

What is it that the intuitive knowers of Paramatman behold? The answer comes:—

The Immanence of the Paramatman — 12-15

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२

यत् आदित्य-गतम् तेज जगत् भासयते अखिलम् ।

यत् चन्द्रमसि यत् च अग्नौ तत् तेज. विद्धि मामकम् ॥

yad ādityagatam tejo jagad bhāsayate 'khilam ।

yac candramasi yac cā 'gnau tat tejo viddhi māmakam

यत् *yat* which आदित्यगतम् *āditya gatam* residing in the sun तेजः *tejah* light जगत् *jagat* the world भासयते *bhāsayate* illumines अखिलम् *akhilam* whole यत् *yat* which चन्द्रमसि *candramasi* in the moon यत् *yat* which च *ca* and अग्नौ *agnau* in the fire तत् *tat* that तेजः *tejah* light विद्धि *viddhi* know मामकम् *māmakam* mine

The light which residing in the sun illumines the whole world, that which is in the moon and in the fire—
know that light to be Mine. 12

The existence of a thing can be seen with the aid of light. The lights known to us come from the sun, the moon and the fire. And this light is the outcome of *Sattva*. As a mirror reflects the face, the *Sattva Guna* reflects Consciousness which is Atman. This *Sattva* comes from the Paramatman. As the sunlight reveals the insentient substance, *ātma chaitanya* reveals awareness such as 'I am.' What the sun gives is merely the insentient light; whereas what is in the Atman is sentient light or sentience to be more precise. The insentient light has no existence independent of the Light or Aware-