ö BÚdLXôm. @lTÿ BÚkRôp @Ö
 ©WnÛm. @RtĪ D\®pûX. @ûR DXĪ Pu úNodLØÿVôÖ. DXLm
 FuTÖ ùRôPoTôXô] Ö. BXh£VYôRm @Ru ©uú] Nj SVj ûRd
 Lôi ; \Ö. Øu] ôp Ds[Ö úRôt\m úRôt\m @-VdªÿV DÚYm.
 @Ö LÚj S- ÚkÖ FÝYÖ. ©u] ôÛs[Nj SVj StĪ m, Øu] ôÛs [
 úRôt\j StĪ m BûPúV I Ú ùRôPoúTd Lôi ; \Ö. @Ö FSWô]
 D\Ü. TLYôu c @W®kRo á ßYÖ éu\ôm ``ûX. @Ö BXh£V#
 YôRj ûRd LPkRÖ. £ÚxÿdĪ m S\às[Fi Qj ûR @Ö
 (Real-Idea) ØÝ Fi QmF] d á ß; \Ö. @lTÿùV² p @RtĪ
 NdSÛi Ó. @Ö £j #NdS«u NdS. @Ö Di úUVô] ËYû] d
 Ī ±d; \Ö. @Ö Di úUVô] ËY² p ©\kRÖ. @Ö @kR ËY² u
 ÑTôYj ûRl ùTt\Ö. @Ö ä uVj Sp ©\kRSpûX. @Ö BpXôRûRl
 xû] YSpûX. @Ö ËYàs [Nj SVM. @Ö i TUôL ùY° YÚ; \Ö.

ì TeLs Uôßm. @kR ì TeLs @Ru @¥ITûP«^² uß FÝKRûY.
 @kR @¥ITûP @-VôRÖ. Uô\Ûm @R] ôp Ø¥VôÖ. DXLm IÚ
 LûR«pûX. @Ö U] j Su LtTû] «pûX. ©WgNU] Øm @ûRd
 Lt@dL@pûX. @Ö ÈYú] ôÖ ©\kRÖ. U] j ûRdLPkRÖ @IT¥I
 ©\kÖs [Ö. @Ö ì TeL[ôLl ©\kÖs [Ö. @ûY @Yt±u ùNôKR
 ì TeLs. Ruû] V±Ûm ÈYàdĭ Nj SvM Di Ó. @Ö ì TeLPdĭ
 ARWÛ. @fNj SvM ì TUôL ùY° ITÓj \Ö. Nj Svj Stĭ -V Oô] m
 Di Ó. @Ö ùY° IThPôp Nj SVĒ@VUôĭ m. @Ö ØY Fi QeLû[
 GtTÓj Ö; \Ö. @ûRf ÑØLUôLf ùNn; \Ö. @ûY úYß @f£p
 YôodLlThPûY. @ûY U] m, D«o, DPûXl Tt±VûY. BkR ì Te#
 LPûPV È@Vm RôrkRÖ. @ûY Tĭ SûV ùY° ITÓj ÖTûY.
 U] j ûRdLPkÖ DVoYôL @ûY ùY° ITÓm. @Ö Nj SVĒ@Vm
 ùY° ITÓYRôĭ m. BkR ì TeLs TX YûLVôL Y[o; u\]. @ûY
 BXh£Vj ûRVûPV ØVp; u\]. @kR BXh£Vm LPkRÖ, U] j ûRd
 LPkRÖ. @q@Xh£Vm Ruû] £j SdL ØVp; \Ö. Ru ``ûX«p @Ö
 TôÓTj \Ö.

T-QôUd Li úQôhPm IuBi Ó. @ITôûYdĭ DX; Ūs [
 @û] j Su ©u Nj SvM Di ÓF] Xôm. BXh£Vm Nj SvM @Ö
 ÑØLUô] Di ûU. @Ö BûPIThP ``ûX. @ÖûY BXh£Vm.
 BXh£Vm úRôt\j ûR ùY° ITÓj Ö; \Ö. @Ö Nj xÛ` àûPV Uô±V
 ``ûX. BÖ Ru AŞûV úSôd; l úTôĭ m. @kR AŞ Ød; VUô]
 Nj SvM. @Ö @Ru AŞVô] Ød; Vj ÖYj ûRl ùT\ ØVp; \Ö.
 @ûR ØYÛm ùT\ Øû] ; \Ö. @ûRj ¼@WôLf ùNnVXôm
 @pXÖ, Jo BXh£Vj SuêXm ùNnVXôm. @Ö BXh£Vj S^² uß
 ùY° ITÓj \Ö. U] m U^² R YôrûY ĭ û\Ûs [RôLd Lôi ; \Ö. Gu
 @Ö ĭ û\Ûs [ÖF] Sôm BlùTôYÖ @±úYôm. U] j Stĭ BVpTô]
 AoYØi Ó. BÖ £\lûT úSôd; f ùNp; \Ö. @Ö FlùTôYÖm
 Ruû] dLPkRÖ. BXh£Vj Sp ÑØLm Di Ó. @Ö Uû\kÖs [Ö.
 £\l× @ûR Sôö; \Ö. BXh£Vj ûRdLPkÖ IÚ úToFÝf£Ûi Ó.

@Ö Aj Uô@à ûPVÖ. @Ö TWôj UôûY úSôd; f ùNp; \Ö. Sm
 È@Vj Stĭ l TX @YWeLs D[. @RtúLôo @ûUlxi Ó. @Rtĭ
 @Y£Vm Di Ó. F] úY êuß YûLL[ôLf NhPm GtThÔs [Ö.
 ©WnUØm, £Úx¥Ûm FŞWö] ûY. @ûY BWhûP. Bmêuß ``ûXlS
 BWhûPûV BWj Ö ùNnÛm.

©WgNj Sp Nj Ö [Ö. U] m @ûR @ [dĭ m S\ u ùTt\Rûß.
 Sôm @] kRĒ@Vj ûR @±úYôm. @Ö ©WgNUô«tß. ØR- p @Ö
 @] kRUô] Oô] UôL úYi Óm. SmùUô`«p @ûR Sôm FpXôm
 DQokRÖFu; ú\ôm. A] ôp, U] m Oô] j Su LÚ«pûX. U] m
 FpXômYpXRôLÛm BÚdL@pûX. U] m Oô] j ûRj úRôm LÚ@.
 BûY Ø¥Yô] LÚj ÖL° pûX. Oô] j Su £X ì TeLû[U] m ùT\
 Ø¥Ûm. U] m @dLÚj ûR £X ùNvpL° p ùY° ITÓj RØ¥Ûm. U] m
 Li Ó@¥j RôÛm, ``WkRWôLl ùT\Ø¥VôÖ. Nj Svj ûR U] m
 ``Bj SdùLôs [Ø¥VôÖ. Nj Svj Su Jo @ûPVô[j ûR U] m ùT\
 YpXÖ. @IT¥IThP @ûPVô[eLû[U] m úNoj ÖûYj Ös [Ö.
 @Ytû\ U] m ``û] ŪFu\ Tôe; p ûYj Ös [Ö. úRûYlThP
 ùTôYÖ @S- ÚkÖ FÓj ÖdùLôs P m. U] m @±VôÖ. U] m @±V
 ØVp; \Ö. Li Qô¥«p ©WST- ITÖúTôp U] m @±; \Ö. @Ö
 LXeLXôL BÚdĭ m. Ds[ûR FÓj ÖûWdĭ m S\ Ö. ©WgN
 Yôr@u Nj Svj ûR @Ö FÓj Ödáßm. IÚ Øû\ûV GtTÓj R
 SûPØû«p BkR NdS úRûYITÓj \Ö. @Ö Oô] Øs [NdS
 BpûX. @Ö YôrûY SPj RYpXRûß. F] úY U] m DXûL DtTj S
 ùNnSÚdL Ø¥VôÖ. @R] ôp DXûLj Ruàs° ÚkÖ ùY° ITÓj S#
 «ÚdLÛm Ø¥VôÖ.

@] kRUô] U] m, YûWû\Vt\ûR, Sôm BÚlTRôLd ùLôs [#
 Xôm. @Ö DXûL £Úx¥j RÖF] d ùLôs [XôUô? U] m Fu\ôp
 Fu] Fuß Sôm @±úYôm. Sôm U] lúTôdûL @±úYôm. @Ru @TWn
 ûR-Ûm. Sôm á BYÖ @R^² uß úYßThP U] m. BÖ Nj SVĒ@V

Di úUVôĭ m. U] lúTôdĭ FuTÔ YúWú\đĭ DhThPÔ. @] kR#
 Uô] U] m @ÔúTôp @úUkSÚkRôp, @Ô £Úx¥dL Ø¥Ūm. @Ô
 @[Yt\ ĩ ZITj úR GtTÓj Ôm. TWkR úY° «p RtúNVXô]
 @[ÚLPkR úUôRpLs GtTÓm. Gt\j RôRŪLs GtTPXôM. Ø¥Ytß
 @úY @úXkÔ S-Ūm. @kR BXh£Vj úR SôM úRÓYRôĭ m. @Rtĭ j
 RÓUôt\mF] l ùTvo. @Ô RtLô- LUô] RôL BÚdĭ m. U] m @] kR#
 UôL, FpXôM DQokRRôL, FpXôM YpXRôL BÚdĭ m. @IT¥Vô] ôp
 @Ô U] UôLôÔ. @Ô Nj SVĒ®VUôĭ m.

U] m ©WST- dĭ m Li Qô¥. @Ô ©mTeLú[DtTj S ùNnŪm.
 @úY Nj SVj úRl ©WST- dĭ m. @pXÔ "Lrf£úVl ©WST- dĭ m.
 @úY Øuá h¥úV FÝkRúY. "Lrf£Ls U] j Stĭ l x\mTô] úY.
 @pXÔ Nj SVj úR®Pl TWkRÔ. U] m "a` j Stĭ "a` m ùNVpTÓm.
 @Ô úRôt\j úRl ©WS"SVôdĭ m. @úY BlúTôYÔ SPITúY,
 @pXÔ Øuá h¥ "LrkRúY. @Rtĭ úUŪm I Ú S\ u Di Ó. @Ô
 Lt©dĭ m S\ u. R] dĭ j ùR-VôRYt±u DÚYj úR ú_ôPú]
 ùNnŪm. BlúTôYÔ Ds [úR @pXÔ B² úUp DtTj SVôLdá ¥VúR
 U] m DtTj S ùNnV YpXÔ. @Ój Ô, DPuYWdá ¥VúR U] m
 @±VØ¥VôÔ. GtL] úY SPkRúR Ái Óm SÚl© SPdL
 úYi ÓUô] ôp @Ô Nôj Svm. xSV úY° ITôÓLú[Øuá h¥ U] m
 @±®dLYpXÔ. LPkRÔm, FSoùLôs YÔm NkSITs² uß U] m
 @úRf ùNnĭ \Ô. LPkRÔ SPkÔØ¥kRÔ. B² YWúTôYÔ éoj S
 ALôR Yônlx. BmØVt£«p U] m £X NUVm £X ®` VeL° p
 ùYt±LôÔm. BqúYt± G\j RôZ "fNVm. Ut\úY SPITsPúX.
 @úY U] m FSoTôWôR ì TeLú[DúPVúY. U] m SþPªÓm
 Y` úVdLPkR LôWQeLP úPVúY @úY.

BÔúTôu\ @] kRUô] U] m @Rtĭ -V @úUlúT FÝl×m.
 @IT¥f ùNnRôp RtúNVXô] ©WgNm FÝm. @eĭ ØWQô]
 Yônl×Ls FÝm. @IT¥ YÚm Yônl×Ls "úXvt\ DÚYj úRl

ùTt±Údĭ m. @Ô FlúTôYÔm RtLô- LUô] RôL BÚdĭ m. @Ô
 @¥j ÔdúLôi Ó úTôĭ mùTôYÔ FÔŪm "úXvt±Údĭ m. @Ô
 Di úUVô] RôLúYô, Di úUVt\RôLúYô BÚDLXôm. @Rtĭ d
 ĭ ±l©hP úSôdLúUô, Ø¥úYô BÚDLØ¥VôÔ. Gwô[Uô] úSôdLeLs
 BÚDLXôm. @úY @oj RUt\úY. úU- ÚkÔ Y- SPj Ôm NdSùVôuß
 BpXôRRôp, @Ô @IT¥«Údĭ \Ô. BÔ VRôoj Rm. BRu Ø¥Ū
 ā uVm, FÔŪªpúXFuTÔ. @pXÔ BÔ UôVôYôRj Sp Ø¥Ūm.
 @IT¥lThP ©WgNm Ruú] l ©WST- dLôÔ. @Ô BpXôRúR
 SúdL° dĭ \Ô. @Ô ùTôn. @Ô £úRkR ©WST- l×. Beĭ FpXôl
 ©WgN "Lrf£LPm U] j S u LtTú] Vóĭ m. U] m úTôWô¥
 Bk`úXúVf NUô° dLúYi Óm. @Ô FlúTôYÔm ùYt± ùTBYÔ
 BpúX. ùYt± ùT\ôRRtĭ d LôWQm @¥ITúP«p Aj U Nj Svm
 BpúX. BÔ TúZV "Lrf£L° u úYlm ùRôPoYÔ. @Yt\ôp BÔ
 AhùLôs [ITÓĭ \Ô. @Ô Øuú] ôdĭ l úTô] T¥ BÚdĭ m. "oQ#
 «lTY-púXFuTRôp Ø¥ŪF] I u±ÚdLôÔ. Ø¥®p @Ô Ruú] j
 Rôú] @-j ÔdúLôs Pm. @pXÔ NX] Utß @Ô "úXúTßm. BRu
 ASúVd Li Pôp @Ô ā uVYôRUôLúYô, UôVôYôRUôLúYô
 BÚdĭ m. ©WgNj Sp I Ú xWôR] Fi Qm ùNVpTÓĭ \Ô. @úR®P
 DVokR ©WgN NdSŪi Ó. Sm U] lúTôdĭ @úRl ©WST- ITRôL
 "ú] j Rôp, ā uVYôRúU Ø¥Yôĭ m.

SôM BkR Oô] j S u ASNdS«p I Ú ùT-V NdSúVd
 Lôi ĭ ú\ôm. @Ô Sm U] lúTôdĭ u NdSúV®P DVokRÔ. BúRd
 Li PŪPu Sm Fi Qm Uôßĭ \Ô. BÔYúW "ú] j RÔ RYßF] j
 ùR-ĭ \Ô. BÔ Tĭ SVô] Di úU, ØÝ Di úU«púX. @Ô I Ú
 NhPm, RtNUVm ùTßm BXôTj StLô] NhPm. ASNj SVj S u
 Di úU @Ô BpúX. @Ô Ø¥Yô] Di úUŪªpúX. U] m, D«o,
 DP- u©u, @Yt±u ùNV- u©u I uß[Ô. @Ô NdSdĭ d LhÓl#
 TPôÔ. A] ôp, @Ô NdSúVj RÝ®, AhùLôs ĭ \Ô. @Ô BqŪXĭ p
 ©\kRSpúX. BqŪXúL @Ô x-kÔùLôs [Ūm ØVX®púX. A] ôp,

Ru ĒY² p @Ö Jo DXûL £Úx¥j Ös [Ö. @ûRlùTôÚj RYûW
 @Ö FpXôm DQokRÖ. "WkRWôL @Ö úTôWôP®pûX. @R² uß
 úYß I uú\ ùY° dùLôQWÛm @Ö ØVX®pûX. LPkRLôXf
 Nd\$LS ùTÚ; YÚYSp @Ö @ûX Tôñ; \Ö. @ûR BR] ôp LhÓl#
 TÓj RØ¥VôÖ. I Ú £\ITô] i Tm Di Ó. @Ö Ē®Vj SÛs [Ö. @Ö
 ùLôgNm ùLôgNUôL UXo; \Ö. DXLm I Ú Nj SVj ûR ùY° ITÓj Ö#
 ; \Ö. BûR @Ö Øuá h¥V±Ûm Øuá h¥ "oQ«dLlThPrtĪ @Ö
 DhTÓj \Ö. @Ö I Ú R-N] m. @Ö ASVô] ùNn\$. ùRnÁL
 £Úx¥«p Y[Úm DÚYm @Ö.

Sôm U] lúTôd; uê Xm úYûX ùNn; ú\ôm. BRtĪ j úRôt\m
 Ød; Vm. ©u] ô¥Ûs [Ö LXeLXôLj ùR-; \Ö. Sôm @ûR Ē; d; #
 ú\ôm. ©u] ô¥« ÚITÖ Ds Ð ú\ Nj SVM. @Ö FlùTôYÖm Ds [Ö.
 SUDĪ I Ú NhPm RhÓlTÓ; \Ö. @Ö Ái Óm Ái Óm YÚm NhPm.
 @Ö ùRôPokÖ £\lxl ùTBYûRd Lôi ; ú\ôm. FlT¥úVô @Ö
 Øuá h¥úV ùR-kR ®` Vm. FeĪ l Tôoj RôÛm NhPm ùR-; \Ö. @Ö
 ÑVUô] ĒY² p DtTj SVô] Ö. @ûR Sôm E ÓÚYØ¥Ûm. @Ö FlT¥
 GtThPÖF] Sôm @±VØ¥Ûm. DPúXôÓ _² j R Oô] j SÛsj R NhPm
 @Ö. @Ö Nj Sp Rôú] ©\kR Oô] m. @Ö Ruû] j Rôú]
 ùY° ITÓj Ö; \Ö. ùY° ITÓm NdS«às @Ö ùTôSkÖs [Ö. Oô] m
 Y[oj R NhPm @Ö. @Ö Øuú] t\j StĪ @Y£Vm. ùRnYm "Vªj R
 BXdûL úSôd; @Ö ùNpÛm. @j SûNûV úSôd; @Ö
 DkRITÓ; \Ö. BkR SdLt\ JhPj S- ÚkÖ TĪ j R±Û FZ ØVp; \Ö.
 TĪ j R±Û JhPj ûR Á\ ØVp; \Ö. JhPm @Ru ûL«- pûX. @Ö Sm
 U] lúTôd; u JhPm. Sôm @ûRd Lôi ; ú\ôm. BeĪ l TĪ j R±®u
 Di úUûVd LôQXôm. TĪ j R±Û ç ÖYu. @Ö I Ú ©WS" S.
 DVokR Ē®Vj Su "Zp TĪ j R±Û. @ÖúY @Ru BXh£Vm. Rôu
 Fu] F] l TĪ j R±Û @±Ûm. TĪ j R±®u AS Oô] m. @kR
 Oô] Øm, TĪ j R±Ûm I uú\ ùNVpL° u NhPUôL @Ö ùNVpTÓ#
 ; \Ö. @IT¥ Sôm ùLôs [Xôm. Oô] m Ru NhPj ûRj Rôú] "oQ#

«dĪ m. @Ö R] dĪ @ST\$. Fu] SPkRÖF] @Ö @±Ûm. Fu]
 Di ÓF] Úm @Ö @±Ûm. Fu] SPdLlúTô; \Ö F] Úm @±Ûm.
 Ruû] @±YRôp Bj Rû] Úm @RtĪ j ùR-Ûm. Ruû] @] kRUôL
 @±Ûm. LôXj StĪ m Ruû] @Ö @±VYpXÖ. F] úY @R] ôp
 @ûRf ùNnVØ¥Ûm. @IT¥«ÚITÖ @] kRĒ®Vm. FpXôm YpX
 @] kRĒ®Vm @Ö. @RtúLôo DXLm Di Ó. DXLj ùR GtTÓj R
 Ru² p ÑØLj ûR "ûX"ßj Öm. DXLm @Ru Ē®Vj Su BXdĪ .
 @ûR Sôm GtLXôm. Fi Qm @ûRl Tt±dùLôs [Ø¥Ûm. Ruû]
 ©WgN Nj SVUôL @Ö @±Ûm. @Ö Ru Nj SVj ûR @±Ûm Nj. Ru
 Nj SVj ûR i TUôLf £j Sd; \Ö. @Ö @kR i TeLû[@±Ûm.

Sôm TĪ j R±ûYl TVuTÓj Rdá PôÖ. SmØs Sôm ArkÖ
 BX«dLúYi Öm. @Ö U² R² u BWLvV ûUVm. @eĪ f NX] m
 ùNVXtßlúTôĪ m. NX] Ut\ @ûS«p DVokR Ē®Vm ùR-Ûm. @Ö
 SUDĪ ùY° ITûPVôLj ùR-Ûm. SUDĪ @Ö £ûRkÖ ùR-Ûm.
 £ûRYÖ Sm U] m F-fNpTÓYRôp GtTÓYÖ. F-fNp TZdLm. U] m
 Ruû] @IT¥ @[ÜdĪ hTÓj SdùLôs; \Ö. @[ÜdĪ DhThPôp
 ùR-YÖ ùR° YôL BÚdĪ m. @eĪ Y[Úm ú_ôSÛi Ó. TĪ j R±Û
 ©WLôNUt\Ö. @ûXTôÛm ÑPo, "ûXVô] Ruß. GtL] úY BkR
 DVokR Ē®Vj ûR TĪ j R±Yôp @±kúRôm. BlùTôYÖ "fNVUôL
 @±úYôm. Oô] m @eĪ Lôj Ös [Ö. @Ö U] j úRdLPkÖ
 ÁtBs [Ö. @±®u ÁfÑdĪ Oô] m @lTôtThPÖ. @ûRdLPkÖ
 ÑVUô] Lôh£Ûi Ó. @Ö @[Yt\Ö; ©WLôNUô] Ö. @eĪ Oô] m
 @-VôN] j Sp ÁtBs [Ö.



XIV. The Supermind as Creator

Sri Aurobindo cites the example of the sun moving around the earth in talking about the inability of the senses to do the duty of the Mind. The idea that it is the earth that goes round the sun is an idea of the thinking mind, not the ocular sense that sees. *The process of the Mind that arrived at that idea is thinking, maybe mathematical thinking.* We see the sun. It is the eye that sees. The eye does not have the power of thinking. It is one of the senses. Our life is a vital life mostly. We see, hear, smell, touch, taste. These sensations give our life knowledge. On important issues, we sit down, withdraw from the senses and think and decide which job to accept, what course to choose, whether we can accept this alliance. These are all mental processes. Brain is the seat of Mind. Its higher version is subtle and its centre is between the brows. The world is created by the Supermind and not the Mind, says Sri Aurobindo. In this chapter he describes the Supermind and explains how the creation was made. *It is an explanation offered to the Supermind in us as it is about the Supermind.* As yet there is no centre in Man for that plane — the Supermind. No wonder we don't understand. Mother says no one has understood His explanations about the Supermind. So, is there any use of our reading the book at all?

Even in the beginning of the chapter He says that this difficulty exists, but it is not as if we have no real connection with this exalted

plane. They are indirect, fragmentary. Mind understands by thinking. Above that lie insight and intuition. We often see these faculties flash in us. Without trying to think, i.e. disinheriting the active Mind, if we shift our emphasis to insight and intuition, His explanations will reach us. In the last para He says religions believe God is omniscient, omnipotent, omnipresent. It is not a knowledge they got by the thinking of Mind. It is a perception they had by insight and intuition. There are certain facts of life where a similar phenomenon occurs. They can be of some guidance.

A political party is full of volunteers, workers, experienced leaders. But there is one who is a mass leader who alone attracts the crowd, for whose sake the people vote. *The mass leader creates the party, the others run it or manage it.* In a family there are a few members, sometimes several members, but one or two earn. All the income comes from the earning members. Others run the family. The others will never earn. They are not interchangeable qualities. The same difference exists between the self-employed entrepreneur and the salaried employee. The Supermind is like the earning member. Sri Aurobindo illustrates this principle through parts and the whole and goes on to say that even the sum of the parts will not be the whole, as the parts of a machine collected in a box will not be a machine. That faculty is not yet in us. We have to create it. Till then we have to be satisfied by an intellectual statement that does not shut out the higher faculties. *When it is created it will lodge behind the heart, not in the heart.* Hence the injunction to concentrate behind the heart.

Now we see before us objects, walls, furniture, shops, moving

men, trees, and birds all apparently not connected with each other. We get those impressions through our senses. When we shift to thinking in our Mind, still we do not see any connection between them. There is a lamp post; a man is passing nearby. Our Mind is unable to think of any relation between the man and the post. We know our left leg and right hand are parts of the same body. They are related. Body is a whole of which the leg and hand are parts. We do not see such a relationship between the moving man and the stationary post. *In fact, they really are related.* Suppose we succeed in moving to the centre behind the heart, then we will see the man and the post are related as the leg and the hand are related. As the vision ripens, it becomes perfect. Then the Man ceases to be a man, he acquires a supramental form. Both are, to the supramental, the same form. In the Alipore Jail, Sri Aurobindo saw the jailors, the convicts, the iron bars, the branches of the tree were all one. He saw them as Narayana. He called it Narayana Darsan. If a devotee should have the same vision, he will see the objects before him as Sri Aurobindo. It will be Sri Aurobindo Darsan. For the lack of a better word, Sri Aurobindo called His vision Narayana Darsan. As Narayana is an overmental god and this was a Supramental vision, they will not go together. In the sense Narayana was born from the Supramental plane, it will be right. In that vision there will be no evil, as in the vision of Arjuna. It was of duality. Therefore Arjuna saw good as well as evil. In the Supramental vision there is only good.

The ideas in this chapter are:

1. Supermind can be indirectly known through its several relations with life.

2. Vedic clues of Supermind.
3. The Process of the One becoming the Many.
4. Why Sachchidananda could not have created this world of ours.
5. What prevents the Mind from being the creator.
6. Mind understands its own analysis, not the thing it talks about.
7. The three poises of consciousness.
8. What is Supermind? Its six powers.
9. Real-Idea, how it acts.
10. Thought separates itself from the object and finally we too detach from the object.
11. The Real-Idea is triune, not three in one.
12. The difference between the Supermind and Mind.
13. How the Supermind makes itself implicit and explicit.
14. The insight of the tradition and its error.

In the previous chapter He explains Maya is the key to the world enigma. That key, He says, is to be turned in the lock of the universe which is Sachchidananda. Maya creates an active truth of an ordered being out of a static truth of an essential being. In other words:

- ❁ from all is in all.
- ❁ Maya creates all in each and each in all.

In the chapter on Brahma, Purusha, Ishwara, Maya is described as:

- ❁ conceptively creative, while Prakriti is
- ❁ dynamically executive, and Shakti is
- ❁ *conceptively creative and dynamically executive.*

Also in the chapter on Maya, He goes on to explain that Mind has no power to create this world and a superior power is needed. And that superior power is Supermind. In this chapter, No.14, HE explains how it dynamically executes:

- ❁ By conceptively creating, He ends saying, “All Nature is Seer will that creates force and form.”
- ❁ Its dynamic execution is how the Supermind draws the Many out of the One without losing the One in the process.

He also says the Infinite does not create, it only manifests what is already there. Brahman becomes substance in the universe by a self-extension. Mind and Life create Matter out of it (p.239). Here He says Supermind is the vast self-extension of the Brahman. It can contain Brahman in it and it can develop. Supermind, He says, has the powers of development, evolution and making explicit. In another part of the Supermind it has the powers of envelopment, involution and making implicit. One is the comprehending Supermind and the other is the apprehending Supermind. It is useful to note the first is in Timelessness and the second is in Time. Earlier, it is said it is Supermind that created Existence, Consciousness and Bliss out of the One that is Sachchidananda. *The central emphasis*

falls on the aspect that it is a process of differentiation and not division. Supermind is also explained as the objective state of Sachchidananda — It is the nature of Sachchidananda. The same definition is used elsewhere for the difference in being and consciousness. All of them — objectifying, nature, consciousness, are said to be extensions of the Being. *When the Rishis said, ‘We know the One, we know the Many, but do not know how the One became the Many’, Sri Aurobindo said it is by the decision of the One to objectify itself that the One became the Many.* Further, if the objectification is extension, it is outer extension. Then the inner extension is the subjective state. Here the subjective state is the comprehending Supermind in Timelessness and the objective state is apprehending Supermind in Time.

- ❁ So creation is a process of objectifying.
- ❁ Objectifying is self-chosen.

On page 237, mind is explained as an extension of knowledge of the Being. On an analogy we can say *Supermind is the extension of creative knowledge of Brahman.*

It is better to think of all the processes of creation and examine whether they are in succession or simultaneous. What faculties are incident? and what is meant by a faculty in this context. Answering the last first,

- ❁ A faculty is the capacity to move what is not in motion. Furthermore, it has the capacity – or organisation – to move it as it intends.

- ❁ Self-conception, Self-limitation, Self-absorption are the faculties listed.
- ❁ It is difficult to say which are simultaneous and which are successive. Still we know the subjective precedes the objective, Timeless Time, Being Consciousness.
- ❁ Spirit and Truth are from the Being. Time and Space are from the Spirit. Mind is from the Supermind.

By process of creation we mean the following:

Brahman – Sat* – Chit – Ananda.

Spirit – Truth (subjective and objective states of Sat)

Time and Space similarly issue out of Spirit.

Self-Conscious Being splits into Atma, Purusha, Ishwara and their powers Maya, Prakriti and Shakti.

Knowledge turns into Ignorance passing through 7 stages.

The lower triplicity of Mind, Life and Matter are there.

At the Supramental level it is Real-Idea that creates.

1. all in each; and 2. each in all.

Beyond this the Transcendent, cosmos, universe and Individual are another gradation.

* Along with Sat, Asat comes out, along with Chit and Ananda inconscient and insensibility also emerge.

Consciousness by self-absorption becomes Superconscient and Inconscient.

One more definition is worth considering — Maya is the consciousness of Brahman. Supermind is the knowledge extension of Brahman.

The explanation of the 14 ideas mentioned earlier draws upon these descriptions in the book at several places. Better to keep it in Mind. Let us take the first idea.

- 1) Supermind can be indirectly known.

One assumption is based on *all is in each and each is in all*. One who looks for the ultimate knowledge can find it in any place because somewhere it is there in some form.

Supermind is revealed as genius, omniscience, omnipotence, omnipresence, as great acts of courage. *Wherever an impossible unexpected thing becomes possible, one can look for the touch of Supermind, if he is looking for it.*

Even when you know it or are that, it is possible for one to be unconscious. Unconsciousness is all-pervasive, even through consciousness.

Though one has access to these regions, the door shuts at once. Work is needed to keep the door permanently open.

The principle here is even in lower planes the higher plane is accessible for those who take the greatest effort. It is available as a

flash. To make it permanent, the entire atmosphere must be elevated to that higher level.

- ❁ *A one-time success at any level is always possible for a while.*
- ❁ *Einstein says one must be able to explain even to a child if you understand it well.*
- ❁ Things are not difficult or easy. It depends on who listens and who explains. Men are all spiritually equal. So also on the surface life any man has all the knowledge he needs that includes the capacity to know the highest knowledge. The medium is unsuitable. There is no idea in *The Life Divine* that cannot be communicated to any illiterate person if only you know his idiom — the factor of conversion.

2) Vedic clues

The Vedas have not spoken anything explicitly. At best they were cryptic. It was their style for whatever reason. Their clues:

- ❁ Vast all-comprehensiveness, luminous truth, harmony of being.
- ❁ Truth of law and act and knowledge expressive of that harmonious truth of being.
- ❁ The Gods in their highest secret entity are powers of Supermind.
- ❁ Light is here one with Force.

Some subordinate but important details:

- ❁ truth vision, truth audition.

- ❁ revelation, inspiration.

These large terms make one thing clear that it is not our mind. It must be between our mind and Sachchidananda.

3) One becoming the Many.

- a. The one is above. The Many are below. *The Many seek in its mutable state something firm and immutable.*
- b. The Many are drawn out of the One because it is there in potential. It draws out the Many without losing the One.
- c. It posits Something beyond the One and the Many. It is the Absolute. Our knowledge of the Absolute will justify God and the world.

The hierarchy in the army, the functioning of a company are *EXACTLY* on these lines of producing the Many out of the One. In the army, no soldier can fire a single bullet without the order of the officer above. All decisions are taken above and passed on below. No order can be disobeyed. We see the soldier firing, but we do not see the soldier fires on the orders that finally originate from above. In a company we can liken the Board to the One Sachchidananda, the general manager to the Supermind and the worker to the Many. It may appear that the worker does what he wants or the manager or supervisor gives the orders.

The worker below and the Board above indicate that there should be a *FOUNDER* who is not bound by the Board or the labour.

Points No.4 and 5 are simple.

6) Mind understands its own analysis.

A man entering an organisation sometimes is able to conceive that it is there solely for his benefit. He is selfish. Should this attitude be contagious after a few generations, the ideal for which the organisation was originally created will be totally forgotten. *Anyone trying to remind the members of the original ideal will be laughed at. They may not now remember it.* Government departments are like that. It is natural that a member there conceives of the organisation *ONLY* in terms of his own benefit. Mind is like that.

Non-earning members of the family who have long forgotten that someone is earning for them and taking it for granted will insist on their own requirements and will not be able to understand what is happening in the family. Paucity of funds and scarcity of material arise because the selfish member has forgotten that he is part of an organisation and he is there to work for it. He has assumed that the organisation is there *only to meet all his needs.*

❁ Such a man understands only his needs.

❁ Mind, like this, understands only its own analysis.

Point No.7 is a mere statement of fact.

8) ❁ Development, evolution, making explicit in the descent.

Envelopment, involution, making implicit in the ascent are the six powers of the Supermind.

❁ Differentiation without division is a basic concept.

The father, the officer, the voter are the three functions of a citizen. He is one who has three aspects. There are not three persons. To see three aspects as three persons is an error mind commits.

❁ Human personality creates in one the above six powers.

Point No.9 is partially a repetition of the above ideas.

As the idea is from consciousness, so the Real-Idea is from the Being. Consciousness in its downward movement creates idea (knowledge) and will. As it is moving downward, they are separate. Being is the prior stage to consciousness. Therefore, its idea is Real-Idea. There will and knowledge are united. The officer commanding issues orders below to fire. A junior officer shouts out the order. The soldier fires. When the commanding officer wants to fire, he needs no orders. He fires.

10) Thought separates itself from the object

A photo separates the form from the person. The photographer finds the photo more important. As a result he values the photo and he himself is now separated from the person whose photo he now has.

11) A statement of a simple description.

12), 13) and 14) are obvious.

★ ★ ★

XIV. The Supermind as Creator

The Self-possession of the One is above.
 This flux of the Many is below.
 There is an intermediary state of being.
 It is a power.
 It is the creatrix of the worlds.
 It is superior to Mind.
 It is a principle of Will and Knowledge.
 Both are active.
 This principle is not entirely alien to us.
 There is a Being.
 That Being is entirely other than ourselves.
 This principle does not belong to that Being.
 Nor is it incommunicable.
 It is not a state that mysteriously has given birth to us.
 Nor does it reject our return to it.
 There are heights far above us.
 It seems to be seated there.
 They are heights of our own being.
 We can reach there.
 We can infer that Truth.
 We can glimpse it.
 We can realise that Truth.

Page No.122
 Para No.1

14. சத்தியஜீவியம் - சிருஷ்டிகர்த்தா

GLu @û] j ûRÛm Ruà hùLôî PYu.
 Sôm YôÝm DXLm @úSLu.
 BûPlThP ``ûXÛi Ó.
 @Õ NdS.
 @ÕúY DXûL £Úx¥j RÕ.
 @Õ U] j ûR@P DVokRÕ.
 @Õ Oô] Øm, DBSÛm ùNVpTÓm NhPm
 BW Óm ùNVpThÓdùLôî úP«Úd; u \] .
 BÕ SôU±VôRSpûX.
 I Ú ËYü Di Ó.
 @Õ Sm^a- ÚkÕ úYBThPÕ.
 BkRf NhPm ËYà dĪ -VRuB.
 @Õ SôU±V Ø¥VôRSpûX.
 GúRô x\$WôL @Õ DXûL £Úx¥dL®pûX.
 Sôm @ûR Sô¥] ôp @Õ SmûU ®XdLôÕ.
 SUDĪ úUúX DVokR ``ûXÛi Ó.
 @Õ @eĪ DhLôokÕs [Ō.
 @ûY Sm ËY^z u £LWeLs.
 Sôm @ûRVûPVXôm
 Nj SVm FÖF] E ; dLXôm
 @Õ SUDĪ l ùTô±VôLj RhÓITÓm
 Sôm Nj SVj ûR £j SVôLl ùT\Xôm

These are the greatest superhuman experiences.
 We can live there for days on end.
 They may be hours or days.
 They are unforgettable moments.
 They are our summits of being.
 We can go there in two ways.
 One is progressive expansion.
 The other is sudden and luminous.
 It is self-transcendence.
 We descend next.
 The doors shut.
 They are doors of communication.
 We can reopen them.
 We can also keep them open always.
 Our supreme ideal can be two.
 One is self-annulment.
 The other is self-fulfilment.
 Self-fulfilment is self-perfection.
 It is the highest summit of created being.
 The other is the highest summit of the creative being.
 Thus our human consciousness evolves.
 This is the last summit.
 Thus we can dwell permanently there.
 We have seen this now.
 This is the original Idea.
 It is the final harmony.
 We gradually express ourselves in the world.
 We mean to achieve it.

U² R² ūXūVdLPkR DVokR @àTYeLs @ūY.
 @eĪ Sôm SôsLQ dLôL YôZXôm
 @Ō U¹ dLQ dLôLŪ^aŪdĪ m
 @ūY U\ dLØVôR úSWm
 @ūY Sm ĒY² u £LWm
 BŪYŪLL[ôL Sôm @ūRVŪPVXôm
 ùLôgNm ùLôgNUôL Sôm SmŪU ®-ŪTÓj RXôm
 @Ój RŌ S¼ùWuβ ú_ôS Lôh£V° lTŌ.
 SmŪU Sôm LPkŌ ùNpŪm úSWm @Ō.
 Ái Óm Sôm Sm ūXdĪ YŪj ú\ôm
 LRŪ ê ¥dùLôs Ð m
 @ūY SmŪU @j ŌP u BŪQlTŪY.
 Sôm Ái Óm @ūRj S\dLXôm
 FlùTôYŌm @ūRj S\kŌŪYdLXôm
 Sm DVokR BXh£VeLs BŪ Ó.
 I uβ ĒY u úUôhNj Sp LŪWYŌ.
 @Ój RŌ Sôm éWQm ùTBŪYŌ.
 ØYŪUVŪPYŌ éWQm ùTBŪYŌ.
 £Ūx¥dLlThP U² R² u £LWm @Ō.
 Ut\Ō £Ūx¥Loj Rô®u Df£, Df£«p I Ū £LWm
 @ŌúY SUŌ T-Q ôUm
 BŌúY LŪP£ UŪXŪff£.
 @q®Rm Sôm @eĪ WkRWôLd Ī ¥úV\Xôm
 BŪR Sôm BlùTôYŌ Li úPôm
 BŌúY A WnĪ Fi Qm
 BŌúY Ø¥Yô] ÑØLm
 Sôm ùLôgNm ùLôgNUôL DXj p ùY° lTÓj ú\ôm
 BŪR Sôm @ŪPYŌ Sm Ī ±dúLôs.

We need to elevate our human knowledge. Page No.122
 Our action too must be raised. Para No.2
 For that we need to know its divine workings.
 Our human intellect needs to know how.
 Can we communicate that to the intellect?
 Will that help organise the divine workings?
 What account can we give to the intellect?
 Is it possible?
 Is it ever possible?
 We doubt that possibility.
 This divine faculty has a human working.
 But it is rare.
 It is also dubious.
 It is not easily verifiable.
 It is separate from ordinary humanity.
 It is remote from verifiable knowledge.
 Human experience is separate from this.
 But the doubt does not arise from these aspects.
 The divine Supermind and human mentality are opposites.
 This contradiction is apparant.
 It is so in essence.
 Even in operation it is like that.
 Therefore our doubts arise.

We need to give an account of this Page No.123
 consciousness. Para No.3
 It must be given to the human mind.
 For that there should be a relation between them.

U² R @±Ü DVWüYi Óm
 Sm ùNVÛm DVoj RITPúYi Óm
 @RtĪ , ùRnYm ùNVpTÓm YûLûV Sôm @±VúYi Óm
 @Õ U² R @±ÜdĪ l ×XlTPúYi Óm
 Sôm @ûR U] j StĪ d á \Ø¥ÛUó?
 ùRnYfùNVûXj § \mTPf ùNnV @Õ DRÛUó?
 @±®Pm Sôm Fu] á \Xóm?
 @Õ Ø¥ÛUó?
 FlùTóYRóYÕ @Õ Ø¥ÛUó?
 SUDĪ HVm FÝĵ \Õ.
 ùRnYfùNVp U² RfùNV- p ùY° ITÓĵ \Õ.
 @Õ @éoYm
 @Õ "ûXVt\Õ.
 @ûRf ÑXTUóL "i ©dLØ¥VóÕ.
 @Õ U² RYôr®- ÚkÕ ©-kÕs [Õ.
 "i TQj §- ÚkÕ ®Xĵ "tĵ \Õ.
 U² R@à TYm BR² uß úYßThPÕ.
 BYt \óùXpXóm NkúRLm FZ®pûX.
 Nj SVÉ®VØm, @±Ûm FSWß] úY.
 ØW TóÓ ùY° ITûP.
 @¥ITûP«p @kR ØW TóÓs [Õ.
 SûPØû\«Ûm @Õ Di Ó.
 @R] ôp FÝYÕ NkúRLm

BkR Ē®Vj ûR Sôm ®Y-dLúYi Óm
 U] j StĪ l ×-ÛUóß ùNôpXúYi Óm
 @RtĪ BYt±ûPúV ùRôPó× úRûY.

