

and colours. While apparently assuming forms and hues, sunlight is not in itself with form and colour. It is unattached to all these modifications. *Chaitanya* or Consciousness which is the characteristic of Atman, plays a role similar to that of the sunlight. Consciousness lights up the senses and aids them function in their respective wont. Brahman or the Absolute Awareness is also known as the *Chidākāśa*. It is the substratum to everything sentient and insentient as the screen is the substratum to the cinema pictures projected on it. The pictures do not get their colours from the screen, nor is the screen affected by those colours. Still the screen helps the pictures appear in their true colours. Similarly the three Gunas are not in Brahman. All the same Brahman aids the Gunas shine in their colours and characteristics. The awareness of the Gunas is possible because of the background of Brahman, who is all Awareness.

Both the aspects, that with form and that without form, belong to the same God. Faith in the one implies faith in the other. The fire and its heating property cannot be separated one from the other. The sun and the sunbeams are inseparable. Milk and its whiteness are inseparable. Similarly Saguna Brahman and Nirguna Brahman are one and the same. It is not possible to conceive of the one to the exclusion of the other.

— Sri Ramakrishna

बहिरन्तश्च भूतानामचरं चरमेव च ।

सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १५

बहिः अन्तः च भूतानाम् अ-चरम् चरम् एव च ।

सूक्ष्म-त्वात् तत् अ-वि-ज्ञा-यम् दूर-स्थम् च अन्तिके च तत् ॥