

intellect and its thoughts, nay, even the absence of thoughts. Remember, the intellect can investigate only the presence of things, Consciousness can illumine their absence as well. This grand Knowing Principle constantly enlivens us, It is the Self we talk of as 'This', the subject.



यः पश्यति स्वयं सर्वं यं न पश्यति कश्चन ।  
यश्चेतयति बुद्ध्यादिं न तु यं चेतयत्ययम् ॥ १२७ ॥

*yah paśyati svayam sarvam yam na paśyati kaścana,  
yaścetayati buddhyādīm na tu yam cetayatyayam. (127)*

127. *That which sees all but which no one can see; That which illumines the intellect and so on, but which they cannot illumine, That is 'This'.*

That which by Its own light sees everything at all times, is the Knowing Principle. This is the same Truth in all physical bodies, so everybody's experience is the experience of the Divine. Whenever anybody knows anything, he knows it because of the same Knowing Principle. That is why this Principle is also called the All-knower. Consciousness knows through me my experiences; through you, your experiences and through her, her experiences. Thus, through every physical body and every mind and intellect at all times, It illumines everything with Its awareness but Consciousness cannot be known through any of these equipments<sup>1</sup>.

The sense organs, the mind and so on, are all made of matter; therefore, they are inert. That which gives illumination to these equipments to function in their respective fields and That which is not illumined by any of these equipments, That is this Ātman, this Self. Consciousness is the source of all sentiency. This great Reality lends sentiency to all matter vestures but the matter vestures have no sentiency of their own to lend to the Consciousness.

<sup>1</sup> *Kenopanisad* – 1.6 – Refer footnote to verse 126.

The Upaniṣad ṛṣis roar out that ‘this whole world is illumined with His light’. There the sun does not shine, nor the moon nor the stars; these lightening also do not shine – how then (can) this earthly fire? Verily, everything shines after Him who shines. This whole world is illumined with His light.<sup>1</sup>



येन विश्वमिदं व्याप्तं यं न व्याप्नोति किञ्चन ।  
आभारूपमिदं सर्वं यं भान्तमनुभात्ययम् ॥ १२८ ॥

*yena viśvamidaṁ vyāptam yaṁ na vyāpnoti kiñcana,  
ābhārūpamidaṁ sarvam yaṁ bhāntamanubhātyayam.* (128)

128. *That by which this universe is pervaded but which is not pervaded by anything, which when shines, the entire universe shines as Its reflection, That is ‘This’.*

That by which all this is pervaded, yet nothing pervades It. We are not able to understand ‘That’, since our mind is not tuned up to Its frequency. Our mind is tuned up to the frequency of OET, that is why we are not able to recognise It ordinarily, even though It is present everywhere. It is all pervasive. Pervasiveness is the nature of subtlety. That which is subtler than the subtlest must necessarily be all-pervading. The all-pervading cannot be pervaded by anything else.

All that exists does so only because of Its support. If my ears and eyes have the capacity of hearing and seeing, it is only because of the Consciousness which shines through them.

These verses explain the Ātman and point It out to be the subjective Consciousness in our bosoms. Therefore, these verses end with the chorus, That is ‘This’. ‘This’ indicates nearness. So it has been brought within our bosom, at a point nearest to us, ‘This’.



<sup>1</sup> *Muṇḍakopaniṣad* – 2.2.10.