Otherwise it is impossible.
 It must have some identity with the mental being.
 It must have some relation with the mind.
 Its nature may be a vision.
 It may be a vision of knowledge.
 It may not be a dynamic power of knowledge.
 Then the results will be different.
 We could hope for an illumination.
 It may not be a greater light and power.
 They will work for the world.
 This consciousness is a creatrix of the world.
 Therefore it won't be a mere knowledge.
 It will also be a power of knowledge.
 It is not only a Will to light and vision.
 It will be a Will to power and works.
 Mind too is created out of it.
 Mind must have developed out of it.
 It must be a development by limitation.
 Therefore mind may resolve back into it.
 It may be through a reverse development.
 It is a development by expansion.
 Mind is contrary to Supermind in operation.
 They are settled modes of operation.
 Mind must be identical with the Supermind.
 It is identical in essence.
 The potentiality of mind is concealed in Supermind.
 It is so in spite of the differences.
 Mind becomes contrary to Supermind in actual forms.

ùRôPo× BpXô@hPôp @Y-dLØ¥VôÕ.
 U] j ÖPu @Rtİ GRôYÕ ùRôPo× úRûY.
 U] j §u ÈYà Pu ùRôPo×úYi Óm
 @Õ Lôh£VôL BÚdLXôm
 @Õ Oô] j §u §Úx¥VôL BÚdLXôm
 @Õ ùNVpS\às [Oô] UôL BÚdLXôm
 @IT¥Vô] ôp TXu úYß.
 @Õ Oôú] ôRVUôL BÚdİ m
 @Õ ùT-V ú_ôSVôLúYô, NdSVôLúYô BpXôU- ÚdLXôm.
 @ûY DXİ dLôLf ùNVpTÓm
 BkR È@Vm DXûL £Úx¥j RÕ.
 F] úY BÕ ùYßm Oô] UôL BÚdLôÕ.
 @Õ Oô] j §u S\] ôLÜ^aÚdİ m
 Oô] j §u S\] ôLúYô, Lôh£«u S\] ôLúYôUhÓm @Õ BÚdLôÕ.
 @Õ ùNV- u S\] ôLÜm, NdS«u S\] ôLÜ^aÚdİ m
 U] Øm @Ràs ° ÚkÕ DtTj SVô] Õ.
 U] m @Ru Ds ° ÚkÕ FÝkRÕ.
 YûWû\Vôp @Õ Y[okRÕ.
 F] úY U] m @ûR Ái Óm @ûPVØ¥Ûm
 @qY⁻ YkR Y⁻ VôLl úTôYRôİ m
 @qY⁻ ®-YûPÛm Y⁻ Vôİ m
 ùNVpTÓYSp Nj SVÈ®Vm U] j úR®P DVokRÕ, FSW] Õ.
 U] m ùNVpTÓYSp Ø¥Yô] YûLÛi Ó.
 U] Øm Nj SVÈ®VØm BW P\dLXkrûYVôL BÚdLúYi Óm
 BW ¥tİ m NôWm I uß.
 U] m Nj SVÈ®Vj Sàs xûRkÕs [Õ.
 UôßTô¥Úl@à m BÕ Di ûU.
 DÚYm ùTßmùTôYÕ U] m Nj SVÈ®Vj S uß UôßThPÕ.

Therefore there may be some methods of comparison.
 There may be other methods of contrast.
 It could be in terms of our intellectual knowledge.
 It may give some idea of Supermind.
 That idea may be from our point of view.
 So, it may be rational to try these methods.
 It may be also profitable.
 The idea may be inadequate.
 The terms may be insufficient.
 Still, it may be a finger of light.
 It can point onward.
 It may lead us to some distance at least.
 We may hope to tread that way.
 It is possible for mind to go beyond itself.
 It can do so to certain heights.
 It is another plane of consciousness.
 It may receive a higher power.
 It may be a modified power.
 They may be of the supramental plane.
 We can know by illumination.
 Or, we may know by intuition.
 It may be a direct contact.
 It may even be an experience.
 To live in it is a victory.
 To act in it is also a victory.
 Still, it is not humanly possible.

F] úY I tβúUVô] @mNeL° ÚdLúYi Óm
 úYβTÓj §l TóodĪ m úYβ Y⁻ L° ÚdLXôm
 @úY Sm @±ÚdĪ -VúYVôL BÚdLXôm
 @§- ÚkŌ Sôm Nj §VĒ®Vj úR @±VXôm
 @Ō Sm Li úQôhPj §tĪ -VRôL BÚdLXôm
 @mŌú\Lu[d LuPl©¥ITŌ N-VôL BÚdLXôm
 @Ō TXu RWXôm
 BkR Fi Qm úTôRôŌF] Ü^aÚdLXôm
 BdùLôs úLLs Tt\ôdĪ ú\Vo] RôL BÚdLXôm
 BÚkRôŪm BŌ Ñh¥dLôhP DRYXôm
 BŌ Y⁻ LôhPXôm
 JWĪ Ü SmúU BŌ Y⁻ SPj §fùNpXXôm
 BqY⁻ úTôL Sôm ØVXXôm
 U] m Ru ú] d LPdL Ø¥VXôm
 JWĪ Ü @úR U] m Nô§dLXôm
 @Ō @Ój RLhP Ē®Vm
 @Ru DVokR Nd§úV Sôm LôQXôm
 @Ō Ntβ UôβTh¥ÚdLXôm
 @Ō Nj §VĒ®VUôL BÚdLXôm
 Sôm @úR ú_ô§Vôp @±VXôm
 Sôm @úR Oô] j Rôp @±VXôm
 úSWĵj ùRôPoTôŪm @±VXôm
 @Ō Aj Uôà TYUôLÜ^aÚdLXôm
 @eĪ YôrYŌ ùYt±.
 @eĪ ùNVpTÓYŌ ùYt±.
 BŌYúW@Ō U² R] ôp Ø¥kRSpúX.

At first let us pause a moment.
 Let us ask whether there is
 any light from the past.
 Can we find that light?
 This is an ill-explored domain.
 Can that light guide us?
 We need a name.
 We need a starting point.
 This is a state of consciousness.
 We have called it Supermind.
 The word is not precise.
 It may be mistaken.
 It may be taken for a super-eminent mind.
 A mind above the ordinary mentality.
 But not radically changed.
 Or, it can be contrary.
 It may note what is beyond mind.
 Therefore it may assume something too vast.
 It may mean the ineffable itself.
 We need a subsidiary description.
 It should be more accurate.
 It must limit its significance.

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Para No.4

Ntβ `` Rô² lúTôm
 LPkRLôX Oô] m GúRà m Di PôF] úVô£lúTôm

GúRà m ú_ô\$ Y^- LôhÓUô?
 BÕYúWFYÚm Li P±VôR úXôLm BÕ.
 TûZVOô] m Y^- LôhÓUô?
 BRtĪ I Ú ùTVo úRúY.
 Sôm A Wn©dL Jo BPm Ī ±l©PúYi Óm
 BÕ I Ú Ē®Vm
 BûRj Nj \$VĒ®VmF] Sôm @úZj úRôm
 BÕ ùR° Yt\ ùNôp.
 BûRj RY\ôLl ×-kÕùLôs [Xôm
 ªLDVokR U] mF] d ùLôs Ð m Yónl×i Ó.
 U² RU] j úR®P DVokRÕF] `` ú] dĪ m NkRolTm GtTPXôm
 @¥ITúP UôBR- pXôRRôLd ùLôs [Xôm
 F\$WôLÜªÚdĪ m
 U] j úRdLPkRúR @Õ Li Ô ßm
 ªLITWkR Ē®VUôL `` ú] j Ô®PXôm
 ùNôpúXdLPkR `` úXVôLd LÚ\$®PXôm
 @Ru TĪ \$Vô] úRd Ī ±dĪ m ùNôp úRúY.
 ªLj ùR° YôLf Ñh¥dLôhÓYÕ @Y£Vm
 YúWú\«hÓj ùR° ÚTÓj RúYi Óm

úYRm Uú\ùTôÚ[ô] Ô.
 Sôm úRÓYúR @eĪ d LôQ Xôm
 Nj \$VĒ®Vm ùRnÁLUô] Ô.
 @Õ @^- ®pXôRÕ.
 @Ru RôWL Uk\$Wj úR BeĪ d LôQ Xôm

The Vedic verses are cryptic.
 There is a help for us about this.
 The Supermind is divine.
 It is immortal.
 We find its gospel there.

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Para No.5

The Vedas contain it.
 It is concealed in its expression.
 There is a veil on it.
 Some flashes come through the veil.
 They are illuminating.
 It is described as a vastness.
 Our consciousness is ordinary.
 Its firmaments are limited.
 The Supermind is vaster than that.
 There is the truth of being.
 It expresses itself.
 That truth and that expression are one.
 They join luminously.
 There is a truth of vision.
 It is inevitable.
 It assures its inevitability.
 That truth is formulated.
 It has an arrangement.
 Its word and act are defined.
 There is a result of movement.
 There is a result of action and expression.
 It is an infallible law or ordinance.
 The Vedas describe Supermind.
 It has some essential terms.
 Vast all-comprehensiveness is one.
 Luminous truth is another.
 Harmony of being in that vastness is a third.
 It is not a vague chaos.

@Ö úYRj SÛs [Ö.
 ùNôpYûR úYRm Uû\j Öf ùNôp_j \Ö.
 úYRj S_uÁÖ SûWûVôuβ [Ö.
 SûWûVÁ±f £X ùTô±Ls ùY° YÚ_j u\] .
 @ûY ©WLôNUô] ûY.
 Nj SVË®Vm TWkRùY° VôLd á \ITÓ_j \Ö.
 Sm Ê®Vm NôRôWQ_Uô] Ö.
 @Ru Yô] ùY° YWm×dĪ hThPÖ.
 Nj SVË®Vm @ûRdLPkRÖ.
 ÈY² p Nj SVm Di Ó.
 @Ö Ruû] ùY° ITÓ_j SdùLôs_j \Ö.
 Nj SVØm, @Ru ùY° ITôÓm I uú\
 @ûY ú_ôSUVUôLf NkSd_j u\] .
 SÚx¥dĪ f Nj SVm Di Ó.
 @Ö R®odLØ¥VôRÖ.
 R®odLØ¥VôÖF] DßS á β_j \Ö.
 @kR Nj SVm DÚYLITÓ_j RIThPÖ.
 @Ö Jo GtTôÓ.
 @Ru ùNôpÛm, ùNVÛm ®[dLIThÓs [] .
 NX] j StĪ l TXu Di Ó.
 TXà m ùY° ITôÓm Di Ó.
 @Ö RY\ôR NhPm @YNWF NhPm
 úYRm Nj SVË®Vj ûR ®[dĪ_j \Ö.
 @RtĪ f £X Ød_j V @mNeLP_i Ó.
 TWkÖ ®-Ûm Oô] m I uβ.
 ú_ôSUVUô] Nj SVm @Ó_j RÖ.
 @ITWûY° « p ÑØLm @Ó_j RÖ.
 GúRô Ī ZBT¥Vô] Ī ZITUuβ.

Nor is it a self-lost obscurty.
 That harmonious truth of being is expressive.
 Truth of law and act too express it.
 Knowledge offers its own expression.
 These are the essential terms.
 The Gods are of Supermind.
 It is their highest secret entity.
 They carry the powers of this Supermind.
 They are born of it.
 They are seated in it.
 Supermind is their proper home.
 Their knowledge is 'truth-conscious'.
 Their action carries the 'seer-will'.
 Their conscious-force is turned towards works.
 It is also turned towards creation.
 It has a direct knowledge.
 It is guided by it.
 It is a knowledge of the works.
 It is the essence and the law.
 It is a knowledge that determines.
 It determines a will-power.
 It is wholly effective.
 It does not deviate.
 Nor does it falter in its process or its result.
 It expresses in the act.
 It has seen the act in its vision.
 It fulfils spontaneously.
 It is inevitable.

Ruû] BZkR BÚ[uß.
 ÑØLUô] ÈY² u Nj ŠVm FÓj Ôd á \YpXÖ.
 NhPj Šu Di ùUÛm, ùNVÛm FÓj Ôd á ß; u\].
 Oô] m Rôà m ùY° ITÓj Ôm
 BûY Ødj V @mNeLs.
 ùRnYeLs Nj ŠVĒ®Vj ŠtĪ -VûY.
 @Ö @YoL[Ö ùT-VBWLvVm
 Nj ŠVĒ®V NdŠ @YoLhĪ i Ó.
 @Š- ÚkÖ @YoLs ©\kRYoLs.
 @eúL @YoLs Át±Údj \ôoLs.
 Nj ŠVĒ®Vm @YoLs ©\kR Bpm
 @YoLs Oô] m "Nj ŠV#Ē®Vm".
 @YoLs ùNVÛdĪ "ŠÚx¥«u#Š\u" Di Ó.
 £j #NdŠ úYûXûV FÓj ÔdùLôs j \Ö.
 @Ö £Úx¥ûV úSôdj lúTôj \Ö.
 @Ru Oô] m úSW¥ Oô] m
 Nj ŠVĒ®Vm @YoLû[Y-SPj Öj \Ö.
 Oô] m ùNVûXlTt±VÖ.
 Oô] m @Ru NôWm, NhPm
 @Ö "oQ «dĪ m Oô] m
 ùNVpŠ\u] "oQ «dĪ m Oô] m @Ö.
 @Ö ØÝj Š\u ùTt\Ö.
 @Ö YÝYôÖ.
 Y- «úXô, TX² úXô @Ö YÝYôÖ.
 @Ö ùNV- p ùY° ITÓm
 ùNVûXj Ru ŠÚx¥«p @Ö Li Ós [Ö.
 DPú] éoj ŠVôĪ m
 @Ö R®odLØ¥VôRÖ.

Light is here one with Force.
 Light is a vibration of knowledge.
 Its rhythm is that of the will.
 Both are one.
 It is so perfectly.
 It does not seek.
 It does not grope.
 It takes no effort.
 Its result is assured.
 The divine Nature has a double power.
 It is a spontaneous self-formulation.
 It is a self-arrangement.
 It wells naturally out of its essence.
 It is the essence of manifestation.
 It expresses its original truth.
 It is a self-force of light.
 It is inherent in the thing itself.
 It is the source of its spontaneous and inevitable
 self-arrangement.

There are other details.
 They are subordinate ones.
 But they are important.
 There are two primary faculties.
 The Vedic seers speak of it.
 They are of 'truth-conscious' soul.
 One is Sight.
 The other is Hearing.

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 Para No.6

Oô] Øm, S\à m BSp BûQkÕs [] .
 ú_ôS Oô] j S u ÑPo.
 @Ru @úNÚ S\à úPVÕ.
 BW Óm I uú\
 @úY £\ITôL BûQ; u\] .
 @Õ SôÓYSpûX.
 @Õ RÓUôBYSpûX.
 @Õ ØVpYSpûX.
 @Ru TXu ``fNVm
 ùRnÁLf ÑTôYj StĪ BÚYúLVô] NdSÛi Ó.
 Rôú] Ruú] @úUj ÔdùLôs [YpXÕ.
 @Õ ùNôkR GtTôÓ.
 @Ru NôWj S- ÚkÕ BVpTôL @Õ FÝ; \Õ.
 @Õ £Úx¥«u NôWm
 A S«u Nj SVM @Ru ùY° ITôÓ.
 @Õ ú_ôS«u ÑVNdS.
 @Õ ùTôÚsL° p ùTôSkÕs [Õ.
 BVpTôL, R@odLØ¥VôRT¥ ÑVGtTôh¥u DtTj S vRô] m @Õ.

Ut\ @YWeLs Ds [] .
 @úY Ød; v LÚj StĪ DhThPûY.
 A] ôp Ød; VUô] úY.
 BW Ó @¥ITúPVô] LÚj ÔLs D [] .
 úYRm @Ytú\d á B; \Õ.
 I uB Nj SV#É@V Aj Uô.
 @Õ SÚx¥.
 @Ój RÕ @NÃ-.

They are direct operations.
 They are of inherent knowledge.
 One is described as truth-vision.
 The other is truth-audition.
 They are far off from our human mentality.
 We see it as revelation.
 We also see it as inspiration.
 Besides, there is another distinction.
 It arises in the operation of the Supermind.
 One is comprehending knowledge.
 It is of pervading consciousness.
 It is near to subjective knowledge.
 It is by identity.
 The other is knowledge by projection.
 It confronts and apprehends.
 It is another type of cognition.
 It is objective. It begins there.
 These are clues from the Vedas.
 This is an ancient experience.
 We may accept this subsidiary term.
 It is "truth consciousness".
 Supermind is more elastic.
 Truth-consciousness limits it.
 At once something is clear to us.
 This is a consciousness of the above description.

Its characteristics are such.
 It is a formulation.
 It must be an intermediate term.

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 Para No.7

@ûY BW Óm úSWVôLf ùNVpTÓj u\] .
 @ûY @\l@úXúV @ûUkRûY.
 I uû\ Nj SVj S u TòoûY FuúTôm
 @Ój RÕ Nj SVj S u Ĩ Wp F] ITÓm
 Sm U] j S² uB @ûY ùRôûX@p Ds[ûY.
 Sôm @Ytû\ Oóú] ôRVUôLd Lôi j ú\ôm.
 @¥ùVÓj ÔdùLôÓdĪ m Ai PY] ôLÛm Lôi j ú\ôm
 úUÛm I Ú úYBTôÓi Ó.
 Nj SVĒ@Vm ùNVpTÓYRôp @ûY GtTÓm
 @û] j úRÛm Ruà hùLôi P Oô] m I uB.
 @Õ E ÓUÛm Ē@Vm
 @Õ @Lj StĪ -VÕ.
 BÕ Hdj Vj Rôp SPITÕ.
 @Ój RÕ ùY° ITÓm Oô] m
 @Õ ×j SÛs[ÔPu úUôÕm, úTÑm
 @Õ Utù\ôÚ YûLVô] TòoûY.
 @Õ ×j StĪ -VÕ. @eĪ AWm@dĪ m
 BûY úYRj Sp LôQITÓm Ĩ ±l×Ls.
 BÕ Ti úPdLôX @àTYm
 BûY BW PômThNUô] ùNôtLs.
 @Õ Nj SVm#Ē@VmF] ITÓm
 Nj SVĒ@VmFu\ ùNôp @-Yô] LÚj ÔûPVÕ.
 Nj SVm#Ē@VmFuTÕ @RtĪ YûWû\ GtTÓj Ôm
 DPú] SUdĪ j ùR° ÚTÓj \Õ.
 úUtLi PT¥ I Ú Ē@Vm Di Ó.

@Ru Ĩ QeLs @IT¥lThPûY.
 @Õ Jo DÚYLM
 @Õ BûPlThP ..ûXVôL BÚdLúYi Óm

It refers to a term above it.
 It also refers to a term below it.
 This term is forward.
 We see it is a link.
 Evidently it is so.
 It is a means of development.
 The inferior develops out of the superior.
 Therefore, it can act in the other direction also.
 It may develop back again towards its source.
 Above is Sachchidananda.
 It is indivisible consciousness.
 It is unitarian.
 It is the term above.
 There are here no separating distinctions.
 It is pure.
 There is a term below.
 It is analytic.
 It is the dividing consciousness of Mind.
 It knows by distinction.
 It knows by separation.
 It has a vague apprehension of unity.
 It has a secondary apprehension of infinity.
 It can synthesize its divisions.
 It cannot arrive at a true totality.
 There is the comprehensive consciousness.
 It is creative.
 It is between them.
 It has the power of pervading and comprehending.

úUp Ds [" úXúV @Õ Ĩ ±dĨ m
 , Ýs [" úXúVŪm @Õ Ĩ ±dĨ m
 Øuà dĨ m úTóĨ m " úX @Õ.
 BÕ BúQlTÕ.
 BÕ úR° Ü.
 BÕ Y[Úm Y⁻.
 £±VÕ ùT-VŞ² uß úY° YÚm
 F] úY @Õ FŞoj ŞúN« Ūm ùNVpTÓm
 ARXôp @Õ Ru A ŞúV úSôdj lúTôLXôm
 úUúX Nf£Rô] kRm
 @Õ ©-dLØ¥VôR ØÝúUŪúPVÕ.
 @Õ I ÚúUŪQoŪúPVÕ.
 @Õ úUŪs [" úX.
 ©-j ŌQ Ūm @mNeLs Be; púX.
 @Õ ç nûUVô] Ō.
 , úZ I Ú " úXŪi Ó.
 @Õ A WŪm
 @Õ ©-dĨ m U] j Şu Ē®Vm
 @Õ ©-lTRôp @±Ūm
 @ÕúY @Õ TĨ j R±YRôĨ m
 Hd; Vm @RtĨ j ùR° ®pXôUp ùR-Ūm
 @] kRj úR @Õ FhP BÚkŌ @±Ūm
 @Ru TĨ SLú[BúQdLYpXŌ.
 Di úUVô] ØÝúU @RtĨ -VRuß.
 @ú] j úRŪm @WYúQdĨ m Ē®Vm Di Ó.
 @Õ £Úx¥dĨ m Ş\à úPVÕ.
 @Õ BYt±úPúV @úUkŌs [Ō.
 E ÓŪ® Ds [úR @±VYpXŌ @Õ.

It is the child of self-aware identity.
 It is the poise of Brahman.
 It has the power of projecting, confronting and apprehending knowledge.
 It is parent of the awareness by distinction.
 This is the process of the Mind.

There is the formula of the One. Page No.125
 It is eternally stable and immutable. Para No.8
 It is above.
 There is the formula of the Many.
 It is eternally mutable.
 It constantly seeks.
 It seeks a firm standpoint.
 It must be firm and immutable.
 It seeks it amidst the flux of things.
 But it hardly finds it.
 This is below.
 The seat of all trinities is in between.
 It is a seat of all that is biune.
 It is a seat of all that becomes Many-in-One.
 And yet it remains One-in-Many.
 It was originally One.
 It was the One that is always potentially Many.
 This is the intermediary term.
 It is the beginning and end of all creation and arrangement.
 It is the Alpha and the Omega of creation.
 It is the starting point of all differentiation.

Ru û] V±Ûm Hd; Vj §u @\l× @Õ.
 @Õ @WmUm ùTt\ úTß.
 FŞoùLôi Ó, ùY° lTÓj § @±Ûm Oô] m @Õ.

@-j R±Ûm Oô] j §u Rôn @Õ.
 BÕ U] m ùNVpTÓm Y⁻.

@Õ GLà ûPV ãj §Wm
 @Õ ``ûXVô] Ô, @⁻ @pXôRÕ.
 @Õ úUúXÛs [Ô.
 @úSLà dĪ m ãj §Wm Di Ó.
 @Õ LôXj §tĪ m UôßYÕ.
 @Õ ùRôPokÕ úRÓ; \Õ.
 @Õ ``ûXVô] úSôdLj úRj úRÓ; \Õ.
 @Õ @ûNdLØ¥vôRRôLÛm, @⁻ Yt\RôLÛ^aÚdLúYi Óm.
 @ûX úUôÕm LP- p BûR @Õ úRÓ; \Õ.
 A] ôp @Õ ; ûPlTSpûX.
 BÕ , úZÛs [Ô.
 BûPúV §Úêoj §L° u DXLm Ds [Ô.
 @eĪ BWhûP BWi ¥p I u\ôL Ds [Ô.
 I u±p TX Ds [ûUVm @Õ.
 BÚl@àm @Õ TXyt±p Ds [I u\ôL Ds [Ô.
 @ÕúY A §Vô] GLu.
 @úSLû] ÛhùLôi P I uß @Õ.
 BÕúY BûPlThP ``ûX.
 £Úx¥dĪ m, ©WġgN GtTôh¥tĪ m @ÕúY A WnTØm, Ø¥ÛUôĪ m
 "@ " ØRp "K" YúW @ÕúYVôĪ m
 FpXô UôßTôh¥tĪ m @ÕúY A WnTm

It is the instrument of all unification.
 These are realisable harmonies.
 These are realised harmonies.
 It is originative of them.
 It is executive of them.
 It is consummative of them.
 It has the knowledge of the One.
 The One has its hidden multitudes.
 It is able to draw them out of it.
 It manifests the Many.
 It has differentiations.
 It does not lose itself in them.
 There is the ineffable unity.
 We have a supreme perception of it.
 There is Something beyond that.
 The existence of the intermediary term tells us something.
 It says that that Something exists.
 That is Something ineffable.
 It is mentally inconceivable.
 It is not because of its unity.
 It is not because of its indivisibility.
 But it is because of it is free from these.
 These are formulations of the mind.
 It is Something beyond Unity.
 It is also beyond multiplicity.
 That would be the utter Absolute.
 It would be the Real.
 We have our knowledge of God.

FpXôYtû\Ûm BûQ dĭ m LÚ®VÕ.
 Sôm FhPdá ¥V ÑØLm BÕ.
 BÕYûWFh¥V ÑØLØm @ÕúY.
 @Ytû\ A Wm©ITÕ BÕúY.
 @Ytû\f ùNVpTÓj ÖYÕm BÕúY.
 @Ytû\l éoj §ùNnYÕm @ÕúY.
 @Õ GLû] @±Ûm
 I u±p A « Wn I ° kÕs [Õ.
 @R² uß @Ytû\ @R] ôp ùY° dùLôQ WØ¥Ûm
 @Õ @úSLû] l TûPdĭ m
 @Rtĭ UôßTôÓLs Di Ó.
 Ruû] @mUôßTôÓL° p @Õ BZITSpûX.
 ùNôpûXdLPkR Hd; Vm @Õ.
 @ûR Sôm DfNdLhPj Sp @±úYôm
 @ûRdLPkR I ußs [Õ.
 BûPlThPÕ @ûRf Ñh¥dLôhÓ; \Õ.
 @kR I u±ÚITûR @Õ á ß; \Õ.
 @Õ @Y-dLùYôi QôRÕ.
 U] j Rôp "û] dLØ¥VôR I uß @Õ.
 @Õ Hd; Vj Rôp @lT¥« pûX.
 Tĭ dLlTPôRÕ FuTRôXuß.
 @Yt±² uß @Õ ®ÓThPÕ FuTRôp @ûR ®Y-dLØ¥VôÕ.
 BûY Sm U] j §u £j Wá PeLs.
 @Õ Hd; Vj ûRdLPkRÕ.
 @Õ ©-®û] ûVdLPkRÕ.
 @Õ ©WmÛm
 @Õ Nj §Vm
 SUdĭ A i PYû] j ùR-Ûm

We also have our knowledge of the world.
It justifies both.

These are large difficult terms.
It is difficult to grasp them.
Let us come to precisions.
The One is Sachchidananda.
We speak thus.
We point three entities.
It is its description.
We unite them.
Thus we arrive at a trinity.
We say 'Existence, Consciousness, Bliss'.
And we say they are One.
It is a process of the mind.
Sachchidananda is a unitarian consciousness.
To it, it is inadmissible.
Existence is Consciousness.
There can be no distinction between them.
Consciousness is Bliss.
They cannot be distinguished.
So, there can be no world.
Because there is no distinction.
Suppose it is the sole reality.
Then the world is not.
It never existed.
It can never have been conceived.
The world is division.

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Para No.9

Sôm DXûL @±úYôm
@Õ BW ùPÛm GtBdùLôs P m

BûY ùT-V Rj ÕYeLs.
SUDĪ BûY ©¥TPô.
SûPØû\dĪ YŪúYôm
GLu FuTÕ Nf£Rô] kRm
Sôm BûRl Tt±l úTÑĭ ú\ôm
BeĪ êuû\d á ßĭ ú\ôm
@ÕúY @Ru ®[dLm
Sôm @Ytû\ f úNodĭ ú\ôm
BûQj Õ êuß Rj ÕYeLû[GtTÓj Õĭ ú\ôm
Nj, £j, A] kRm F] @Ytû\d á ßĭ ú\ôm
@ûY I uß Fuĭ ú\ôm
BÕ U] m ùNVpTÓm Y⁻.
Nf£Rô] kRm Hdĭ Vj RôXô] Ē®Vm
@RtĪ Bl®-®û] Ij ÕYôWô.
Nj £j RôĪ m
@Yt±ûPúV úYBTô¥pûX.
£j A] kRm
@ûY I uú\
@IT¥ûV^z p, DXL^apûX.
®-®û] «pûX FuTRôp DXL^apûX.
@Õ UhÓúU Nj SVm F] dùLôsúYôm
@Õ Di ùUVô] ôp DXLm BpûX.
DXLm GtThúP« ÚdLØ¥VôÕ.
£Úx¥úV "û] j úR« ÚdLØ¥VôÕ.
DXLm ®-®û] Vôp GtThPÕ.

It is differentiation.
 An indivisible consciousness cannot originate division.
 An undividing consciousness cannot originate differentiation.
 But this is *reductio ad absurdum*.
 We cannot admit it.
 If we do so, our basis will be different.
 It will be an impossible paradox.
 It will be an unreconciled antithesis.

There is the other side.
 Division is real to Mind.
 It can conceive of it precisely.
 It can conceive of a totality.
 It will be synthetic.
 It can think of a boundless finite.
 The divided parts can aggregate.
 Mind can grasp them.
 The divided parts are the same.
 The sameness underlies them.
 Mind can know them.
 But there is an ultimate unity.
 It is an absolute infinity.
 To the mind they are abstract notions.
 They are unseizable quantities.
 They are not real to its grasp.
 It cannot take them to be the only reality.
 This is the very opposite of the One.
 The One is a unitarian consciousness.

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 Para No.10

I u±- ÚkÕ @Ój RÕ úYBTh¥ÚdLúYi Óm
 Hdj Vm ©-@ú] úV GtTÓj RØ¥VôÕ.
 ©-dLØ¥VôR Ê@Vm ©-@ú] úV GtTÓj RØ¥UUô?
 BÕ @Tj Rm
 Sôm BûR GtLØ¥VôÕ.
 Sôm Gt\ôp, Sm @¥ITûP UôBm
 @¥ITûP SûPØû\dĩ DRYôR ØW TòPôĩ m
 ÑØLj StùLŠW] ØW TòPôL Ø¥Ûm

@Rtĩ UB×\m Di Ó.
 U] m Tĩ dĩ m
 Tĩ ŠúV U] m úR° YôL @±Ûm
 U] m ØÝúUúV @±Ûm
 Tĩ Š úNokR ØÝúUVôĩ m
 Ø¥Yt\ Tĩ ŠúV U] m Gtĩ m
 Tĩ Š úNÚm
 U] m @ûRl ×-kÕùLôS P m
 ©-kR Tĩ ŠLs I uBúTôXô] úY.
 @Yt±u @¥ITûP I ÚúU.
 U] m @ûRV±Ûm
 Ø¥Yô] Hdj Vm Di Ó.
 @Õ ©WmUj Šu @] kRm
 BûY U] j Štĩ l ©¥TPô.
 U] j Šu úL«p ©¥TPôRúY BûY.
 ©¥j Rôp ©¥Ûs @úY ; úPdLô.
 @ûR UhÓm Di úUúV] U] m ùLôS [ôÕ.
 GL² u I ÚúUdĩ BûY FŠW] úY.
 GLu Hdj V Ê@Vm

We have an essential multiplicity.
 It cannot arrive at Unity.
 If it does, it will abolish itself.
 Really we are confronting the essential unity.
 It is an indivisible unity.
 The multiplicity has a confession to make.
 It says it could have never existed.
 Yet it was.
 It is this that has found unity.
 Thus it abolished itself.
 Again, a *reductio ad absurdum*.
 It is a violent paradox.
 It is a repetition.
 It stuns thought to convince it.
 This is an irreconciled antithesis.
 It is a irreconcilable antithesis.
 It seeks to convince thought.

There is a difficulty in the lower term.
 Mind is a form of our consciousness.
 And it is a preparatory form.
 When we realise this, the difficulty disappears.
 Mind is an instrument.
 It analyses.
 It synthesises.
 It is not an instrument of essential knowledge.
 It cuts out something vaguely.
 It does so from the unknown thing in itself.

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 Para No.11

DXLm @¥ITúP« p TXYô] Ō.
 DXLm I ÚúUúV @±VôŌ.
 I ÚúUúV Gt\ôp DXLm Ru ú] V⁻ dĭ m.
 @¥ITúP I ÚúUúP u Sôm B1T¥ úUôŌ; ú\ôm
 @Ō Tĭ dLùYôi QôRŌ.
 TX Rm Di úULú[ùY° «Ō; u\].
 Rôu ©\kŞÚdLØ¥VôŌF] d á ßm.
 BÚl©à m, DXLm ``j ŞVm
 BŌúY I tßúUúVd Li PŌ.
 DXLm, Bq®Rm Ru ú] @⁻ j ŌdùLôs; j \Ō.
 Ái Óm, Sôm Jo @Tj Rj úRd Lôi ; ú\ôm
 BŌ LŌúUVô] ØWĭ TôÓ.
 Ái Óm Sôm @úRd á ß; ú\ôm
 U] j úR ŞúLdLúYj Ōj ùR° ŪTÓj Ōm Øú\« Ō.
 BŌ Ij ŌYWØ¥VôR ØWĭ TôÓ.
 BúQVØ¥VôR FŞol× BŌ.
 BŌ U] j úRj ùR° ŪTÓj R ØVp; j \Ō.

£±V Rj ŌYj Şp £dLp Di Ó.
 U] m Sm Ē®Vj Şu ì Tm
 @Ō A WnTm
 BúR Sôm @±kRôp, £WUm ®Xĭ m.
 U] m I Ú LÚ®.
 @Ō A WôŪm
 @Ō úNoj Ōl©¥dĭ m
 @¥ITúP Oô] j Şu LÚ®Vuß U] m
 ®YWt\úR @Ō ùYh¥l©-d; j \Ō.
 @±VØ¥VôRŞ² uß @1T¥ FÓd; j \Ō.

It is a measurement.
 It is a delimitation.
 Mind calls this the whole.
 Again it continues the analysis into its parts.
 To it they are separate mental objects.
 They are only parts.
 They are mere accidents.
 Mind can see only them definitely.
 It does so after a fashion.
 It knows them thus.
 There is the assemblage of parts.
 Or there is a totality of properties.
 Or they can be accidents.
 To the mind these are the wholes.
 This is its definite idea of the whole.
 The whole is a part of something to the mind.
 The whole can reveal itself in its parts.
 Or it can be seen in its properties or accidents.
 Anything else is a vague perception to the mind.
 Mind understands analysis.
 The object must be a totality in a larger totality.
 It must be so constituted.
 Then the mind can know it.
 Really mind does not know.
 It knows only its analysis.
 It analyses the object or the idea.
 It forms an idea by a synthesis.
 It is a synthesis of separate parts.

@Ö Jo @[ÜúLôp.
 @Ö I Ú YúWú\
 U] m BúR ØÝúUúV] dùLôs Ð m
 Ái Óm U] m Ru A Wñf£úVj ùRôPÚm
 U] j Stİ @úY R² j R² l ùTôÚsL[ôİ m
 @úY Tİ §Ls.
 @úY RtùNVXôn FÝkRúY.
 U] m @Ytú\UhÓm LôQ Ø¥Úm
 GúRô @Ö Li PÖ @Ö.
 U] m @Ytú\ @IT¥ @±j \Ö.
 Tİ §Ls úNokR ØÝúUúi Ó.
 @pXÖ İ Q fúNodúLúi Ó.
 @úYÚm RtùNVXôn FÝkRúY.
 U] m @Ytú\ ØÝúUVôL Gtj \Ö.
 U] m ØÝúUúV] fNVUôLd LÚÖYÖ BÖ.
 ØÝúUúVúTÖ U] j Stİ ØÝúU«u Tİ §.
 ØÝúU Tİ §«p Ruú] ùY° ITÓj RØ¥Úm
 ØÝúU @Ru İ Q eL° úXô, RtùNVXôn FÝkRYt±úXô LôQ Ø¥Úm
 Ut\úY U] j Stİ j ùR° Yt\úY.
 U] m A Wñf£úV @±Úm
 ØÝúU FuTÖ ùT-V ØÝúU«u Tİ §.
 @Ö @IT¥ GtTh¥ÚdLúYi Óm
 @IT¥úV² p U] m ×-kÖùLôs Ð m
 Di úU«p U] m @±VôÖ.
 U] m Ru A Wñf£úV @±Úm
 Ru Fi Qm İ ±dİ m ùTôÚú[@Ö A WúM
 A Wñf£úVf úNoj Ö Jo Fi Q Uôdİ m
 Tİ §Ls úNokR ØÝúU«Ö.

Or it is a synthesis of properties.
 It is mind's characteristic power.
 It is its sure function.
 They cease there.
 We would have a greater knowledge.
 It would be real and profound.
 (There are deep parts of us.
 They are inarticulate.
 They are of our mentality.
 A sentiment arises from these.
 It is formless.
 It is intense.
 It is not knowledge.)
 To achieve it mind must move away.
 Another consciousness must come in.
 It will fulfill mind.
 It does so by rising above it.
 Or it does so by a reversal.
 Thus its operations are rectified.
 It does so by leaping beyond it.
 That leap can be taken from the summit of Mind.
 It is a vaulting board.
 Mind has a great duty.
 Our consciousness is obscure.
 It can train it.
 Matter is a dark prison.
 Consciousness emerged out of it.
 Mind's instincts are blind.

@pXŌ Ĩ Q eLs úNokR ØÝúU« Ō.
 BŌúY U] j Šu Øj ŠúW
 BŌ U] j Šu " fNVUô] @vSYôWn
 @j ŌPu @Ō ØYŪm
 SUDĪ l ùT-V Oô] m Di Ó.
 @Ō Di ùUVô] Ō, DVoYô] Ō.
 (SmØs ArkR TĪ ŠLs Di Ó.
 @úY ùNôpXt\úY.
 @Ō Sm U] m
 @R^z z uß Jo DQof£ FÝj \Ō.
 @RtĪ ĩ T^apúX.
 @Ō ¼@WŪô] Ō.
 @Ō Oô] ^apúX.)
 @úRVúPV, U] m Ruú] @hPLXúYi Óm
 úYú\ôÚ Ē@Vm FZúYi Óm
 @Ō U] j úRl éoj ŠùNnŪm
 U] j úRdLPkŌ @Ō BúRf NôŠdĪ m
 @pXŌ Rôu RúX, úZ Uô± @úRf ùNnŪm
 @qYúL U] m Ru ùNV- u Ĩ ú\úVl úTôdĪ m
 Ruú] Y- Vd LPkŌ U] m @úRf NôŠdĪ m
 U] j Šu £LWj Š- ÚkŌ Ĩ ŠdLúYi Óm
 RôŪm LhPm @Ō.
 U] j ŠtĪ l ùT-V LPúUŪi Ó.
 U] j Šu Ē@Vm BÚ[ô] Ō.
 U] m @RtĪ l T« t£V° dĪ m
 _Pm BÚi P £ú\
 Ē@Vm @Š- ÚkŌ FÝkRŌ.
 U] j Šu DQof£ Ĩ ÚPô] Ō.

It can be enlightened.
The intuitions are random.
Its perceptions are vague.
It must be helped to ascend.
It must be shown the higher light.
Mind is a passage.
It is not an end.

Let us see the other side.
There is the unitarian consciousness.
It is of indivisible Unity.
It cannot be an impossible entity.
It is not a thing without contents.
All contents have issued out of it.
All contents return to it.
Into it they disappear.
There they dissolve.
It must be original.
It must be a self-concentration.
All is contained in it.
Ours is a temporal manifestation.
It is a spatial manifestation.
But the One is constituted in another way.
It is concentrated thus.
It is utterly ineffable.
It is inconceivable.
It is Existence.
To the Nihilist it is a Void.

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Para No.12

@ûRj ùR° ÜTÓj RXôm
@Ru Oô] m Øû\vt\Õ.
@Ru Ú£ ®YWUt\Õ.
U] m FZ Sôm DRYúYi Óm.
DVokR ú_ôŞûV Sôm @Rtİ d LôhPúYi Óm.
U] m TôûR.
U] m Ø¥Yuß.

Sôm @Ój R TdLj ûRd Lôi úTôm
Hdj V Ē®Vm Di Ó.
@Õ Tİ dLØ¥VôR Hdj Vm
SUDİ l x-VØ¥VôR I u±pûX @Õ.
@Õ ùYt±PªpûX.
FpXôm @Rà s° ÚkÕ FÝkRûY.
FpXôm Ái Óm @ûR úSôdj l úTôİ m
@Rà s @ûY Uû\j u\] .
@eİ @ûY LûWj u\] .
@Õ AŞ.
@Õ ÑVUô] Õ.
FpXôm @Rà s Ds [Õ.
DXLm LôXj Şu TúPlx.
BPj RôXô] Õ DXLm
Nj @IT¥ GtThPŞpûX.
úYŞYûLVô] ùN±ÛûPVÕ @Õ.
ùNôpÛdİ @LITPôRÕ @Õ.
LÚj Ôdİ l ©¥TPôÕ.
@Õ Nj.
ã uVYôŞdİ @Õ ùYt±Pm

It is negative to him.
 He images thus.
 It is negative to our existence.
 It is negative to what we are.
 There is the Transcendentalist.
 He has his own reason.
 To him the same thing is positive.
 But, it is, to him indistinguishable Reality.
 The Vedanta speaks of the beginning.
 There was the one Existence, it says.
 It was without a second.
 But there is the beginning.
 Before and after it there is something.
 It is there forever.
 It is beyond Time.
 We cannot describe it.
 We cannot even call it the One.
 We can say that nothing but That is.
 Still, it is not fully described.
 We can be aware of three things.
 First, there is its original self-concentration.
 It is the indivisible One.
 We try to realise it as such.
 Secondly, there is this diffusion.
 It is an apparent disintegration.
 Mind conceives of the universe.
 It conceives of it as unity.
 Thirdly, there is a self-extension.

