

examined and ascertained, that the proclamation can be made, 'I alone am'.

(iv.) DAIVĪ-PRAKṚṬI.

The Necessity of the contradiction of the unity of I and This is Daivī-Prakṛṭi. It is symbolised by ॐ, the letter I, dwelling between A and U. When two things are based on or rooted in one, difference between them is also a matter of necessity. The unnecessary is non-existent. What exists is necessary. All Becoming is necessary. This Energy of virodha, contradiction, opposition, is Daivī-Prakṛṭi. In it I and This manifest. In one view, Mūla-prakṛṭi may be said to dwell within Daivī-prakṛṭi and Praṭyagātmā within Mūla-prakṛṭi. It is the Energy of the necessity of both. That by means of which illumination, irradiation, play, takes place, dīvyate anayā, that is daivī. Prakṛṭi is sva-bhāva; becoming, causing to be, bhāvanam, by one's own effort, sva-yatnena—this is sva-bhāva; it is doing or acting, prakaraṇam, naturans, by one's self. And the action of all and everything is the action of the Self.

The Energy of the conjunction or combination, yoga, of I and This, is Yoga-Māyā. As the *Yoga-sūtra* says: There is an appearance of conjunction between subject and object as between light and darkness. The necessity of

the manifestation of opposition between them, on the other hand, is Māyā. That which lights up and throws into relief both I and This, and is inside of and immanent in both is Daivī-Prakṛṭi. In its transcendent and universal aspect it is Māyā. In a description of the World-process, as the necessity of the contradiction of the unity of I and This, it is Daivī-Prakṛṭi.

The reason why Daivī and Mūla are both called Prakṛṭi is that the former has the appearance of being nearer to the latter than to the Self. In one sense, indeed, it may be said that it is peculiarly the Necessity of This; that the Necessity of I is 'another,' anyat; Prakṛṭi, (aparā?); and that of Negation, still 'another' anyat (Parā?). In reality, Prakṛṭi is necessity, of nature, character, being. Everything acts, behaves, happens of itself, because of the essential necessity of its nature, in the deepest sense.

Both these Prakṛṭis, Daivī and Mūla belong to the Ātmā, which is ever Self-determined. That which is different from the Ātmā, is its non-existence, Not-I, and it is born of the necessity of the nature of the I itself; but as the product is This, that necessity may also be called the necessity of This. Differences of names naturally arise out of differences of

situation. In its transcendental aspect, Mūla-prakṛti is Anāṭmā; in a limited samsāra, it is Mūla-prakṛti; in a brahmānda, Aparā-prakṛti. So, the universal and transcendent aspect is Māyā; that shown in a samsāra, Daivī-prakṛti; that in a brahmānda, Parā-prakṛti. So, the all-transcendent aspect of the Self is called Aṭmā, pure and simple; in contradistinction from and with a comparative reference to limitations, to upādhi-sheathed selves, it is the Paramāṭmā, or Supreme Self; with reference to the network of laws, the warp and woof of regulation and administration, it is the Sūtrāṭmā; as pervading all activity, it is Praṭyagāṭmā; as experiencing that activity, it is jīvāṭmā; and so on endlessly.¹

¹The reader may be reminded here of the necessity of "pursuing the thought through the word" and not allowing himself to be perplexed by the same word being apparently used in different senses. If he has at all touched the truths that everything is everywhere and always, that different situations bring out different aspects of one and the same thing, like the ever new forms assumed by the same few pieces of colored glass in a kaleidoscope, that the same names indicate principles as well as particular individuals, officers, hierarchs concretely embodying those principles—then he will find the

In reality, however, there is no separate-ness, no difference, no distinctions :

Not other, nor un-other, neither far,
Nor near, nor yet Root-Nature, nor Divine,
Not atomed Matter, nor Necessity,
Nor Energy of Being or Non-being,
Not Māyā and not Yoga-māyā too,
Not Might, nor Wish, nor All-pervading Self,
Nor Self drawn into or from All, nor Pure,
Nor Not-Self, nor Embodied, nor Supreme,
Nor the World-process, nor transcending it,
Nor any one World-system, one brahmānd',
One jagat, vishva, or one mahā-vishva,
Loka or mahā-lok' of endless grading,
Nor same, nor different, separate or one,
Nor time, nor space, nor substance infinite,
Nor pure, nor full of stains, nor One nor
Many—

But All at once, ever and everywhere,
An ever Restless Rest of I-This-Not.

text not perplexing but most suggestive and illuminating. Some of the technical words mentioned in the text here are explained at length in subsequent chapters, in new aspects.