

instruments of feeling, thinking and action come to play their parts everywhere. These three characteristics, the eternal moods of the "subtle-body," are called 'unactivity' (*Sattwa*), 'activity' (*Rajas*), and 'inactivity' (*Tamas*).

With this knowledge of the three *gunas*, as they are called, when we try to understand the stanza, it becomes very easy reading. "Whatever states pertain to these three natural temperaments of the heart and the head, they all rise from the Self." This is a statement which is only a re-interpretation, in philosophical terminology, of what has already been explained. The Infinite Consciousness is the Supreme Reality, the Spirit, upon which matter, constituting Its lower-nature, is but an APPARENT experience. They all rise from the Truth, inasmuch as all the waves rise from the ocean, all mud-pots rise from the mud, all ornaments made of gold come from gold.

This verse concludes with a beautiful statement which reads like a conundrum. The use of such arresting statements is an art deliberately indulged in by Hindu philosophical writers. It has the charm that invites an independent, intellectual investigation by the student, all by himself, upon the declaration, in order that he may find the sweet secret of its true import and significance. "STILL, I AM NOT IN THEM, THEY ARE IN ME."

Such a statement would necessarily be false in any situation because, if A is not B, the latter cannot be in the former --- if "I am not in them, they CANNOT be in me."