@Yà dĭ @Ō FŞW] Ō.
 @Yu @ITŸd LtTû] ùNnĵ \ôu.
 Sm YôrŪdĭ @Ō FŞW] Ō.
 Sm @ûU1xdĭ @Ō FŞW] Ō.
 £ŪxŸûVd LPkR ``ûXÛi Ó.
 @Yà dúLÛ-V LôWQ m Di Ó.
 @ŌúY @Yà dĭ úYi ŸVRôĭ m
 @Yà dĭ @Ō xXITPôR Nj ŞVm
 úYRôkRm AŞûVd á ßĵ \Ō.
 AŞ«p Nj SÚkRŌ Fuĵ \Ō.
 @Ój RŌ @Rtĵ pûX.
 Fu\ôŪm AŞÛi Ó.
 @Ru Øu à m ©u à m I u ßi Ó.
 @Ō ``ûXVô] Ō.
 @Ō LôXj ûRdLPkRŌ.
 SmUôp @ûR ®Y-dLØŸVôŌ.
 Sôm @ûR GLu F] Ūm á \ØŸVôŌ.
 @ûRj R®WúYù\ôu ß^apûX F] Xôm.
 BÚkRôŪm, @Ō ØŸ ®[dLUôLôŌ.
 Sôm ê u û\ @±VXôm
 ØR- p, AŞVô] GLu.
 @Ō Tĭ dLØŸVôR I u ß.
 Sôm @ûR @ITŸúV @ûPV ØVXXôm
 @Ój RŌ Ōi Ó Ōi PôLf £R±VŌ.
 TôoûYdĭ @Ō @- ûY SôÓYŌ.
 U] m DXûL SôÓĵ \Ō.
 DXûL U] m I tßûUVôLd LÚŌĵ \Ō.
 ê u\ôYRôL, ©WmUj Şu ùY° 1TôÓs [Ō.

It is the Truth-Consciousness.
 It is firm.
 It contains the diffusion.
 It upholds the diffusion.
 It prevents its disintegration.
 It maintains its unity in diversity.
 It is stable.
 Also it is mutably stable.
 It insists on harmony.
 It seeks it in strife and collision.
 They are all-pervading.
 It keeps eternal cosmos.
 Mind can only arrive at chaos.
 The chaos eternally attempts to form itself.
 This is Supermind.
 This is Truth-Consciousness.
 It is the Real-Idea.
 It knows itself.
 It is all that it becomes.

Brahman extends itself.
 It is Supermind.
 It contains and develops.
 It develops by the Idea.
 It develops out of the unity.
 The unity is indivisible.
 Consciousness, Existence, Bliss emerge out of it.
 They are triune.

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 Para No.13

@Õ Nj SVE®Vm
 @Õ "ûXVô] Õ.
 £R±VûRj Ruà h ùLôî PÕ.
 £R±VûR AR-ITÕ.
 @Õ @- ûYj RÓd; \Õ.
 @Õ TĪ S«p ØÝûUûVd Lôd; \Õ.
 @Õ "WkRWô] Õ.
 @j ÔPu @Õ Uôt\j Sp "ûXVô] Õ.
 @Õ ÑØLj ûR Yt×Bj Ô; \Õ.
 ©Qd; Ūm, úUôR- Ūm @Õ ÑØLj ûRj úRÓ; \Õ.
 FeĪ m E ÓÚ®l TWÛYÕ.
 "ûXVô] ©WgNj ûR @Õ SôÓ; \Õ.
 U] m Ī ZITj ûR DtTj S ùNn; \Õ.
 Ī ZITm "ûXVôL DÚYm ùT\ ØVp; \Õ.
 @Õ Nj SVE®Vm
 @Õ Nj SVm Ê®VUôYÕ.
 @ÕúY ØÝûUVô] Fi Qm
 @Õ Ruû] V±Ūm
 @Õ @ÕYôL UôBm

©WnUm Ruû] ùY° ITÓj Ōm
 @Õ Nj SVE®Vm
 @Õ LhÓlTÓj S, @®®Új S ùNnŪm
 @Õ Fi Qj Rôp @®®Új S ùNn; \Õ.
 @Õ Hd; Vj S² uB @®®Új S ùNn; \Õ.
 @qûYd; Vm TĪ dLITPdá ¥VRuB.
 Nj, £j, A] kRm @R² uB ùY° ITÓ; \Õ.
 @mê uBm I uú\.

It establishes a Trinity.
 It does not work like Mind.
 Mind arrives from the three to the One.
 It manifests the three out of the One.
 (For it manifests and develops).
 Yet it maintains the unity.
 (For it knows and contains).
 It works by differentiation.
 It brings forward one as the effective Deity.
 Or, it does so with the other.
 Each contains the others involved.
 Or they are explicit in itself.
 This is the process of differentiation.
 It makes it the foundation.
 The trinity is all-constituent.
 Out of it, it evolves.
 It evolves the possibilities and the principles.
 It is thus it acts.
 Its operation is the same here.
 It possesses powers.
 They are development and evolution.
 It can make it explicit.
 That power carries other powers.
 They are involution, envelopment.
 It also makes it implicit.
 There are two involutions.
 Creation is a movement between them.
 Spirit is one.

ê u±p I uû\ @Õ GtTÓj Ô; \Õ.
 @Õ U] múTòX úYûX ùNnYSpûX.
 U] m ê u±- ÚkÕ I uû\j úRÓ; \Õ.
 BÕ I u±- ÚkÕ ê uû\ ùY° ITÓj Ô; \Õ.
 (Gù] ° p @Õ ùY° ITÓj S, @@@Új S ùNn; \Õ).
 BÚl@à m, @Õ Hd; Vj ûR "ûX" ßj Ô; \Õ.
 (Gù] ° p @Õ @±Ûm, AhùLôs P m).
 úYBTÓj S @Õ úYûX ùNn; \Õ.
 NdSÛs [ùRnYUòL @Õ I uû\ ùY° dùLôi ÓYÚ; \Õ.
 BpûXùV² p, Ut\ÕPu @ITÿf ùNVpTÓm
 I qùYòuβm @Ój RûRj Ru à hùLôi Ós [Õ.
 @pXÕ, @ûY ùY° ITûPVò] ûY.
 BÕúY UòBTÓj Ôm Y⁻.
 @ûR BRu @ÿITûPVòdĭ ; \Õ.
 SÚèoj SLs @û] j ûRÛm DhùLôi PYòLs.
 @R² ° uβ BÕ ùY° YÚ; \Õ.
 Rj ÕYeLP m, NkRolTeLP m @R² ° uβ FÝ; u\] .
 @q®Rm @Õ ùNVpTÓ; \Õ.
 Beĭ m @Ru ùNVp @ÕúY.
 @Rtĭ NdSÛi Ó.
 @ûY T-Q òUm, @@@Új S.
 @Õ @ûR ùY° ITûPVòdĭ m
 BkR NdSdĭ @Ój R NdSLs Di Ó.
 @ûY fÚxÿ, ãrYÕ.
 úUÛm @ûR Ds [Pdĭ m
 BŴ Ó Ds [PdLeLs Ds [] .
 fÚxÿ @Yt±ûPúVÛs [NX] m
 A uUò I uβ.

All is involved in the Spirit.
 Out of which all is evolved downward.
 It moves to the other pole, Matter.
 Matter is another.
 All is involved in Matter.
 Out of which all evolves upwards.
 It moves to the other pole of Spirit.
 In this sense creation is a movement.

There is the process of differentiation.
 It is by the Real-Idea.
 It is creative of the universe.
 It puts forward three things.
 They are principles, forces and forms.
 They contain and front.
 The comprehending consciousness contains them.
 It contains all the rest of existence within them.
 It fronts the apprehending consciousness.
 All the rest of existence is implicit behind them.
 Therefore all is in each.
 And each is in all.
 These are the seed of things.
 It implies in itself all the infinity.
 It is an infinity of all possibilities.
 But it is kept to one law of process.
 It is kept to one result by the will.
 It can be said otherwise.
 The Conscious-Being has the Knowledge-force.

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 Para No.14

@û] j Ōm Aj UôÛs @Pe; VŌ.
 @R² ² uβ @û] j Ōm ùY° lThŌ , rúSôd; f ùNp; u \] .
 @Ój R ŌÚYj úR @Ō Sô¥l úTô; \Ō. @Ō _Pm
 _Pm @Ój RŌ.
 @û] j Ōm _Pj Ōs Ds [] .
 @R² ² uβ T-Q ôUj Rôp FÝkŌ @úY DVÚm
 @§- ÚkŌ @Ój R ŌÚYUô] A uUôúY úSôd; @Ō úTôĭ m
 Bq®Rm £Úx¥ NX] Uô; \Ō.

BŌ UôβTôh¥u YûL.
 BŌ ØÝ#Fi Qm
 BŌ ©WgNj úR £Úx¥lTŌ.
 @Ō ê uû \ ùY° dùLôi Ó YÚ; \Ō.
 Rj ŌYm, Nd§, ï TmF] @úY ê uβ.
 @úY Ds [Pe; , ùY° lTŌ; \Ō.
 LôXm LPkR Nj §VĒ®Vm @Ytû \ Ds [Pdĭ ; \Ō.
 £Úx¥«p Ut \ @û] j úRŪm Ruà h ùLôs ; \Ō.
 x\Uô] Ē®Vj úR @Ō Øu² Bj Ō; \Ō.
 £Úx¥«p Ut \ úYùVpXôm @Ru©u Uû \YôL BÚd; u \] .
 F] úY @û] j Ōm I u±p Ds [Ō.
 I uβ @û] j §Ūm Ds [Ō.
 @úY ®j Ō.
 @] kRm ØÝYŌm @Ràs Ds [Ō.
 FpXôf NkRôlTeLp m ``û\kR @] kRm @Ō.
 Fu \ôŪm, @Ō I Ú Y⁻ «p UhŌm SPdĭ m
 @Ō I Ú TXû] UhŌm ùY° lTŌj Ōm
 @úR úYB YûLVôLŪm á \Xôm
 Nj #xÚ` à dĭ £j Nd§Ûi Ó.

He is maintaining himself.
 He is sure of the Idea in himself.
 He predetermines the result.
 He does so by his own forms and movements.
 The seed is the Truth of its own being.
 This Self-Existence sees the seed in itself.
 It has a resultant.
 It is a seed of self-vision.
 It is the Truth of self-action.
 It is the natural law of self-development.
 It is the law of formation and functioning.
 It follows inevitably upon the Self-vision.
 It keeps to the process.
 It is involved in the original Truth.
 So, All Nature is simply the Seer-Will.
 It is the Knowledge-force of the Conscious-Being.
 It is at work to evolve in force and form.
 So emerges all the inevitable truth.
 They are of the Idea.
 Originally it has thrown itself into it.

Ours is the mental consciousness.
 There is this Truth-Consciousness.
 There is a contrast between them.
 It is an essential contrast.
 We conceive of this Idea.
 It points out the essential contrast.
 Thought is there.

Page No.129
 Para No.15

@Yu Ruû] SPj Ôj \ôu.
 Ruàs Ds[Fi Qj ûR @Yu @±Yôu.
 Ø¥ûY @Yu Øuá h¥ °oQ«d; \ôu.
 Ru ì TeL[ôÛm, NX] eL[ôÛm @ûR @Yu ùNn; \ôu.
 ®ûR Ru ÈY² u Nj SVm
 Nj ®j ûRj Ruàs Lôî ; \Ô.
 @RtĪ I Ú Ø¥Ûi Ó.
 ÑVR-N] ®j Ô @Ô.
 ÑVùNVÛdĪ -V Nj SVm @Ô.
 ÑVY[of£dĪ -V BVpTô] NhPm @Ô.
 ì Tm ùTBÿÔm, SùPùTBÿÔm @fNhPj StĪ hTÓm
 ÑVR-N] j Rôp @Ô R®odL Ø¥VâRT¥ @Ô SPd; \Ô.
 Øû\ûV @Ô LôlTôtB; \Ô.
 A SNj SVj Sp @Ô Dû\; \Ô.
 BVtûL @û] j Ôm A i PY² u £j Rm
 @Ô Nj xÛ`² u £j NdS.
 NdSVôLÛm ì TUôLÛm @Ô ùY° 1TÓ; \Ô.
 FpXóf Nj SVeLP m @1T¥ °°fNVUôL ùY° YÛ; u\] .
 @ûY Fi Qj ûRf NôokRûY.
 AS«p @ûY Fi Qj Ôs @Pe;] .

SUÔ È®Vm U] j ÔûPVÔ.
 Nj SVÈ®Vm Ds[Ô.
 BW Ôm úYBThPûY.
 úYBTôÓ Ød; VUô] Ô.
 Sôm Fi Qj ûRd LÛÔ; ú\ôm
 @¥1TûPVô] ®j SVôNj ûR @Ô LôhÓ; \Ô.
 LÚj Ôs [Ô.

To us it is separate from existence.
 It is abstract, unsubstantial.
 It is different from reality.
 We do not know where from it appears.
 It detaches itself from objective reality.
 It does so to observe.
 Then only it can understand and judge.
 Our mentality is all-analysing.
 It is all-dividing.
 Thought appears so to our mentality.
 Mind has a first business.
 It renders 'discrete'.
 It makes fissures.
 It does not discern.
 It separates thought and reality.
 It is paralysing.
 In Supermind it is all one.
 There being is consciousness.
 Consciousness is being.
 The idea is a vibration.
 It is a vibration of consciousness.
 It is equally a vibration of being.
 There too it is again pregnant of itself.
 It is an initial coming out.
 It comes out in creative self-knowledge.
 It lay elsewhere in potential.
 It was so in uncreative self-awareness.
 It comes out as Idea.

SUDĪ d LÚj Ō úYB; Nj úYB.
 LÚj Ō Li Ō dĪ l ×XlTPôR Rj ŌYm
 @Ō Nj SVj S- ÚkŌ UôBThPŌ.
 @Ō Fe; ÚkŌ YÚ; \ŌF] SôU±úVôm
 ùR° Yô] Nj SVj S² uB @Ō Ruû] l ©-j ŌdùLôs; \Ō.
 DXûL @±V @Ō @ûRf ùNn; \Ō.
 ×-VŪm, %oUô² dLŪm @Ō @Y£Vm
 FûRŪm A WñYŌ Sm U] lTôuûU.
 @Ō TĪ dĪ m RuûUûûPVŌ.
 LÚj Ō @ŌúTôuB Sm U] lTôuûUdĪ j ùR-; \Ō.
 U] j StĪ ØRt LPûUûi Ó.
 U] m ©-j ùRŌd; \Ō.
 ùYh¥ FŌj Ō ®XdĪ ; \Ō.
 @Ō TĪ j ŌQoYSpûX.
 Nj SVj ûRŪm, LÚj ûRŪm @Ō ©-d; \Ō.
 @R] ôp Sôm Sm " ûX«Zd; ú\ôm
 Nj SVĒ®Vj Sp @û] j Ōm I uB.
 @Sp ĒYà m Ē®VØm I uB.
 Ē®VØm ĒYà m I uú\
 Fi Qm I Ú LSo.
 @Ō Ē®Vj Su LSo.
 @Ō ĒY² u LŠÚUôĪ m
 @ŠŪm @Ō ùN±kŌs [Ō.
 @Ō ØRp ùY° lTôÓ.
 @Ō TûPl©u NVOô] UôL ùY° lTÓ; \Ō.
 @Ō úY±Pj Sp ®j RôL BÚd; \Ō.
 £Úx¥dĪ ØkûRV NŪR° ®p @Ō BÚkŠÚd; \Ō.
 @Ō Fi QuôL ùY° YÚ; \Ō.

That Idea is a reality.
 That reality evolves itself.
 It evolves always by its own power and consciousness.
 It is always self-conscious.
 It is always self-developing.
 It does so by the will inherent in the Idea.
 It is always self-realising.
 It does so by the knowledge ingrained by every impulsion.
 This is the truth of all creation, of all evolution.

Being, knowledge, will are there in Mind. Page No.130
 They are all divided here. Para No.16
 Their consciousness is divided.
 In Supermind they are not so divided.
 There they are a trinity.
 They are one movement.
 They have three aspects.
 They are effective.
 Each has its own effect.
 Being has the effect of substance.
 Consciousness has the effect of knowledge.
 It guides itself.
 It shapes the idea.
 It comprehends and apprehends.
 Will gives the effect of self-fulfilling force.
 The idea is light.
 It is the light of reality.
 It illuminates itself.

Fi Qm Nj S Vm
 Nj S Vm T-Q^a d j \ Ö.
 Ru ùNókr NdSVóUm, È@Vj RóUm @Ö T-Q^a d j \ Ö.
 FlùTóYÖm @Ö Ruû] V±Um
 FlùTóYÖm @Ö Ruû] @@@Új S ùNnUm
 Fi Qj S Ús[NdSVóp @ûRf ùNn j \ Ö.
 @Ö Ruû] úV fj S dLdá ¥VÖ.
 I qùYóÚ NX] j RóUm ùTt\ Oó] j Róp @ûRf ùNn j \ Ö.
 BÖúY £Úx¥«u BWL£Vm, T-QóU BWL£Vm

ÈYu, Oó] m, NdS A j VúY U] j S Ús [] .
 @ûYùVpXóm BeĪ TĪ dLlThÓs [] .
 @Yt±u È@Vm TĪ dLlThPÖ.
 Nj SVÈ@Vj Sp @ûY @lT¥l TĪ dLlTP®púX.
 @eĪ @ûY S Úêoj SL[ôL Ds [] .
 êuβm @eĪ I uú\
 @eĪ êuβ @mNeLP s [] .
 @ûY NdS YónkRúY.
 I qùYôu±tĪ m @RtĪ -V NdSÛi Ó.
 ÈYà dĪ l ùTóÚ° u TXu Di Ó.
 È@Vj StĪ Oó] j S u TXu Di Ó.
 @Ö Y⁻ SPj Öm
 @Ö Fi Qj úR DÚYó dĪ m
 @Ö @LØm, x\ØUóĪ m
 NdS Ruû] j Róú] éoj S ùNnÖùLôs [d á ¥VÖ.
 Fi Qm ©WLôNUó] Ö.
 @Ö Nj S V l ©WLôNm
 @Ö ÑVm©WLôNm

It is not mental thought.
Nor is it imagination.
It is effective self-awareness.
It is Real-Idea.

The Idea has knowledge and will. Page No.130
In Supermind they are one. Para No.17
They are not separated.
They are one as being and substance are one.
The substance is one with the being.
Being is luminous power of substance.
The substance of fire burns.
There is burning light.
They are not different.
So the Idea is one with the Being.
The power of the Idea is one with the substance of the Being.
The substance works itself out in the Idea.
That is development.
In our mentality all are different.
We have an idea.
We have a will according to the idea.
The will is the impulsion of the idea.
One detaches from the other.
We separate the idea from the will.
We separate both from ourselves.
I am.
It is an idea.
It is an abstraction.

@Õ U] j S u F i Q U u ß.
@Õ LtTû] Û^apûX.
Ru û] V ± Ûm NdS V Õ.
@Õ ØÝ F i Q m

Fi Q j S t Ī O ô] Ø m NdS Ûm Di Ó.
Nj S V Ë @ V j S p B W Ó m I u ú \.
@ûY © - k R Û Y V u ß.
Ë Y à m, ù T ô Ú P m B û Q k R I u ß @ Õ.
ù T ô Ú s Ë Y à P u L X d j \ Õ.
Ë Y u ù T ô Ú ° u © W L ô N m.
ù T ô Ú s R Z X ô L F - j \ Õ.
@Õ © W L ô N U ô L F - j \ Õ.
@ûY ú Y \ u ß.
F] ú Y F i Q Ø m, Ë Y à m I u ú \.
Fi Q j S u NdS Ë Y ^z u ù T ô Ú P P u ú N o j \ Õ.
ù T ô Ú s F i Q U ô L ù Y ° Y Ú j \ Õ.
@Õ @ © ® Ú j S V ô Ī m
S m U] j S p @ûY ú Y ß.
S U d Ī J o F i Q m D i Ó.
Fi Q j S t Ī - V NdS Û i Ó.
Fi Q m D k Õ Y Õ NdS.
I u ß @ Ó j R S - Ú k Õ © - j \ Õ.
S ô m F i Q j ù R Û m, NdS ù V Û m © - d j ú \ ô m.
B W ù P Û m S m ^a - Ú k Õ © - d j ú \ ô m
S ô ^z Ú d j ú \ u.
@Õ J o F i Q m
@Õ R j Õ Y m

It mysteriously appears in me.
 The will is another mystery.
 It is a force.
 It is nearer to concreteness.
 It is, of course, not concrete.
 It is something not myself.
 It is something I have got.
 It is something I am seized with.
 But I am not.
 I make a gulf between my will and its effect.
 To me, there are concrete realities.
 They are outside of me.
 They are other than myself.
 So none of them is self-effective.
 The idea may fall from me.
 The will may fail.
 The means may be lacking.
 I myself may remain unfulfilled.
 It is by any of them.
 Or it may be by all of them.

Thought is not self-divided.
 Force is not self-divided.
 Being is not self-divided.
 In the mind they are self-divided.
 In the Supermind they are not divided.
 They are not broken.
 They are not separated from each other.

Page No.131
 Para No.18

@Ö x\$W6L FÝ; \Ö.
 Nd\$ Utù\ôÚ x\$ö.
 @Ö NX] Uóĭ m Nd\$.
 @Ö _Pj Stĭ f NUUô] Ö.
 @ÖúY _P^apûX.
 @Ö Sô² pûX.
 BÖ Sôu ùTt\Ö.
 Sôu Gtβl úTôtβYÖ BÖ.
 A] ôp Sô² pûX.
 Fu Nd\$đĭ m, TXà đĭ ^aûPúV I Ú ùY° ùV GtTÓj Ö; ú\ü.
 BûY F] đĭ _PNj \$Vm
 @ûY F] đĭ l x\mTô] úY.
 @ûY Fu² - ÚkÖ úYβThPûY.
 F] úY @ûY FÖŪm Róú] TXu RôW6.
 Fi Qm Fu² P^aÚkÖ ®ZXôm
 Nd\$ úRôtLXôm
 ù_« đĭ m NôR] m BpXôU- ÚdLXôm
 Sôú] éoj \$VôLôU- ÚdLXôm
 FR] ôŪm BÖ SPdLXôm
 FpXôYt\ôŪm SPdLXôm

Fi Qm Róú] Ruû] l Tĭ ITSpûX.
 Nd\$Ūm @ITŸúV.
 ĘYu Ruû] l ©-j ÖdùLôs [@pûX.
 U] j \$p @ûYùVpXôm ©-kÖ LôQITÓ; u\] .
 Nj SVĘ®Vj \$p @l©-®û] « pûX.
 @ûY DûPV®pûX.
 I uβ Ut\š- ÚkÖ úYβThP\$SpûX.

The Supermind is Vast.
 It starts from unity.
 It does not start from division.
 It is comprehensive.
 It is its primary trait.
 Differentiation is secondary there.
 A truth of being is expressed.
 The idea corresponds to it exactly.
 The will-force too corresponds with it.
 (Force is only power of consciousness).
 No idea clashes with another idea.
 No will or force clashes with another will or force.
 In man they clash.
 In the world they clash.
 There is one vast Consciousness.
 It contains and relates all ideas in itself as its own ideas.

There is one vast Will.
 It contains all energies.
 It relates all energies as its own energies.

It holds back this.
 It advances that other.
 It acts according to its own preconceiving Idea-Will.

Omnipresence, Omnipotence,
 Omniscience are current religious
 notions of the Divine Being.
 The above justifies them.

Page No.131
 Para No.19

Nj SVĒ@Vm TWkRŌ.
 @Ru @¥ITŪP Hdj Vm
 @Ō @-@ū] « - ÚkŌ A Wm©dL®pūX.
 @Ō éWQUŌ] Ō.
 @ŌúY @Ru @¥ITŪPd Ĩ Qm
 UôBTôŌ @Ōj R ®` Vm
 ĒY² u Nj SVj ūR ùY° ITŌj Ōj ú\ôm
 Fi Qm @úrF N-VôLl ©WST- dj \Ō.
 £j NdSŪm @IT¥l ©WST- dj \Ō.
 (NdS Ē®Vj S u S\ u ùY° ITôŌ).
 FkR Fi QŌm @Ōj R Fi Qj ŌPu úUôŌYSpūX.
 NdSúVô, ùNVúXô @Ōj R NdSŪPu úUôŌYSpūX.
 U² R² p @mŌW TôŌi Ó.
 DXj p @múUôRp Di Ó.
 Jo TWkR Ē®Vm Di Ó.
 @ū] j ūRŪm Ru à hùLôi Ó, FpXô Fi QeLū[Ūm RY® Ru
 Fi QUôdĪ j \Ō.
 I Ú TWkR DBSŪi Ó.
 @Ō FpXô NdSLū[Ūm Ru à hùLôi PŌ.
 FpXô NdSLP Pà m ùRôPo×ùLôi Ó @Ytū\j Ru ùNôkR
 NdSVôdĪ j \Ō.
 I u ū\ Uū\j Ō ūYd j \Ō.
 Ut\ūr Øu² Új Ōj \Ō.
 Rôu Øu á h¥ Ø¥Ū ùNnRT¥ @Ō ùNVpTŌj \Ō.

FpXôm @±kRYu, FpXôm YpXYu, FeĪ m " ū\kRYuF]
 Ai PYū] UReLs á B j u \] .

Sôm úŪtá ±VŌ BŪrf N-ùV] d á Bm

They are not irrational imagination.
 They are perfectly rational.
 They do not contradict logic.
 Nor is the experience against them.
 There is one error.
 It is to separate God and man, Brahman and the world.

It makes the differentiation into division.
 We shall speak of this later.
 Now we arrived at one idea.
 It is a conception of the Supermind.
 There being, consciousness, will, delight are one.
 Yet it is capable of infinite differentiation.
 Still it does not destroy unity.
 There Truth is the substance.
 Truth rises in the Idea.
 Truth comes out of the form.
 There is one truth of knowledge and will.
 There is one truth of self-fulfillment and delight.
 Self-fulfillment is the satisfaction of the being.
 In all mutations there is a harmony.
 It is self-existent and inalienable.
 It is equally so in all combinations.

★ ★ ★

The End

@ûY @oj RUt\ LtTû] «pûX.
 @Yt±tĪ l éWQ @oj Rm Di Ó.
 @ûY RodLj StĪ l ×\mTô] ûYVpX.
 @àTYØm @RtùLSWô] Ruß.
 A] ôp I Ú RYBi Ó.
 U² Rû] Ûm, A i PYû] Ûm ©-ITÕ RYß. ©WmUj ûRÛm DXûLÛm
 ©-ITÕ RYß.
 @Õ UôßTôhûP úYßTôPôdĪ m
 BûRl Tt±l ©\Ī úTÑúYôm
 BlùTôYÕ Sôm I uû\d Li úPôm
 @Õ Nj SVE®Vm
 @eĪ ĒYu, Ē®Vm, A] kRm, ûNVp I uß.
 BÚl©à m @Õ @] kRUôLl ©-VYpXÕ.
 ©-kRôÛm Hd; Vm @⁻YSpûX.
 Nj SVm ùTôÚ[ôĪ m
 Nj SVm Fi Qj Sp FYĪ \Õ.
 Nj SVm ì TUôL FYĪ \Õ.
 Oô] Øm, DBŞÛm I uß Fuß @±; ú\ôm
 A] kRm, Aj UŞÚISVô; \Õ.
 ĒYu ùTBm A] kRm ĒYô] kRm
 ©-®û] «p ÑØLØi Ó.
 ÑØLm @⁻Vdá ¥VŞpûX, ÑVUô] Õ.
 BûQYŞÛm ÑØLm @IT¥úV.

★ ★ ★

ØtBm

14. சத்தியஜீவியம் - சிருஷ்டிகர்த்தா

©WmUô DXûL £Úx¥j Rôo. ©WmUô ùRnÂL U] j StĪ -V LPÛs. ®xÔÛm, £Yàm @YÚPu Dû\TYoLs. Nj SVĒ®Vm (Supermind) U] j ûRd LPkRÕ. ùRnÂL U] m, U] j ÔûPVÕ. ©WmUô £Úx¥j RôoF² p U] m £Úx¥j RÕF] l ùTôÚs. c @W®kRo DXûL Nj SVĒ®Vm £Úx¥j RÕ Fu j \ôo. BkR @j SVôVm @ûRd á ßj \Õ.

TLYôu Nj SVĒ®Vj ûRl Tt± FÝS] ôo, @Õ FYÚdĪ m x-V®pûXF] @uû] á ßj \ôo. "x-V®pûX" FuTûR Sôm FIT¥l x-kÕùLôsYÕ? TLYôu á ßYûR Sôm Gtj ú\ôm. A] ôp Gu á ßj \ôoF] @±YSpûX. ã-Vu éªûVf Ñt± YÚYûRd Lôi j ú\ôm. ®gOô² éª ã-Vû] f Ñt± YÚYRôLd á ßj \ôo. Sôm @ûR ®gOô² á BYRôp Gtj ú\ôm. FIT¥F] SUDĪ l x-YSpûX. úLôTo² Lv @ûR ØR- p á±V ùTôÝÕ @Yo U] m x-kÕ ùLôi PûR DXĪ dĪ d á±] ôo. U] j Su @±Yôp ùNVp# TÓTYoLs @ûRl x-kÕ ùLôi PôoLs. Sôm Li Qôp ã-Vû] l Tôodj ú\ôm. Li , xXu. @±Û U] j StĪ l xXITÔm. xX] ô] Li ÔdĪ l xXITPôÕ. @R] ôp SUDĪ l x-YSpûX. SUDĪ U] m Di Ó; @±Û Di Ó. @Yt\ôp éª, ã-Vû] l Tt±f £kSj Ôl x-V ØVpYSpûX. @R] ôp x-YSpûX. U] m êû[êXm ùNVpTÓ# j \Õ. SUDĪ êû[Ûi Ó. @R] ôp U] m Fu \ LÚ®Ûm, @±Ûm Di Ó. Nj SVĒ®Vm 30,000 Ai ÓLhĪ l©u YW úTôYÕ. @ûR @±Ûm LÚ® BlùTôÝÕ U² R² PªpûX. LÚ®«pXôR ùTôÝÕ

TLYôu @[dLm x-VôRÕ AfN-VªpûX. @RtĪ -V ûUVm ùSgÑdĪ l ©u] ô- ÚITRôLl TLYôu á ßj \ôo. Sôm SVô] m ùNnÛm ùTôÝÕ Sm ûUVm ùSg£- ÚlTûRd LôQXôm. U] j SÛm BÚlTÔi Ó. ùSg£p SVô] ûUVm GtTÓYÕúTôp, ùSgÑdĪ l ©u] ôp @mûUVm GtThPôp @RtĪ Nj SVĒ®Vm x-Ûm Fu j \ôo. TLYôà dĪ @- l é-p @kR @à TYm GtThPÕ.

Sôm x- ûVd Li Pôp TVITÓj ú\ôm, ùSÚl× ÑÓm, ùLôÓûU ©¥dLôÕ, B² ûU ©¥dĪ m, BûY U] j Su TôoûY. SpXÕ, ùLhPÕ Fu \ TôĪ TôÓ U] j StĪ i Ó. ùSgÑdĪ l ©u] ôp úTô] ôp @Õ Nj SVĒ®V ûUVm. @e j ÚkÕ Tôoj Rôp x- ûVd Li Ó TVm FZôÕ, ùSÚl× ÑPôÕ, ùLôÓûU ©¥dL®pûXF] j úRôu\ôÕ. @l# TôoûYdĪ ùLôÓûUÛm, B² ûUÛm I uú\ . Ī ZkûR úTÑm UZûX SmûUl TôSITSpûX. úWôh¥p úTôĪ m U² Ru úTÑm @£eLUô] ùNôp U] j Sp ùYBlûT Di PôdĪ m. UZûXûV Sôm GtTûRl úTôp Nj SVĒ®Vm @£eLUô] ùNôpûXÛm ùYBl®pXôUp GtĪ m. £j S @Ój R LhPm úTô] ôp, Nj SVĒ®V TôoûYÛs [Yoôu Ī ZkûR ùR° YôLl úTÑm; @£eLUô] ùNôp úTÑTYo Uô± @ZLô] ùNôp úTÑYôo; x- TÑúTô- ÚdĪ m. U] m @±VôûU«u LÚ®. x- «u ùLôÓûU @±VôûU Lôi TÕ. Nj SVĒ®V Oô] j StĪ l x- I Ú ©Wô! . ùLôÓûU @Ru TôoûYdĪ j ùR-VôÕ. Nj SVĒ®V £j S«Ûm TX LhPeLs Ds [] . ùTôÚsLs, ©Wô! LhĪ s [DÚYm Sm TôoûYûVl ùTôÚj RÕ. Nj SVĒ®Vm Ø¥YôLl T- j Rôp ùTôÚsLhĪ Nj SVĒ®V i Tm GtTÓm. @Õ c @W®kRWôLj ùR-Ûm. Ī t\Yô° Ls, UWm, Lm© TLYôà dĪ YôÑúRY] ôLj ùR-kRÕ. @Õ Nj SVĒ®Vd Lôh£. YôÑúRYu F] @Yo á \ úYi ¥«ÚkRÕ. YôÑúRYà m ùRnÂL U] j ÔûPVYo ARXôp @Õ ùTôÚkRôÕ. c @W®kRo Nj SVĒ®V @YRôWm FuTRôp @Õ ùTôÚkÔm. Sm Lôh£«p TLYôu ùR-Yôo. (YôÑúRYu ©\l©u A S Nj SVĒ®Vm FuTRôp @ÕÛm RY\ôLôÕ). @dLôh£ SUDĪ j

ùR-ÛmYûW Sôm U] j S u @±Yôp ùNVpTP úYi Óm. BkR @j SVôVj ùR @±Yôp ×-kÕ ùLôS[úYi Óm. @SÛm BÛ TĪ S Ls # úUpTdLm, ,rlTdLm # D[. @±úY ØYÛ FuTÕ ,rlTĪ S. @lT¥d LÚS] ôp @j SVôVm ×-VôÕ. @±ÛdĪ m JW[Û AjU ùRôPo×i Ó FußùLôi Ó @±Yôp ùNVpThPôp, AjU Oô] m ùR-Ûm úSWm Di Ó. BÕ úUtTdLf ùNVp. FkRf ùNV- Ûm, FkR úSWôM BkR úSôdLm BÛkRôp, ùSgÑdĪ l ©u] ôÛS[ùUVm S\dL A Wm©dĪ m. *The Life Divine* ×-Ûm.

Ī ÓmTm, LmT², ùUµu A;V DRôWQeLsêXm Nj SV È®Vj StĪ m, U] j StĪ m Ds[®j SVôNj ùR JW[Û ®[dLXôm.

- * சத்தியஜீவியம் முழுமை.
- * மனம் பகுதி.
- * பகுதியான மனத்தால் முழுமையை அறிய முடியாது.
- * பகுதியில் செயல்பட்டாலும், பகுதியே முடிவில்லை என்று நோக்கம் இருந்தால் முழுமை தெரியும் வாய்ப்புண்டு.

Ī ÓmTj Sp YÛUô] m ØYûU, "oYôLm TĪ S. TXo Ds[Ī ÓmTj Sp I ÚYo NmTôSd; \ôo; Ut\Yo ùNXÛ ùNnj \ôo. ùNXûY "oYôLm ùNnj \ôoLs. ùNXÛ ùNnTYoL[ôÛm, ùNXûY "oYôLm ùNnTYoL[ôÛm NmTôSdL ØYYSpûX. Sôu ÅhûPl TWôU-d# j ú\, @R] ôp Sôu Ød; Vm Sôu NûUd; ú\; @R] ôp Sôu Ød; Vm FuTYo U] j StĪ l lTôYôo. NmTôS lTYo Nj SVÈ®Vj # StĪ l lTôYôo. NmTôS lTYo YÛUô] j ùRd ùLôi Ó YkRôp "oYôLm ùNnTYo ùNnV ØYÛm. NmTôj SVm ØYûU. "oYôLm ùNnTYûWf NmTôS lTYoF] "û] lTÕ RYß. Nj SVÈ®Vm DXûL £Ú×¥j RÕ. ©WmUô "oYôLm ùNnj \ôo. ©WmUô £Ú×¥dL®pûX F] c @W®kRm á ß; \Õ.

ØYûU, TĪ SFu\ @mNm FpXôf ùNVpL° Ûm Di Ó. Sôm FkRl TĪ S«- ÚdĪ m D-ùUÛm SUDĪ i Ó. TĪ S«- ÚkÕ Sôm ØYûUdĪ I Ú ùNV- p Uô±] ôp, @fùNV- p TXu 10 UPeĪ , 100 UPeĪ , 1000 UPeĪ F] l ùTÛĪ m. @lT¥ @T-^aRUôLl TXu ùTÛ;] ôp Sôm Uô±ú] ômF] l ùTVo. TĪ S«² uß, ØYûUdĪ UôßYÔF² p U] j S² uß Nj SVÈ®Vj StĪ UôßYRôĪ m. FlT¥ UôßYÔFuTÕ úLs®. Uô\m TX LhPeL° p Di Ó. LhPj StĪ j RĪ kRYôß TXu Di Ó.

- முதற்கட்டம் - செயலில் திறமை 100% இருப்பது 10 மடங்கு பலன்தரும்.
- இரண்டாம் கட்டம் - செயலில் நல்லெண்ணம் 100% இருப்பது 100 மடங்கு பலன்தரும்.
- மூன்றாம் கட்டம் - செயலில் சமர்ப்பணம் வந்து, நிலைத்து, நிறைவு பெறுவது முடிவானது.

BmUô\j StĪ @¥lTûPVôL DRÛYÕ TĪ SûV SmTôUp ØYûUûV Sm×YÕ. @RôYÕ SmûUúVô, Sm S\dUûVúVô, Sm úYûXûVúVô SmTôUp @uû] ùVÛm, Sm©dûLûVÛm (faith), NUo lTQj ùRÛm Sm×YÕ Uô\ DRÛm.

- BkR @j SVôVj S u LÛj ÔLs (TôWô SmTÛPu FYÕ; ú\):
- 1) சத்தியஜீவியத்தை நாம் விளக்க முடியும், அடைய முடியும்.
 - 2) நமக்கும் சத்தியஜீவியத்திற்கும் உள்ள முரண்பாடு, விளக்க முடியுமா என்ற ஐயத்தை எழுப்புகிறது.
 - 3) சத்தியஜீவியம் உலகையும், மனத்தையும் சிருஷ்டித்தது என்பதால் விளக்க முடியும்.
 - 4) வேதம் என்ன கூறுகிறது?
 - 5) ஆகாயத்தைவிடப் பரந்தது, ஜோதிமயமானது, சத்தியம், ஜீவியம்

பெறுகிறது, இறைவனின் திருவுள்ளம் என்றகருத்துகள் சத்திய ஜீவியத்தைப் பற்றி வேதத்தில் காணப்படுகிறது.

- 6) இதன் பகுதிகளும் உண்டு.
- 7) இவ்விளக்கம் சத்தியஜீவியம் சச்சிதானந்தத்திற்கும் உலகுக்கும் இடைப்பட்டதாகக் காட்டுகிறது.
- 8) சிருஷ்டியின் சூத்திரம்.
- 9) ஏன் சச்சிதானந்தம் உலகை சிருஷ்டித்திருக்க முடியாது?
- 10) மனம் உலகை சிருஷ்டிக்கவில்லை என்ற விளக்கம்.
- 11) மனம் தன்னையறியும், உலகையறியாது.
- 12) பிரபஞ்சத்தின் மூன்று நிலைகள்.
- 13) Real-Idea சத் தன் முழு எண்ணத்தால் சிருஷ்டிக்கும் முறை.
- 14) புருஷன் பிரகிருதியை சக்தியாலும் ரூபத்தாலும் எண்ணத்தால் சிருஷ்டிக்கிறான்.
- 15) மனமும், எண்ணமும் உலகை விட்டு நம்மைப் பிரிக்கின்றன.
- 16) சத்தியஜீவியத்தில் எண்ணம் அதுபோல் உலகை விட்டுப் பிரிவது இல்லை.
- 17) ஞானமும், செயலும் சத்தியஜீவியத்தில் நெருப்பும் ஒளியும்போல் ஒன்றாக இருக்கின்றன.
- 18) ஒன்றின்பின் உலகம் உள்ளது. அதை சத்தியஜீவியம் எப்படிச் செய்கிறது?
- 19) ரிஷிகள் சத்தியஜீவியத்தை உணர்ந்த வகை.

