

PHILOSOPHICAL EXPLANATION OF REALITY

All states, modes, functional aspects and other divisions of consciousness are instable. Nothing that can be experienced, thought, felt, or in any way differentiated and submitted to analysis, has a permanent character. At most, but a partial phase, true for the moment, or state, is captured. Thus it is not possible to form any predication that is universally or eternally true, save that of pure Being, which is not properly a predication at all. The necessity underlying this may be seen in the following way: That concrete homogeneous Plenum, which we symbolize by Space, is a perfect equilibrium in every sense. But this is included in the meaning that it is at once and in every sense, utter Fullness. Within this Plenum, the impulse to differentiation, however produced, may be regarded as a tension, having a tendency to destroy the primordial Equilibrium. At once the tension is balanced by a counter-motion which annuls it, so that, in the highest transcendental sense, the Equilibrium has never been disturbed. But tension and counter-motion represent a fragment of consciousness, so that consciousness in the sense of the tension, stands in differentiation from the complementary consciousness, in the sense of the counter-movement. This fractional consciousness is instable, and proceeds to have a history with which we have become familiar under the terms 'involution' and 'evolution.' Ordinarily the human being is conscious only within one of these fractional modes of consciousness, and thus finds the quality of direction, as soon as he begins to study his field of consciousness, with its content, as a totality. However, the counter-phase is also a part of man and, in

the withdrawn stages, as in sleep and death, in greater or less degree he sinks or rises into this phase. But, typically, all this remains in the Unconscious with respect to his waking consciousness. His recognized field, with its content, is thus one-sided, and hence the knowledge that comes to him through his functions and various states of consciousness is, at best, true only in a partial and temporary sense, and is not finally valid.

It is possible, by the appropriate means, for a man to become conscious of the counter-movement, i.e., that which erroneously appears to his waking consciousness as the unconsciousness of dreamless sleep whether in ordinary sleep or during death. In this case he finds a systematic inversion of all values, for the simple reason that the motion, in the sense of the original tension, and the counter-motion, are complementary, balancing and mutually nullifying. This counter-state of consciousness has a distinguishable character, but it is of such a nature as to be always other than that of the familiar waking state. Now, just as a man's consciousness may be, and commonly is locked within the categories or forms of the waking state, it is also possible to be awakened to the counter phase, and to be locked within it also. In its highest development, this is being locked in Nirvana, a condition which is the counter-part of, and analogous to the familiar state of Sangsaric, or external formal, consciousness. But if an individual brings into conjunction, in his own consciousness, an awareness of both the Sangsaric and Nirvanic phases of consciousness, then he becomes aware of a powerful dissolving force which proceeds to melt away all categories, functions or forms of consciousness, resulting finally in a complete equilibrium, of which no partial or differentiated

predication is true. All phases, modes, functions, categories, forms, etc. blend here. From the standpoint now achieved, the directions, or modes, known as Sangsara and Nirvana, are seen as complementary, and incapable of separate or independent existence.

In the face of this dissolving force it is possible to hold an integrated center from which direction can be chosen, either in the Sangsaric or Nirvanic sense, as both of these states or movements of consciousness stand in a position inferior to that of the integrated center. But both Sangsara and Nirvana lose the appearance of independent reality, and are realized as merely complementary modes, or partial aspects of an eternally inconceivable Totality. After the Play, both Sangsaric and Nirvanic states become but a dream, even though in some respects of Cosmic proportions. To all finite consciousness the Reality underlying the world Drama must necessarily seem like a Void, though actually it is the one Concrete Reality that is truly substantial. Here the instability of functional, or partial consciousness, is at last resolved into Wholeness.

Yogagnani

1938

prediction is true. All these - animal functions, categories, laws  
and laws here. From the standpoint of the direction,  
of which shows the stages and stages, and even as complexity  
and inability to separate or independent existence.  
In the face of this, the following laws it is possible to find in  
the natural world from a certain point can be shown. They in the  
development of various parts, as both of these areas of movement of  
concentrated form in a position inferior to that of the described  
order. The first stage is the appearance of life-  
forms, and the second is the appearance of complex organisms, on  
which rests of an essentially theoretical biology. From the phy-  
sical point of view, the first stage is the appearance of matter, although in  
the process of cosmic evolution. In all these connections the  
unity of the world forms must necessarily be a void,  
though actually it is the one concrete reality that is fully substantiated.  
Here the inability of functional, or partial consciousness, is  
not resolved into phenomena.

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