

the idea of the constituent principles, have to be understood by rational conception in respect of things which cannot be thought of in concrete form. In the Upaniṣads it is said that He is to be conceived in the heart of hearts by a subtle intellect with a tranquil mind. 'He is to be conceived as only existing; how else can He be realised?' 'He is not the subject of words (*i.e.* cannot ordinarily be described) as He is beyond the perception of the mind.' 'Unperceivable', 'Unusable', 'unthinkable' etc. are the prohibitory words through which we chiefly understand the Puruṣa principle. He has to be described as existing and that existence is free from any trace of non-self and is the root of the common 'I'-feeling, the essence of non-dual 'I'-sense. To conceive Him in this sort of logical terms is rational conception. First conceiving the Puruṣa principle in this way and then abandoning that, *i.e.* gradually shutting out the fluctuations of the mind, what is left is the attributeless Puruṣa principle and that is the realisation of the principle.

The conception of Puruṣa and Prakṛti has to be formed in this way—Puruṣa is the conscious foundation of the 'I'-feeling. He is neither big nor small, minuter than the minutest, *i.e.* without dimension, consciousness of self, *i.e.* complete cognition of one's own self, therefore absolutely indivisible, separate, *i.e.* without any admixture and is single. If he is to be conceived as existing somewhere, then cognition of an external knowable will be implied and it will cease to be a conception of the Puruṣa. Prakṛti is similarly smaller than the smallest in the matter of dimension as Puruṣa, but it is entirely knowable. Although without a local habitat or extent, Prakṛti being made up of the three constituent principles, is capable of infinite changes. The mutations of the Prakṛti, subject to the overseeing of the Puruṣa, are innumerable to each Puruṣa. When there is domination of the sentient character (Sattva) of Prakṛti, manifestation of Mahat or the principle transformation in the shape of pure 'I'-feeling, takes place, which though without any extent in space, is not free from the sway of time, because it mutates further into the 'dynamic ego' (Ahaṁkāra) etc. As soon as the 'I'-feeling is realised it is converted into latent impression by the operation of the principle of retentiveness. There being unlimited latencies or