

This combination of I and This is the only and the supreme *māyā* or illusion. Herein appear space, time, substance, transformation, non-transformation, evolution, beginning, end, middle, order, disorder, reconciliation, transcendence, non-transcendence, comprehension, existence, non-existence, illusion, realisation, oblivion, imagination, appearing, disappearing, becoming, etc. And hence is it said that there is nothing at all in the I taken separately by itself; though indeed such separateness is not possible. It is true the teaching is: Pass out of *Samsāra* and behold the *Ātmā*. But it means only this *viz.*, See not only the This but also the I and the Not, for without these two the *Eṭaṭ* cannot appear, indeed even the very word 'appear' could not be uttered. Passing out of *Samsāra* consists in beholding it *under qualification* by I and Not.<sup>1</sup> So the Self too ought to be seen only as qualified by the Not-Self and the Not. By itself, *Aham* is not or nothing, *Eṭaṭ* is not, and Not is not, also.

It is true that we meet with such expressions as 'I am,' 'This is,' 'This is not,' 'I am not,' etc.

<sup>1</sup>It may be said that *Samsāra* is transcended when the *Aham*—which had identified itself with the *Samsāra* and had acted as if it were the *Samsāra*—withdraws into itself and says: "I am not This, I am I." Then *Samsāra* loses its binding force and is seen as the Not-I. (A.B.)

wherein I and This are found separate, still on analysis we find that they are both there and as one. The I cannot stand for a moment without the This, nor is the This anything without the I. When a This is mentioned separately, or as separate, in appearance, even then there is an implicit reference to another I (as *en-soul-ing*, *en-liven-ing*, that This, and also to another This as *en-form-ing*, *en-sheath-ing*, the previous I)<sup>1</sup>. Thus then *Aham-Eṭaṭ-Na* is ever one. In the science of language, for instance, we see that though each letter exists separately, still it is only when they combine together that they fulfil their purpose of forming words possessed of significance; otherwise they remain lifeless. In this same way the trinity in the primal Logion has a unity of meaning. Indeed, so pervasive is this tri-unity that there is a trinity in each of the words *Aham*, *Eṭaṭ* and *Na*. *Aham* is made up of three letters; A is the Self, ha is the world, m is that which is beyond both and connects both. *Eṭaṭ* is similar; E is the Self, ṭa is the world, and ṭ

<sup>1</sup>This sentence seems to refer to the fact that however much 'inwards' we go, whenever we think we have separated the I, as our inner self, from the body, as our outer sheath, we still find this inner I only as a subtler body, made of subtler matter, body within body, layer after layer, plane after plane. See *The Science of Peace*, p. 273 *et seq.*

(otherwise ḍ) is the third or Negation. The N a being included in the Eṭ a ṭ, there is no clear expression of trinity therein; yet even there, according to the rules of the being or constitution of letters, v a ṛ ṇ a-s a ṭ ṭ ā, (?), n a is made up of a, ñ, and m. There is a similar trinity in every letter whatsoever.

In this fact we find the explanation and justification of the declaration 'I am (or is) Brahman,' viz., that the Aham is also a trinity; otherwise, without the presence of the trinity therein, the identity of Aham with Brahman were impossible.

Thus understanding the significance of the Logion, the jīva comprehends the transcendent nature of all things. Without such understanding mokṣha is not possible. With this knowledge, mokṣha is gained, and it is seen that 'This-Not-I,' 'Not-I-This' and 'I-This' constitute the essence of all kriyā or action implying creation, destruction and preservation<sup>1</sup>; and then only does the creation of a new

<sup>1</sup> We may endeavor to understand the significance of this statement somewhat in this fashion: 'I-am-This' is the birth of the I into the This, and the manifestation, the coming into existence, of the This, of an organism, infinitesimal or nebula-vast, by means of the borrowed being of the Self; it is creation. 'Not-I-but-only-This,' is the deeper and deeper mergence of the spirit into matter, it is the

brahmānda and the due regulation of life in the āshramas become possible and proper.