1) முதற்பாராவில் உள்ள கருத்துகள்:

- ☸ U] j ùR®P DVokR Oô] Øm, ùNVpS\à Øs [ஃÚx#
Loj Rô DXĪ dĪ m Nf£Rô] kRj StĪ m BùPúVÙs [Ö.
BùR Nj SV Ē®Vm Fu; ú\ôm.
- ☸ BÖ Sôm @±VôRSpûX.

- ☸ Sm^a- ÚkÖ ùYĪ YôL UôBThP ĒYU ùTt\ Oô] ^apûX
BÖ. Sôm @Rà Pu úTN Ø¥VôÖ FuTSpûX.
- ☸ @Ö £LWj SÛs [Ö. Fu\ôÛm @Ö SmØûPV £LWûU.
- ☸ Sôm @ûRl ×-kÖùLôs [Xôm FuTÖPu, @Ö SudĪ f
£j SdĪ m
- ☸ SmûU BZdĪ m úSWj Sp Sôm ùUÖYôL BkR DVWj ùR
Fh¥l ©¥dLXôm U^z R ØVt£dĪ @lTôtThP ØVt£Vôp
Sôm @eĪ ..WkRWôL Dû\V Ø¥Ûm
- ☸ Sôm B\ej DXLj StĪ YkRôp S\kR LRÛ ê¥d
ùLôs P m Ái Óm S\kRôÛm UBT¥Ûm ê¥dùLôs P m
- ☸ Sôm Sm Aj UôûYd LûWj Ö @⁻dL ØVXôUp,
SÛÛs [lT¥ @ûRl éoj S ùNnV ØVu\ôp @eúLúV
..WkRWôLd Ī ¥«ÚdLXôm (úUôhNm ĒYû] @⁻dĪ m).
- ☸ BÖúY A SXh£Vm Ø¥Yô] ÑØLm BÖúY Sôm DX; p
NôSdL ØVpYÖ.

(Sm ĒYU DPp, D«o, U] m, Aj Uô Fu\ TĪ SL[ôXô] Ö.
RTv® Aj U ®ÓRûXûV SôÓ; \ôu. @RtĪ DPp, D«o, U] m
RûP. @R] ôp RYj Rôp Aj UôûY @Yt±- ÚkÖ ©-dj \ôu.
©-j RYU ùTBYÖ ®ÓRûX. @Yû] ĒYU ØdRu FuTo. @Ö
ùT-V £j S. @Ój R LhPØm Di Ó. TWUôj UôûY úSôdj ®ÓRûX
ùTt\ Aj Uô ùNu\ôp TWUôj Uô®p ĒYôj Uô LûWÛm. BÖ úUôhNm.
SÛÛs [m BRuB. DP- p AuUô Di Ó. D«-Ûm AuUô Di Ó.
U] j SÛm AuUô Di Ó. @ûY ùY° lThPôp Aj Uô Y[Úm Y[Úm
Aj Uô ©WmUj ùR úSôdj Y[Úm Aj Uô Y[WAWm®j Rôp ¾VûY
BÚDLô. RYj Rôp Aj UôûYd LûWTRtĪ lTsxôL, ĒY^z u FpXôl
TĪ SL° Úm Aj Uô ùY° lThÓ Y[oYÖ, ©WmU _]] j Sp Ø¥Ûm.
@Ö c @W®kRm @° dĪ m @t×Rm).

2) சத்தியஜீவியத்தை நாம் விளக்க முடியும், அடைய முடியும்.

- * U² R @±ÜdĪ l ×XITÓYŌúTôp Nj SVĒ@Vj úR @[dL ØYŪUôF] f NkúRLm FZXôm.
- * Nj SVĒ@Vm @-Rô] Ō FuTRôp BqúYVm FZ@púX. @Ō Sôm ĩ ĩ ©dLd á ¥VSpúX FuTRôŪm FZ@púX.
- * U] m ùNVpTÓYŌm, Nj SVĒ@Vm ùNVpTÓYŌm ØWQ ôL Ds[]. @kR SùPØú\ ØWQ ô] Ō. Rj ŌYØm ØWQ ô#] Ō. @R] ôp BkRf NkúRLm FÝj \Ō.

3) உலகை சிருஷ்டித்தது சத்தியஜீவியம். நம் மனத்தை சிருஷ்டித்ததும் அதுவே. மனம் நமக்குச் சொந்தம். உலகில் நாம் வாழ்கிறோம். எனவே நாம் அதை விளக்க முடியும்.

- * SUDĪ m @RtĪ m ùRôPo@púXF² p @úR @[dL Ø¥VôŌ.
- * Nj SVĒ@Vm Oô] m UhÓm Fu\ôp Sôm @úR ĩ xúP« p @úPVXôm, @[dĪ YŌ BVXôŌ. @Ō £Úx¥Loj Rô. ùNVp# TÓm NdS FuTRôp Lh×Xu @±Vd á ¥VŌ. F] úY @[dL ØYŪm.
- * DXúL BŌ £Úx¥j RŌ FuTRôp BŌ Oô] UôL UhÓªÚdL Ø¥VôŌ. NdSVôLŪªÚdĪ m. úUŪm BŌ Oô] m UhÓm ùTBm NdS« púX. ùNVúX SPj Ōm NdS. Oô] j úRUhÓm ùT\Xôm F² p ùTBTYo FÓj Ōf ùNôpX Ø¥VôŌ. ùNVúX SPj ŌYRôp, ùNVp Li Ō dĪ j ùR-Ūm ùR-YúR @[dL ØYŪm.
- * U] m Nj SVĒ@Vj S² uß FÝkRŌ. @R] ôp U] m SÚmT Nj SVĒ@Vj úR @úPV ØYŪm. U] m @úR @úPVXôm F² p U] j S u @±Ü @úR @[dL ØYŪm.

- * Nj SVĒ@Vj S u NôWm U] j Ōs ×úRkŌs [Ō. SùPØú\# « Ūm, ùNVpTÓm YúL« Ūm U] m úSùWSWôL BÚkRôŪm, Nj SVĒ@Vf NôWm U] j StĪ i Ō.
- * @R] ôp @Ytú\ I l©hPôp TXu ùT\Xôm.
- * @Ō úTôŌUô] RôL BÚdLôŌ. Fu\ôŪm Nñ¥dLôhPl TVuTÓm.
- * úUŪm U] m £X DVokR LhPeLú[@úPV ØYŪm BúY Nj SVĒ@Vj ùRôPo×s [úY FuTRôp ×-V Yônl×i Ō. ĩúXVôL Nj SVĒ@Vj Sp ReL BŌYúWU² R] ôp BVX# @púX.

4) வேதம் கூறுவது என்ன?

- * DXLm N-YW @±VôR Nj SVĒ@Vj úRl Tt± úYRm GRôYŌ á ßj \Rô?
- * Sôm A Wm©dL J-Pm úRúY. @RtĪ I Ú ùTV-P úYi Óm @uú\ô!
- * Nj SVĒ@Vm Fu\ ùNôp ùR° Yt\Ō. U] j úRl úTôp DVokR ĩúXF] d ùLôi Pôp Rj ŌYm RpmUô±l úTôĪ m ULôj Uô LôkSúVl ùT-V U² Ro Fu\ôp, DVWUôL @SL FúPŪs [Yo F] d ùLôs Ð m Yônl×i Ō. LôkSĒ Aj Uô# @p ùT-VYôF] d LôhP @YúW ULôj Uô Fu; ú\ôm. Nj SVĒ@Vj S u Di úUúV FÓj ŌúWdĪ m ùNôp- púX.

5) வேதம் சொல்லிய சொற்கள்:

- * úYRYôdĪ Nñ¥dLôhÓm. S úWUú\@Ūs [ùTôŪú[] j ùR-Ūm.
- * @RuêXm U] j StĪ FhPôR TWúY° ùV] Sôm Nj SV

Ē@Vj ūR @±j ú\ôm. @eĪ Nj SVm @Ru @WeĪ Pu
I u±Ūs [Ō. Ī ¥LôWj RLIT] ôo ULû] d Ī ¥dLdā PôŌ
Fu\ôp @fùNôp- p Di ūUŪi Ó. @ûRf ùNôpX
@YŪdĪ D-ûU BpûX. Ī ¥ITZdL^apXôRYo @ûRd
á ±] ôp ùNôpŪdĪ f ùNV- u Di ūUŪi Ó.

* Di ūUdĪ DŪYm Di Ó, DŪYm Di Ó, @RtĪ -V
GtTôÓ Di Ó, @ûR ùY° ITÓj Ōm ùNôpŪi Ó, ùNVp
Di Ó. @ûY NhPUôL UôBm

TWkR @û] j ūRŪm Ruà h ùLôi P Oô] m.

ú_ôSUVUô] Nj SVm

ĒY² u ÑŌLm @ITWŪY° «p TWŪj \Ō.

ùR° Yt\ Ī ZITUuB.

Ruû] BZkR BŪ[uB.

NhPj Su Nj SVm ĒY² u ÑŌLj ūR ùY° ITÓj Ōm

ùNVŪm Oô] Ōm ĒY² u Nj SVf ÑŌLj ūRùūPVŪY.

BŪY úYRj Sp LôQ ITÓm Ī ±l×Ls.

* ùRnYeL° u BWLvVm ©\kR Bpm Nj SVĒ®Vm

@ûY @eĪ Dû\j u\]. @ŌúY @YodĪ -V Bpm

ùRnYeLs ReLs Oô] j ūR DQW ØVu\ôp "Nj SVm,
Ē®Vm' ùTBm

@Ō -µ «u SŪx¥.

ùRnYeL° u £j #NdS úYŪX ùNnV A Wm©j Rôp @ûY
RYBYSpŪX, Rpm ©\rYSpŪX.

BeĪ Oô] Ōm S\ûUŪm BûQkŌs [] .

úVô£dLôUp ùNVpTP Ø¥Ūm. @fùNVp TXu RŪm

ùRnĀLf ÑTôYj StĪ BW Ó S\à i Ó.

BVpTôL Rôú] ùNVpTÓYŌ I uB. BRuêXm NôWm

ùY° ITÓm. ASVô] Nj SVm ùNVpTÓm. ú_ôS «u

NdSdĪ @úR S\à i Ó. @Ō BW PôYŌ.

(SudĪ @±Ūi Ó. BŪkRôŪm FpXôf NUVeL° Ūm Sôm @ûRl
TVuTÓj ŌYSpŪX. £X NUVeL° p TVuTÓj R Ø¥VôUt úTôj \Ō.
@úR úTôp ùRnYeLhĪ Nj SVĒ®V NdS @¥ITŪP «p BŪkRôŪm
@Ō "fNVUôLl TVuTÓmF] d á \ Ø¥VôŌ. £YùTŪUôu TvUôãW#
à dĪ YWm ùLôÓj R©u ùNnYR±VôŌ S ūLj Rôo. N©dLlThPYo
ùRnYeLû] Sô¥] ôp NôTj ūRd Ī ū\dl Ø¥ŪúU R®W @-dl
Ø¥VôŌ. £YùTŪUôú] Sd, Wû] f N©j Rôo. BdĪ ū\Ls Nj SV
Ē®Vj S- pûX).

6) இதன் பகுதிகள்:

* TĪ SLS TX; @ûY Ødj VUô] ūY. @ûY Oô] SŪx¥,
@NĀ-.

* Sôm @Ytû\ Oôú] ôRVm, Rôú] úRôuBYŌ Fu j ú\ôm

* Nj SVĒ®Vj ūR BŪ TĪ SL[ôLd á B; \ôo. (1) LôXj ūRd
LPkRŌ (2) LôXj StĪ hThPŌ.

BŪY úYRd Ī ±l×Ls.

7) சத்தியஜீவியம் சச்சிதானந்தத்திற்கும் உலகுக்கும் இடைப்பட்டதாகும்.

* úUtá ±V ®[dLm BûPlThP "ûXŪVd á B; \Ō.

* £±V TĪ S ūT-V TĪ S «² uB ùY° YkŌ Ái Óm @ûR
@ûPYŪRŪm @±j ú\ôm

* úUtTĪ S: Hd; VUô] Nf£Rô] kRm

, r1Tĩ S: Hd; Vj ûR @±V Ø¥VôR U] m
 U] m Tĩ SLû[f úNoj Ôl Tôodĩ m. @Õ ØÝûUVôLôÕ.
 I Ú ùUµ² u FpXôl Tĩ SLû[Ûm ©-j Seĩ á ûP«p
 úTôhPôp FpXôl Tĩ SLPª ÚlTRôp @Õ ùUµ] ôLôÕ.
 @R] ôp ØÝûUl Tĩ SL° u ùRôĩ lûTd LPkRÕ
 Fu; ú\ôm. Tĩ SLû[ùUµ] ôL BûQdL Tĩ SL° p
 BpXôR Bu´ ÉV-e Oô] m úRûY. @Õ ØÝûUVôĩ m
 I Ú Áh¥Ûs[6 StôLs úNokRôp ÁPôĩ m, Ĩ ÓmTUôLôÕ.
 Ĩ ÓmTUôL ©-Vm, ùTôBlx, TôNm úRûY. BûY ØÝûU« u
 Ĩ QeLs.

❖ ØÝûUdĩ m, Tĩ SLP dĩ m Ds[úYBTôÓ Nj SV
 Ē®Vj Stĩ m, U] j Stĩ m Ds[úYBTôÓ. I Ú LmT² «p
 Uôú] _o, ãToúYNo, ùRô- Xô° Ls Di Ó. úYûXÛi Ó,
 TQm, UôodLh, S\ûU, DtTj S, ®tTû] Ûi Ó. ØRXô°
 Bj Rû] Ûm DtTj S ùNn; \ôo. Bj Rû] Ûm @YÚdĩ
 DhThPÕ. ØRXô° BpXôUp Bj Rû] Ûm úNW Ø¥VôÕ.
 úNokRôp LmT² VôL ùNVpTP Ø¥VôÕ.

8) சிருஷ்டியின் சூத்திரம்:

❖ úUúX GL] ô] Nf£Rô] kRm @-VôRÕ; @] kRUô] Õ.
 , úZ @úSL] ô] @-Vdá ¥V DXLm Di Ó. @-Ûm
 DX; p @-VôR ¨ûXVô] úRj úRÓ; \Õ £Úx¥.
 ❖ -µ ¨xûP«p xXû] d LPkÕ, DXûLd LPkÕ,
 Ds[j ûRd LPkÕ ®Y-dLùYôi QôR ©WmUm Fu\
 I uû\d Lôi ; \ôo. x\j Sp UWm, ùN¥, UûX, U² Ru
 Fu\ TXYô] £Úx¥ ¨û\kR DXûLd Lôi ; \ôo.
 ©WmUj S² uß DXLm YkRùR] @±; \ôo; á B; \ôo.

FLTY YkRùR] j ùR-V®pûX Fu; \ôo. ©WmUm DXûL
 £Úx¥j RÕ Fu\ôo.

©WmUm @-VôR ¨ûXVô] I uß. DXLm @-Ûm A «Wm
 ùTôÚsLs. BYt±ûPúVÛs[Nj SVĒ®Vm I u±- ÚkÕ
 TXYtû\ DtTj S ùNn; \ÕF] c @W®kRm á B; \Õ.
 DtTj S ùNnÛmùTôYÕ TX I ußPu Ds[ùRôPoûT
 BZlTÕ BpûX. @ÕúY £Úx¥«u ãj SWm.

Fi Qm ùNôpXôL ùY° YÚ; \Õ. Fi Qm ùNôpûX
 DtTj S ùNn; \Õ. Fi Qj úR I uß F] Ûm ùNôpûXl
 TXYôLÛm LÚRXôm. "Sôû[Sôu DeLs Áh¥tĩ
 YÚ; ú\u' FuTÕ Fi QUô] ôp @kR 5 ùNôTLû[
 "YÚ; ú\u Sôû[Áh¥tĩ DeLs Sôu' F] d á±] ôp
 ùNôp Fi Qj úR ùY° lTÓj RôÕ. úUÛm ùNôp- u
 FÝj ÔLû[l ©-j Õ BxPIT¥d LXkÕ (D.m "DeLs'
 FuTûR 'L, s, D, e' F] d LXkRôp) úT£] ôp Ĩ ZlTUôL
 BÚdĩ m Fi Qm ùNôpXôL ùY° YÚmùTôYÕ Fi Qj #
 Su ØÝûU @-VôRYôß ùNôp ùY° lTÓYÕ £Úx¥.
 @ûR U] m ùNnV Ø¥VôÕ. Nj SVĒ®Vm ùNnÛm F] úY
 ãj SWm: ØÝûU« - ÚkÕ ØÝûUûV BZdLôRYôß FÝm
 Tĩ SL° u @ûUl× DXLm.

❖ úUúX I u\ô] Nf£Rô] kRm

, úZ TXYô] DXLm BÚlTÕ Di ûUVô] ôp
 BYtû\d LPkÕ BYtû\ LPkR I uß BÚlTûR
 @ûY Ĩ ±dĩ m LûP«p TX ùTôÚsLs ®t; u\] .
 Sôm @Ytû\ Yôeĩ ; ú\ôm F² p SmûUÛm,
 LûPûVÛm LPkÕ ùTôÚsLû[DtTj S ùNnÛm
 TôdP- I uß BÚlTRôL SUDĩ l x-Ûm.

- * DXLm TĪ ŚL[ôXô] Ō.
Nf£Rô] kRm ØÝûUVôXô] Ō.
TĪ Ś FuTŌ Ī Qm, ØÝûU FuTŌm Ī Qm
BÚ Ī QeLû[d Lôi ; ú\ôm. Ī QeLP dĪ
DtTj Ś vRô] m BÚdL úYi ÓUpXYô? @Ō
Ī QeLû[d LPkRŌ @pXYô? @ŌúY ©WmUm
- * SUDĪ ©WmUm ×-kRôp Nf£Rô] kRm Fu\ LPÜP m,
DXLØm ×-Ûm. @Yt±ûPúV ØWi TôÝÚdLôŌ.

9) ஏன் சச்சிதானந்தம் உலகை சிருஷ்டித்திருக்க முடியாது?

- * Nf£Rô] kRm ØÝûUVô] Ō. ØÝûUúV UhŌØúPVŌ.
DXLm TĪ ŚL[ôXô] Ō. TĪ ŚL[ôXô] DXûL ØÝûUúV
BZdL ØÝVôR Nf£Rô] kRm £Ú×Ýj ŚÚdL ØÝVôŌ.
ùT-V UWj Ōi úP TXûL, NhPeL[ôd; SôtLô-
ùNn; ú\ôm Nf£Rô] kRm ùT-V UWj Ōi Ó úTôXôĪ m
YôrÜ, DXLm SôtLô- úTôXôĪ m. ùNnYŌ RfNú.
UWj Ōi Ó Ru ØÝûUúV BZdLôUp SôtLô- AL
ØÝVôŌ.

10) மனம் உலகை சிருஷ்டிக்கவில்லை என்ற விளக்கம்:

- * DXLm TĪ ŚL[ôXô] ØÝûU. Nf£Rô] kRm TĪ ŚL[t\
ØÝûU. SôtLô- «u TĪ ŚLs Lôp, TXûL, NhPm A; VúY
SôtLô- dĪ @Y£VUô] ôÛm, @úY Rôú] úNokRôp (I Ú
ùT-V á úP«p @Ytú\l úTôhPôp) SôtLô- VôLôŌ.
RfNú @Ytú\ @RtĪ -V ì Tm ùLôÓj Rôp SôtLô-
AĪ m U] m TĪ ŚL[ôXô] Ō. TĪ ŚLs úNokŌ ØÝûUVô]
SôtLô- VôL ØÝVôŌ. I Ú RfNú @úRf ùNnV úYi Óm

11) மனம் தன்னையறியும், உலகையறியாது.

- * I Ú LmT² «p úYúX ùNnÛm ùRô- Xô° Ru úYúXúV
SuĪ @±Yôu. @Yà dĪ, LmT² ùVl Tt± @ŚLm
ùR-VôŌ. ùTôŌYôLj ùR-Ûm. Ru ú] V±YŌúTôp
LmT² ùV @±V UôhPôu.
I Ú ùT-V ®` Vj úRl Tt± ØÝÛ ùNnV á hPm úTôhŌ
®ÚkŌ ùYj Rôp, NúUVpLôWà dĪ ®ÚkŌ @mNeLs
@j Rú] Ûm ùR-Ûm, Gu á hPm SPdj \Ō, Fu]
ØÝúYôj RôoLs FuTŌ @Yu @±VôRŌ, @±V ØÝVôRŌ.
@±kRôp @Tj RUôL @±Yôu.
U] m TĪ ŚVô] Ō. TĪ ŚúV A WôVYpXŌ. A WônkŌ
A Wônf£ @YWeLú[j ùR° YôLd á ßm FkR ØÝûU«u
TĪ ŚúV A WônkúRômF] U] m @±VôŌ. BWôUôVQl
©WWeLj Śp ç e; VYu ÁŌ @Ój RYu NônkŌ ç e;
FÝkR©u BWôUôVQm TôWUôL BÚkRŌ Fu\ LúR U] m
DXûL @±Ûm Tô; úVd á ß; \Ō. BWôUôVQm U] j Śp
TôWUôL Uôß; \Ō.
U] m ®` Vj úR @±V ØÝVôUp ®YWeLú[@±Ûm

12) பிரபஞ்சத்தின் மூன்று நிலைகள்:

- 1) ØÝûUVô] Nf£Rô] kRm.
- 2) TĪ ŚL° u ùRôĪ lTô] DXLm.
- 3) ØÝûU, Ru ú] l TĪ ŚL[ôd; , TĪ ŚLs ØÝûUúV
BZdLôRYôßs [Nj SVĒ®V úXôLm
Sm U] m I Ú LÚj úR @±; \Ō. Sôm @úR ®[dĪ ; ú\ôm.
Fu] ùNn; ú\ômFuß @±VôUp I ÚYo úLhŌd ùLôs; \ôo.

@Ój RYo @±kÕ úLhÓdùLôS ; \ôo.

* Sm U] m LÚj úR ØÝùUVôL @±YÕ Nf£Rô] kR ØÝùU.
@Õ ùY° ITPôÕ. @Õ ùNôpXôL ùY° ITÓmùTôÝÕ, ®` Vm
@±VôUp ùNôTLù [d úLhTYo Sôm ùNôu] Ytù\ùVpXôm
@±Yôo. FûRl Tt±l úT£ú] ômF] @±Vôo # BÕ U] m
@±Ùm DXLm úTôu\Õ. Sôm ùNôpYùR @±kÕ @ùRf
ùNôTL° p Lôi TYo Nj SVË®Vm úTôu\Yo.

13) Real-Idea முழு எண்ணம் சிருஷ்டிக்கும் முறை:

* I u \ ô] ©WmUj S² uß Nj , £j , A] kRm Fu \ ê u ù \ Nj SVË®Vm £Úx¥j RÕ.

* I u ù \ 3AL úYBTÓj Sd LôhÓm S \ u Nj SV Ë®Vj StĪ Di Ó. 3ALl ©-ITSpûX. Nj SVË®Vm ê u ± - ÚkÕ I u BdĪ YÚYSpûX. @Õ U] m ùNnYÕ. I u ± p A Wm©j Õ @Ràs ê u ù \ d Lôi TÕ Nj SVË®Vm

BWôRô; ÚxQu Fuß ùTV-hPôp WôRôF] @ùZITôoLs.
@Õ ÁhÓl ùTVo. Li Qô F] Ûm YZeĪ m. @YÚùPV Si To I ÚYô @YùWj úR¥ YkÕ BWôRô; ÚxQu] l TôodL úYi Óm Fu \ ôp ÁhÓl TZdLj ùR UhÓm @±kRYo "@lT¥ I ÚYô Be; pûX' Fu \ ôo. ©u] ô- ÚkÕ Utù\ôÚYô "@Yo WôRôùYj úRÓ; \ôo' Fu \ ôo. "Júa ô, F] dĪ l x-V®pûX, @lT¥Vô?" Fu \ ôo.

AÀ£p úYùX ùNnTYo @YùW BuË² Vo F] @±Yo. Áh¥p @YùW WôRô FuTo. ; [l©p @YùW ùPuÉv FdvToh FuTo. ê YÚm I ÚYúW ê u ß SToL° pûX. @Yo I ÚYúW FuTùR U\kÕ BuË² Vo I ÚYô, WôRô FuTÕ

úYù\ôÚYô, ùPuÉv FdvToh ê u \ ôm STo, AL 3 úToF] U] m @±Ùm. @Sp Di ùU«pûX.

Nj úR £j , £j úR A] kRm, A] kRúU Nj FuTÕ Nf£Rô] kR Di ùU. -µLs U] m @Ytù\ ê u \ ôLl ©-j Õ ê u ß úYß @mNeL[ôLd Li PÕ. BÕ Di ùU«pûX. U] m ùNVpTÓm YùL.

Nj Ôs £j Ôm A] kRØm Di Ó. @úR Ut\ BWi ¥às ê u ßm Dú\YÕ Aj ÁL Di ùU.

@©®Új S, T-QôUm, ùY° ITÓj ÖRp Fu \ ê u ß @mNeLs £Úx¥«p Di Ó.

ãrYÕ, £Úx¥, Uù\ùTôÚ[ôdĪ YÕ FuTúY T-QôUj # StĪ D-VúY.

* I Ú U² R U] j S- ÚkÕ @Yu Ī ÓmTm DtTj S A ; \Õ. I Ú ØRXô° U] j S² uß LmT² DtTj S A «tß. Ai PYu U] j S- ÚkÕ éªÙm, DXLØm, ©WġgNØm DtTj S A «] .

* ùTtù\ôo Ī ZkùRùVl ùTB; u \] o. Ī ZkùR Y[o; \Õ. £±V DP- - ÚkÕ ùT-V DPp YÚ; \Õ. UZùX ùUô⁻ ùR° Yô] úTfNô; \Õ. I u ßm ùR-VôR £ßYu FpXôm @±kR ùT-VY] ô; \ôu. Ī ZkùRÛs BùY Uù\j Õ ùYdLlThó Ī ZkùR Y[ÚmùTôÝÕ ©©®Új SVô; , ùY° lThó, T-Qªd; \Õ. BYtù\ ùNnYÕ Nj SV Ë®Vj Su Real-Idea. ØÝ Fi Qm

14) புருஷன், பிரகிருதியை சக்தியாலும், ரூபத்தாலும் சிருஷ்டிக்க, தன் எண்ணத்தைக் கருவியாகப் பயன்படுத்துகிறான்.

- * Nj ŠVĒ@Vj Ōs BÚ TĪ ŠLs Di Ó. I uβ LôXj ūRd LPkRŌ. @Ōj RŌ LôXj Šp ùNVpTŌYŌ.
- * I Ú ØRXô° LmùT² A Wm@dL, TX Fi Q eLs, ŠhPeLs, DR@dĪ úYi ¥V U² RoLs, TVuTŌj R úYi ¥V ùPd] ôX´, ùT\ úYi ¥V ùXùNu v A ; v# Ytû\ Rm U] j Ōs ùTt±Úd; \ôo. @úY ŠW Ōs [] . ùY° «p ùR-VôŌ. ØRt TĪ Š BŌ úTôu\Ō.
@Yo °Xm YôeĪ ; \ôo, Lh¥Pm LhŌj \ôo, ùUµ u YôeĪ ; \ôo, As FŌd; \ôo. BŌúTôu\ ùNVpLs ùY° «p ùR-Ūm FpXôm @Yo Fi Q eLú[. U] j Ōs Ds [ùTôYŌ ùR-YŌ BpûX. ùNVpTŌmùTôYŌ ùR-; j \Ō.
- * Ai PYu BVtûLûV £Úx¥dL, Rm NdŠûV ùY° ITŌj Š @Yt±tĪ ì Tm @° j Ō Rm Fi Qj Rôp RmŌs ùNVpTŌj Ōj \ôo.

15) மனமும் எண்ணமும் உலகை விட்டு நம்மைப் பிரிக்கின்றன.

Sm Åh¥p ŠÚUQm SPj Ōj ú\ôm. @úSLo Ī Ýª ùYTYm SPd; \Ō. UQm, BûN, ®ÚkŌ, DTfNôWm, úU[mF] A «Wm Lô-VeLs SPd; u\]. BŌ Sm ÅhŌj ŠÚUQm. SôúU ŠÚUQm. úTôhúPô FŌd; ú\ôm. TX úTôhúPô ApTm ùNn; j ú\ôm úTôhúPô YkR xŠSp úTôhúPô Ød; VUô; ®Ōm. úTôhúPôFuTŌ I Ú °Lrf£ (still photo). @Šp @ûN®pûX. Sôm ØR- p LôªWô Yôe; úTôhúPô FŌj Ō ApTm RVô-j Ō @û] Y-PŌm Lôi °j Ō U; rkRôp, @ûRl TXØû\ ùNnRôp, Si To, "DeLp dĪ ŠÚUQm U\kŌ®hpŌ. úTôhúPô Ød; VUô; ®hpŌ' FuTôo.

úTôhúPô ŠÚUQj Šp I Ú £β TĪ Š. ApTm ØYŸŌm TĪ ŠúV. @Šp ĒY² pûX. Sm U] m AoYj Rôp úTôhúPôÜdĪ ĒYu @° d; \Ō. BŌ U] j Šu ùNVÜdĪ IITôĪ m. Å¥úVô FŌj Rôp, @Šp @ûNŪi Ó. úTôhúPôûY®P @Ō ĒYu Ds [Ō. Fu\ôŪm @ŌŪm TĪ ŠúV. BŌ Nj ŠVĒ®Vm úTôu\Ō.
ŠÚUQm FuTŌ ùT-VŌ, @Ràs SPkRûY A «Wm. @Ru Ød; V @mNeLs, LÚj ŌLs úTôhúPô®úXô, Å¥úVô®úXô @LITPô. BûR Nf£Rô] kRj StĪ I l®PXôm
úTôhúPô ŠÚUQj Š- ÚkŌ I Ú °Lrf£ûVI ®-lTûRlúTôp Fi Qm ØYûU«² uβ I uû\l ®-j ùRŌd; \Ō. @Ru Y- ùNu\ôp Fi Qj ùR ØYûU«² uβ ®-lTŌúTôp SmûUúV °Lrf£«- ÚkŌ U] m ®-dL YpXŌ.

- 16) சத்தியஜீவியத்தில் எண்ணம் அதுபோல் உலகை விட்டுப் பிரிவதில்லை. Å¥úVô®p @ûNŪm, I - Ūm BŪlTRôp úTôhúPô °Lrf£«#² uβ ®XĪ YŌúTôp Å¥úVô ®XĪ YŠpûX.
- 17) நெருப்பும் ஒளியும் பிரிய முடியாதவைபோல் நாம் சச்சிதானந்தத்திலிருந்து பிரிய முடியாது.
- 18) நமக்கு ஆயிரம் எண்ணம், பொறுப்பு, திறமையுண்டு. ஒரு காரியம் செய்யும் பொழுது, ஒருவரிடம் பேசும்பொழுது, நாம் பேச்சில் மட்டும் ஈடுபடுகிறோம். மற்றவற்றை மறப்பதில்லை; பின்னாலிருக்கின்றன. சத்தியஜீவியம் ஒரு குழந்தையை உலகில் சிருஷ்டிக்கும்பொழுது, உலகம் குழந்தையை மட்டும் காண்கிறது. பிரபஞ்சம் முழுவதும் அதன்பின் சத்தியஜீவியத்தால் திரை மறைவிலிருப்பதைப்போல் மறைந்துள்ளது. எனவே குழந்தை உண்மையில் முழு உலகமாகும்.

19) இவற்றையெல்லாம் குறிப்பாக உணர்ந்த ரிஷிகள் இறைவனை எல்லாம் அறிந்தவன், எங்கும் நிறைந்தவன், எதுவும் செய்யக்கூடியவன் என்றனர்.

úUtùNòu] úY Rj ÖY ®[dLm. JW] Ü ×-VXô m. ØÝYÖm ×-V
Yôr®p BdLÚj ÖLs ùNVpTÓYûRd Li Pôp, ×-Ûm. Sôm
FXd` ² p ``tTÖØRp, LYRm FYÖYÖYûW TpúYß Lô-VeLs
ùNn; ú\ôm. FkRf ùNV- Ûm U] j Stİ -V £±V Tİ SLP m, Nj SV
Ë®Vj Stİ -V ùT-V @mNeLP m Di Ó. U] j Rôp ùNVpThPôp,
ùNnÛm úYûX T- dİ m. Nj SVË®Vj Rôp ùNVpThPôp, úYûX
T- lTÖPu, SmûU úYûX @Ru DVokR LhPeLhİ FÓj ÖlüTôİ m.

- * பலன் மனநிலைக்கு வரும், வேலைக்கன்று.
- * வேலைக்கு, வேலைக்குரிய பலன் வரும் - ஊதியம் கிடைக்கும்.
- * மனநிலைக்கு ஊதியத்துடன், இலாபம் வரும்.
- * வேலைக்குச் சம்பளம், இன்க்ரிமெண்ட் வரும்.
- * மனநிலைக்கு பிரமோஷன், புதிய பெரிய வேலை வரும்.
- * வேலைக்குரியது திறமை.
- * மனநிலைக்குரியது பதம், பக்குவம், இதம், இங்கிதம், அடக்கம், பொறுமை.



XV. The Supreme Truth-Consciousness

This chapter succeeds the chapter "The Supermind as Creator" and precedes the chapter, "The Triple Status of Supermind". The Supermind as Creator explains how the Supermind has created the world by the vibration of the Being called Real Idea. The Triple Status of the Supermind describes God, Jivatma and Ego that support the evolution in the transcendent, universal and the world planes. The Supreme Truth Consciousness explains essentially the difference between our mentality and the Supermind. Also it explains the origin of Mind when the Supermind divides into its two statuses of Time and Timelessness.

Supermind is described here as the nature of Sachchidananda. This chapter undertakes to consider its impersonal psychological truth. The use of nature, consciousness, power by Him need some explanation though they are in some essential sense synonyms. Man's nature is gregarious. He has a power to produce or understand. His nature is domination. The nature of speech is spreading; it has a power to communicate. Human consciousness tends to progress. The consciousness of speech is to mentally identify with what it hears. The nature of money compels collection at one place. It has powers of multiplication, production, conversion into other objects, etc. Money has a consciousness to unite the society better. Chit itself is spoken of as the nature of Sat. Sat that can exist all by itself as it has no

need to become conscious, becomes consciousness when it chooses to know itself, to be conscious. Thus nature, consciousness, power that are different from each other have an overlapping connotation. **Supermind is born when Sachchidananda objectifies itself.** Objectification brings out the power or nature of its consciousness. Judiciary is a department of law. Its power is exercised by the police. The court has the subjective knowledge; police has the objective power. The court issues a warrant of arrest. The police arrests the criminal.

It is common experience that a good product is not well received by the market; a good book has poor sales; an intelligent student does not always get selected at the interview. People often see a poor product selling, a good product not selling. They do not know why. They ascribe it to luck. People are vital. They see the physical product in the market with vital enthusiasm. It is known a company markets it. People do not always fully see the process of marketing which is an organisation. *Mind is needed to see the presence of organisation.* A management expert who is endowed with Mind sees the organisation. He understands that the product marketed by a good organisation will sell well. The Rishis in their Tapas reached the Spirit. Tapas is an effort of mental concentration to detach the Spirit from the embodied being. It is called Jnana Yoga. Mind sees the world we live in. In Tapas it sees the Spirit. Mind has the capacity to see both alternately, not simultaneously. Only Supermind has that ability. They never had Supermind. Supermind sees the process of creation and it explains. The Rishis have declared that that process is not known. **Sri Aurobindo says that process is objectification.** The One objectifies itself as the

Many and that is the creation. This chapter explains some salient features of that process drawing our attention particularly to the essential difference between human mentality and Supermind. We can say it is the central theme of this chapter.

The vision of the Supermind is of the whole. Mind sees a part of the whole, separates it from the whole, forgets the whole, treats the part as the whole, analyses it and is content with its analysis. He cites the example of a tree emerging out of a seed and seed out of a tree. Each explains the other. That process is fully analysed to the point that it is possible to change the structure of the tree by changing the structure of the seed, as we do in creating a hybrid seed. But we do not know why a seed should sprout.

Other main ideas of this chapter are:

1. Time and Space are necessary for the Supermind to create.
 - To a higher consciousness than the Mind all Times – past, present, future – are contained at one point.
 - Without the plane of Time, there will be no change, no progress.
 - Without space, creation will be as a mind of a poet that contains great ideas, without being expressed outside.
2. The shock and struggle we see in life are not real. In fact, there is a harmony in progress. It is visible to Supermind, not mind.
3. The Supermind dwells within objects and directs their movements.
4. What is inconscient to us, is really universally conscient.

5. This consciousness splits into three: subject – its relation to object – object.
6. Brahman is in all things; all things are in Brahman; all things are Brahman.
7. The lower hemisphere is easier to comprehend.

PAGE 132 / PARA 1:

Supermind is all-containing, all-originating and all-consummating. It is the nature of the Divine Being, Sachchidananda. The Divine Being has two statuses; one is its absolute self-existence; the other is the Lord, the creator of its own worlds, Ishwara. We call this Ishwara God. Another distinction too must be made. There is the too personal limited Deity. It is the Western God. It is a magnified man, a supernatural Man. It is too human a conception. It is the relation between the creative Supermind and the ego. Sachchidananda, Its absolute self-existence, Supermind, the Lord of creation, the human conception of the occident can be explained by the following examples:

Sachchidananda – the absolute self-existence	Society
Supermind – the Lord of creation	Government
The Western God	Political parties

We must not exclude the personal aspect of the Deity. For the impersonal is only one aspect of existence. The Act is impersonal. Its impact on us is the rule, its personal aspect. The legislature passes a law to give workers P.F. The local government based on it passes a rule and a government order that establishments employing over

20 should offer P.F. to workers after 3 years of inception. So too the Deity has a personal as well as impersonal aspect. It can be explained in Mother. Her Force responds to anyone who does not know of Her, if he is true. This is impersonal force. The devotees call Mother. Her personal force enters us. The Divine All-existence is also one Existent. It is the sole Conscious-Being, Sat Purusha. Still it is a Being. The Existence exists as existence as well as Existent. This chapter does not concern itself with this aspect. There is another psychological truth of this divine consciousness. That too has an impersonal side. We are concerned with it. Our endeavour is to arrive at a large clarified conception of it. If the government is the Divine Consciousness, the laws it enacts are its impersonal side. Those impersonal laws order the activities of the society. It has a personal side too. What efforts the citizen has to take, the government takes on its behalf. Education is the duty of the individual citizen or the society. The society must start schools to educate itself. When the government starts the schools we see the personal side. To arrive at a clarified conception of the personal and impersonal sides is quite a job.

PAGE 132 / PARA 2:

The One has the potential of infinite multiplicity. It manifests them in harmony. The results must be ordered. The Supermind is the Force that creates this order. It does so by a self-knowledge of the Many by in-dwelling it. When hundreds of people walk from one town to another it is a traffic hazard. If 500 soldiers are to go thus, they march. They already possess in themselves the training of marching which keeps the order on the road. What marching

does to soldiers, Supermind does to men and material. It keeps an order in the universe, directing from inside as a self-knowledge. Without this ordering self-knowledge manifestation would be a chaos. It would be a shifting chaos. As the potentiality is infinite, the intensity of chaos will be great. What finds play will not be order but chance. That chance is uncontrolled and unbound. Suppose there is the infinite potentiality and no law, there would be chaos. This law is the law of guiding truth. It is a truth of harmonious self-vision. Now there is an idea in the very seed of things. They are cast out for evolution. This idea predetermines the cause of progress. The chaos will be uncertainty. It will be confused and teeming. Also it will be amorphous. In the cities you see an ocean of men and women moving, apparently in utter confusion. A little thinking will reveal that each knows his purpose, destination and course. Everyone is guided by his own self-knowledge. The Supermind acts like that in men and materials. The knowledge of Supermind is a knowledge that creates. What it creates are forms and powers of itself. It does not create things other than itself. This creation releases forms and powers of itself. Each possesses its own truth. It carries in its own being, its own vision of truth. There is a law that governs each potentiality. This truth is that law. It has an intrinsic awareness of its relations to others. Others carry their own potentialities. There are possible harmonies between them. Each carries all these harmonies. When we speak words flow, it carries a meaning which is delivered through sound. All that is governed by the grammar of the language. The rhythm, significance, meaning, grammar, intensity of sound, etc. are all inherently within it and govern its course and destination. The Supermind acts analogously.

The Supermind holds all this prefigured in the general determining harmony. The idea of a universe is rhythmic. In its very birth it contains them. It is contained by self-conception. By the interplay of its constituents it must inevitably work out. The Supermind is the source and keeper of Law in the world. That law is nothing arbitrary (Each thing in its inception contains the real-idea. It is a compelling truth. The real idea is the expression of its self-nature). On the stage actors play their roles. It is all prefixed in the story. The role of the actor is to act according to the intention of the author of the story. From the beginning the whole development is predetermined. It is so in its self-knowledge. It is so in its self-working at each moment. It is so by its own original inherent Truth. It moves to be what it must be next still by its original Truth. At the end it will be what it was intended to be in its seed.

