

determination, thinking, hearing, speaking, etc. that are the functions of all the organs, internal and external, which are the limiting adjuncts. In this way, It is manifest through the functions of all the organs. The idea is that, that Knowable appears to be as though active owing to the functions of all the organs, as it is said in the Upanisadic text, 'It thinks, as it were, and shakes, as it were' (Br. 4.3.7).

For what reason, again, is It not perceived as being actually active? In answer the Bhagavān says: It is *sarva-indriya-varitam*, devoid of all the organs, that is bereft of all the instruments of action. Hence the Knowable is not active through the functioning of the instruments of action. As for the Upanisadic verse, 'Without hands and feet He moves swiftly and grasps; without eyes He sees, without ears He hears' (Śv. 3.19), etc.—that is meant for showing that that Knowable has the power of adapting Itself to the functions of all the organs which are Its limiting adjuncts; but it is not meant to show that It really has such activity as moving fast etc. The meaning of that verse is like that of the Vedic text, 'The blind one discovered a gem' (Tai. Ār. 1.11). (102)

Since the Knowable is devoid of all the instruments of actions, therefore It is *asaktam*, unattached, devoid of all associations. Although It is of this kind, yet it is *ca eva*, also verily; the *sarva-bhrt*, supporter of all. Indeed, everything has existence as its basis, because the idea of 'existence' is present everywhere. Verily, even mirage etc. do not occur without some basis. Therefore, It is *sarva-bhrt*, the supporter of all—It upholds everything.

There can be this other means as well for the realization of the existence of the Knowable: *Nirgunam*, without quality—the qualities are *sattva*, *rajas* and *tamas*; that Knowable is free from them; and yet It is the *guna-bhoktr*, perceiver of qualities; that is, that Knowable is the enjoyer and experiencer of the qualities, *sattva*, *rajas* and *tamas*, which, assuming the forms of sound etc., transform themselves into happiness, sorrow, delusion, etc.

Further,