

*bahir antaḥ ca bhūtānām acaram caram eva ca ।  
sūkṣmatvāt tad avijñeyam dūrastham cā 'ntike ca tat ॥*

बहिः *bahih* without अन्तः *antaḥ* within च *ca* and भूतानाम् *bhūtānām* of beings अचरम् *acaram* the unmoving चरम् *caram* the moving एव *eva* also च *ca* and सूक्ष्मत्वात् *sūkṣmatvāt* because of its subtlety तत् *tat* that अविज्ञेयम् *avijñeyam* unknowable दूरस्थम् *dūrastham* is far च *ca* and अतिके *antike* near च *ca* and तत् *tat* that

Without and within all beings; the unmoving and also the moving, because of His subtlety He is incomprehensible; He is far and near. 15

How the Cosmic Consciousness remains undivided has to be comprehended through a few similes. In a block of ice immersed in the sea, water is present within and without. Again *akāśa* remains undivided in and through all things with form or formless. Similarly Paramatman is all pervading and undivided by the manifest forms. There is movement on the surface of the sea while it is all stillness at the bottom. There is movement in Paramatman modified as the Prakṛiti. As Nirguna Brahman, He is all stillness. The sea water transformed into vapour becomes subtle and invisible. Nirguna Brahman who is all Awareness and all Intelligence remains incomprehensible to those who have not purified the mind. To the ignorant one, God is far away somewhere in heaven. But to the knowing one, none is nearer than God, He being the innermost Self.

The symptoms of egoism are found in the one come down from *Samadhi* to wakefulness. Such an enlightened one sees himself, all the beings and the universe as the various manifestations of *Iswara*. When there is egoism in you, there is no