PAGE 133 / PARA 3:

The Self-Conscious Being is there. It has an original truth. The world develops and progresses. Such a situation needs the succession of Time, a relation in Space. The events in Space and the movements in Time are related. This relation is a regulated interaction. This relation is known as Causality. The metaphysician says Time and Space exist as concepts; they are not real to him. To us anything in the world is a form of the Self-Conscious Being. It does so in its consciousness. To us there is no distinction between concept and fact. The Conscious-Being viewing itself in extension subjectively is Time. Doing so objectively is Space. We have a mental view of these things. It is determined by the idea. It is an idea of measure inherent in action. It is an action of the analytical

dividing movement of Mind. Time is, for the mind, a mobile extension. It is measured out by the past, present, and future. Mind places itself at a certain point. From there it looks before and after. Space is a stable extension measured out by divisibility of substance. Mind places itself at a certain point in that divisible extension. From there it regards the disposition of substance around it.

PAGE 133 / PARA 4:

In actual fact Mind measures Time by Event and Space by Matter. When we think of a few years ago our mind naturally looks for some landmark or event. 'Oh, I was then in Delhi,' we say regarding an event of five years ago. It is mind's way of measuring Time. There is something like pure mentality. It can disregard the movement of events. It can even set aside the disposition of substance. When a crime is discussed, we understand the law through the details of the case. If someone is murdered, the man who conspired goes to jail. In practice we understand that the man who plotted the murder is more responsible than the one who actually committed the murder. **Shunning a reference to a particular case one can move to pure law and understand that the intention is weightier than the execution.** Beyond the event that represents Time and the substance that represents Space is the pure movement of Conscious-Force. It constitutes Space and Time. Time and Space are only two aspects of force of consciousness. Time and Space in their interaction are intertwined as the warp and woof of the action itself. There is a consciousness higher than Mind. It should regard our past, present, and future together in one view. When the corporate head office comes to a branch to inspect one team examines the

accounts, another inventory, a third marketing and so on. Several teams examine several aspects. He who examines the profits of the branch sees all these branches included in it. **In one figure everything is included.** It is a higher view or a view of the higher consciousness. The higher consciousness contains all the three times. It is not contained in them. Placing oneself at a higher point like that one may see Time only as a point. The same consciousness may not be situated itself at a particular point of space. But it can contain all points and regions itself. This will reveal space as a subjective extension. It will be an indivisible extension. It is as subjective as Time. We can consider our speech, activities, dress as extensions of ourself. Of course dress is a detachable or divisible extension. But our action and speech are also extensions. They appear to be detachable, separable extensions. In truth they are indivisible extensions of ourselves. The variations of the universe are upheld by an immutable Self-conscious unity. We sometimes are conscious of it. We should not ask how the contents of Space and Time will present themselves to a transcendent truth. Our mind cannot conceive of it now. Can we now envision how man will respond to his neighbour in a propertyless society where there is no inheritance or marriage? Some can readily say that such a society can never exist. Man is capable of denying the existence of something that he is unable to conceive.

PAGE 134 / PARA 5:

The Supermind embraces the successions of Time. It also unifies them. It does the same thing to the divisions of Space. This is an all-comprehending view. We can conceive of this and realise

it. This factor of successions of Time may not be there. In that case there will be no progress or change. There would be a perfect harmony. It would be perpetually manifest. It will be coeval with other harmonies. It will be a certain eternal moment not successive to them in the movement from the past to the future. Now we have a developing harmony. We have a succession of them. It is constant. Here one strain of harmony arises out of another that preceded it. It conceals in itself that which it has replaced. Let us say that there is self-manifestation and what we call space is not there. In that case there will be no intershock of forces or mutable relations. We can think of some life events even if they are not directly parallel to Time and Space. We have our thoughts. They are expressed in speech and printed on paper or written down on paper. Suppose there is no paper or no writing, the thoughts will at best be expressed as speech. In the event of there being no speech, it is possible for writing to exist though it is extremely unlikely. **As thought and speech are expressed in writing, so life events and movements are expressed in Time and Space.** In such a case all would exist but not worked out. There can be a spaceless self-consciousness. It can be purely subjective. It would contain all things in a subjective grasp. It will be like the mind of a cosmic poet or dreamer. But it would not distribute itself through all. That will be an indefinite self-extension. Or again, we may assume if Time alone were real, its succession would be a pure development. Here we can see one strain would rise out of another. It will be a subjective free spontaneity. It will resemble a series of musical sounds or a succession of poetical images. What we really have *NOW* is a harmony worked out in Time in spatial extensions. It is an incessant succession of powers and figures of things and happenings in our vision of existence.

PAGE 135 / PARA 6:

Time and Space together constitute a field of creation. These are different potentialities. They are embodied. They are placed in relation to this field. Each has its powers and possibilities. They front other powers and possibilities. They work in the succession of Time. To the mind their workings appear to be a shock and struggle. It is unable to see a succession of spontaneous movements. After a great election or a national conference is over the dismantling of arrangements assumes an immediate appearance of intense chaos. To their organisers, it will be evident that that is a reverse process of erecting those structures. **What is an orderly destructuring of an arrangement to the organisers is a chaotic confusion to the novice who is unused to it.** Supermind is the organiser. Mind is the novice. There is a reality. There is a spontaneous working out of things from within. The external shock and struggle are only the superficial aspects of elaboration. There is an inner and inherent law. It is a law of the one and the whole. It is a law of harmony by its own necessity. The law of the parts or forms is processive, i.e. successive. It is the outer law. The inner law governs the outer law. Apparently they are in collision. The Supermind has a vision. It is a greater and profounder truth of harmony. It is always present. The Mind considers each thing separately in itself. There is a general ever-present ever-developing harmony. The Supermind sees that. The same thing is a discord to the Mind. It is so because the Supermind views all things in a multiple unity. The battlefield in Kurukshetra was gruesome to see. In the second World War on the French German border thousands of bodies were stinking in decomposition hanging on the barbed wire of the long fences.

Survivors were covered with mud, filth and shit. Nothing can be more hideous to see or explain. Is it possible for anyone to see that the prosperity, culture and civilisation of Germany and France of today which we all envy was built on that horror? Suppose we trace back from today each step backwards to that dreadful sight, we will see the logical compulsion behind it. Still **it won't reveal as a wonder or splendour to our human eyes**. To a higher vision which we do not have today, it is a marvel. Besides, the Mind sees only a given time and space. There it views many possibilities pell-mell. To it they are all more or less realisable in that time and space. The Supermind is divine. It sees the whole extension of Time and Space. It can embrace all the mind's possibilities. It can see many more possibilities the mind does not see. But, it can see them without error, groping or confusion. It perceives each potentiality in its proper force. It is an essential necessity. That reveals the right relation to the others. It also reveals the time, place and circumstance of its realisation. It will emerge gradually. We see it as the ultimate. To see things steadily and to see things as a whole is not possible for the mind. It is the very nature of the Supermind that is transcendent.

PAGE 135 / PARA 7:

This Supermind has a conscious vision. It contains all the forms of itself. These forms are created by its conscious force. It pervades them as an indwelling Presence. It is at the same time a self-revealing Light. It is concealed. But it is present in every form and force of the universe. The form, force and functioning are determined by that. It is done spontaneously and sovereignly. It limits the variation it compels. It gathers, dispenses, modifies the

energy which it uses. All this is done according to the first law. This law is fixed by self-knowledge in the very birth of the form. It was there at the very starting point of the force. It is seated within everything. It is the Lord in the heart of all existences. It is he who turns them as an engine by the power of his Maya. It is within them. It embraces them as the divine Seer. He variously disposed and ordained his objects. Each is right according to the thing that it is from years sempiternal.

PAGE 136 / PARA 8:

In Nature there are animate things. There are inanimate ones. There are others mentally self-conscious or not self-conscious. They are all governed in their being. They are governed in their operations. It is done by an indwelling Power or Vision. To us it can be subconscious. Or it may appear inconscient. It is so, because we are not conscious of it. But they are not inconscient to itself. Rather they are profoundly and universally conscient. Therefore each thing seems to do the works of intelligence even without possessing intelligence because it obeys. It obeys the real-idea within it. The plant obeys the real-idea subconsciously. Man does so half-consciously. The divine Supermind contains the real-idea. But it is not a mental intelligence. It informs and governs all things. It is a self-aware Truth of being. In it self-knowledge is inseparable from self-existence. It is a Truth-Consciousness. It has not to think out things. It has an impeccable self-vision. It has the inevitable force. It is a sole and self-fulfilling Existence. There is a reflecting consciousness which does not know. It only seeks to know. Mental intelligence is that reflecting consciousness. There is a knowledge

higher than itself. It tries to follow it up step by step. It exists always. It is one and whole. It holds Time in its grasp. It sees the past, present, future in a single regard.

PAGE 136 / PARA 9:

This is cosmic vision. This is the first operative principle of the divine Supermind. Cosmic vision is all-comprehending. It is all-pervading and all-inhabiting. It is subjective, timeless, spaceless. It comprehends all things in being and static self-awareness. Therefore it comprehends all things in dynamic knowledge. It governs their objective Self-embodiment in Space and Time.

PAGE 137 / PARA 10:

In this consciousness the knower, knowledge and known are not different entities. They all are fundamentally one. Our mentality needs a distinction without which it cannot proceed. Therefore, it is our mentality that makes the distinction. Distinction is its proper means and fundamental law of action. Without distinction the object becomes motionless and inactive. Let us take the example of my comprehending myself. I know my mind that knows my person which is known and my knowledge which is the intermediary instrument are all *ME*. Still for my mind to know me as an object of itself, it has the necessity to separate in cognition my being from myself as if they were two distinct entities. I am as the knower. What I observe in myself I regard as the object of my knowledge. It is myself, but, for purposes of cognition it is not myself. This known at one outer end and knower at the inner end are linked by knowledge. This is artificial. It is purely of a practical utilitarian

character. It is evident to us. It is evident that my mind, my knowledge, my being are not three different entities. Fundamentally they are all one is the truth. The reality is different. I am the knower. I am the consciousness which knows. The knowledge is that consciousness. It is myself in operation. The known is also myself. It is a form and movement of the same consciousness. The three are clearly one existence. They are of one movement. They are indivisible though they appear to be divided. They are not distributed in forms. They only appear to be distributed. It stands separately in each. This is a knowledge Mind cannot arrive at. Mind cannot reason this out. Nor can it feel. Should Mind do so, it cannot make this higher knowledge the practical basis of its intelligent operations. Now let us come to external objects. There the difficulty is far greater and inseparable. How can one feel the unity with external objects? It will be an abnormal effort to the mind. It is more so to retain that knowledge for long. It is foreign to the Mind. It is not a capacity properly belonging to it. To the Mind, the earth goes round the sun. To the senses, the sun goes round the earth. The knowledge of the senses can be corrected by the mental knowledge. That is the utmost mind can do as it is.

PAGE 137 / PARA 11:

The unity of cosmos and its contents is real to the Supermind. Fundamentally it is true to the Supermind. It possesses this unity and always acts on the basis of this. To the mind this unity is a secondary or acquired possession. It is not the very grain of its seeing. Supermind sees the universe and its contents as a whole. To it, it is a single indivisible act of knowledge. It is an act which is its

life. It is the very movement of its self-existence. Supermind is a comprehensive divine consciousness. It has an aspect of Will. It does not so much guide or govern the development of cosmic life as consummate it. In itself it is a power which is inseparable from the act of knowledge. Also it is inseparable from the act of Self-existence and its movement. We know the universal consciousness and the universal force. They are one. Cosmic force is the operation of cosmic consciousness. So also, the divine Will and the divine Knowledge are one. They are the same fundamental movement. They are the same act of existence.

PAGE 138 / PARA 12:

But the Supermind works otherwise. The comprehensive Supermind is indivisible. It contains all multiplicity without derogating from its own unity. This a truth upon which we have always to insist. Our analytic mentality approaches the cosmos with an initial error. To get rid of that error, we have to understand the cosmos thus. A tree is contained in its seed. It evolves out of it. The seed evolves out of the tree. It is a fixed law. It is an invariable process. It reigns in the permanence of its form. It is a form of manifestation which we call a tree. To the mind this is a separate phenomenon. It is a birth, life and reproduction of a tree. To the mind it is a thing in itself. On that basis the mind classifies them, studies them and explains them. We buy a car. We pay for it out of a bank loan. We use it, maintain it. We know all about using a car. It is a self-contained phenomenon which is extremely useful but we separate it from the society. The car is valued at seven lakhs. We have paid one lakh. The bank gave six lakhs. Why does the bank

give us six lakhs to buy a car? We disregard that. The truth is India wants its citizens to prosper and own a car. It is the country through the government and the bank that lends us the money. This is a knowledge of the whole. This knowledge of the whole has seeds of possibilities of our breaking out of a narrow domestic life and entering into the other facets of banking, car production, government, etc. The other separatist view fixes us in our narrow circumstances. One is the view of the Supermind; the other that of Mind. It explains the tree by the seed and the seed by the tree. That way nothing is explained. It has only analysed a mystery and recorded the process. Bank gives us the loan. We buy the car. We know the procedure of a bank car loan. What can it tell us about *HOW* we are getting a car? We can go further. We can perceive a soul in the tree. The soul is a secret conscious force. The soul is the real being of this form. The rest are a settled operation and manifestation of this force. Still, this view tends to regard this form as a separate existence. We attribute a separate law of nature to its development. This act of separation by the mind deprives the tree of its oneness with cosmic life. The animal considers itself separate. It does so subconsciously. The man too separates himself from the cosmos but he does so half consciously. The separation is a useful arrangement. It is necessary to life. It is the first basis of all its practice. But, unfortunately mind accepts it as an actual fact. It is like ignoring the making of the car in a factory and collection of public deposits by a bank. We assume a car comes to us. It is an error. That error saps our divine energy which alone can help us rise out of our narrow groove. All other errors proceed out of this first fundamental error. They are the errors of the ego.

PAGE 138 / PARA 13:

The Supermind works otherwise. If the tree is a separate existence, it cannot be there as we see. If the car is unrelated to the wider society, there will be no car, at least no car as we see now. It is obvious the car has no independent existence. It has to be produced in a factory. The society should have developed a technology for the car, etc. Forms are what they are by the force of cosmic existence. They develop as they do as a result of their relation to it and to all its other manifestations. It is easy for us to imagine the various components of the car are variously developed as part of a wider social development. The car is, thus, a social product. The tree is thus a cosmic product. The separate law of nature is only one application of the universal law. It is the truth of all Nature. Their particular development is determined by their place in general development. Individual schools are the local particulars. The general law here is national education. How a local school is constituted is determined by the way in which the locality is situated in the scheme of national education. An urban school will have well fed children from educated parents. Both are schools part of the national education. The tree does not explain the seed nor the seed the tree. Cosmos explains both. God explains cosmos. The nation explains the school and the children. The Supermind pervades the seed and the tree and all the objects. It lives in the greater knowledge. That knowledge is indivisible. It enjoys a unity; but it is the absolute unity of the absolute self-existence. It lives in the modified unity. The nation is one for all essential purposes. Its activities such as army, transport, education, etc. are one. Education itself is a big field. It branches out into higher education, research, secondary

education, technical education, primary education, etc. But all education is one. We can say the unity of all education is not an absolute unity like the unity of the voting population but a modified unity, i.e., as education they are all united, while it divides into several categories. In this comprehensive knowledge there is no independent centre of existence. There is no separate ego such as we see in ourselves. The whole existence is to its self-awareness an equable extension. It is one in oneness. It is one in multiplicity. It is one in all conditions and everywhere. The diverse voting population is one in the right of voting. Each exercises its right according to its choice but as voters they are all one. Here the All and the One are the same existence. The individual being does not and cannot lose the consciousness of its identity with all beings and with the One Being. For that identity is inherent in supramental cognition. It is a part of the supramental self-evidence. The nation is the One Being with which the voter as a citizen is identified. As a voter he is one with all the other voters united in oneness. He may vote for any party, he may vote in state or central or panchayat elections. But he remains basically a voter.

PAGE 139 / PARA 14:

The oneness of the Being has two characteristics. It is equal and spacious. The Being is not divided and distributed. The company which has several branches all over the country is not divided by the creation of branches. Any number of branches cannot divide the company's unity of existence. The Being is extended, i.e., self-extended. It is equably self-extended. The Being pervades its extension as One. It inhabits the multiplicity of forms as One. It is everywhere

at once the single and equal Brahman. This extension of the Being is in Time and Space. This pervasion and indwelling is in intimate relation with the absolute Unity from which it has proceeded. That indivisible is absolute. There is no centre or circumference there. Only the timeless spaceless One exists. In the unextended Brahman there is this high concentration of unity. In the extension that unity must necessarily translate itself by the equal pervasive concentration. It is the indivisible comprehension of all things. It turns into this universal undistributed immanence. Such a unity cannot be diminished or abrogated by any play of multiplicity. "Brahman is in all things; all things are in Brahman; all things are Brahman" is the triple formula of comprehensive Supermind. It is a single truth of self-manifestation in three aspects. It holds them together and inseparably in its self-view. It is the fundamental knowledge from which it proceeds to the play of the cosmos.

PAGE 139 / PARA 15:

There are the lower terms of Mind, Life and Matter. It is the lower triplicity. What is this? What is its organisation? All things that exist proceed from the all-efficient Supermind. It proceeds from the action of the Supermind. It is so because the operations of the Supermind in the three original terms of Existence, Consciousness and Bliss release all things. Then there must be a faculty that does it. It will naturally be a faculty of the creative Truth-Consciousness. It so operates that casts them into these terms. They are inferior terms. They are mentality, vitality and physical substance. This faculty exists. It exists in the secondary power of the creative knowledge. It is a power of projection. It confronts and apprehends.

There knowledge centralises itself and stands back. It does so to observe them. Centralisation means an unequal concentration as different from equable concentration. It is necessary to distinguish the equable concentration from the unequal concentration. It is there self-division begins. In other words it is its phenomenal appearance. Man learns constantly from the environment. He is there and the surroundings are there. There is no division or a separate centre of knowledge. All men learn out of all in the society. Here the concentration is undivided, it is equable concentration. Society starts schools, colleges, universities which become centres of separate concentration. One differs from the other. All these institutions are doing only what the whole society does but from different centres that are separate. This can be called unequal concentration.

PAGE 140 / PARA 16:

First of all the knower holds himself concentrated in knowledge. Here he becomes the subject. The Force of his consciousness continually proceeds from him into the form of himself. It continually works on it, continually drawing back into himself. Again it continually issues forth. This is an act of self-modification. It is a practical distinction. It issues out of that self-modification. That distinction is a relative view. All relative action of the universe proceeds out of that practical distinction and prior self-modification. A practical distinction is created between the knower, knowledge and the known. It is the same as the Lord, His force and the children. These children are the works of the Force; again there are the Enjoyer, the Enjoyment and the Enjoyed. This too is the same. It can be said as Self, Maya and the becomings of the Self.

PAGE 140 / PARA 17:

Secondly the conscious Soul repeats himself in every form of himself. The Conscious Soul is the Purusha, concentrated in Knowledge. It observes and governs the Force that has gone forth from him. It is Shakti or Prakriti. He accompanies his Force of consciousness into his works and reproduces there the act of self-division. The apprehending consciousness is born from this. The father sends the boy to the college hostel for studies. His money is his Force. The father's money goes to the boy to educate him. Now the boy is divided from the father or the family, the first of his dividing from the whole of his family. In each form this Soul dwells with his Nature and observes himself in other forms. He so observes from the artificial and practical centre of consciousness. In all it is the same Soul, the same divine Being. The father has values, capacities, money, status, power and many more things. The son goes to the college and spends the father's money. Another son takes his capital and works in business. A daughter goes to her husband's house. The father from his newly divided artificial centre observes his money giving his son education, another son expressing his capacities in business, and a daughter expressing the family values in her husband's house. It is the same father and the same family. The multiplication of centres is only a practical act of consciousness intended to institute a play of difference. It is a play of mutuality. It is one of mutual knowledge, mutual shock of force and mutual enjoyment. It is a difference based upon essential unity. It is a unity realised on a practical basis of difference.

PAGE 141 / PARA 18:

This is a new status of the all-pervading Supermind. Sachchidananda is the Unitarian truth of things. It is the indivisible consciousness. It constitutes inalienably the unity essential to the existence of the cosmos. We can see this as a farther departure from the original unity. It is evident that pursued further a little it will become Avidya. Avidya is the great ignorance. It starts from the multiplicity as the fundamental reality. In order to travel back to the real unity one has to commence with the false unity of the ego. We now accept the individual can be the determining standpoint. We call it the Knower. As a natural consequence arise mental sensation, mental intelligence, mental action of will in the cosmic being. We also see that no ignorance is created as long as the Soul acts in the Supermind. In the Supermind the field of knowledge and action is still the Truth-Consciousness. The basis is still unity.

PAGE 141 / PARA 19:

For the Self still regards itself as one in all. It regards all things as becomings in itself and of itself. The lord still knows the Force as himself in the act. He also knows every being as himself in soul and himself in form. It is his own being that the enjoyer enjoys, even though in a multiplicity. The one real change has been an unequal concentration of consciousness and a multiple distribution of force. There is a practical distinction in consciousness. But there is no essential difference in consciousness. There is no true division in its vision of itself. The Truth-Consciousness has arrived at a position which prepares our mentality. But it is not yet that of our mentality. It is this we must study. That will help us seize Mind in

its origin. That origin is the point at which it makes the great lapse. The lapse is from the vast wideness of the Truth-Consciousness into the division and the ignorance. This apprehending Truth-Consciousness, the Prajnana, is much more facile to our grasp. It is so because it is nearer to us. It foreshadows our mental operations. The comprehending Supermind is the remoter realisation. We have been struggling to express it in our inadequate language of the intellect. The barrier that has to be crossed is less formidable.

THE SUPEREME TRUTH CONSCIOUSNESS

- 132/1: Supermind is the nature of Sachchidananda. We disregard here its absolute Self-existence and dwell on the aspect of Ishwara. Even there, it is not the personal aspect but *the aspect of impersonal psychological truth that we are at.*
- 132/2: Supermind is an ordering self-knowledge in the universe (will). Its knowledge creates forms and powers of itself.
- 133/3: Time and Space are required for this creation. Causality is the Law of Time relating to Space.
- 133/4: To the higher consciousness Time as well as Space is a point.
- 134/5: Supermind views the three times in one view.
- 135/6: What is chaos to mind is a marvel to Supermind.
- 135/7: The Supermind indwells in things and turns them on from inside as if it is an engine.

- 136/8: What is apparently inconscient is really universally conscient.
- 136/9: The first operative principle of Supermind is Cosmic Vision.
- 137/10: The Consciousness divides itself into Knower, Knowledge, Known; but is really one. This remains an intellectual knowledge as the earth going round the sun.
- 137/11: In Supermind Knowledge and Will are one.
- 138/12: Mind's faculty of separation by division takes the part away from the whole and makes the part as the whole.
- 138/13: Cosmos explains the seed and tree. God explains the cosmos.
- 139/14: Brahman is in all things; all things are in Brahman; all things are Brahman.
- 139/15: The equable concentration changes into unequal concentration.
- 140/16: A practical distinction is made out of the Knower, Knowledge and Known.
- 140/17: The Being goes forth into Nature and reproduces the acts there – apprehending Supermind.
- 141/18: There is no ignorance as long as the Soul acts in Supermind.
- 141/19: Supermind is abstract. Apprehending Supermind that creates Mind, Vital and Matter is less formidable to comprehend.

☆☆☆

XV. The Supreme Truth-Consciousness

This Supermind is all. Page No.132
 It is all-containing. Para No.1
 It is all-originating.
 It is all-consummating.
 We have to regard this Supermind as the nature of the Divine Being.
 The Divine Being has its absolute self-existence.
 In its action it is the Lord.
 It creates its own worlds.
 We consider the latter aspect.
 This has a truth.
 We call it God.
 This is not a too personal, limited Deity.
 It is an ordinary occidental conception.
 It is a magnified and supernatural Man.
 It erects a too human a figure.
 It is a relation between Supermind and ego.
 The Supermind is creative.
 The Deity has a personal aspect.
 We must not exclude this.
 The existence has many faces.
 The impersonal is only one of them.

15. உயர்ந்த சத்தியஜீவியம்

Nj SVĒ@VúU @ú] j Ōm.
 @Ràs @ú] j Ōm Di Ó.
 @ú] j Ōm @eĪ DtTj SVôj \Ō.
 @ú] j úRŪm Ø¥ITŌ @ŌúY.
 BkR Nj SVĒ@Vj úR Sôm úRnĀL Nj ×Ú` à úPV ŃTôYUôLd LÚR
 úYi Óm
 @l×Ú` à dĪ @WmU YôrŪi Ó.
 @Ō úNVpTŌmúTôYŌ CvYW] ôĪ m
 @Ō Ru úXôLeLú[DtTj S úNnVYpXŌ.
 BkR BWi Pôm @mNm SUDĪ Ødj Vm
 BRtúLôÚ Di úUŪi Ó.
 Sôm @úRd LPŪs Fu j ú\ôm
 BxP úRYúR Fu\ Ī ßj V LÚj Ruß Sôm á ßYŌ.
 úUpSôhPôo @ú] YŪm ``ú] ITŌ @ŌYôĪ m
 U² Ru BVtúLúV úYpŪm S\ú úTßm ``úX @Ō.
 @Ō úRnYj úR U² R DÚYj Sp LtTú] úNnYRôĪ m
 @Ō Nj SVĒ@Vj StĪ m @LkúRdĪ m Ds [úRôPo×.
 Nj SVĒ@Vm £Úx¥dLYpXŌ.
 BxP úRYúRdĪ f úNôkR @mNm Di Ó.
 BúR Sôm @XdL Ø¥VôŌ.
 @WgN YôrŪdĪ @úSL @mNeLPi Ó.
 úTôŌ @mNm @Ytßs I uß.

The Divine is All-existence.
 But it is also the one Existent.
 (It is the sole Conscious-Being.
 But still, it is a Being.)
 We are not concerned with this aspect now.
 The divine consciousness has an impersonal psychological truth.
 It is the truth of the divine consciousness.
 We are seeking to fathom this.
 Let us fix it in a large and clarified conception.

The Truth-Consciousness is everywhere. Page No.132
 It is present in the universe. Para No.2
 By that the One becomes the Many.
 It manifests its harmonies.
 The multiplicity has infinite potentials.
 This is a self-knowledge.
 It is an ordering self-knowledge.
 The potentiality is infinite.
 Without this power of ordering, there will be chaos.
 It will be a shifting chaos.
 There is the play.
 It is an unbounded chance.
 It is uncontrolled chance.
 There is a law of guiding truth.
 It is a harmonious self-vision.
 It is a pre-determining idea.
 It is in the very seed of things.
 It is cast out for evolution.

ùRnYm ©WgN YôrYû] j ûRÛm RYÛm
 BÚl©à m @Õ I Ú ÈYu.
 (@Õ I uβ UhÓúU Ruû] V±Ûm ÈYu.
 FlT¥Vô] ôÛm @Õ I Ú ÈYu, ×Ú` u).
 BkR @mNm SUDĪ j RtúTôÕ Ød; VªpûX.
 ùRnÁL È®Vj StĪ ùTôÖYô] Uú] ôRj ÖY Di ûUÛi Ó.
 @ÖúY ùRnÁL È®Vj S u Nj S Vm
 @ûR Sôm A rkÕ A WñúYôm
 @ûRl TWkR @[®p ùR° ÜTÓj ÖúYôm

Nj SVÈ®Vm FeĪ Ø[Ö.
 @Õ ©WgNj Sp Ds [Ö.
 BRu Y` GLu @úSL] ô; \ôu.
 Nj SVÈ®Vm Ru ÑØLeLû[ùY° ITÓj Ö; \Ö.
 TpúYβ ÈYW£Ls @] kRUô] Yônl×Lû[ÛûPV] .
 BÖ Ruû] l Tt±j Rôú] @±YÖ.
 BkR Oô] m DXûLf ùNIT² P YpXÖ.
 @IT¥lThP Yônl×Ls @] kRUôL ®j RôL Ds [] .
 BkR Øû\ITÓj Öm NdS« pXô®hPôp I úWĪ ZITªÚdĪ m
 @Ö Ī ZlTm Ī ZlTUôL DÚYôĪ m
 BÖ ÄûX.
 BeĪ @[ÜLPkÖ RtùNVXôn SPdĪ m Yônl×i Ó.
 BkR Yônl×Ls LhÓdLPeLô.
 BÖ DXL `Lrf£Lû[Y` SPj Öm NhPm
 BÖ ÑØLUô] ÑVUô] Oô] SÚx¥.
 Øuá h¥úV GtThP ØY Fi Qm BÖ.
 ùTôÚsL° u ®j RôL BÖ Ds [Ö.
 T-QôUm SPdL BÖ T-Uô\ITÓ; \Ö.

Without that law, it will be a teeming chaos.
 It is a chaos of uncertainty.
 It is confused and amorphous.
 Here is a knowledge that creates.
 It creates and releases form and powers of itself.
 It does not create something other than itself.
 That law governs each potentiality.
 It is its own vision of truth.
 That knowledge possesses it in its own being.
 It also has an awareness.
 It is intrinsic.
 It is an awareness of its relation to other potentialities.
 It is aware of their harmonies too.
 Such a harmony exists between them.
 It holds all this pre-figured.
 It is a general determining harmony.
 The whole rhythmic Idea of a universe must contain this
 harmony.
 It must be there in its very birth.
 There is such a self-conception.
 Therefore it must inevitably work out.
 It works out by the interplay of its constituents.
 It is the source of Law.
 It is the keeper of the Law in the world.
 For that Law nothing is arbitrary.
 It is the expression of self-nature.
 It is determined by the compelling truth.
 It is the real idea that each thing is.

BkRf NhP^apXô@hPôp, Ĩ ZITm @ŠúYLM ùTĬm
 ..ûXVt\ \ ..ûX«u Ĩ ZITm BÕ.
 DÚYm ùT\ôR, ùT\ ØYVôR Ĩ ZITUô] ..ûX«Õ.
 BÕ £ÚxYdĪ m Oô] m
 Rm ì TeLû[ùm, NdSLû[ùm £ÚxY ùY° ITÓj Őj \Õ.
 Ruû] d LPkRûR @Õ £ÚxYdL@pûX.
 BkRf NhPm BkR YônI×Lû[..oYôLm ùNnĭ \Õ.
 @Õ Ruà ûPV Nj ŠV ŠÚxY.
 Ru ùNôkR ĒY^z p @Õ BkR Oô] j ûRI ùTtĬs [Ő.
 @RtĪ I Ú ùR° ùm Di Ó.
 BÕ @\I@p GtThPÕ.
 BRW YônI×LP Pu Ds [ùRôPoûT @±Ûm ùR° Û BÕ.
 @Yt±u ÑØLeLû[ùm @Õ @±Ûm
 @Yt±ûPúV @ITYĪThP ÑØLeLs D[.
 Bj Rû] ùm @Õ Øuá hYúV ùTtĬs [Ő.
 BÕ ùTôÕYô] ..oQ Vm ùNnÛm ÑØLm
 ©WgNj Sp ÑØLUô] Fi Qm BkRf ÑØLj ûRI ùTt±úDL
 úYi Óm
 BÕ @Õ @\dĪ m ùTôYúR @Ràs BÚkŠÚdĪ m
 @ITYĪThP ÑVUô] LÚj Ői Ó.
 F] úY @Õ SûPØû\«p TXu RÚm
 @Ru TĪ ŠLs I uú\òùPòuĬ úUôÕYRôp @ITXu YÚm
 @Õ NhPj ŠtĪ DtTj Š vRô] m
 @Õ DXĭ p NhPm BVeL DRÛĭ \Õ.
 @kRf NhPm FûRÛm ØYôL GtLôÕ.
 @Õ Ru ÑV ÑTôYj ûR ùY° ITÓj Őm
 Ds° ÚkÕ Yt×Bj Őm Nj ŠVm @ûR ..oQ «dj \Õ.
 I qùYôuĬm ØY Fi QUôĪ m

It is so in its inception.
 Therefore, the whole development is predetermined.
 It is so from the beginning.
 It is predetermined in its self-knowledge.
 It is so at every moment in its self-working.
 It is what it must be at each moment.
 It is so by its own original inherent Truth.
 It moves to what it must be at the next.
 It is so still by its own original inherent Truth.
 It will be at the end that which was contained in its seed.
 It was originally intended.

This development is a progress of the world.
 It is according to an original truth.
 It is a truth of its being.
 It implies a succession of Time.
 It also implies a relation in space.
 The succession of Time offers the aspect of causality to the relation of Space.
 The metaphysician speaks of Time and Space.
 To him they are concepts.
 They have no real existence for him.
 All things are forms of Conscious-Being.
 Time and Space too are such forms.
 So, the distinction is of no great importance.
 Conscious-Being viewing itself subjectively is Time.
 Viewing itself objectively is Space.
 Thus Time and Space are extensions of Being.

Page No.133
 Para No.3

A WmTj S úXúV @Õ @IT¥ @úUkÕs [Õ.
 F] úY BkR ØÝ ®TWØm GtL] úY Ø¥Û ùNnVlThPÕ.
 ØR- - ÚkúR @Õ @IT¥Ûs [Õ.
 Rôu Ru ú] V±YRôp @Õ GtL] úY Ø¥Û ùNnVlThPÕ.
 Rôú] @Õ ùNVpTÓmùTôYÕ I qùYôÚ .. a` Øm @Õ @IT¥Ûs [Õ.
 I qùYôÚ .. a` Øm @Õ @IT¥« ÚdL úYi Óm
 Ru @\l@úXúV Ds [Nj SVj Rôp @Õ @IT¥Ûs [Õ.
 @Ój RôTúTôp @Õ FÕYôL úYi ÓúUô @RtĪ @Õ úTô; \Õ.
 @\l@úXtThP Nj SVj Rôp @Õ BÕYúW@IT¥« Úd; \Õ.
 @Ru ®úR«p @Õ Fu] úYô @RôL @Õ Ø¥®p Ø¥Ûm
 @IT¥úV @Õ A WmTj S- ÚkÕ ®SdLlThPÕ.

BmUôt\m DXLm Øuú] ßYRôĪ m
 BÕ A WmTj SV Di úU«uT¥ Ds [Õ.
 BÕ ÈY² u Nj SVM
 LôXm E okÕ ùNpYÕ Di úU.
 BPj Sp Ds [ùRôPoxm Di úU.
 LôXm SLôYÕ BPj Su ùRôPoxdĪ f NhPj Su @SLôWj úRj RÚ; \Õ.
 LôXm, BPj úRl Tt± RodLYôS úTÑ; \ôu.
 @Yà dĪ @úY ùYßm Rj ÕYm
 LôXØm, BPØm @Yà dĪ Di úU«púX.
 DX; Ūs [@ú] j Ōm Nj xÚ` à úPV i TeLs.
 LôXØm, BPØm @IT¥lThP i TeLs.
 @R] ôp BkR UôßTôÓ ùTôÚhPuß.
 Nj xÚ` u Ru ú] úV TóolTÕ LôXm
 x\j Sp Ru ú] l TóolTÕ BPm
 LôXØm, BPØm xÚ` ² u ùY° lTôÓLs.

We have a mental view of them.
 It is determined by a measure.
 That measure is inherent in action.
 It is an action of the dividing movement of Mind.
 Time for Mind is a mobile extension.
 It is measured out by the past, present and future.
 Mind places itself at a certain point.
 From that standpoint it looks before and after.
 Space is a stable extension.
 It is measured out by the divisibility of substance.
 Mind places itself at a certain point in that divisible extension.
 So, Mind regards the disposition of substance around it.

Mind measures Time by event. Page No.133
 It measures Space by Matter. Para No.4
 It is the actual fact.
 Something else is possible in pure mentality.
 It can disregard the movement of event.
 It can disregard the disposition of substance.
 Thus, it can realise the pure movement.
 It is of the Consciousness-Force.
 It is that which constitutes Space and Time.
 These two are then merely two aspects of the universal force of
 consciousness.
 They interact by intertwining.
 They comprehend the warp and woof of its action.
 It acts upon itself.
 There is a consciousness higher than Mind.

Sm U] m @Ytû\ @±Ûm
 Jo @[ÚúLôp @Ytû\ ``oQ « dĭ m
 @qY[Ü ùNV- p LXkÔs[Ô.
 Ôi PôÓm U] j §u ùNV- p @Ô Di Ó.
 U] j §tĭ d LôXm SLÚm Áh£.
 LPkRÔ, ``LrYÔ, YÚYûR @[ITÔ @Ô.
 U] m J-Pj §- ÚkÔ @Ytû\d Lôi ĵ \Ô.
 @eĵ ÚkÔ U] m Øuà m, ©uà m Tôodĵ \Ô.
 BPm ``ûXVô] ĵh£.
 ùTôÚû[l Tĭ lTRôp @ûR @[dĵ ú\ôm
 ùTôÚû[l Tĭ lT§p J-Pj §p U] m Ruû] BÚj §d ùLôs ĵ \Ô.
 F] úY, U] m ùTôÚ° u @ûUlûTd LQdùLÓdĵ \Ô.

U] m LôXj ûR ``Lrf£Vôp @[dĵ \Ô.
 @Ô BPj ûR _Pj Rôp @[dĭ m
 BÔ SûPØû\ Di ûU.
 ç V U] j Sp úYù\ôuβdĭ Yônlxi Ó.
 ``Lrf£L° u úTôdûL @Ô UβdLXôm
 ùTôÚ° u @ûUlûT @Ô UβdLXôm
 BeM] m, U] m ç V NX] j ûRd LôQ ØYÛm
 ç V NX] m £j #Nd§dĭ -VÔ.
 LôXØm, BPØm £j #Nd§VôXô] Ô.
 BûY«Wĭ Óm Ê®Vj §u ©WġgN Nd§«u BÚ @mNeLs.
 @ûY I uú\ôùPôuβ ©u² d ùLôi Ó E PôÓm
 ùNV- u ĭ βdĭ ùSÓdĵ ûZLû[@Ô x-kÔ ùLôs P m
 @Ô RuÁÔ Rôú] ùNVpTÓm
 U] j ûR®P DVokR Ê®Vm Di Ó.

To it our past, present and future are one.
 It contains them.
 It is not contained by them.
 It is not situated at a particular moment of Time.
 That is its point of propection.
 There Time is different.
 It is the eternal present.
 The same Consciousness can be not situated at a particular point
 of space.
 But it contains all points and regions in itself.

Space also is an extension.
 It can offer so.
 It can be a subjective extension.
 It can be indivisible.
 Space is no less subjective than Time.
 There are certain moments.
 Then we become aware of such a regard.
 It is an indivisible regard.
 It upholds its unity.
 It is a self-conscious immutable unity.
 Thus it upholds its variations of the universe.
 There it is a transcendent truth.
 How Time and Space would present there?
 We must not ask that now.
 Because our mind cannot conceive it now.
 It would even be ready to deny the Indivisible.
 It would deny to the Indivisible knowledge of the world.

@eİ Ş-LôXØm I uß úNÚm
 @Õ Ş-LôXj ûR DhùLôî PÕ.
 BÕ LôXj Ô° pûX.
 @Õ LôXj Şp I Ú Ĩ ±l@hP BPj Ş- pûX.
 @ÕúY @Õ Ruû] BÚj Şd LôXj ûRd LôÔm ×s° .
 @eİ LôXm úY\ôLd Lôî j \Õ.
 @Õ Ş-LôXj ûRj Ruà h ùLôî P LôXm
 @úr úTôp BPØm I Ú ×s° « - pXôU- ÚdLXôm

A] ôp FpXô BPeLû[ùm, FpXô úXôLeLû[ùm @Õ Ruà h
 ùLôî PÕ.
 BPØm ËY² u ®[dLm
 @ÕÛm @IT¥f ùNnVXôm
 BPm @Lj Ôs ®-Ûm
 BPm Tİ dL Ø¥VôR ØÝúUÛúPVÕ.
 BPm LôXj ûRl úTôp @Lj ûRf úNokRÕ.
 £X @ûNÜLs Di Ó.
 @IT¥lThP U] ``úXúV @eİ DQWØm
 @Õ Tİ j R±VôR U] ``úX.
 Hdj Vj ûR @Õ AR-dİ m
 @Õ NX] U±VôR Ruû] V±Ûm Hdj Vm
 ©WgNj Şu Uôt\eLû[@Õ Bq®Rm AR-dj \Õ.
 @eİ @Õ ©WgNj ûRd LPkR Nj ŞVm
 @eİ LôXØm, BPØm FlT¥j úRôußm?
 @dúLs®úV Sôm úLhLd á PôÕ.
 Gù] ² p Sm U] m @ûRV±V Ø¥VôÕ.
 Sm U] m Tİ ŞúVV±VôR ØÝúUdİ m BûRV±V Ø¥VôÕ Fàm
 DXLm Tİ dLITPôRÕFu\ Oô] j ûR @Õ Ußdİ m

Our mind and senses know the world in their way.
We would deny another way to the indivisible.

There is something we have to realise. Page No.134
We can to a certain extent conceive of it. Para No.5
It is the view of the all-comprehending Supermind.
It embraces and unites the successions of Time and divisions of
Space.

