

awareness, the world-of-plurality throws the mantle of its magic upon the fair face of the Infinite and makes It look ugly with all its perishable names and forms --- such a person is of "True Wisdom" and "Right Perception." At that moment, he has himself transcended his own equipments and has come to identify himself with the One-Consciousness-everywhere.

IF THE ONE SELF BE THE SELF IN ALL BODIES, THEN IT MUST BE NECESSARILY ACTING AND EARNING THE REACTIONS --- VASANAS. TO PROVE THE FALLACY OF SUCH A CONCLUSION IT IS SAID:

*32. Being without beginning, and being devoid of qualities, the Supreme Self, the Imperishable, though dwelling in the body, O Kaunteya, neither acts, nor is tainted.*

Even though at Its touch It thrills the matter equipments into various activities, the fact that the Spirit is actionless is emphasised by the scriptures, and this is not an idea so easy for early students of *Vedanta* to understand. Therefore, the *Upanishads* have taken great pains to make us understand that the All-full Infinite, being One-without-a-second in its All-pervasiveness, has nothing to accomplish for Itself. Earlier we have discussed in the Geeta: "it is Nature that acts" (V-14). This Spirit, identifying Itself with "Field" (*Prakriti*), becomes the "Knower-of-the Field" (*Purusha*) and it is this "individualised ego" that acts and accomplishes.