All the ḍharma, the duty, of all the castes and all the life-stages is thus included in the *Praṇava*. Aham is brahmacharya; he alone who knows the I as the basis and support of all is the brahmachāri. 'I-This' is the household, wherein the process of the world is carried on by the conjunction of the I and the This, and by the constant giving to the This-es, i.e., other-I's, other selves, of what is gained (out of the one I) by the I's, the selves. 'This-Not' is the forest life wherein the nothingness of the This is realised. Finally

nourishment, evolution and further confirmation of the sheath of the soul; it is the consolidation of the manifesting world; it is maintenance and growth and preservation. 'Not-This-but-only-I,' is the withdrawing of the Self away from matter towards and into Itself; it is the gradual decay and dissolution of the outer body by the retirement of the consciousness which vivified it and held it together; it is the re-absorption, the pralaya, the death and destruction of the world-system, microcosm or macrocosm. This note should be read in connexion with the previous notes, at pp. 22 and 117 and may then help to show that the ringing of changes on the Logion with alterations of emphasis and order of the words brings out new and important meanings, 'methods' and 'laws of nature.'

'This-Not-I' is *sannyāsa*, wherein is gained the full knowledge that the This is the I and the I is the This and that apart from the This the I is Nothing, or, in other words, that the This alone is Nothing, and the I alone is Nothing, and that only the combination of the three in one is the Truth and the whole Truth.

So, too, with the castes.<sup>1</sup> *Aham-Eṭaṭ-Na*—this full knowledge makes the *brāhmaṇa*. 'I-This'—this much knowledge only is the mark of the *kṣhaṭṭriya*, *viz.*, that the *eṭaṭ* or 'this' world is protected by *aham* or 'me' alone, and that this protection is the duty of *aham*, or myself. 'This-Not' constitutes the *vaishya*; he knows that this world is nothing and by that knowledge controls, *vashīkaroṭi*, his senses. 'I-Not' makes the *shūdra*; he forbids all egoism to himself and knows that all that really is is the true I, the

<sup>1</sup> *Brāhmaṇa* means 'the knower of Brahman,' the priest, the teacher, the scientist, the literary worker, the educator; *kṣhaṭṭriya*, 'the protector from wounds' the soldier, administrator, officer, ruler; *vaishya*, 'the appropriator and distributor, or pervador and provider,' the business man, the merchant, the agriculturist, the cattle-owner; *shūdra*, 'the remover or driver away of care and sorrow,' the thoughtless, un-thinking server, himself free of care, the servant and laborer. See note at pp. 50-51 *supra*.

one Self, and thus performs his selfless work of serving all beings. Hence the saying that, by following the *ḍharma* or duty of *varṇa* or caste and *āshrama* or life-stage, man attains to the knowledge of Brahman.

In whom this knowledge of *Aham-Eṭaṭ-Na* arises, for him is the joy of *mokṣha*. He who knoweth this, knoweth Brahman; he verily becometh Brahman. He knoweth the essence of his own Self, he knoweth all as him-Self. This is the sacred hearing, this is the sacred thinking, this is the sacred meditating, *shravana*, *manana* and *niḍhyāsaṇa*<sup>1</sup>; this is memory, this is *yoga*, this is the whole of action. He who knoweth this, he alone is the performer of duty, he is liberated, he is the true *brāhmaṇa*; he knoweth himself as dwelling in all, as embracing all, as being all.

Achieved by the AUM, the ever Free,  
Yet ever Void of freedom, Bound in bonds,  
Devoid of *yoga*, One eternally,  
And birth and union and death in one,  
The Self, the Essence and Prime Truth of all,  
The This, the ever-shifting scene spread round,  
The Not, negating yet affirming all;  
The Atom, yet pervading all the worlds,

<sup>1</sup> This is the spelling in the text, not the modern *niḍhyāsaṇa*.

The One, and yet the Many, ᅄ u ᅇ a-less,  
Yet source of all the ᅄ u ᅇ a s ever known,  
The Secret of all secrets, the One Source  
Of all Self-posed appearances of Self,  
Self-proven, Formless, Formed of Itself,  
*B r a h m a n, Supreme Necessity of all.*