This factor of Time is indispensable.
In its absence, there would be no change.
There would be no progression.
There would be a perfect harmony.
It would be perfectly manifest.
It would be coeval with other harmonies.
It is a sort of eternal moment.
It is not successive to them.
It is not a movement from the past to the future.
Instead, there is a constant succession.
It is a developing harmony.
Here one strain rises out of another that preceded.
It conceals in itself that which it has replaced.
The Self-manifestation can exist without the factor of Space.
Then, there would be no mutable relation of form.
Nor will there be the intershock of forces.
All would exist.
But would not be worked out.
(It will be a spaceless self-consciousness.
It will be purely subjective.

Sm U] Øm, xXà m DXûLI TĪ ŠVôL @±Ûm
úYß Y⁻ «pûXF] Sôm @WmUj ŠtĪ m á ßúYôm

Sôm @±V úYi ¥VÖ I ußi Ó.
JWĪ Û Sôm @ûRd LÚR Ø¥Ûm
@Ö LôXj ûRd LPkR Nj ŠVĒ@Vj Šu úSôdLm
@Ö BPj Šu TĪ ŠLû[Ûm, LôXj Šu ùRôPof£úVÛm RÝÛm.

LôXm Fu\ @mNm R@odL Ø¥VôRÖ.
LôX^apûXùV^z p, Uôt\^aÚdLôÖ.
Øuú] t\^aÚdLôÖ.
£\ITô] ÑØLm BÚdĪ m
@Ö éWQ UôL ùY° ITÓm
Ut\ ÑØLeLP Pu @Ö DPu Dû\Ûm
I Ú YûL« p @Ö LôXj ûR ùYu\ LôXUôĪ m
@eĪ j ùRôPo ``Lrf£«pûX.
LPkRÖ YW úTôYûR FhÓm NX] m @eĪ pûX.
@RtĪ l TŠXôL, ùRôPokR ``Lrf£Ls ``WkRWôL BÚdĪ m
@Ö Y[Ûm ÑØLm
I Ú vYWm ØkûRV vYWj Š^z uß FYĵi \Ö.
LPkRûR @Ö Uû\dĪ m
ÑV ùY° ITôPô] £Úx¥ BP^au± BÚdLXôm
@IùTôÝÖ Uôßm ì T^aÚdLôÖ.
NdŠL° u úUôR- ÚdLôÖ.
@û] j Ö^aÚdĪ m
A] ôp @ûY ùNVpTPô.
(@Ö BP^apXôR ÑV#Ē@VUôĪ m
@Ö @Lj ŠtúLÛ-VRôĪ m

It would contain all things.
 It will be in an infinite subjective grasp.
 It will be like the mind of a cosmic poet or dreamer.
 But would not distribute itself.
 It does so through an indefinite objective extension.)
 Or, again Time alone may be real.
 Its successions would be a pure development.
 In it one strain would rise out of another.
 It would be a subjective free spontaneity.
 It would resemble a series of musical sounds.
 Or, it will be like a succession of poetical images.
 Instead, we have a harmony.
 It is worked out in terms of Time and Space.
 It is in terms of forms and forces.
 They stand related to one another.
 It is in an all-containing spacial extension.
 It is an incessant succession.
 It is one of powers and figures of things and happenings.
 It is in our vision of existence.

Time and Space is a field of existence. Page No.135
 Different potentialities are created there. Para No.6
 They are embodied, placed, related to this field.
 Each has its powers and possibilities.
 They front the other powers and possibilities.
 Successions of Time bring about its result.
 Those results have this appearance.
 The appearance is to the mind.

@û] j ûRÛm @Õ DhùLôi PRôĪ m
 @Õ @] kRUôL @Lj Sû ©¥I©- ÚdĪ m
 @Õ ©WġN L@«u U] m útô- ÚdĪ m @Yo L] Ü útô- ÚdĪ m
 A] ôp @Õ Ruû] ®" úVô; dLôÕ.
 Ø¥®pXôR ×\j Sû ĵh£VôL BÚdĪ m)
 @pXÕ, LôXm UhÓm Di ûUVôL BÚdLXôm
 @Rà ûPV LhPeLs Rôú] Y[oYRôL BÚdĪ m
 @eĪ I Ú vYWġ Sp @Ój RÕ FÝm
 @Õ BVpTôL FÝm @L DQoYôĪ m
 ùRôPokR TôhÓ vYWeL[ôL @Õ @ûUÛm
 @pXÕ ùRôPokR L@«u LtTû] ì TeL[ôĪ m
 @RtĪ l TŞXôL, Jo ÑØL^aÚdĪ m
 @Õ LôXj SÛm, BPj SÛm FÝm
 @Õ ì TUôLÛm, NdŞVôLÛm @ûUÛm
 @ûY I uú\ôùPôuß ùRôPo×s [RôL BÚdĪ m
 FpXôYtû\Ûm DhùLôi P BPj Sû ÁfÑ @Õ.
 @Õ Ø¥Yt\ ùRôPo.
 @Õ NdŞ, ì Tm, "Lrf£.
 @Õ Sôm LôÔ m ©WġN SÚx¥.

LôXØm, BPØm ©WġN Yôr@u @WeLm
 @eĪ TX Yônl×Ls FÝj u\] .
 @ûY D«o ùTtß, BPm ùTtß, BRà Pu ùRôPo× ùLôs j u\] .
 I qùYôu±tĪ m NdŞÛi Ó, Yônl×i Ó.
 Ut\ NdŞLP dĪ BûY ØLUôL BÚdĪ u\] .
 LôXj Sû ÑZp BYt±tĪ l TXu RÛj u\] .
 BITXuLhĪ j úRôt\Øi Ó.
 BÕ U] m LôÔ m úRôt\m

It is a working out of things.
 It is a shock and struggle.
 It is not a spontaneous succession.
 The reality is different.
 It is a spontaneous working out of things.
 It is from within.
 The shock and struggle are external.
 It is only a superficial aspect of this elaboration.
 There is an inner inherent law.
 It is of the one and the whole.
 It is necessarily a harmony.
 It governs the outer and processive laws of the parts.
 The parts are forms.
 They appear to be in collision.
 This is a greater and profounder truth of harmony.
 It is always present to the supramental vision.
 This is a discord to the mind.
 It is only in appearance.
 It is so because each is considered separately in itself.
 There is a harmony.
 It is ever present and ever developing.
 This discord is an element of that harmony.
 It is a harmony to the Supermind.
 Its view is one of unity.
 To it all things are in a multiple unity.
 Mind sees only a given time and space.
 It views many possibilities pell-mell.
 They are all more or less realisable in that time and space.

“Lrf£Ls ùNVpTÓm YûL« Ö.
 BÖ úUôRÛm, úTôW6hPØUô] Ö.
 BÖ BVpTô] FÝf£Vúß.
 Di úU úYß.
 BVp®u FÝf£ Ru úTôdûL BeM] m Lôi ; \Ö.
 BÖ Ds° ÚkÖ FÝYÖ.
 úUôRÛm, úTôW6hPØm ×\j Stİ -V] .
 Bq®[dLj §u úUúXÝkR @mNm BÖ.
 DPu ©\kR DsP ú\ f NhPm I ußi Ó.
 @Ö ØÝúU«u ÈYu @° ITÖ.
 @Ö ÑØLUô] Ö FuTÖ ®XdL Ø¥VôR ®` Vm
 Tİ §«u Tôeİ ×\j Sp Ah£ ùNnYRôİ m BÖ.
 Tİ §Ls i TeLs.
 @úY úUôÖYRôLd LôQITÓm
 ÑØLm ArkRÖ, L] j R Nj SVj úRj Rôeİ YÖ.
 Nj SVÈ®Vj §u TôoúY @úR BZITSpúX.
 U] m @úRl ©QdLôLd Lôi ; \Ö.
 @Ö úRôt\m
 I qùYôuú\Ûm R² j Öd Lôi TRôp @IT¥j úRôußj \Ö.
 ÑØLm Di Ó.
 ÑØLm “úXVôL, “WkRWôL Y[o; \Ö.
 Bl©Qdİ @fÑØLj §u I Ú Tİ §.
 @Ö Nj SVÈ®Vj Stİ f ÑØLm
 @Ru úSôdLm Hd; Vm
 @Ru TôoúY«p @ú] j Öm Hd; Vj úR Sô¥j RÝÛ; u\] .
 U] m I Ú ×s° úVd Lôi ; \Ö. @Ru LôXØm, BPØm ùR-; u\] .
 TX Yônl×Ls @Rtİ d İ ZITUôLd Lôh£V° d; u\] .
 @úYVú] j Öm G\j RôZ LôXj Sp TXu RWDá ¥VúY.

The Supermind is divine.
 It sees the whole extension of Time and Space.
 It can embrace all the mind's possibilities.
 It sees very many more.
 They are not visible to the mind.
 But they are all without any error.
 Nor do they grope or confuse.
 It perceives each potentiality.
 It sees it in its proper force.
 Also it sees the essential necessity and right relation to the others.
 It sees in the right time, place and circumstances.
 It sees its gradual and ultimate realisation.
 The Supermind sees things steadily.
 And it sees them as a whole.
 It is the nature of Supermind.
 Because it is transcendent.
 It is not possible for the mind.

This Supermind has a conscious force.

Page No.135

It creates many forms of itself.

Para No.7

The Supermind contains those forms.

The Supermind pervades those forms.

It changes itself into an indwelling Presence.

Also it becomes a self-revealing Light.

There are forms and forces in the universe.

The Supermind is present in those forms and forces.

But it is concealed.

It decides and determines sovereignly and spontaneously.

Nj SVĒ@Vm ùRnĀLUô] Ō.

@Ō LôXj Sū çh£úV BPj Sū Āf£p ØÝúUVôLd Lôi j \Ō.

U] m LôŌm YônI×Ls @Ràs @PdLm

Nj SVĒ@Vm úUŪm TXYtú\ d LôŌm

@úY U] j Sū TōoúY« - púX.

A] ôp @Yt±p RYß GtTÓYSpúX.

Ī Zm@j RÓUôßYŌ @Rt j púX.

I çùYôŪ YônIúTŪm @R] ôp LôQ Ø¥j \Ō.

@RtĪ -V @úUĪ@p @úRd Lôi j \Ō.

@¥ĪTúPVô] úRúYúVŪm, Øú\Vô] ùRôPoúTŪm @±j \Ō.

úSWm, LôXm, NkRôITm N-Vô] Ō.

T¥ĪT¥VôL Y[okŌ Ø¥YôLI TX] úPYúR @Ō LôŌm

Nj SVĒ@VI TōoúY ``Rô] ØúPVŌ.

TôoITúR ØÝYŌUôLI TôoITŌ Nj SVĒ@Vm

@Ō Nj SVĒ@Vj Sū ŃTôYm

©WgNj úRd LPkRŌ FuTRôp @IT¥ @úUkŌs [Ō.

@Ō U] j StĪ Ø¥VôŌ.

Nj SVĒ@Vj StĪ j ùR° Yô] NdSŪi Ó.

@Ō Ru TX ì TeLú[£Úx¥dj \Ō.

Nj SVĒ@Vj Ōs @kR ì TeL° Údj u \] .

BkR ì TeLú[Nj SVĒ@Vm E ÓÚŪj u \Ō.

@Ràs Ds [Aj U ú_ôSVôL @Ō Uôßj \Ō.

@Ō ŃVm ©WLôNUô] ú_ôSVôĪ m

DXj p ì TeLP m, NdSLP m Ds [] .

@Ytßs Nj SVĒ@Vm Di Ó.

@Ō @eĪ Uú\kŌs [Ō.

ØÝ @SLôWj ŌPu DPú] @Ō Ø¥Ū ùNn j \Ō.

It so decides the form, force-functioning.
 It compels a variation.
 It limits these variations.
 It uses the energy.
 It gathers, dispenses and modifies that energy.
 All this is done by the first laws.
 The law is fixed by its self-knowledge.
 It arises with the birth of the form.
 It occurs at the starting-point of the force.
 It is seated within everything.
 It is the Lord in the heart of existence.

The Lord turns on them as on an engine.
 It is done by the power of his Maya.
 It is within them.
 It embraces them as the divine seer.
 He is variously disposed.
 He ordained objects.
 He ordained each rightly.
 It is so done according to the thing it is.
 This is done from years sempiternal.

There are animate things in Nature.
 There are others that are inanimate.
 Some are mutually conscious.
 Others are not self-conscious.
 Each of them is governed by a Power.
 It is an indwelling Power.

Page No.136
 Para No.8

ì Tm, NdS, ùNVp @IT¥ Ø¥Û ùNnVITÓ; u \] .
 @ûY Uô\ Nj SVË®Vm Yt×Bj Ōm
 @mUôt\ eLû[Nj SVË®Vm @[ÜdĪ s ûYj Ōs [Ō.
 NdSûV @Ō TVuTÓj Ōm
 @kR NdSûVf úNLWn ùNnŌ, Uôt±, ùNX®Ój \Ō.
 @¥ITûPf NhPIT¥ @ûY BVeĪ j u \] .
 ÑVOô] m BfNhPj ûR ``oQ « dĪ m
 ì Tm ©\dĪ mùTôYŌ NhPØm ©\d; \Ō.
 NdS A Wn©dĪ m BPj Sp NhPm ©\d; \Ō.
 Nj SVË®Vm @û] j ŌsP m BÚd; \Ō.
 ©WġgN Yôr®u @mNeL° u BRVj Ōs CvYWġ ôL @Ō
 @ûUkŌs [Ō.
 CvYWu @Ytû\ I Ú VksWn ùNŪj ŌYŌúTôp ùNŪj Ō; \ôu.
 BŌ UôûVVôp SPd; \Ō.
 BŌ @Ràs BÚd; \Ō.
 ùRn®L -µ VôL Nj SVË®Vm @Ytû\j RYÛ; \Ō.
 @eM] m Nj SVË®Vm A « Wn Y- VôLf ùNVpTÓm
 Bû\Yu ùTôŪsLû[``oQ « d; \ôu.
 I qûYôuû\Ūm N-VôL ``oQ « d; \ôu.
 I qûYôŪ ùTôŪ° u @mNj StúLtT @ûY ``oQ « dLITÓ; u \] .
 BŌ ŪLôkR LôXUôL SûPùTB; \Ō.

DX; p D« Ūs[ûY Di Ó.
 D« Wt\ûYŪm Di Ó.
 fX @±ÛûPVûY.
 Ut\Yt±tĪ @±®pûX.
 I qûYôuû\Ūm I Ú NdS A s; \Ō.
 @fNdS, @Ràs Dû\; \Ō.

They are governed in their being and operations.
 That power is a Vision.
 That power is subconscious to us.
 Maybe it is inconscient also.
 But it is not inconscient in itself.
 It is profoundly conscient.
 It is also universally conscient.
 This power is the real-idea.
 It is of the divine Supermind.
 Each seems to do the works of intelligence.
 But they do not possess intelligence.
 It does so because it obeys the real-idea.
 It is sub-conscious in the plant and the animal.
 It is half-conscious in Man.
 All things are informed and governed.
 It is not a mental idea or intelligence.
 It is a self-aware Truth of being.
 Here self-knowledge is inseparable from self-existence.
 This is Truth-consciousness.
 It need not think out things.
 It works them out with knowledge.
 It has an impeccable self-vision.
 It has an inevitable force.
 It is a force of Self-Existence.
 It is a sole force.
 It is self-fulfilling.
 Mental intelligence thinks out.
 It is merely a reflecting force of consciousness.

@Ru ÈYà m, ùNVÛm @IT¥ A [ITÓ; u \] .
 @fNd\$ \$Úx¥.
 @fNd\$ Sm Li Ô dĭ j ùR-VôÕ.
 @Õ Sm U] j \$tĭ m ùR-VôÕ.
 @Õ _PUuβ.
 @Õ Nd\$Yônkr Oô] m
 @Õ DXûLÛm @±Ûm
 @Ru ùTVo ØÝFi Qm
 @Õ ùRnÂL Nj \$VÈ@Vj ÔûPVÕ.
 @Õ @±ÛPu ùNVpTÓ; \Õ.
 A] ôp @Rtĭ @±@pûX.
 @Õ ØÝFi Qj ùR GtTRôp @±ÛPu ùNVpTÓ; \Õ.
 RôYWj \$Ûm, @Xe; Ûm @Õ ×Xu @±VôU- Úd; \Õ.
 U² Ru @ûR @ûWĭ ù\VôL @±Yôu.
 ùTôÚsLs Ah£ ùNnVITÓ; u \] . @Yt±tĭ @TWm á \ITÓ; \Õ.
 @Õ U] j \$u @±@pûX.
 @Õ Ruû] V±Ûm ÈY² u Nj \$Vm
 Beĭ ÑVOô] m ÑVI©WgN YôrÛPu LXkÔs [Ô.
 BÕ Nj \$VÈ@Vm
 BÕ £k\$dL úYi Pôm
 BRu úYûXdĭ @±Ûi Ó.
 UôÑUBYt\ ÑV\$Úx¥ÛûPVÕ @Õ.
 @Ru Nd\$ R@odL Ø¥VôRÕ.
 ÑVI©WgN Yôr@u Nd\$VÕ.
 BÕ I úWNd\$.
 BÕ Ruû] j Rôú] éoj \$ ùNnVYpXÕ.
 U] j \$u @±Û £kRû] Vôp £\dĭ m
 BÕ È@Vj úRl ©W\$T- dĭ m Nd\$.
 BÕ È@Vj úRl ©W\$T- dĭ m Nd\$.

It does not know.
 But it seeks to know.
 It follows step by step.
 It does so in Time.
 It follows the workings of a higher knowledge.
 It is a knowledge that always exists.
 It is one and whole.
 It holds Time in its grasp.
 It sees the past, present and future.
 It does so in one grasp.

This is the first operative principle of the
 divine Supermind. Page No.136
 Para No.9

It is a cosmic vision.
 It is all-comprehensive, all-pervading and all-inhabiting.
 It comprehends all things in being.
 It does so in static self-awareness.
 It is subjective, timeless, spaceless.
 Therefore it comprehends all things in dynamic knowledge.
 Therefore it governs their objective self-embodiment in Space
 and Time.

Here, the knower, the knowledge and the
 known are one. Page No.137
 Para No.10

They are not different entities.
 Fundamentally they are one.
 Our mentality needs a distinction.

BÕ @±VôÕ.
 BÕ @±V ØVp; \Õ.
 T¥lT¥VôL BÕ ùRôPÚm
 LôXj Sp BÕ ùRôPo; \Õ.
 Jo DVokR Oô] j S u ùRô tTôÓLû[BÕ ùRôPo; \Õ.
 BkR Oô] m Fußm D[Õ.
 BÕ ØÝûUVô] I uß.
 LôXj úR BÕ Ru©¥«p ùLôi Ós [Õ.
 LPkRÕ, " LrYÕ, YÚYúR BÕ LôÕm
 @Ytû\ I úWTôoûY«p LôÕm

ùRnÁL Nj SVË®Vj S u ØRp NhPm BÕ. BfNhPj S uT¥ @Õ
 ùNVpTÓ; \Õ.
 @Õ ©WgN SÚx¥.
 @û] j úRÛm RÝÛm, @û] j úRÛm E ÓÚÛm, @û] j ÕsP m YSÛm
 TôoûY @Õ.
 @Ru @±Û Ë®Vj Sà úPVÕ.
 NX] Ut\ ÑVOô] j úR @Õ @±Ûm
 @Ru Oô] m @Lj StĪ -VÕ, LôXj úRÛm BPj úRÛm LPkRÕ.
 F] úY @R] ôp @û] j Õm ùNVpTÓm Oô] j úRÛm @±V Ø¥; \Õ.
 A ûLVôp LôXm, BPj Õs @Yt±u x\f ÑV®[dLj úR @±V
 Ø¥; \Õ.

BeĪ @±TYu, @±Û, @±VITÓYÕ ê ußm I u\ôL Ds [Õ.

@ûY ùYqúYß ®` VeL° pûX.
 @¥lTûP«p @ûY I uú\
 U] m @±V ®` Vm ©-kSÚdL úYi Óm

Without it, it cannot proceed.
 Distinction is the means of action.
 It is the fundamental law of action.
 Losing it, it becomes motionless and inactive.
 I regard myself mentally.
 Still I have to make this distinction.
 I am, as the knower.
 I observe in myself something.
 I regard that as object of my knowledge.
 It is myself, yet not myself.
 Knowledge links the Knower and the known.
 But this is artificial.
 It is purely practical.
 It has the character of utilitarian.
 It is evident.
 It does not represent the fundamental truth of things.
 The reality is different.
 All the three are one.
 I the knower am the consciousness which knows.
 The knowledge is that consciousness.
 It is myself operating.
 The known also is myself.
 It is a form or movement of the same consciousness.
 The three are clearly one existence.
 They are one movement.
 It is indivisible, though seeming divided.
 It is not distributed between its forms.
 It does appear to distribute itself.

©-VôRûY U] j Stĩ l x-VôÕ.
 ùNVp FZ úYBTôÓ @YfVm
 ùNVÛdĩ -V @¥ITûPf NhPm @Õ.
 úYBTô¥pûXF^z p ùNVXtβ, NX] UtβlúTôĩ m
 Sôu Fuû] @±úYu.
 BÚl©à m Sôu BkR úYBTôhûP @±V úYi Óm
 Sôu BÚd; ú\; Sôu @±TYu.
 Fuàs Sôu I Ú ®` Vj úRd Lôi ; ú\.
 @ûR Fu @±Ûdĩ -V ùTôÚ[ôLd LÚÕ; ú\.
 @Õ Sôu, Fu\ôÛm @Õ Sô^z pûX.
 @±Û, @±TYû] Ûm @±VITÓTYû] Ûm BûQ dĩ m
 BÕ ùNVtûLVô] ùNVp.
 BÕ ØYYÕm SûPØû\dĩ -VÕ.
 TXu LÚS ùNVpTÓm ÑTôYm Beĩ j ùR-; \Õ.
 @Õ ùR° Û.
 BÕ @¥ITûPVô] Di úUûVl ©WST- dL®pûX.
 Di úU úYβ.
 Bmê uβm I uú\
 @±TY] ô] Sôu @±Ûm Ê®VUôúYu.
 @±Û @kR Ê®Vm
 BÕ Sôu ùNVpTÓYÕ.
 @±VITÓYÕm Sôú] .
 @Õ ì Tm @pXÕ Ê®Vj Su NX] m
 Bmê uβm I uú\ FuTÕ ùR-; \Õ.
 I úWNX] j Su ê uβ Tĩ SLs @úY.
 ©-kÕ ùR-kRôÛm, @Ytû\l Tĩ dL Ø¥VôÕ.
 @Ru ì TeLs @ûRl T; okÕ ®^z úVôLm ùNnV®pûX.
 Ruû] @Õ ®^z úVôLm ùNnYRôLj úRôuβ; \Õ.

It appears to stand separate in each.
 This is a knowledge mind can arrive at.
 It can feel.
 It cannot make this knowledge the basis of its operations.
 There are objects external to me.
 I call that myself.
 I am a form of consciousness.
 Here the difficulty is insuperable.
 Even to feel the unity there is abnormal.
 To act on it continually is new action.
 It is foreign to Mind.
 It does not properly belong to the Mind.
 Mind can concede that truth.
 That would correct its normal activities.
 Our activities are based on division.
 We know the earth goes round the sun.
 We see the sun going round the earth.
 Our knowledge does not prevent us from seeing.
 The senses persist in seeing the sun in motion round the earth.

The Supermind possesses this truth of unity. Page No.137
 It always acts on this truth. Para No.11
 To the mind this is only a secondary truth.
 Or, it is an acquired truth to the Mind.
 It is not the very grain of its seeing.
 Supermind sees the universe as itself.
 Its contents too are seen as itself.
 It is a single indivisible act of knowledge.

R² j R² úV ©-kÕ " tTRôLj úRôuβ; \Õ.
 BkR Oô] m U] m @±Vdá ¥VÕ.
 Fu] ôp DQWØ¥Ûm
 BkR Oô] j S u @¥ITûP«p Fu] ôp ùNVpTP Ø¥VôÕ.
 úUÛm ×\j Sp ùTôÚsLs Ds [] .
 Sôu @Ytû\ "Sôu" Fu; ú\ u.
 Sôu È@Vj S u ì Tm
 Beĩ f £Wm @S Lm
 ×\lùTôÚsLp Pu Hd; VUôL DQoYÕ YZdLj Stİ Uô\ô] Ö.
 @kR @¥ITûP«p ùNVpTÓYÕ SUDİ l ×SVÖ.
 @Õ U] j Stİ l ×\mTô] Ö.
 @j S\ u U] j ùRf úNokRSpûX.
 BqÛi ûUúV U] m Gtİ m
 @Õ @Ru BVpTô] ùNVpLû[j SÚj Öm
 Sm ùNVpLs ©-®û] «u @¥ITûP«p @ûUkR] .
 éª ã-Vû] f ÑtBYûR SôU±úYôm
 ã-Vu éªûVf Ñt± YÚYûR Sôm Lôi ; ú\ôm
 Sm @±Û Sôm TôolTûRj RÓITSpûX.
 ×XuLs ã-Vu éªûVf Ñt± YÚYûRúV Lôi ; u\] .

Nj SVÈ@Vj Stİ BkR Hd; Vj S u Nj SVm Di Ó.
 FlùTôYÕm @Õ BkR Nj SVj S u T¥ SPdİ m
 U] j Stİ BÕ BW PômThN Di ûU.
 @pXÕ BÕ U] m Rôú] ùTt\ Di ûU.
 BqÛi ûU U] j Stİ @Ru DPu©\kRSpûX.
 Nj SVÈ@Vm ©WgNj ûRj Rô] ôLúY Lôi ; \Õ.
 ©WgNj S u Ds [PdLØm Rô] ôLúY ùR-Ûm
 @Õ I Ú ØYûU, Tİ dL Ø¥VôR Oô] m

It is an act which is its life.
 That act is its very movement of its self-existence.
 This is the comprehensive divine consciousness.
 Its aspect of Will acts not to guide.
 Nor does it govern the development of cosmic life.
 But it consummates it in itself by an act of power.
 This power is inseparable from its knowledge.
 It is one with the movement of self-existence.
 It is indeed one and the same act.
 We have already seen this differently.
 The universal force and universal consciousness are one.
 (Cosmic force is the operation of cosmic consciousness).
 So also divine Knowledge and divine Will are one.
 They are the same fundamental movement.
 That movement is an act of existence.

Comprehensive Supermind is indivisible. Page No.138
 It contains all multiplicity. Para No.12
 It does not derogate from its own unity.
 We have to insist upon this truth.
 Our analytical mind erred initially.
 We must get rid of that error.
 Thus we will understand the cosmos.
 A tree evolves out of the seed.
 The tree is contained already in the seed.
 The seed emerges out of the tree.
 It is a fixed law.
 It is an invariable process.

BfùNVp Nj SVĒ@Vj S u D«o ê fÑ.
 BfùNVp @Ru Yôr@u NX] m
 BÕ ùRnĀL Ē@Vm @û] j ūRŪm Ru à hùLôs YÕ.
 @Ru ùNVpS\ u @Ru úTôdûL ``oQ «ITSpûX.
 @Ru ©WgN Yôr@u Y[of fûV A hf ùNnYÕªpûX.
 Ru à s ú[Ru NdSVôp @ûRl éoj S ùNn; \Õ.
 @Ru Oô] j S- ÚkÕ BkR NdSûVl ©-dL Ø¥VôÕ.
 @Ru ÑVYôr@u @ûNŪPu BÕ I u±VÕ.
 ùNôpXlúTô] ôp @Õ I úW ùNVp.
 BûR Sôm GtL] úY Li úPôm
 ©WgN NdSŪm, ©WgN Ē@VØm I uú\
 (©WgN NdS ©WgN Ē@Vj S u ùNVp).
 @úRúTôp ùRnĀL Oô] Øm, ùRnĀLf ùNVŪm I uú\
 Bw Óm @¥ITûP«p I úW ùNVXôĪ m
 @fùNVp Yôr@u NX] UôĪ m

éWQ Nj SVĒ@Vm TĪ dLØ¥VôR ØÝûU.
 @Õ FpXôl TĪ S Lú[Ūm DûPVÕ.
 ùTôÚsLs ùTŪĪ YRôp Hd; Vm Ī û\YSpûX.
 BkR Di ūUûV Sôm Yt×Bj RúYi Óm
 TĪ j R±Ūs [U] m A WnTj Sp ùNnR RYß BÕ.
 Bj RYtû\ Sôm @XdLúYi Óm
 BqYˉ Sôm ©WgNj ūR @±VXôm
 UWm @ûR«- ÚkÕ YŪ; \Õ.
 @ûRŪs UWm BŪd; \Õ.
 @ûR UWj Sª uß YŪ; \Õ.
 BÕ ``ûXVô] NhPm
 BÕ R@odLØ¥VôR Øû\

It reigns permanently.
 It manifests the form.
 We call it tree.
 To the mind this is a phenomenon.
 It is a birth.
 It is life.
 It is reproduction of a tree.
 Mind considers it a thing in itself.
 On that basis Mind studies.
 It classes and explains the birth of a tree.
 It explains the tree by the seed.
 It explains the seed by the tree.
 It declares a law of Nature.
 But, it has explained nothing.
 Here is a mystery.
 Mind has analysed the mystery.
 It declares its process.
 It also records its analysis.
 Suppose it perceives a soul.
 It can see the secret consciousness as the soul.
 It is the real being of this form.
 The rest is merely a settled operation.
 It is a manifestation of the force.
 Still, it is not all right.
 It regards the form as a separate existence.
 It has a separate law of nature.
 It is its process of development.
 In the animal and the man the same thing occurs.

BkRf NhPm " ûXVôL A s j \Õ.
 BÕ i Tj ûR £Úx¥d; \Õ.
 Sôm @ûR UWmFu; ú\ôm
 U] j StĪ BÕ I Ú " Lrf£.
 BÕ @\l×.
 BÕ YôrÛ.
 I Ú UWj ûR Ái Óm BqY- DtTj SùNn; ú\ôm
 U] m BûR I Ú R² fùNVXôLd Lôi ; \Õ.
 @qY¥lTûP« p U] m A Wñ; \Õ.
 TĪ j Ōm úNoj Ōm U] m UWj ûR ®[dĪ ; \Õ.
 UWj ûR ®ûRê Xm ®[dĪ ; \Õ.
 ®ûRûV UWj ûRdùLôi Ó ®[dĪ ; \Õ.
 BÕ BVtûLfNhPm
 FÕÛm ®[dLlTP®pûX.
 BÕ ×So.
 U] m ×SûW A Wñ; \Õ.
 ×So ùNVpTÓm Y- ×-; \Õ.
 @ûR FÝSûYd; \Õ.
 @eĪ A j UôûYd LôQ Xôm
 BWLvV Ē®Vj ûR A j UôF] d Li ÓùLôs [Xôm
 @Õ i Tj S u ĒY u.
 Ut\ûY YZdLUôL SûPùTĪm ùNVpLs.
 NdS £Úx¥VôL ùY° lTÓm YûL« Õ.
 BÚKRôÛm, BÕ N-« pûX.
 BÕ i Tj ûR R² j R @mNUôLd LÚÕ; \Õ.
 @RtĪ j R² j R ÑTôYj ûRd Lt©d; \Õ.
 BÕûY Y[of£« u Y- Øû\
 U² Rà m ®XeĪ m BlT¥f ùNVpTÓ; u\] o.

Man has his conscious mentality.
 The separative tendency is prominent.
 It is induced to regard itself as a separate object.
 It thus becomes a conscious subject.
 The other forms too become separate objects.
 They are the objects of its mentality.
 This is a useful arrangement.
 It is necessary to life.
 It is the first basis of all its practice.
 This is accepted by mind as an actual fact.
 From there proceeds all the error of the ego.

The Supermind works otherwise. Page No.138
 Suppose the tree was a separate existence. Para No.13
 What would be the process?
 The process cannot be the same.
 Forms are determined by the cosmic existence.
 In fact, it is fixed by its force.
 In the cosmos there are other manifestations.
 The tree has its relations with them.
 The growth of the tree is determined by all of them.
 There is a universal law and truth of all Nature.
 The separate law is one application of the universal law.
 There is the general development.
 There is the particular development.
 The one is determined by the other.
 The tree does not explain the seed.
 The seed does not explain the tree.

U² Rà dĪ j ùR° Yô] U] m Di Ó.
 R² j SVeĪ m útôdĪ ©WRô] Uô; \Ö.
 Rôu R² lùTôÚsF] d LÚR úYi Ó; \Ö.
 @qY⁻ U] m Ru û] V±Ûm @LUô; \Ö.
 Ut\ i TeLP m R² j R ùTôÚsL[ô; u\] .
 @ûY @Ru U] lúTôd; u ùTôÚsLs.
 BÖ ùNVpTP DRÛm Y⁻ .
 BÖ YôrÛdĪ @Y£Vm
 FpXóf ùNVpLP dĪ m BÖ ØRp @¥ITûP.
 U] m BûRúV Ø¥Yô] ùNVXôLdùLôs; \Ö.
 BŞ- ÚkÖ @LkûR« u @û] j Ö RYBLP m FY; u\] .

Nj SVE®Vm úYß YúLVôL úYûX ùNn; \Ö.
 UWn R² j R @mNmF] d ùLôs úYôm
 FLT¥ UWn Y[Úm?
 @Ö Y[Úm Y⁻ úVô, YôÝm YúLúVô úYß YúLVôĪ m
 i TeLû[``oQ «ITÖ ©WgN YôrÛ.
 Di úU«p @Ru NdSúV ``oQ «ITÖ @ÖúY.
 ©WgNj Sp úYß £Úx¥Ls Di Ó.
 UWj StĪ @YtBPu ùRôPoxi Ó.
 UWj Su Y[of£úV @û] j Öm ``oQ «d; u\] .
 ©WgNj StĪ -V NhPØm, BVtúLdĪ -V Nj SVØm Di Ó.
 Ī ±l©hP NhPm ©WgN NhPj Su Jo @mNm
 ùTôÖYô] Y[of£Ûi Ó.
 Ī ±l©hP Y[of£Ûi Ó.
 I uû\ Ut\Ö ``oQ «d; \Ö.
 UWn ®ûRúV ®[dLôÖ.
 ®ûR UWj úR ®Y-dLôÖ.

Cosmos explains both.
 God explains cosmos.
 The Supermind pervades the tree and the seed.
 It inhabits both.
 It does so with all objects.
 It lives in the greater knowledge.
 It is indivisible and one.
 It is a modified indivisibility and unity.
 It is not an absolute unity.
 This is comprehensive knowledge.
 There is no independent centre of existence.
 There is no individual separated ego.
 We see that in ourselves.
 It is self-aware.
 To it the whole existence is an equable extension.
 It is one in oneness.
 It is one in multiplicity.
 It is one in all conditions and everywhere.
 Here the All and the One are the same existence.
 The individual being has a conscious identity.
 It is with all beings and with the One Being.
 It cannot lose that identity.
 That identity is inherent in supramental cognition.
 It is a part of the supramental self-evidence.

The Supermind enjoys a spacious equality
 of oneness.
 The Being is not divided and distributed.

Page No.139
 Para No.14

©WgNm BW ûPÛm ®[dĭ m
 Bû\Yu ©WgNj ûR FÓj Óf ùNöpYôu.
 Nj SVĒ®Vm UWj ûRÛm ®ûRûVÛm E ÓÛÛm
 BW ¥Ûm @Ö Dû\j \Ö.
 FpXól ùTôÚsL° Ûm @Ö Ds [Ö.
 @Ru Oô] m ùT-VÖ.
 @kR Oô] m Ruû] l Tĭ dL @à UŞdLôR ØÝûUÛûPVÖ.
 @Ru ØÝûU Uô±V ØÝûU.
 @¥lTûPVô] ØÝûUVuB.
 BÖ @û] j ûRÛm DhùLôi P Oô] m
 Beĭ R² Vô] YôrÛ ûUVªpûX.
 @LkûRF] R² lThPÖ I u±pûX.
 @ûR Sôm SmØs Lôi j ú\ôm
 @Ö Ruû] V±Ûm
 @Rtĭ ØÝYôrÛm I úWôS-Vô] çh£.
 @Ö I ÚûUÛûPV I uB.
 @û] j SÛm I ÚûU ùTt\Ö.
 Feĭ m, FkR ``ûX«Ûm @Ö I uú\
 Beĭ @û] j Öm I uBm I úWYôrÛûPVÖ.
 R² ËYu Ruû] V±Ûm
 @k`ûX @û] j Stĭ m Di Ó. I uBfu\ GLà dĭ m Di Ó.
 @Ö Ru Hdj Vj ûR BZdLØ¥VôÖ.
 @kR Hdj Vm Nj SVĒ®V úSôd; p ©\l©úXúVÛs [Ö.
 @Ö Nj SVĒ®V Yôr®u Tĭ S.

Nj SVĒ®Vj Stĭ BPj Sp NUj ÖYm Di Ó. @Ö I ÚûU«u NUj ÖYm
 ËYu Tĭ dLlThÓ, ®`úVôLm ùNnVlTP®pûX.

It is equally self-extended.
 It pervades its extension as One.
 It inhabits as One the multiplicity of forms.
 It is everywhere at once the single and equal Brahman.
 This extension of Being is in Time and Space.
 This pervasion is in intimate relation with the absolute Unity.
 So also is its indwelling.
 It has proceeded from this Unity.
 It is that absolute indivisible.
 There is no centre in it or circumference.
 Only the timeless spaceless One remains.
 At the beginning there is the unextended Brahman.
 There is that high concentration of unity.
 It has to translate itself in the extension.
 It becomes the equal pervasive concentration.
 It becomes the indivisible comprehension of all things.
 Also, it is this universal undistributed immanence.
 This unity is undiminishing and unabrogated.
 No play can tamper with that unity.
 "Brahman is in all things."
 "Brahman contains all things."
 "All things are in Brahman."
 This is the triple formula.
 It is a formula of the comprehensive Supermind.
 There is a single truth.
 It is a truth of self-manifestation.
 It emerges in three aspects.
 It holds it together.

ĒYū Ruū] ©WgNj Sp ḡhƳd Lōi ḡ \Ō.
 Ru² - ÚkŌ ḡi ùPŶkRYtú\ @Ō GLĒY] ôL E ÓÚÛj \Ō.
 TX A «Wn ì TeLû[@Ō GL] ôL @úPkŌ YSj \Ō.
 FeĪ m @Ō F° V NUj ÖYUô] ©WnUm.
 BkR ḡhƳ LôXj SŪm, BPj SŪm GtThPŌ.
 Bqî ÓÚYp ©WnU Hdj Vj ŌPu ùSŪe; V ùRôPo×s [Ō.
 @Rà s Dú\YŌm @ITŶúV.
 BkR Hdj Vj S² uβ @Ō ×\lThŌ ùY° ITŌj \Ō.
 TĪ dLØŶVôR @kR Hdj Vm ©WnUj StĪ -V Hdj Vm
 @eĪ ùUV^apúX, FpúXVô] T-S«púX.
 LôXj úRŪm BPj úRŪm LPkR ĒYū UhŌúU Ds [Ō.
 A WnTj Sp ùY° lTPôR ©WnUm UhŌúU«ÚkRŌ.
 Hdj Vj Sū ¼©Wn @eĪ s [Ō.
 @Ō ḡhƳ«p @RtĪ j RĪ kRYôβ ùY° lTPúYi Ōm
 @Ō NUj ÖYŌúPV E ÓÚÛm ¼©WUôĪ m
 @Ō TĪ dLØŶVôR TWYXô] Ōô] UôĪ m
 úUŪm @Ō ©WgNj StĪ -V @^{..}úVô; dLlTPôR DPu©\kRRôĪ m
 BŌ Ī ù\Yt\, Ī ù\ dLØŶVôR Hdj Vm
 FkR ÄúXŪm BkR Hdj Vj StĪ d Ī kRLm @ú [@dL ØŶVôŌ.
 "©WnUm @ú] j SŪm Di Ó."
 "©WnUm @ú] j úRŪm DhùLôi PŌ."
 "FpXôm ©WnUm"
 ê uβ @mNŌs [ãj S Wn @Ō.
 @Ō ØŶúUVô] Nj SVĒ®V ãj S Wn
 BŌ I Ú R² j R Nj SVm
 ÑV#£ÚxŶ«u ãj S Wn BŌ.
 BŌ ê uβ @mNeL[ôL ùY° ITŌj \Ō.
 ê uú\Ūm BŌ úNoj Ōl ©Ŷd; \Ō.

It does so inseparably in its self-view.
It is the fundamental knowledge.
It proceeds from it to the play of the cosmos.

Our universe is of triple terms. Page No.139
It is Mind, Life and Matter. Para No.15
This is the lower consciousness.
It has an organisation.
Our mentality understands it.
What is its origin?
There is the all-efficient Supermind.
It operates in the three original terms.
They are Existence, Conscious-Force and Bliss.
All things proceed from its action.
Nothing else exists.
These higher terms are cast into lower terms.
The lower terms are our mentality.
It is vitality and physical substance too.
It is done by a faculty.
It must issue from the creative Truth-Consciousness.
What is that faculty?
It is in a secondary power.
It is a power of projecting, confronting and apprehending.
It is a consciousness.
Knowledge centralises in it.
It stands back from its works.
From there it observes them.
It is a power of creative knowledge.

