

tion they reappear in the Paramatman. They are not exterior to the Paramatman in creation, preservation and destruction. As the waves come up, stay and disappear in the sea, these manifest things and beings are either patent or latent in the Lord.

A holy man once saw clouds appearing suddenly in the clear sky and disappearing again, blown by the wind. This sight threw him into raptures. He exclaimed "Brahman is Contentless Consciousness like the clear sky. As clouds appear in the latter, the universe of beings appears in the former and then disappears too. Brahman remains ever Itself."

— Sri Ramakrishna

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १७ ॥

ज्योतिष-आम् अपि तत् ज्योति तमसः परम् उच्-य-ते ।

ज्ञा-नम् ज्ञा-यम् ज्ञान-गम्यम् हृदि सर्वस्य वि-स्था-तम् ॥

*jyōtisām api taj jyōtis tamasah param ucyate ।*

*jñānam jñeyam jñānagamyam hr̥di sarvasya viṣṭhitam ॥*

ज्योतिषाम् *jyōtisām* of lights अपि *api* even तत् *tat* that ज्योतिः *jyōtiḥ* light तमसः *tamasah* from darkness परम् *param* beyond उच्यते *ucyate* is said (to be) ज्ञानम् *jñānam* knowledge ज्ञेयम् *jñeyam* that which is to be known ज्ञानगम्यम् *jñānagamyam* the goal of knowledge हृदि *hr̥di* in the heart सर्वस्य *sarvasya* of all विष्ठितम् *viṣṭhitam* seated

The Light of all lights, He is said to be beyond darkness; knowledge, the knowable, the goal of knowledge, seated in the hearts of all. 17

Though the sun and the stars are self-luminous, they lose their luminosity while in *Pralaya*. *Buddhi* acquires its power of understanding from the Atman;