

here, the Self and the non-Self are as though mixed up together, and they constitute the world-of-perceptions experienced by us; but, to the discriminate, the component parts are as distinct as the dissolution of a *dwandwa* compound is to an educated man.

I ALONE AM THE INFINITE TIME --- Earlier (X-30) also there was a mention that "OF RECKONERS I AM TIME." There the finite time was mentioned, while here, as a contrast, the Infinite and the Absolute Time is indicated. In short, both these statements put together mean that the Self is the Substratum for both the Absolute Concept of pure-Time, and the finite experiences of each moment. But for the awareness of each fraction of time, the total concept of Time is impossible. Here "I am IMMANENT in each individual unit-of-time, and I am TRANSCENDENT, to serve as a substratum for the total-Time."

I AM THE SUSTAINER --- Acharya Shankara comments upon this term and concludes that the Self is the sustainer of mental impressions, and therefore, of the particular trait in a given individual which determines how he will react to the world outside.

FACING ALL QUARTERS AT ONCE --- This term has been exhaustively described earlier by us (IX-16) where it was described that the Self is not only "ONE IN ALL, BUT IS ALSO DIFFERENT FROM ALL, AND, IN EACH, IT FACES EVERYWHERE." The entire implication of that stanza is to be read into this simple-looking phrase,