Ru ŃVúSôd; p @ûY ©-VôUp @ûQj ÔI ©¥d; \Ô.
BÕ @¥ITûP Oô] m
BŞ- ÚkÕ @Õ ©WgN ÄûXdĩ l úTô; \Ô.

©WgNm ê uß @mNeL[ôXô] Ö.
U] m, D«o, _Pm @ûY.
BÕ RôrkR Ē@Vm
BRtúLôo @ûUlxi Ó.
Sm U] ITôuûU @ûRV±Ûm
@Ru A WmTûUu] ?
FpXômYpX Nj SVĒ@Vm Di Ó.
BÕ BkR ê uß @mNeL[ôLf ùNVpTÓm
@ûY Nj, £j, A] kRm
@û] j Ōm @Yt±u ùNV- ² uß ùY° ITÓm
úYù\ŌÛªpûX.
BkR DVokR @mNeLs RôrkR @mNeL[ôL Uôß; u\] .
RôrkRûY Sm U] lúTôdĩ .
D«Ûm, DPÛm @ûRf úNokRûY.
BkR Uôt\j ûRf ùNnYŌ U] j Şu Ş\ûU.
BÕ £Úx¥dĩ m Nj SVĒ@Vj Ş- ÚkÕ ùY° YWûYi Óm
BÕ Fu] Ş\û?
BÕ BW PômThN NdŞ.
ùY° lThÓ, úUôŌm, LôQ ØVÛm NdŞ«Ō.
BÕ Ē@Vm
Oô] m Beİ ûUVUôLf úNo; \Ô.
@Ō @Ru ùNV- ² uß ©-kŌ ``t; \Ô.
@e; ÚkŌ @Ō TôoûY«Óm
BÕ £Úx¥dĩ m Oô] j Şu NdŞ.

We speak of centralisation.
 We know of equable concentration of consciousness.
 We spoke of it hitherto.
 Now we speak of an unequal concentration.
 There is the beginning of self-division.
 Self-division is its phenomenal appearance.

The Knower holds himself concentrated. Page No.140
 He concentrates in knowledge as subject. Para No.16
 He has a Force of consciousness.
 He regards the Force proceeding from him.
 It proceeds into the form of himself.
 It proceeds continually thus.
 He continually draws back into himself.
 The Force continually issues forth again.
 This is an act of self-modification.
 From this single act proceed all practical distinctions.
 Our view of the universe is relative.
 Our action in the universe is relative.
 Both proceed from this single act.
 There is a practical distinction.
 It is knower, known and knowledge.
 It is the Lord, His force and the children.
 The children are the works of the Force.
 It is the Enjoyer, the Enjoyment and the Enjoyed.
 It is Self, Maya and the becomings of the Self.

Sôm ûUVj ûRI Tt±l úTÑj ú\ôm
 Ê®Vm NUUôLf úNokÕs [ûR SôU±úYôm
 BÖYûWSôm @ûRI Tt±l úT£ú] ôm
 B² f NUªpXôR ``xûPûVITt±l úTÑúYôm
 BeĪ ĒYu Ruû] úV ©-dL A Wm©dj \Õ.
 Ruû] l ©-ITÕ @Ru úRôt\m

@±TYu Ruû] f úNoj Ōl ©¥dj \ôu.
 Oô] j Sp @Yu @LUôLf úNoj \ôu.
 @Yà dĪ Ē®V NdŞÛi Ó.
 NdŞ Ru² - ÚkŌ ×\lThŌl úTôYRôLd LÚŌj \ôu.
 Ru ì Tj Ōs @Ō ŌûZj \Ō.
 @úRúTôp ùRôPokŌm ùNnj \Ō.
 ùRôPokŌ Ruàs @Ō Ruû] BÝj ŌdùLôs j \Ō.
 NdŞ ùRôPokŌ ùY° YÚj \Ō.
 BŌ Ruû] j Rôú] Uôt±dùLôs P m ùNVp.
 BkR I Ú ùNV- ² uB FpXô SûPØû\ úYBTôÓLP m FYj u\] .
 ©WgNj ûRI Tt±V Sm Fi Qm SmûUl ùTôÚj RŌ.
 ©WgNj Sp Sm ùNVÛm SmûUl ùTôÚj RŌ.
 BW Ī Óm I úWùNV- ² uB YÚj u\] .
 BŌ SûPØû\ úYBTôÓ.
 @±TYu, @±Û, @±VITÓYŌ Fu\ ©-ÛLs @ûY.
 CvYWu, @Yu NdŞ, @Y] Ō Ī ZkûRLs.
 @fNdŞ«u ùNVpLs Ī ZkûRL[ôĪ m
 @àT®ITYu, @àTYm, @àT®dLITÓYŌ Fu\ êuB ``ûXLs
 Di Ó.
 ©WmUm, UôûV, ©WmU£Úx¥.

This is a conscious Soul. Page No.140
 It is concentrated in knowledge. Para No.17
 This is the Purusha.
 It observes and governs the Force.
 The Force has gone forth from him.
 It is Shakti or Prakriti.
 He repeats himself in every form of himself.
 There is this apprehending consciousness.
 It is born in self-division.
 He accompanies his Force.
 It is Force of consciousness.
 He enters into its works.
 He reproduces there the act of self-division.
 This Soul dwells in each form.
 It dwells with his Nature.
 He observes himself in other forms.
 He does so from its centre.
 It is an artificial centre.
 It is a practical centre of consciousness.
 In all it is the same Soul.
 It is the same divine Being.
 The centres multiply.
 It is only a practical act of consciousness.
 It is intended to institute a play.
 It is a play of difference, of mutuality.
 It is a play of many things.
 They are mutual knowledge, mutual shock of force, mutual enjoyment.

Ru û] V±Ûm Aj UôÛi Ó.
 @Ru Oô] m @Rà s ùN±kÕs [Ò.
 BÕ ×Û` u.
 Nd\$ûV LY² j Ò As j \Ò.
 Nd\$ @Y² PªÚkÕ úTô«tβ.
 @Õ Nd\$ @pXÕ ©Wj Ú\$.
 Ru TX ì TeL° p @Yu SÚmTj SÚmT YÚj \òu.
 ©WdOô BÚd; \Ò.
 BÕ Ruû] l TĪ ITRôp GtThPÕ.
 @Yà ûPV Nd\$ûV @Yu ùRôPoj \òu.
 @Õ È®V Nd\$.
 @Yu @fùNVpLP s ÖÚZ; \òu.
 @eĪ Ruû] l ©-dĪ m ùNVûX Ái Óm ùNn; \òu.
 Aj Uô @kR ì TeL° p Dû\; \Ò.
 @Yà ûPV BvtûLÛPu @Õ Dû\; \Ò.
 Ruû] Ut\ ì TeL° p @Yu Li ÓùLôs; \òu.
 @Yà ûPV ûUVj \$- ÚkÕ @Yu @IT¥ SPd; \òu.
 @Õ ùNVtûL ûUVm
 @Õ È®Vm ùNVpTP SûPØû\«p GtThP ûUVm
 FpXô ÈYW£L° p Lôi TÕ I úW Aj Uô.
 FeĪ m Lôi TÕ I úW ùRnĀL ÈYu.
 @mûUVeLs ùTÚĪ ; u\] .
 @Õ È®Vm SûPØû\«p ùNVpTÓm YûLVôĪ m
 ÄûXûV vRô©dL GtThP GtTôÓ @Õ.
 I uú\òùPòuβ TWvTWm DRY GtThPÕ @Õ.
 @Õ TXyt\òp GtThP ÄûX.
 TWvTW Oô] m, TWvTW @\$of£, TWvTW @à TYm.

It is a difference.
It is based on essential unity.
A unity realised out of difference.
Its basis is practical.

This is a new status.
It is of the all-pervading Supermind.
We can speak of this.
It is a further departure.
It departs from the unitarian truth of things.
It also departs from the indivisible consciousness.
The cosmos exists.
Unity is essential to its existence.
It is an inalienable unity.
The consciousness constitutes that unity.
We can pursue it a little further.
We see it can become truly Avidya.
It is the great ignorance.
It starts from multiplicity.
It is the fundamental reality.
It has to travel back to real unity.
One has to start from the false unity.
Ego has that false unity.
The individual centre can be accepted.
It can be accepted as the determining standpoint.
It is the knower.
It has a consequence.
All the consequences of mind will set in.

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Para No.18

@Õ I Ú UóBTóÓ.
@¥ITúP Hd; Vj Sp GtThP úYBTóÓLs @úY.
úYBTóh¥p Li P Hd; Vm
SúPØú\ @Ru @¥ITúP.

BÕ I Ú ×Õ @kRv Õ.
FpXóYtú\ ùm E ÓÚÛm Nj SVĒ@Vm
Sôm BûRl Tt±l úTNXôm
BÕ úUÛm @XĪ ; \Õ.
Hd; VUô] Nj SVj S- ÚkÕ BÕ UóBTóÓm
TĪ dL Ø¥VóR Ē@Vj S² uß BÕ UóBTóÓm
©WgNm Di Ó.
@Õ BÚdL Hd; Vm @Y£Vm
@kR Hd; Vm Fußm @- VóRÕ.
Ē@Vm @kR Hd; Vj úR .. ßÛ; \Õ.
Sôm @úRf £±Õ úUÛm ùRóPWXôm
@IT¥j ùRóPokRóP @Õ @®j úRVóYúRd LóQ Xôm
@Õ úT-V @gOô] m
TĪ dLlThP TXYt±- ÚkÕ @Õ FY; \Õ.
@ÕúY @¥ITúP Nj S Vm
@Õ Ái Óm Di úUVô] Hd; Vj StĪ f ùNpX úYi Óm
@RtĪ l ùTónVô] Hd; Vj S- ÚkÕ A Wm@dL úYi Óm
@LkúR @kRl ùTónVô] Hd; Vm
ĒY² u úUVj úR GtLXôm
Ø¥Û ùNnÛm ùLôs úLVôL @úR GtLXôm
@Õ @±TYu.
@RtĪ l TXu Di Ó.
U] j S u FpXól TXuLp m ùRóPÚm

They cannot fail to come in.
 They are sensation, intelligence, action of the mental will.
 We see one more thing.
 The Soul acts in the Supermind.
 Then there is no ignorance.
 Truth-consciousness is the field of knowledge.
 It is also the field of action.
 The basis is still unity.

The Self is one in all.
 All things are becoming in itself
 and of itself.

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Para No.19

The Self regards itself thus.
 The Lord still knows his Force.
 The Force is himself.
 It is so in act.
 It is such in every being as himself in soul.
 And it is so himself in form.
 It is his own being the Enjoyer enjoys.
 It is so, though it is multiplicity.
 There is one real change.
 It is the unequal concentration of consciousness.
 But there is no essential difference of consciousness.
 There is no true division in its vision of itself.
 The Truth-consciousness has arrived at a position.
 It prepares our mentality.
 It is not yet that of our mentality.
 This we must study.

@Ö YWj RYBYSpûX.
 DQ of£, @±Ü, ùNVp, S\ u A j VûY @ûY.
 úUÛm I uû\ d Lôi j ú\ôm
 Aj Uô Nj SVË®Vj Sp ùNVpTÓj \Ö.
 @IT¥Vô] ôp @±VôûU« pûX.
 Nj SVË®Vm Oô] j SPp.
 @j ÖPu @Ö ùNVpTÓm @WeLØm @ÖúY.
 @¥ITûP Hdj VUôLúY BÚdj \Ö.

©WnUm Feİ m I uú\
 @û] j Öm ©WnUj Su ùY° ITôÓLs; @Ràs ùY° ITÓm

©WnUm Ruû] @IT¥d LÚÖj \Ö.
 Cv YWu @Yu NdSûV @±Yôu.
 NdS @Yú] .
 ùNV- Ûm @IT¥úV.
 FpXô ËYuL° Ûm @Yú] Aj Uô®p Dû\j \ôu.
 FpXô ì TeL° Ûm @ÖúY Di ûU.
 @Yu @àT®ITÖ @Yà ûPV ËYu.
 TXYôLl ©-kRôÛm, BÖ Di ûU.
 Jo Di ûUVô] Uôt\m Di Ó.
 Ë®Vm UôBThP ùN±ûY SôÓYÖ BÖ.
 Ë®Vj Sp @¥ITûPVô] úYBTô¥pûX.
 ËYu Ruû] j Ru SÚx¥« p Lôi TSp ©-®û] « pûX.
 Nj SVË®Vm I Ú ``ûXdİ YkÖs [Ö.
 @Ö Sm U] lúTôdûL ``oQ« dj \Ö.
 Bu à m @Ö Sm U] lúTôdLôL®pûX.
 BûR Sôm A WôVúYi Óm

Thus we can seize Mind at its origin.
 It is here a great lapse is made.
 It is a lapse from high and vast wideness to the ignorance.
 The wideness is of the Truth-Consciousness.
 The ignorance is of the division.
 This is the apprehending Truth-Consciousness.
 It is much more facile to our grasp.
 It is so because of its nearness to us.
 It foreshadows our mental operations.
 We were struggling to express a remoter realisation.
 We attempted it in our intellectual language.
 It is a barrier.
 We have to cross it.
 It is less formidable.

☆☆☆

The End

Bq®Rm Sôm U] j ûRÛm, @Ru A §ûVÛm Tt\Xôm
 BeĪ I Ú ùT-V Ī û\ GtTÓ; \Õ.
 DVokÕ TWkR ®NôXm @±VôûUVô; \Õ.
 ®NôXm Nj SVĒ®Vj ÔûPVÕ.
 @±VôûU ©-®û] dĪ -VÕ.
 BÕúY ©WdOô.
 SUDĪ F° Šp ©¥TPdá ¥VÕ BÕ.
 SUDĪ @Ú; - ÚITRôp @Õ ©¥TÓ; \Õ.
 Sm U] m ùNVpTÓYûR @Õ Øuá h¥ @±®dĪ m
 BÕYûW £WUô] £j §ûV ®[dL ØVuú\ôm
 Sm TĪ j R±®u ùUô- Vôp @ûRl Tt\ ØVuú\ôm
 @Õ RûP.
 Sôm @ûRd LPdLúYi Óm
 RûP«u £Wm BeĪ Ī û\Ûm

☆☆☆

Øtβm

15. உயர்ந்த சத்தியஜீவியம்

Nf£Rô] kRj ùR 4 @j SVôVeL° p FÝSV TLYôu @Ój R @j SVôVUôL ùRnÅL UôûVûV FÝS] ôo. UôûV ©WmUj Su Ê®Vm FuTÕ TLYôu @[dLm. UôûV DXûL £Úx¥jRÕ Fu; \ôo. ©WmUj Sp FpXôm FpXôYt±Ûm Ds[Õ (all is in all). BÕ @ûNYt\ NôWUô] Nj SVm. BûR UôûBYÕ £Úx¥. FpXôm I u±àsP m, I uß FpXôYt±Û^aÚITÕ (all is in each, each is in all) £Úx¥. BIT¥ Uôû±VÕ UôûV. @Ój R @j SVôVm Nj SV Ê®Vm # £Úx¥dLoj Rô. Nj SVÊ®Vm Nf£Rô] kRj Stİ m, DXİ dİ m BûPIThPÕ. @Õ £Úx¥dLl TVuTÓj Õm LÚ® # ØÝ Fi Qm (Real-Idea). @Õ £Úx¥dİ m úXôLm Nj SVÊ®Vm ØÝ Fi Qj Sp @±Ûm, DBSÛm (knowledge and will) BûQkÕ BÚITRôp £Úx¥ GtTÓ; \Õ. @RtLÓj R @j SVôVm BÕ. BkR @j SVôVj Su Ød; V LÚj ÕLs:

1. சத்தியஜீவியம் பிரம்மத்தின் அகண்ட வெளிப்பாடு.
2. இது சத் என்பதை சத், சித், ஆனந்தம் எனப் பிரித்தது.
3. சத்தியஜீவியம் சச்சிதானந்தத்தின் சுபாவம்.
4. சத்தியஜீவியமே பிரபஞ்சமாயிற்று.
5. சத்தியஜீவியம் முழுமையுடையது.
6. சத்தியஜீவியம் உலகை சிருஷ்டித்து, தன் இச்சைப்படி அதை நடத்த, தானே தன்னுள் உலகை வைத்துக்கொண்டு, அதன் சக்தியால், அதன் இச்சைப்படி, அதனுள் உலகை செயல்படுத்துகிறது.

7. இது மனத்திலிருந்து மாறுபட்டது.
8. இது காலத்தைக் கடந்தது.
9. பிரம்மம் அனைத்துள்ளும் இருக்கிறது; அனைத்தும் பிரம்மத்துள் இருக்கின்றன; அனைத்தும் பிரம்மம் என்பது சத்தியஜீவிய சூத்திரம்.
10. சத்தியஜீவியத்தை இரண்டாகப் பிரித்து - காலத்தைக் கடந்தது, காலத்துள் உள்ளது என இரண்டாகப் பிரித்து - இது மனத்தை அவற்றிடையே உற்பத்தி செய்தது.
11. அப்படி உற்பத்தியான மனம், உயிர், உடல் ஆகியவற்றை அறிவது சத்திய ஜீவியத்தை அறிவதைவிட எளிது.
12. உலகம் என்ற முழு ஒருமையினின்று மனம் மனிதனைப் பிரித்து விடுவதால் மனிதன் சிறியது (finite) என்ற கண்டமாகிறான். சத்திய ஜீவியம் அப்படிப் பிரிந்த மனிதனை உலகத்துடனும், பிரம்மத்துடனும் இணைக்கிறது.

BkR @j SVôVd LÚj ÕLû[FÓdİ mØu Nj SVÊ®Vm Nf£# Rô] kRj Su ÑTôYm Fu\ LÚj ùRÛm, I uß TXYô; DXLm GtThP BWLvVj ùRÛm, Nj SVÊ®Vm ùTt\ YWXôû\Ûm, LôXØm BPØm @Y£Vm FuTûRÛm LÚÕúYôm.

1. சுபாவம்: நமது சுபாவம் வேகம் என்றால் நாம் செய்யும் காரியங்களிலும் வேகம் வெளிப்படும். வெளிப்படுவது சுபாவம். அதையே பகவான் சக்தி power என்கிறார். சில உதாரணங்கள்:
 - ☪ எலக்ட்ரிசிட்டியின் சுபாவம் ஷாக் அடிக்கும், எலக்ட்ரிசிட்டியின் சக்தி ஷாக் அடிக்கும் என நாம் அறியலாம். என்றாலும் power, nature என்பவை சற்று வேறுபட்டவை. பெண்ணின் சுபாவம் மென்மை. பெண்ணின் சக்தி பிள்ளையை சிருஷ்டிப்பது. சத்தியஜீவியத்தை பகவான் சச்சிதானந்தத்தின் சுபாவம் என்கிறார்.

அறிவின் சுபாவம் ஆராய்வது, புரிந்துகொள்வது, அறிவின் சக்தி (power) ஒழுங்கை ஏற்படுத்துவது (organising). படிப்பின் சுபாவம் தெளிவு தருவது. படிப்பினுடைய சக்தி (power) வேலை பெற்றுத் தருவது. மனம் பிரிக்கும்பொழுது பொருள்களை தனித்தனி ஆக்கிவிடும்; ஒரு கட்டையை துண்டாடுவதுபோல். சத்தியஜீவியம் (differentiates without dividing) பொருள்களின் அம்சத்தைப் பிரிக்கின்றது. பொருள்களைப் பிரிப்பதில்லை. மனம் பிரிப்பது சொத்து பாகப்பிரிவினை செய்வதுபோல். சத்தியஜீவியம் பிரிப்பது குடும்பம் பிரிவதுபோல்.

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Nj SVĒ@Vm @û] j ũRŪm Ruà h ùLôi PŌ. @û] j ũRŪm Ru^z p DtTj S ùNnĭ \Ō. @û] j ũRŪm Ruàs éoj S ùNnĭ \Ō. Sôm Nj SVĒ@Vj ũR ùRnĀLI xŪ`^z u ŃTôYUôLd (nature of Sachchidananda) LŪRúYi Óm. NfĒRô] kRj StĪ BŪ @mNm Di Ó. 1) @WmUUôL @WTgN YôrŪ, 2) CvYW] ôL DXûL £Ūx¥d# Ĩ m @mNm. Sôm BWi Pôm @mNj S u ŃTôYUôL Nj SV Ē@Vj ũRd LŪRúYi Óm. Sôm LPŪs F] d á ßYŌ BûRúVVôĪ m. BŌ £±V, BxPúRYûR« pûX. úUpSôhPôo LPŪû[TXm Yônkr U^z R] ôLd LŪŌĭ \ôoLs. BxPúRYûRùV] Sôm Nj SV Ē@Vj ũRd LŪS] ôp úUpSôhPôo ùNnŪm RYß FÝm. @Ō U^z R U] j StĪ -VŌ. @LkûRdĪ m Nj SVĒ@Vj StĪ m Ds[D\YôL ØYŪm. ùRnYm BxPûRnYUôL BŪITûR Sôm UBdL ØYVôŌ. ùTôŌYô] @mNm @WTgN Yôr@u IŪ @mNmRôu. ùRnYm Yôr@u FpXô @mNeLû[Ūm ùLôi PŌ. A] ôp ùRnYm IŪ xŪ` u. ùRnYm Ruû] V±kR xŪ` u. @Ō xŪ` u FuTûR UBdL ØYVôŌ. BeĪ Sôm @kR @mNj ũRd LŪR@pûX. ùRnĀL Ē@Vj StĪ ùTôŌYôL U] Uô] Nj SVm Di Ó. @ûRúV Sôm BeĪ d LŪŌĭ ú\ôm. BkR

@mNj ũR @-YôLd LŪS ùR° YôL YûWßITŌ Sm úSôdLm.

Nê Lm, NodLôo FuTYtû\ d LŪS] ôp JW[Ū NfĒRô] kRm, Nj SVĒ@Vm x-Ūm. NodLôo Nê Lj S u ŃTôYm F] d ùLôs[Xôm. NodLôŪdĪ @WĒVp, ``oYôLm F] BŪ @mNeLs Ds[]. ``oYôLm NdS YônkrŌ. A] ôp Sôm LŪŌYŌ NodLô- u @WĒVp @mNm. @WĒVp FuTŌ LhĒL° ûPúV Ĩ ±ITôĭ \Ō. LhĒLû[d LPkŌ NodLô- u @WĒVp @SLôWĭ ũR Sôm @-j Ōd LôQ Xôm. @ûRúV BeĪ Sôm ùNnĭ ú\ôm.

சமூகம் - சச்சிதானந்தம்.

சர்க்கார் - சத்தியஜீவியம்

1) அரசியல், 2) நிர்வாகம்

@WĒV- Ūm ùTôŌYô] Ō, Ĩ ±ITô] Ō FuTûYŪi Ó. Sôm ùTôŌYô] @mNj ũRd LŪŌĭ ú\ôm.

PAGE 132 / PARA 2:

Nj SVĒ@Vm @WTgNm ØYŸŌm TW@Ūs[Ō. @Ō Oô] m; ŃVUôLl ùTt\ Oô] m. @kR Oô] j StĪ f NdSŪi Ó. @WTgNj ũR @Ō Jo I ÝeĪ dĪ s ùLôi ÓYŪm S\ûU TûPj RŌ. GLu (One) Fu\ xŪ` u @úSLu (the Many) Fu\ YônI ũT Ruàs @] kR# Uô] @j RôLl ùTtßs[Ō. I uß TXYôĪ mùTôYŌ @Yt±ûPúV ŃØLUô] D\ûY # I ÝeûL # GtTŌj Ōm S\ u Nj SV Ē@Vj # ŌûPVŌ. BkR I ÝeûL ``ûXSôhŌm NdS BpXô@hPôp, @ŌŪm ŃVUô] Oô] UôL BpXô@hPôp @WTgNm Ĩ ZlTm ``û\kR @ûXLS xW^aPUôĪ m. @Ru @j Rô] NdS @] kRm. @Rà ûPV ĀûX LhŌdLPeLôR, LhŌITŌj R ØYVôR (Chance) NkRôlTm BdĪ Zl# Tj ũR @û[@dĪ m. xûRkŌs[NdS @] kRUô] ôp, Y⁻SPj Ōm NhP^apûXûV^z p, @j RûLV Nj SVm BpûXûV^z p Ĩ ZlTm @û[#

Ùm. "úXVt\ "úX, Ĩ ZITj StĪ @j Ō. DÚYm ùT\ôR ùTôe; YÚm NdS Ĩ ZITj Sp ØYÙm. Nj SV È@Vj StĪ ÑVŠÚxYÙi Ó; ÑØLm Di Ó; Øu á hY ØYÙ ùTßm Fi Qm Di Ó. @úY T-QôUj StĪ D-V @j RôL Dsú[xúRkŌ BÚlTRôp, Ĩ ZITm R@odLlThŌ, ÑØLm FYj \Ō. £ÚxYdĪ m Oô] m ì TeLû[Ùm NdSLû[Ùm LhP@rdj \Ō. @kR ì TeLs Nj SVÈ@Vj ŌúPVúY. @kR NdSLs Nj SVÈ@Vj ŌúPVúY. @úRj R@WúY±púX. @q@Pj úR Ah£ ùNnÛm NhpØm, Nj SVØm Ru ÈY² u SÚxY. @Rà Pu @\kRúY TX Di Ó. Ut\ @j Rô] NdSLû[j ùRôPo×ùLôs P mùTôYŌ ÑØLj úR "úXSôhÓm S\ u @RtĪ i Ó. Ru ÑVLÚj Sp Nj SV È@Vm Ut\YtßPu ùRôPo×ùLôs P mùTôYŌ @eĪ Jo ÑØLUôL @úNÛ úYi Óm FuTúRV±Ùm @fÑØLj úR "úX" Bj R úRúYl# ThP Nj SVm GtL] úY @Ràs Ds [Ō. DX; u NhpM FZ, @úR SùPØú\«p "úX" Bj R Nj SVÈ@Vm DtTj S vRô] m. @Ō Li êYj R] Uô] NhpUpX. @Ō ÑVÑTôYj úR ùY° ITÓj ŌYŌ. ØY Fi Qj Rôp @Ō LhpôVlTÓj RITÓj \Ō. @\l@p @úY @úUkR @Rm Ødj Vm FuTŌ ùLôs úL. F] úY A WmTj S- ÚkŌ ØY ùY° ITôÓm "oQ«dLlThPŌ. @ŌúY @Ru ÑVOô] m. I qùYôÚ "a` Øm @ŌúY @Ō ùNVpTÓm YúL. @Ru @\l@Ús [Nj SVITY, AS«p FYkR @úUl@uTY Nj SVÈ@Vm @lTY @úUdLlThŌs [Ō. @Ój RŌ Fu] FuTúR "oQ«dĪ mTY @Ō SLÚj \Ō. @ŌÛm @\l@p @úUkRúR. ØYôL @Ō A WmTj Sp @úR«p Ds [TY UXÚm; ùY° ITÓm

SôPlj Sp S¥Lu S¥ITŌ, úTÑYŌ, @Yu úTôhŌs [DúP, @Y] Ō DQof£Ls A WmTj SúXúV # LúR«p # FITY«ÚdL úYi Óm F] LúR "oQ«j Ōs [Ō. @ŌúTôp Nj SVÈ@Vm @WgN £ÚxYúV "oQ«j Ōs [Ō.

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DXLm, @WgNm FuTúY ASVô] @WmU Nj SV ùY° lTôPô#] úYF² p, @úY ùY° lTP LôXØm, BPØm @YfVm. LôXªu± NX]ªpúX. LôXm BpXô@hpôp, NX] Ut\ ÑØLm "XÙm. LôXj Su "Lrf£Lû[j RôeL Bpm úRúY. F] úY LôXj Rôp SPITúY Bpj Rôp RôeLITÓmùTôYŌ, LôXØm BPØm ùRôPo×ùLôs ; u \] . Bj ùRôPoúT (Causality) LôWQj Rôp GtThP Lô-Vm Fu; ú\ôm. ÑÚdLUôL LôWQ Lô-VùU] Xôm. Rj ŌYm úTÑTYodĪ LôXØm, BPØm YôRj StĪ -V LÚj ŌLs. Di úU«p LôXm, Bpm FuTúY BpúX FuTŌ @Yo ùLôs úL. Sm ùLôs úLITY TWmùTôÚs (Conscious Being) DXLUô«tß. ì Tm TWmùTôÚs, NdSÙm TWmùTôÚs. F] úY SUDĪ LôXØm, BPØm TWmùTôÚ° u SÚÚÚYm. Rj ŌYm SUDĪ l TV] t\Ō. TWmùTôÚs Ru @úNÛLû[d LôŌRp LôXm. @Ytú\l x\j Sp Rôe; l @YITŌ Bpm FuTŌ TLYôu c @W@kRo @[dLm. LôXm TWmùTôÚ° u @L"Lrf£. Bpm TWmùTôÚ° u x\j h£. U] m LôXj úRÛm, Bpj úRÛm Ru TôĪ TÓj Ōm ÑTôYlTY Lôi ; \Ō.

- ❖ பரம்பொருளான ஆத்மாவின் அகமும், புறமும் பரம்பொருளே.
- ❖ அகநிகழ்ச்சி காலம்; புறநீட்சி இடம்எனில், இவையிரண்டும் ஆத்மாவின் - பரம்பொருளின் - அசைவுகள். மனம் காலத்தை இடத்தினின்று பிரித்து வெவ்வேறாகக் காண்கிறது.

Áh¥p YÚUô] m ùNXYô; \Ō. Dsú[YÚYŌ ùY° úV úTô; \Ō. Dsú[YÚYŌm, ùY° úV úTôYŌm I uú\ . LQYàdĪ Rôu NmTôSITŌ ùR-Ûm. Uú] @dĪ Rôu ùNXÛ ùNnYŌ ùR-Ûm. @QdĪ BR] ôp GtTÓj \Ō; @-j ŌlTôoj Rôp @QdùLYm; úNoj Ōl Tôoj Rôp @Wf£ú] ¾Ùm.

LPkRÕ, "LrYÕ, YÚYÕ Fu\ ©-ÜLP s [@ûN@u ùRôPox
LôXm. U] m Ĩ ±l@hP BPj S² uß Øuà m, ©uà m LôXj ùRd
Li Ó @±Ûm. BpM FuTÕ "ùXVô] Åh£. ùTôÚ[l ©-lTRôp
GtTÓYÕ BpM ©-kÕ "tĪ m ùTôÚ° u TW@p U] m Ruû]
J-Pj Sp "Bj S Øuà m, ©uà m, Ñt±Ûm Li Ó BPj ùR @±j \Õ.

LhPPm LhÓ; ú\ôm. LhPPm A S, ØRp, ØYúUVô] ùNVp.
BRu @mNeLs TX. @YtBs TQm IuB. ùNeLp, £ùUi h
ùTôu\úY @Ój RûY. TQm @Lm; Lp, £ùUi h x\m. FqY[Ü
TQm ùNXYô; Ûs [Õ, FRtĪ ùNXYô; Ûs [Õ F] d LQdĪ l
Tôoj Õ FqY[Ü LhPPm ØYkÕs [Õ F] @±VXôm. FqY[Ü Lp,
£ùUi h ùNXYô; Ûs [Õ FuTÕm @ùRd LôhÓm. YôrùYàm
LhPPj ùR LôXm, BPj Rôp U] m @±Ûm. BpM BpXô@hPôp
LhPPªpûX. U] m SþPªPô@hPôp, LôXj Rôp "û] úYf ùNIT#
² hÓ SþPªPô@hPôp, LhPPm FÝkSÚdLlúTôYSþûX.

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SpXÕ, ùLhPûRd LPkÕ ØY SpXÕi Ó. I ° , BÚú[d LPkÕ
BÚ[t\ I ° Ûi Ó. BûR Self-existent good ÑVUô] SpXÕ
Fu; ú\ôm. ©WmUm FuTÕ A S. A] ôÛm Sôm A] kR ©WmUm, _Pl
©WmUm F] FpXô "ùXdĪ m ©WmUm Fu\ ùNôpûXl TVuTÓj Ô#
; ú\ôm. @úRúTôp @] kRm FuTÕ @kRm (ØYÜ) FuTRtĪ
FŞW] Õ. ©WmUm @] kRUô] Õ. DXLm @kRUô] Õ. Fu\ôÛm
DXLj StĪ m @] kRm Di Ó FuTÕ c @W@kRm. LôXj ùRd
LPkRÕ @] kRúU² p, LôXm ØY@pXôÛp ùRôPokÕ YÚYRôp
@RtĪ m @] kRØi Ó. FpXô "ùXdĪ m ©WmUm Di Ó FuTûRl
úTôp, FpXô "ùXdĪ m @] kRØi Ó. BúY c @W@kRj StúLÛ-V
@YlTûPd LÚj ÔLs. ©WmUúU DXLm A] Rôp FpXô "ùXL° Ûm

©WmUm Di Ó. ©WmUm @] kRm A] Rôp, FpXô "ùXLhĪ m @] kRm
Di Ó.

❖ பெரியது, சிறியதனுள் வந்தால் பெரிய அம்சம் தவறாது தன்னை
வெளிப்படுத்தும்.

❖ அழியாத ஆத்மா அழியும் உடலில் ஜனித்தால், அழியும் உடல்
அனந்தமாகத் தொடர்ந்து அழியாத அம்சத்தை நிலைநிறுத்துகிறது.

SûPØû\«p U] m LôXj ùR "Lrf£Vôp @[d; \Õ. ThPm
ùT\ HkÕ Ai Ó A] ôp LôXj ùR Sôm ThPj Rôp @[d; ú\ôm.
BPj ùRl ùTôÚ[ôp @[d; ú\ôm. LôXm Li Ô dĪ j ùR-VôÕ;
ThPm ùR-Ûm. BpM Li Ô dĪ j ùR-VôÕ; "Xm, Uû] Li Ô dĪ j
ùR-Ûm. "Xj Rôp BPj ùR U] m @[d; \Õ. £j #NdS FuTÕ
LôXØm, BPØUôĪ m. @Õ ç V U] lTôuûU; @±VôûU LXlTt\Õ.
@±VôûU LXkR U] m LôXj ùR "Lrf£VôÛm, BPj ùRl ùTôÚ[ô#
Ûm @[d; \Õ. ç VU] j StĪ @kR "olTkRªpûX. ç VU] m
"Lrf£Lû[Ûm ùTôÚ[Ûm x\dL | j Õ LôXj ùRÛm BPj ùRÛm
@±VYpXÕ. Ô | «p Ĩ Bdj ùZ, ùSÓdj ùZ Ds [Õ úTôp LôXØm,
BPØm ©WgN NdS«u È@Vj Sp BÚ @mNeLs. ç VU] m
U] j ùR@P DVokRÕ. @Õ ØdLôXj ùR GtL úYi ¥V @Y£Vm
BpûX. U] m LôXj StĪ hThPÕ. LôXm ç V U] j StĪ hThPÕ.
@Li P, ØY¥t\, @] kRUô] ØdLôXm ç V U] j S u TôoûY«p
@PeĪ m I Ú x s ° . @úR U] m BPj ùRÛm @úRúTôp DhùLôi PÕ.
U² RU] m BPj StĪ hThPÕ. U² R U] j StĪ BpM TWkÕ, ®-kR,
@Li PUô] @] kRm; ç VU] j StĪ BPØm Jo x s ° . LôXm
ç VU] j S u @Lm FuTÕúTôp BPØm @RtĪ @LúU. FÕÛm
ç VU] j StĪ l x\ªpûX. 50 úLô¥ LmT² 1000 GdL-p @Li Ó,
LhPPUôL ®-kÕ, SôÓ ØYÝÕm UôodLhPôLl TW@« ÚkRôÛm TQm
Fu\ úSôdj p I Ú ùNd; p 50 úLô¥ ì Tôn @PeĪ m. TQm ùT-VÕ;
LmT² £±VÕ. ©WgNm Ruû] V±Ûm Hd; VØûPVÕ. @Õ

@- Yt\Ö. GúRô I Ú NUVm Sôm @ûR DQÚ; ú\ôm. @kR úSôd; p LôXØm, BPØm FITÿj ùR-Ûm F] BlùTôÝÖ úLhL ØÿVôÖ. Gù] ² p SUDĩ j ùR-VôRûR BpûXùV] d á ßm @±Û Sudĩ i Ó.

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Nj SVË®Vm @û] j úRÛm RÝÛYÖ. @Ö ØdLôXj úRÛm I úW TôoûY«p LôQ YpXÖ F] Sôm @±YÖ Beİ @Y£Vm. FÝÖm ùTôÝÖm, ûPl @ÿdİ mùTôÝÖm I Ú FÝj RôLj Rôu @ÿdL úYi Óm úYLM @SLUô] ôÛm TX FÝj ÖdLû[I úWNUVj Sp FÝR ØÿVôÖ; @ÿdL ØÿVôÖ. U] m LôXj Sp "Lrf£Lû[@ITÿd Lôi ; \Ö. @fNÿdİ mùTôÝÖ I Ú TdLm ØÝYÖm I úW NUVj Sp @ÿdL ØÿÛm. ù_Wôdv ùNnYÖm @ITÿúV. Nj SVË®Vm ù_Wôdv úTôXÛm, @fNÿITÖ úTôXÛm ùNvpTÓ; \Ö. LôXm FuTÖ BpûX F² p @ûNÛ BpûX. @ûN@pXô@hPôp Øuú] t\m, @©@Új S BpûX. £úXúTôX, £j SWnúTôX "WkRW @Z; Údİ m. LôXm ÁÿúVóúTôp ùRôPo "Lrf£Vôİ m. DX; p "Lrf£Ls ùRôPo; u# \]. I Ú "Lrf£«² uß @ÓjR "Lrf£ ÑØLUôL FÝYûRd Lôi ; ú\ôm. R] dİ Øu úTô] "Lrf£ Bk"Lrf£Ûs Uû\kÖ Ds[úRÛm Lôi ; ú\ôm. LôXj Su @ûNúY BRtİ d LôWQm. ùNu\ûR Ru às Uû\j Ö, YÚYûR Ru às xûRj Ö, BWi úPÛm ÑØLUôLj Rôeİ YÖ LôXm. Tİ dLlThP BPªpXô@hPôp Fu] Aİ m? "Lrf£Lhİ s ùRôPo@ÚdLôÖ; úUôR- ÚdLôÖ # @û] j Öm BÚdİ m; @ûN@ÚdLôÖ; @ûNYôp GtTóm @©@Új S BÚdLôÖ. L®«u U] j Ös Lô®Vm xûRkÖs [úRlúTôp BPUt\ ÑVË®Vm ØÝúUVôL @Lj Stİ -VÖ. L] ÜXLUôL U] j Ös Uû\kSÚdİ m. L®úVô, Lô®VúUô ùY° lTPôÖ. ùY° lThÓ @û] YÛm LôQ ØÿVôÖ. LôXm UhÓúU Di úUVô] ôp, Ne, Rm úTôp Jo vYWj úRj ùRôPokÖ @ÓjRÖ YÚYÖúTôp @Lj Ös BVpTôL L®«u U] m S úWúTôp Lôh£Ls Dsú[ùVÝm. A] ôp Sôm Lôi TÖ ì TØm

NdSÛm BûQkR I uß. ùRôPokÖ NdS ì TUôL, "Lrf£VôL FÝj u\Ö. BPªu± BÖ "LZôÖ.

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LôXm UôßmùTôÝÖ ùLôÓúUV- ; \Ö, YNS YÚ; \Ö, TQm ùTÚİ ; \Ö, @ÿúUj R] m @- kÖ ÑRkSWm YÚ; \Ö, BÚs ¿e; I ° ùTÚİ ; \Ö, ©QdùLô- kÖ ÑØLm UXo; \Ö. LPkR A «WUô«Wm Ai ÓL° p YkR Uôt\eLs LôXm BPj Sp Di Ó Ti ; V Uôt\eL[ôİ m. U] m @Ytû\ úUôRpL[ôL @±Ûm. BVpTô] ÑØLUôL @±VôÖ. Di úU«p @Lj Ös BVpTô] ÑØLm BûP®PôÖ FÝkÖ L² ; \Ö. x\j úRôt\Uô] LôXj Su TôoûYdİ ÑØLm ©QdLôLj úRôuß; \Ö. @Lj Su NhPm ØÝúUdİ -V ÑØLm. x\j Su úTôdİ Tİ SL° u ùRôPo "Lrf£. @L"Lrf£«u ÑØLm x\ITôoûY«u úRôt\j Stİ l ©Qdİ. Nj SVË®Vl TôoûY @Lj Stİ -VÖ. x\j úRÛm Ru àh ùLôi P @Lj Stİ -VÖ. x\j Sp U] m Tİ SL° u @ûNúY Tİ SL° u úSôd; p ©QdLôLd Lôi ; \Ö. @Lm Nj SVË®Vm @Ö ØdLôXj úRÛm Ru àh ùLôi P Y[Úm ÑØL BVp×. @Ö TX úLôQj Sp Tİ SLs ØÝúUúV SôÓYûRd Lôi TRôp @Ru ÑØLm BVpTô] Ö; ©\l©p Ds[Ö. úUÛm U] m Tİ SúVl TôolTRôp TX YúLVôL úUôRp FÝYÖ U] j Stİ BVtúLVôLj úRôuß; \Ö. @Ö İ ZITj úRd Lôi ; \Ö. Nj SVË®Vm ùRnÁLUô] Ö. LôXj úRÛm, BPj úRÛm, U] j Stİ j úRôußm FpXô YônI×Lû[Ûm, U] m @±VØÿVôR Ut\ "úXLû[Ûm Nj SVË®Vm İ ZITªu±, RY±u±, RÓUôt\m Bu± LôQ ØÿÛm. Gù] ² p Nj SVË®Vj Stİ @ÿITúPVô] N-Vô] ùRôPo× ùR-Ûm; Øú\Vô] NdS ùR-Ûm; @ÿITúP @Y£Vm ùR-Ûm; TÿITÿVôL FÝm "úXLp m, ØÿYô] LhPØm ùR-ÛUôR# Xôp @Ru TôoûY ÑØLUô] Ö. ØÝúUVôLl TôodLúYô, "Rô] #

UôLl TôodLúYô U] j Rôp Ø¥VôÖ. A] ôp ©WgNj ûRd LPkR Nj SVË@Vj Su BVpúT @Ö.

