

The Supreme Consciousness, which is the "illuminator" of all experiences and which exists, transcending all realms of experiences, cannot be caught within the web of our perceptions --- It being the very Perceiving-Principle in all equipments. With reference to It, everything else is an "object." It is the one Subject, and since it cannot be perceived, felt or thought of, It is not said to be existent (*Sat*).

Nor can Truth be defined as non-existent, such as the sky-flower or man's tail, for It manifests as the world. Therefore, Truth can be defined only as "neither *sat* nor *asat*." The Supreme *Brahman* cannot be characterised either positively or negatively.

*Shankara* says that "*Brahman* cannot be existent (*Sat*) as it belong to no GENUS, nor possesses any qualities, but at the same time It shows Itself to be not *asat* by manifesting Itself through living bodies."

In fact these concepts of "*Sat*" and "*Asat*" are judgements of the human mind and intellect. The Consciousness that illumines these judgements is the Self. The illuminator and the illumined cannot be one and the same. Therefore, the one Subject, the *Brahman*, as opposed to all 'objects,' cannot be either Existent or non-Existent, because '*Sat*' and '*Asat*' are two types of thought-waves, and the Self illumines them both. That *Brahman* is "NEITHER BEING, NOR NON-BEING" is all that the scriptures can declare.