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Nj SVË@Vj StĪ SÚx¥Ûi Ó. U] múTôXu± @Ö Ruû] @±VYpXÖ. @Rà ûPV NdSÛm @ûRV±Ûm Sôm SUDĪ j ùR-kR LûRûVf ùNôpÛmùTôYÖ I qùYôÚ LhPj ûRÛm Sôm ØuúT @±úYôm. A] ôp LûRûV 50 Øû\ ùNôu] ôp I qùYôÚ Øû\Ûm ùNôpÛm Tô; Ntß Uôßm. @Ö SmûUV±VôUp, SmûU Á± FÝYÖ. @Ö Ruû] V±VôR ``ûX. LûR Ruû] V±kR ``ûX. U] m I Ú ÁÓ LhPl úTô] ôp Áh¥u ShPm TX Øû\ Uôßm. Gù] ² p U] m Ruû] V±VôÖ. Nj SVË@Vm ÁÓ LhPl úTô] ôp, Fu] B² YWúTô; \Ö FuTûR ®YWôL Øuá h¥V±Ûm Øuá h¥V±YÖ, Ruû] V±YÖ. Ruû] V±YÖ I ° VôL Dsú[Dû\; \Ö. @Ru NdS £Úx¥d; \Ö. NdS £Úx¥ITÖ i Tm. i Tj Ös I ° YS; \Ö. @Ö ÑVm©WLôNØs [Ö. ©WgNj SÛs [FpXô NdSL° Ûm, i TeL° Ûm BqùYô° xûRkÖs [Ö. Sm Li Ö dĪ j ùR-YSpûX. Sm ùNp- p Ī úWôUú^ôm Ds [] ; ĒuLs BÚd; u\]. Ø¥«u ``\m, ç [m, TpXûUl, Ī Wp, BÚRVj Su T-UôQm, SLj Su R¥l× F] DP- p A «Wm TĪ S LhĪ A «WUô«Wm Ī QeLs D[. BúY I qùYôuBm I Ú Ī úWôUú^ôUôp ``oQ«dLITÖ; \Ö. @Ru ©u Ds [Ö BkR Nj SVË@Vl ©WLôNm. i Tm, NdS, ùNVp A; VúY BYt\ôp ÑRkSWôL, Ø¥YôL ``oQ«dLITÖ; u\]. i Tm Uô\ úYi Óm F] BÖ Yt×Bj Öm. Uôßm i Tj Su @[úY @Ö ``oQ«dĪ m. Ru ùNVÛdĪ úYi ¥V NdSûV BÖ úNod; \Ö, ®``úVôLm ùNn; \Ö, @¥dL¥ Uô±VúUd; \Ö. Bj Rû] Ûm @Ru ØRt NhPlT¥ SPd; u\]. BkR NdS FÝmùTôYúR, BkR i Tm ©\dĪ mùTôYúR BRu ÑVOô] m @Ytû\ Ø¥ÛùNnÖ@Ö; \Ö. CvYW] ôL ©WgN Yôr®p @û] j Su BRVj Ös BÖ Át±Úd#

; \Ö. I Ú BVkSWj ûR BVdĪ YÖúTôp UôûV BYtû\ f ùNÛj Ö# ; \Ö. ùRnY SÚx¥VôL Ds° ÚkÖ @Ytû\j RÝÛ; \Ö. Rm ùTôÚsLû[TpYûLVôL @ûUj Ö, I qùYôuBm Rôù] IT¥ N-VôL @ûUVúYi ÓúUô @IT¥ ÛLôkR LôXUôL @ûUd; \Ö.**

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DX; p D«Ús [ĒYWô£LP i Ó, D«Wt\ûYÛi Ó; U] m ùR° Yô] YÛi Ó, U] j Sp ùR° Yt\YÛi Ó. @YoLp ûPV ĒYu @Ytßs Ds [ú_ôSVôp A [ITóm. @Yt±u ùNVpLp m @IT¥úV. SUDĪ @úY ùR-YSpûX. F² à m @úY ©WgNj ûRV±Ûm @úY _PÜpX; @úY RmûU @SLUôL ArkR±Ûm @±Yt\ TXÛm @±Yôp ùNVpTÓYÖ ùR-Ûm. RôYWm ArU] j RôÛm, ®XeĪ m U² Ràm @ûWĪ û\ U] j RôÛm ùNVpTÓ; u\ôoLs. @Ö ØÝ Fi Qj Rôp SPd; \Ö. ùTôÚsLû[Ûm, ĒYuLû[Ûm SPj ÖYÖ U] j Su @±YpX; Ruû] V±Ûm ĒY² u Nj S Vm @IT¥f ùNVpTÓ; \Ö. ÑVOô] m ÑVYôr®- ÚkÖ ©-VôR BPj Sp @IT¥f ùNVpTÓ; \Ö. Fu] ùNnYÖ F] ``û] j Ö ShP^hÓ Nj SVË@Vm ùNVpTP úYi Pôm. Ru UôÑTPôR ÑV SÚx¥Vôp ùNVpTóm. Ruû] l éoj S ùNnÖùLôsP m ©WgN YôrÛ R®odLØ¥VôR I úW NdS. @R] ôp @Ö @IT¥f ùNVpTóm. U] j Su @±Û Ē@Vj Su ©WST- l×. @Ö @±VôÖ; @±V Øû] ; \Ö. @R] ôp @Ö ``û] j Ö, @±kÖ, ùNVpTPúYi Óm. LôXj Ös @Ö T¥IT¥VôL DVokR Oô] j ûRl

** úLôohÓdĪ l úTô] ôp @eĪ SPITûY @û] j Öm NhPIT¥ SPdĪ m. Fuß úLv FÓITÖ FuTÖ Sm BxPIT¥ Ø¥VôÖ. úLôoh NhPIT¥ YônRô úTôÓYôoLs. Vôo úTNÝÖ FuTûR úLôoh %oUô² dĪ m. FkR Yd_p FÖ ùNôu] ôÛm, @ùRpXôm ùNpXôÖ. _hw ùNôpYúR NhPm _hw úTNÝÖm NhPj StĪ hThPÖ. @Y-xPIT¥ úTNØ¥VôÖ. úLv FÓITÖ, @NôWûQ ùNnYÖ, YôRm ùNnYÖ, %ol× ùNôpYÖ, ¥d- ùNnYÖ, _lS ùNnYÖ, @lÂp ùNnYÖ, RvRôúY_þ RÚYÖ, FÓITÖ @û] j Öm NhPIT¥úV SPdĪ m ùNVÛdĪ s GtL] úY DhLôokÖs [NhPm, @Ru TôouYIT¥ @û] j ûRÛm SPj Sf ùNpÛm

©uTtβ; \Ö. @kR Oô] m Fuβm Di Ó. @Ö ØÝúUVô] Oô] m.
 @Ö LôXj úRj Ru ©¥«p úYj Ös[Ö. ØDLôXj úR I úW
 TòóúY«p LôQ YpXÖ.

PAGE 136 / PARA 9:

ùRnÁL Nj SVÈ®Vj Šu ØRt NhPm BÖúY: @ú] j úRÛm
 RÝÛm, @ú] j úRÛm E ÓÛÛm, @ú] j ÖsP m DúÛm, ©WgN
 ŠÚx¥ @Ö. @úNVôR ÑVDQ o®p ÈYu @Lj Ös LôXj úRÛm,
 BPj úRÛm LPkÖ @ú] j úRÛm RÝÛ; \Ö. F] úY x\j Ös ùNVp
 S\² p, ÑVDP- p LôXj ŠÛm BPj ŠÛm Nj SVÈ®Vm @ú] j úRÛm
 @±Ûm.

PAGE 137 / PARA 10:

BkR È®Vj Šp @±TYu, @±Û, @±VITÓTYu A; V êuβm
 R² j R² «púX; @¥ITúP«p I uú\ . Sm U] lúTôdĪ BmêuúÛm
 ©-j R±Ûm. ©-dLô®hPôp U] m @±V Ø¥VôÖ. ©-®ú] @RtĪ -V
 Øú\; @¥ITúPVô] NhPm. @úY«u± U] m ùNVXtBlúTôĪ m,
 @úNYtβ tĪ m. Sôu Fuú] V±VúYi ÓUô] ôÛm BÖúTôp Sôu
 Fuú] êu\ôLl ©-j ÖITôodLúYi Óm: Sô² Úd; ú\, Sôu
 @±TYu, Sôu Fu² p FúRd Lôi ; ú\ú] ô @úR Sôu F]
 @±; ú\ . BÖ Sôu; BŪl®à m BÖ Sô² púX. Fuú] Ûm Sôu
 @±YúRÛm BúQITÖ @±Û. BÖ ùNVtúLVô] ùNVp. SùPØú\#
 «p TVu RÛm ÑTôYØs[ùNVp FuTÖ ùR° Ü. @¥ITúPVô]
 Di úUúV BÖ ©WST- dL®púX FuTÖ ùR° Ü. Di úU«p @±Ûm
 Sôu @±Ûm È®VUôĪ m; @±Û @kR È®Vm; @Ö Sôu; Sôu
 ùNVpTÓ; ú\; @±VITÓYÖm Sôú] ; @úR È®Vj Šu I Ú ì Tm
 @pXÖ NX] m. Bmêuβm I úW YôrÛ FuTÖ ùR° Ü; I úW
 NX] Ómá P. TĪ dLlThÓj ùR-kRôÛm TĪ dLlTPôR I uú\.

@Rà úPV ì TeL[ôp ©-dLlThÓ ® úVô; dLlTPôRÖ. @Rà úPV
 ì TeLp dĪ @Ö ® úVô; dLlThPRôLj úRôu±] ôÛm, @lTY
 Di úU«p ® úVô; dLlTPôRÖ. TĪ dLlTÓYRôp, I qúYôuβm
 R² j Ö úβ ùNVpTÓ; \Ö. BÖ U] m ùTβm @±Û. BúRl
 TĪ j R±Yôp @±VXôm, DQWXôm, A] ôp TXu RÛm ùNVÛdĪ
 SùPØú\ @¥ITúPVôLd ùLôs[Ø¥VôÖ. BÖYúW @Lj Šp
 Ds[Ytú\l úTfú] om; x\j ŠÛs[úY Di Ó. @Ytú\l
 ùTôÚj RYúW BkR £Wm Rôi ¥YW Ø¥VôRÖ A; \Ö. x\l
 ùTôÚú[ôÓ Hd; Vj úR DQÚYÖ Ø¥VôR Lô-Vm. Sm FS-p Ds [ÑYtú\l
 Tòoj Ö, "BkR ÑYÛm Sôà m I uβ' Fuβ FlT¥d LÚR
 Ø¥Ûm? @R] ¥ITúP«p SPITÖ U] m @±VôR ùNVp. ā -Vú]
 DXLm Ñt±YÚ; \Ö FuTúR Sm U] m Gtβd ùLôi PôÛm, @úR
 DQoÛ GtTŠpúX. @ÖúTôp x\j ŠÛs[UWm, U² Ru, Lh¥Pm, UôÖ
 SmØs Ds [úY F] GtLXôm; DQÚYÖ £Wm.

PAGE 137 / PARA 11:

BÖ Hd; Vj Šu Nj ŠVm. Nj SVÈ®Vm FlúTôYÖm @¥ITúP#
 Vól BkR Nj SVIT¥ SPd; \Ö. U] j StĪ BkR Nj ŠVm BWĪ Pôm#
 ThNm. @pXÖ Rôu ØVuβ ùTt\ Š\, ©\l®p GtThPŠpúX.
 U] j StĪ BfNj ŠVm ùNôkR ŠÚx¥«púX. Nj ŠV È®Vm DXúL#
 Ûm, @ŠÛs[Ytú\Ûm I Ú TĪ dLØ¥VôR Oô] j Šu ùNVXôLd
 Lôi ; \Ö. @lTòóúY«p YôrÛ ©WgN ÑVYôr®u ©\® @mNUôL
 BÚdĪ m. @úU-dLôúYl Tt± GWö[UôLl T¥j RYÛm, FÖÛm
 T¥dLôRYÛm @eĪ úTô] ôp, U] m @úU-dLôúY T¥dLôRYóúTôp
 TòodĪ m. T¥j RYodĪ @eĪ LôÔm I qúYôÚ @mNØm Rôu
 T¥j RúR ú] Úá okÖ @±úY @à TYUôd; A] kRj úR FÝl×m.
 BÖ Nj SVÈ®V ŠÚx¥. BÖ éWQ Uô] ùRnÁL È®Vm. BRtĪ
 DBŠ (Will) Di Ó. BÖ ©WgN YôrúY Y-SPj Ö; \Ö; As; \Ö.
 úUÛm Ru NdŠYônkR ùNVXôp éoj ŠùNnÖ éWQm ùT\ f

ùNn; \Ö. @lT¥ éWQm ùNnÛmùTôÝÖ @Ru ú_ôS«uT¥
 ùNn; \Ö. BqÜßS @Ru Oô] j S- ÚkÖ úYBThPSPûX. @j ÖPu
 I u±VÖ. @Ru ÑVYôr®² ußm úYBThPSPûX. Oô] Øm,
 DBSÛm, ÑVYôrÛm I uú\. ©WgN NdSÛm, ©WgN Ê®VØm I uú\
 F] d Li úPôm. ©WgN NdS FuTÖ ©WgN Ê®Vj S u ùNVXôí m.
 @úRúTôp ùRnÁL Oô] Øm, ùRnÁL DBSÛm I uú\. Bwí Óm I úW
 @[Ú; Bwí Óm I úWùNVp # Yôr®u ùNVp.

PAGE 138 / PARA 12:

Sôm ©WgNj Sp Yôr; ú\ôm. ©WgNj úR U] j Rôp
 Lôi ; ú\ôm. BÖ TfûNdLi Q ô¥Vôp DXûLd Lôi TÖúTôXôí m.
 Di úU ùR-V @dLi Q ô¥úVd Lú[VúYi Óm. U] m A WöÛm.
 ùTôÚsLú[l Tí SVônd LôÖm. Tí SûV ØÝúUVôLd ùLôsP m.
 BÖ Sm Yôr®p @¥lTûPj RYß. Bj RYß ®XdLITPúYi ÓUô] ôp
 Sôm Nj SVÊ®Vm ØÝúUVô] Ö, Tí dLØ¥VôRÖ, @ú] j úRÛm
 RÝYdá ¥VÖ FuTûR Y- ÚBj RúYi Óm. BmØÝúUdí FkR
 í kRLØm ®ú[®dLôUp @ú] j úRÛm Ru à h ùLôsP m Nj SVm
 FuTûR GtLúYi Óm. NodLôo E -Vo UdLP dÍ E -Vo. UdLs
 @SLô-, AÀNo E -Vo. AÀNoLs ùTôÖUdLú[®WhÓ; u \] o.
 UdLs AÀNûWd Li Ó @g£ SÓeÍ ; u \] o. ReLP dÍ úYi ¥#
 VûRd ùLg£d úLh; u \] o. UdLs ReLs D-úUúVI ùT\
 úYi ÓUô] ôp @g£ SÓeÍ YûR ``Bj RúYi Óm. UdLs @SLô-,
 AÀNo E -Vo Fu \ LÚj úR GtLúYi Óm. @ÖúTôp ©WgNm
 SUDÍ @Ru Di úUúV ùY° «PúYi ÓUô] ôp, Sôm Nj SV
 Ê®Vj S u ØÝúUúV @±VúYi Óm. UWj S² uß ®úR FÝ; \Ö.
 UWm ®úR«- ÚkÖ Øú[d; \Ö. GtL] úY UWm ®úRÛs Ds [Ö.
 BÖ I Ú R®odLØ¥VôR NhPm. UWm Fu \ i Tj Sp Bj R®odL
 Ø¥VôR NhPm ``WkRWôL ùY° lTÓYûR Sôm Gt; ú\ôm. Bk``Lrf#
 £úV U] m ``úXVôL Gt; \Ö. UWm ©\d; \Ö. YôrÛ @Ru Y-

UXo; \Ö. UWm Ái Óm DtTj SVô; \Ö. BqY¥lTûP«p U] m Tí j Ö,
 ùRôí j Ö, A WônKÖ ®[e; dùLôs; \Ö. UWj S u ê Xm ®úRúV#
 Ûm, ®úR«u ê Xm UWj úRÛm BVtúL NhPUôL Sôm Gt; ú\ôm.
 BR] ôp Sôm FkR ®[dLØm ùT\®pûX.

Lpí -«p ThPm RÚ; \ôoLs. ThPm úYúX ùTtBj RÚm BûR
 Sôm @±úYôm BRu TVú] @ú] YÚm @úP; ú\ôm. A] ôp
 @¥lTûP«p Sôm Ød; V ®` Vj úR ®hÓ®húPôm. Rôá o Ts° «p
 BÚdí mùTôÝÖ Gu Sôu Be; Úd; ú\ u Fuß Ruú] d úLhPôo.
 @±Û ùT\ Fuß @Yo ùTt\ TSp @YÚdí f N-VôLj úRôu\#
 ®pûX. Gú] ² p @Yo @eÍ TôPm T¥j Rôo; @±Û ùT\®pûX.
 @úR úLs®úV ùTo] ôoh ` ôÛm úLhPôo. @Yo úTôu\ úUúRLs
 ThPj úR SôP®pûX; @±úY Sô¥] o. Ts° úV ®hÓ ®X;] o. @±Û
 ùTtß úUúRVô«] o. DXLm ùT-VÖ. NêLm @Ru Tí S. Lp®úV
 NêLm SUDL° d; \Ö. @Rtí d Lpí -Ûm, ThPØm LÚ®Ls. ThPm
 @±®pûX. Sôm ThPj úR DX; ² uß ©-j Ö úYúX ùNn; ú\ôm.
 NêLm Fu \ ØÝúU«² uß Sôm SmúUl ©-j Ö ®Xd; I Ú £ß
 TVú] VúP; ú\ôm. @lT¥l ©-dLô®hPôp Sôm DXLm Fu\
 ØÝúUúV @úPúYôm. ` ôúYlúTôp, Rôá ouTôp SôØm úUúRLs
 A úYôm. FlT¥ LóuX´ p úNÚYÖ, ThPm ùTßYÖ, úYúX ùTßYÖ
 FuTúY FqY[Ü DTúVôLLWUô] Rô] ôÛm, @úY YôrdúLúV
 ®[dLi TVuTPôÖ. UWØm, ®úRÛm ©WgNj úRÛm, LPÛú[Ûm
 @±VI TVuTPô.

BWLvVUô] , Ruú] V±Ûm NdSúV AjUô F] d Li Ó
 ùLôi Pôp, @ÖúY BkR i Tj Sp Di úU Fuß ``ú] j Rôp,
 Ut\úY YZdLUô] ùNVpL[ôLj úR-Ûm. @lùTôÝÖ BkR i Tj úR
 # UWm, ®úR # ©WgNj S- ÚkÖ ©-j Ö®Ó; ú\ôm. ®XeÍ Ruú]
 @±VôÖ. U² Ru Ruú] @úWí ù\VôL @±Yôu. ®XeÍ Ruú]
 R² j R ÈY] ôL ``ú] d; \Ö. U² Ràm @lT¥úV ``ú] d; \ôu. BÖ

I Ú ùN[L-VUô] GtTôÓ. U] m BûRúV Ø¥YôLd ùLôs; \Ö. @R² uß FpXô RYßLP m FY; u\]. Áh¥p VoUm BpXôR Sô° p úa ôhP- p Nôl©Ó; ú\ôm. I Ú Øú\ @IT¥ Nôl©hP©u @ÔúY Øú\, ùN[L-Vm F] S] Øm úa ôhP- p Nôl©hPôp N- YÚUô? Áh¥p @ú] YÚm @IT¥f ùNnRôp Fu] AĪm? I Ú @Y£Vj StĪ ùNnRûR Øú\VôL GtTÔ YôrûY Rpm×W] f ùNnÛm. ©-j Ôl Tôoj RôpRôu U] m ×-kÔùLôs P m F] TX NUVeL° p ©-j Ôl Tôoj Rôp, @ûRúV Yôr@u Øú\VôLd ùLôi Pôp, Sôm Di úU«# - ÚkÖ ©XĪ úYôm.

PAGE 138 / PARA 13:

Nj SVĒ@Vm úYúX ùNnYÖ úYß UôS-. UWm DX; ² uß ©-kÖ R² j SÚkRôp, @ÔúY Di úUVô] ôp, UWm FYkSÚkÖ BÚdLôÖ. Sôm ThPj úR Ød; VUôLd LÚßl ùTß; ú\ôm. ThPm R² jR Di úUVô] ôp, Sôm ThPm ùT\ Lpí - GtTh¥ÚdLôÖ. Sôh¥p Oô] m Y[W GtThPÖ Lpí -. Buß (training) T«t£ @° dLlThPôp BXhNdLQ dLô] YodĪ úYúX ; úPdĪ m. @ûR 1947 ØRp 1967 YúW FYÚm ùNnV@púX; ùNnV ``ú] dL@púX. I ÚYÚdĪ úYúX ùT\ T«t£ úRúYVô] ôp @Yo @j úRô- úX Sô¥, Tv ¥úWyo ; Ç] WôL A Wm©lTÖ úTôp, T«t£ ùT\úYi Óm SôÓ, UdLs Oô] m ùT\ GtTÓj SV Lpí -úV Sôm, ThPm ùT\ TVuTÓj ÖYÖ Sm YôrûY SôúU NŪd; dùLôs YRôĪ m. ì Tm FuTÖ ©WgN Yôr@u NdSúVI ùTôÚj RÖ. ì Tm FuTÖ ©WgN Yôr@u NdSúVI ùTôÚj Ö, Ut\ ùTôÚhLP Pu Ds[ùRôPoTôp ``oQ «dLlTÓ; u\]. I Ú Lpí -«u R Wm @Ö Ds[E Wôp ``oQ «dLlTÓ; \Ö. ì Tj StĪ R² fNhPm Di Ó F² p, @Ö ùTôÖfNhPj Rôp ``oQ «dLlTÓ; \Ö. Gù] ² p Ī ±l©hP NhPm, ùTôÖfNhPj Rôp ``oQ «dLlTÓ; \Ö. I Ú Lpí -«u R Wm @Ö FkR TpLúXdLZLj úRf úNokRÖ FuTRôp ``oQ «dLlTÓ; \Ö. UWm

@ûRúV @[dL@púX. @ûR UWj úR @[dLôÖ. ©WgNm BWi úPÛm @[dĪ m LPÛs ©WgNj úR @[dĪ Yôo. Nj SVĒ@Vm UWj úRÛm, @ûRúVÛm E ÓÚ© ©WgNj Su ØÝOô] j Sp Yôr; \Ö. @Ru Hd; Vm ØÝúUVô] Ö; TĪ dLØ¥VôRÖ; A] ôp NkRolTj StúLtT Uô\dá¥VÖ. BkR éWQ Oô] j Sp R² úUVªpúX, R² @LkûR«púX. Sôm Buß @LkûRùVàm R² jR úUVj Sp Yôr; ú\ôm. @Ru ØÝúU @Ru NVOô] j StĪ NUUô] Áh£. ØÝúU«p I ÚúU; TXYôLl ©-kRSÛm I ÚúUÛi Ó. FpXô BPeL° Ûm, FpXô NkRolTeL° Ûm I ÚúU ``úXdĪ m BSp FpXôm FuTÖm, I uß FuTÖm I uú\. R² U² Ru Rôu @ú] j ÖPàm BúQkRYu, Nj ×Ú` àPu BúQkRYu FuTûR BZlTSpúX. Gù] ² p Nj SVĒ@V @±@p BkR BWi P\d LXdĪ m DQoÛ ©\l©p GtThPÖ. Nj SVĒ@V NŪ ``i TQj Su TĪ SVÖ.

50 úTÚs[á hÓdĪ ÓmTj Sp ©\kRYu R² U² Ru F] j Ruú] @±Yôu. Fu\ôÛm Ī ÓmTj ÖPu @Yu BWi P\d LXkRYu. E o ®` VeL° p E ÚPu @lT¥d LXkRYu. BÚl©àm Rôu Jo U² Ru Fu\ DQoúY BZdLôRYu. @eĪ I ÚúU FlùTôÝÖm @-YSpúX. Gù] ² p @qùYôÚúU @Yu E ÚPu BWi P\dLXkRSp ©\kRÖ. Buß R² dĪ ¥jR] m ùNu\Yo E ÚdĪ j SÚm×YSpúX; Dt\ôo, D\®] úW @±Vôo; @YoLs @dĪ ÓmTm I u±ÚkRÖ FuTûR U\kÖ®hP] o. F] úY @YoLs YôrdúL NŪe; ®hPÖ. E -u ARWÛ @YoLh; púX.

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RômT Wm ; ±vÖYd Lpí -«p Tô«h Fu\ ©-uvTôp JnÛ ùTßmùTôÝÖ @YÚúPV TúZV UôQ YoLs úa RWôTôj, ùPp- , TmTôn, BXi P² - ÚkÖ YkÖ ®Zô ùLôi Pô¥] o. @ú] YÚm @j X BkSV Dj SúVôLm Y; lTYo. FqY[Ü Sô[ô] ôÛm, Fe; ÚkRôÛm

TûZV úTW6£-Vo, TûZV Lpí - @YoLs U] j \$p Ds [Ö. @YoLs @kR I tBûUûV, I ÚûUûV BZdL@pûX. @YoLs @û] YÚm ùT-V @kRvS- ÚlTRtĭ @qùYôtBûU LôWQm @SpXôR Lpí - UôQ YoLs @lT¥ Yôr@p DVoYÖ BpûX; @ÖúTôu\ @Zô ùLôi PôÓYSpûX. @Ö ùYBm I tBûU BpûX; I ÚûU«u @¥lTûP«p GtThP I tBûU. BkR I ÚûU LôXj Stĭ m, Bpj Stĭ m D-VÖ. ÈYu BYtû\ E ÓÚÛYÖ, DsPû\YÖ FuTÖ @¥lTûPvô] éWQ Hdj Vj ûRl Tt±VÖ. Gù] ^z p @S- ÚkÖRôu BÖ YÚj \Ö. @eĭ ùUVúUô, FpûXVô] T-SúVô BpûX. LôXj ûRÛm, Bpj ûRÛm LPkR I uß UhÓúU Ds [Ö. R^aZoLs ùPp- «- Úkrôp, @eĭ I ÚYo ÁhÓ @úN`j \$p @YoLs ĩ Ý^aÛs [ùTôYÖ _ôS, URm, E o, ` pXô, ùRô`p úTRm BpXôUp R^aZo Fu\ @¥lTûP I tBûU ØYÛm `X@« ÚlTûRd LôQXôm @Ö ¼@WUôL, AZUôL, @oj Rxx¥Ûs [RôL, @^aoR ÑûYÛPu @ûUÛm. Nj SVĒ@V I ÚûUÛm, I tBûUÛm @j RûLVÖ. ¶ kÖ, ØvÄm úYtBûUúVô, ¾i PôRYu Fu\ úYtBûUúVô, @ëu, AÀ^o Fu\ úYtBûUúVô @dá hPj \$p BÚdLôÖ. £Úx¥dĭ Øu Ds [@WmUm L] j RÖ. L] m I ÚûUúVd LôhÓm. £Úx¥«p @Ö TX ùTôÚsLû [E ÓÚÛm L] j R āZXôL, NUUô] āZXôLj ùR-Ûm Tĭ dLlTPôR Oô] m, @WgNj \$p ùY° lTPôR @\l@Ûs [Oô] UôL Uôßm. FkR ÄûXÛm, FkR Tôĭ TôÓm BkR @¥lTûP I ÚûUûV, I ÚûU«u @¥lTûP«p GtThP I tBûUúVd ĩ ûdLúYô, ĩ ûXdLúYô Ø¥VôÖ. Sm Sôh¥p _ôSdĭ s [DVoÛ, Bej XôkSp (aristocracy) DVoRW UdLp dĭ i Ó. ùNôj Ö @`krôÛm, 100 RûXØû\Vô] ôÛm, Ru éoÁL ùTÚûUûV Ae; úXVu U\dL UôhPôu. úTedûL ùLôs û [V¥dL ÑWeLm Y`VôL YÚm SÚPû] úTôÄv @¥j ÖôhPÖ. SÚPu AdvúTôoh ThPRô-; ùT-V ĩ Ómĭj Öĭ ùTVu. úTôÄvLôWu @Yu ùLûVl Tt±VùTôYÖ, "Fuû] Du @ÝdLô] ùLL [ôp ùRôPôúr. Fu DP- p Wô_YmN BWj Rm

JÓj \Ö. Fuû] SirF] d á l©Ó; please Fuß úTN A Wm©" F] j SÚPu úTôÄvLôW^z Pm á ±] ôu. LÓĭ £Bj RôÛm LôWm úTôLôÖ. c @W@kR āj \$Wm "FpXôm @WmUj Ös° Údj \Ö. @WmUm FpXôYt±Ú^aÚdj \Ö. FpXôm @WmUm" FuTÖ. ÑV£Úx¥«u I Ú Nj \$Vm, @-dLØ¥VôRT¥ úNoj Öĭ @¥j ÖûYj Ös [Ö. BkR ÑV#úSôdLm @¥lTûP Oô] m. BŞ- ÚkúR @WgN ÄûX ùY° lTÖj \Ö.

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U] m, D«o, _Pm A] DXĭ FlT¥ GtThPÖ? BÖ RôrkR È@Vm, U^z R U] lúTôdĭ. @WgNj ûRl Tt±V Sm ùLôs ûLlT¥ BûR FlT¥d áBÝÖ? DXj p Ds [úYûVpXôm éWQj S\ûU Yônkr Nj \$V È@Vj \$^z uß YÚYÖ N-Vô] ôp, FÖ BYtû\ DtTj \$ ùNnRÖ? Nj, £j #Nd\$, A] kRm FuTûY ùNVpTÓYSp Nj SVĒ@Vm A Wm©dj \Ö. BkRj S\ûU Nf£Rô] kRj Su êuß @mNeLû [@Ru RôrkR @WS`SL [ô] U] m, D«o, DPXôL Uôßj \Ö. £Úx¥ Oô] j \$u BWi PômThNj S\ûU«Ö. @Ö Ruû] ØuûYj Ö, ØLUôdj , x-kÖùLôs Pm È@Vm @Sp Oô] m ùUVUô; @uú] ôdj f ùNuß Ru ùNVûX LY^z dj \Ö. ùUVm F] Sôm áßmùTôYÖ NUUô] ùNVpS\û NU^apXôR êuß @mNeL# [ôLl @-YûR Sôm ĩ ±dj ú\ôm. NU^apXôR S\û] Ým ùTôYÖ Ruû] @-lTÖ FÝj \Ö; @pXÖ `Lrf£ úRôT\Uôj \Ö.

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ØR- p @±TYu Ruû] @±@p úNLWm ùNnÖ @LUôj \ôu. Ru È@V NdSûV Ru^z P^aÚkÖ ùY° lThÓ Ru ï TUôLl úTôYRôLd ùLôs j \ôu. ùRôPokÖ @lT¥f ùNVpTÖj \ôu. ùRôPokÖ Ruàs @uYôej Uû\j \ôu. ùRôPokÖ Ái Óm

ùY° ITÓ; \òu. BÕ Ruû] j Rôú] ÑVUôL Uôt±dùLôS YRôĪ m. BkR IÚ Uôt\j S- ÚkÕ ©WgN úSôdLeLs, ©WgN ùNVpLs, @Yt±tĪ s[SùPØû\ úYBTôÓLs @û] j Ōm FÝ; u\]. @±TYu, @±Û, @±VITÓYŌ FuTYt±ûPúV IÚ VRôoj R úYBTôÓ FÝkRŌ. CvYWu, @Yu NdS, @Y] Ō £Úx¥ FuTŌm @ŌúY. @àT@ITYu, @àTYm, @àT@dLITÓYŌ; ©WmUm, UôûV, UôûV«u £Úx¥ FuTûYŪm @ûYúV.

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Nj×Ú` u Oô] j Sp Ruû] `Bj SÛs[òu. BÕ ×Ú` u NdSûV LY² ITRôĪ m; AsYRôĪ m. BkR NdS ×Ú` ² - ÚkÕ ùY° IThPŌ. ×Ú` u Ru NdSûV # È@V NdSûV # ùRôPo; \òu. @Ō úYúX ùNnÛªPj ùRVûP; \òu. @eĪ TĪ dĪ m ùNVûX Ái Óm ùNn; \òu. ©WgOô ©\kRŌ @kR ©-@û] «p. Bl×Ú` u IqùYôÚ i Tj SŪm BÚd; \òu. Ruû] Ut\ i TeL° p Lôi ; \òu. SùPØû\, ùNvtûL ùUVj S² uß @Yu NdSVôp Lôi ; \òu. FeĪ m @Ō IúW×Ú` ú] ; IúW ùRnÁL ÈYú]. TX ùUveLs, ÄûX GtTP GtTÓj RlThP @j SVôNm. @¥ITûPVô] Hd; Vj Su úT-p TWvTW Oô] m, TWvTWm, TWvTW úUôRp, TWvTW @àTYm A; VûY GtThP].

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FpXôYtû\Ūm E ÓÚŪm Nj SVĒ@Vm ×Ō `ûXûV Gt\Ō. BŌ Hd; Vj S² uß úUŪm @X; V `ûXVôĪ m. ©WgNm `ûXûT\ @YfVUô] TĪ dLØ¥VôR È@Vm, @XdLØ¥VôR ItßûU A; VYt# ±- ÚkÕ BlT¥ @X; tß. Ntß úUŪm BûRj ùRôPokRôp, BŌ @@j ùRVôĪ m. @¥ITûP Nj SVm A«Wm TôLeL[ô] ùTôYŌ BlùT-V @gOô] m DtTj SVô«tß. Ái Óm @qûYd; Vj ùR

@ûPV ùTônVô] Hd; VUô] @LkûR«p A Wm@dLúYi Óm R² U² R ùUVj ùR Sôm Gt\ŪPu, U] DQof£, U] @±Û, U] fùNVp, @Ytû\j ùRôPoY] @j Rû] Ūm @YfVUôL FÝm Nj SVĒ@Vj Sp Aj Uô ùNVpTŌmYúW@gOô] ªpûX. ùNVŪdĪ m, @±ŪdĪ m Ds [@WeLm Nj SVĒ@Vm, @¥ITûP ItßûU.

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©WmUm Ruû] @û] Y-Ūm Ds [×Ú`] ôLd LÚŌ; \Ō. @û] j Ōm Ru £Úx¥, @û] j Ōm Rôú] F] @±; \Ō. CvYWu ùNV- p Ds [NdS Rôu F] @±Yôo. IqùYôÚ ÈYà m, Aj Uô@p Rôu Fußm @±Yôo; i Tj SŪm Rôú]. A«Wm ÈYûL° Ūm @àT@ITYu @àT@ITŌ Ruû] úV F] Ūm @±Yôo. IÚ Uôt\m; TX ùUveLs GtThÓs []. NdSûV A«WªPj Sp @`úVô; j Ō®h# úPôm. SùPØû\«p È@Vm Uôßm. @¥ITûPVô] NôWj Sp ©-@û] BpûX; Uôt\ªpûX. Sm U] lúTôdûLj RVôo ùNnV Nj SVĒ@Vm YÚ; \Ō. Buà m RVôo ùNnV@pûX. U] j ùR @Ru AS«p @±V Bq®` Vj ùR # Nj SVĒ@Vm SmûUj RVôo ùNnYûR # AWôV úYi Óm. @Luß, TWkR Nj SVĒ@Vm ©-@û] Vô] @gOô] j Ōs YÝd; @ÝkR BPj ùR Sôm LôQúYi Óm. BkR ©WdOô SmUÚ; p BÚlTRôp, SUDĪ Nj SVĒ@Vj ùR@P F° Sp ×-Ūm. BŌYûW Nj SVĒ@Vj ùRl Tt± ©¥TPôRYtû\l úT£ú] ôm. U] j Su ùNVpTôÓLs F° ùUVô] úY. @±Yôp ùNVpThPôp Nj SVĒ@Vm £WUúL BÚdĪ m. Sôm LPdLúYi ¥V FpûXVô] RûP @qY [Ū £WUú] RpX.

THE SUPREME TRUTH CONSCIOUSNESS
உயர்ந்த சத்தியஜீவியம்

I qùYóÚ TóWó@p Ds [LÚj Sù ÑÚdLm:

- 132/1: சத்தியஜீவியம் சச்சிதானந்தத்தின் சுபாவம். சத்தியஜீவியத்தின் பொதுவான மனோதத்துவ சத்தியம் இங்கு கருதப்படுகிறது.
- 132/2: சத்தியஜீவியம் பிரபஞ்சத்தில் லீலையில் ஒழுங்கை நிலைநாட்டும் சக்தி. இது சுமுகத்தாலும், முழுண்ணத்தாலும் இதைச் சாதிக்கிறது.
- 133/3: இதற்கு காலமும், இடமும் தேவை. காலமும், இடமும் தொடர்பு கொள்வது (causality) காரணகாரியம்.
- 134/4: காலம், இடத்தை கணிப்பது மனம். மனத்தைவிட உயர்ந்த ஜீவியத்திற்கு காலமும், இடமும் ஒரு புள்ளி.
- 134/5: காலமில்லாவிட்டால் முன்னேற்றமிருக்காது; சலனமற்ற சுமுகம் இருக்கும்.
- 135/6: அகத்தில் காலத்தில் உருவாகும் நிகழ்ச்சிகள் புறத்தில் இடத்தில் பரிணமிப்பது மனத்திற்குப் பிணக்காகவும், சிக்கலாகவும் தோன்றுகிறது. சத்தியஜீவியப் பார்வைக்கு அவை இயல்பான பிரம்ம சுமுகம்.
- 135/7: இச்சுமுகம் பிறப்பில், அடிப்படையில், ஒவ்வொரு நிகழ்ச்சியிலும், உள்ளிருந்து அவற்றை இயக்குகிறது.

- 136/8: சத்தியஜீவியம் முக்காலத்தையும் தன் முழுப்பார்வையில் கொண்டு வரும்.
- 136/9: சத்தியஜீவியத்தின் முதற்சட்டம் பிரபஞ்ச சிருஷ்டி.
- 137/10: நாம் நம்மையறிதல், நான், அறிவு, அறிவால் அறியப்படும் நான் எனப் பிரியவேண்டியிருக்கிறது. மனத்திற்குத் தேவையான இந்த தற்காலிக ஏற்பாட்டை மனம் முடிவாகக் கொள்ளுதல் தவறு.
- 137/11: சத்தியஜீவியத்திற்கு மனத்திற்குள்ள இக்குறையில்லை.
- 138/12: மரம் விதையிலிருந்து வருவதை ஆராய்வது பயன் தராது. மனிதன் மனத்தால் உலகிலிருந்து பிரிந்து சுருங்குகிறான்.
- 138/13: மரத்தையும், விதையையும் பிரபஞ்சம் விளக்கும். பிரபஞ்சத்தை கடவுள் விளக்குவார்.
- 139/14: "பிரம்மத்தில் அனைத்தும் உள்ளன. பிரம்மம் அனைத்திலும் உள்ளது. அனைத்தும் பிரம்மம்".
- 139/15: (Apprehending Supermind) பிரக்ஞா மனம், உயிர், உடல் என்ற முதல் பிரிவினையை ஏற்படுத்துகிறது.
- 140/16: அறிபவன், அறிவு, அறியப்படுபவன் என்ற பிரிவினை ஏற்படுகிறது.
- 140/17: புருஷன் பிரகிருதியுள் சென்று பிரிவினையுள் ஒற்றுமையாகிறான்.
- 141/18: ஆத்மா சத்தியஜீவியத்திலிருக்கும்வரை அஞ்ஞானம் ஏற்படுவது இல்லை.
- 141/19: புருஷன் சிருஷ்டியில் பிரிந்த ஆயிரம் பொருள்களில் தன்னை வெளிப்படுத்துவதில் தன் ஒருமையையோ, ஒற்றுமையையோ இழப்பதில்லை. அடுத்துவரும் - பிரக்ஞா - அத்தியாயங்கள் எளிதானவை.

☆☆☆