Chapter X

Knowledge by Identity
and Separative Knowledge

They see the Self in the Self by the Self. 

Gita.$^1$

Where there is duality, there other sees other, other hears, touches, thinks of, knows other. But when one sees all as the Self, by what shall one know it? it is by the Self that one knows all this that is... All betrays him who sees all elsewhere than in the Self; for all this that is is the Brahman, all beings and all this that is are this Self. 

Brihadaranyaka Upanishad.$^2$

The Self-Existent has pierced the doors of sense outward, therefore one sees things outwardly and sees not in one’s inner being. Rarely a sage desiring immortality, his sight turned inward, sees the Self face to face. 

Katha Upanishad.$^3$

There is no annihilation of the seeing of the seer, the speaking of the speaker... the hearing of the hearer... the knowing of the knower, for they are indestructible; but it is not a second or other than and separate from himself that he sees, speaks to, hears, knows. 

Brihadaranyaka Upanishad.$^4$

Our surface cognition, our limited and restricted mental way of looking at our self, at our inner movements and at the world outside us and its objects and happenings, is so constituted that it derives in different degrees from a fourfold order of knowledge. The original and fundamental way of knowing, native to the occult self in things, is a knowledge by identity; the second, derivative,

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$^1$ VI. 20. 
$^2$ IV. 5. 15, 7. 
$^3$ II. 1. 1. 
$^4$ IV. 3. 23-30.
is a knowledge by direct contact associated at its roots with a secret knowledge by identity or starting from it, but actually separated from its source and therefore powerful but incomplete in its cognition; the third is a knowledge by separation from the object of observation, but still with a direct contact as its support or even a partial identity; the fourth is a completely separative knowledge which relies on a machinery of indirect contact, a knowledge by acquisition which is yet, without being conscious of it, a rendering or bringing up of the contents of a pre-existent inner awareness and knowledge. A knowledge by identity, a knowledge by intimate direct contact, a knowledge by separative direct contact, a wholly separative knowledge by indirect contact are the four cognitive methods of Nature.

The first way of knowing in its purest form is illustrated in the surface mind only by our direct awareness of our own essential existence: it is a knowledge empty of any other content than the pure fact of self and being; of nothing else in the world has our surface mind the same kind of awareness. But in the knowledge of the structure and movements of our subjective consciousness some element of awareness by identity does enter; for we can project ourselves with a certain identification into these movements. It has already been noted how this can happen in the case of an uprush of wrath which swallows us up so that for the moment our whole consciousness seems to be a wave of anger: other passions, love, grief, joy have the same power to seize and occupy us; thought also absorbs and occupies, we lose sight of the thinker and become the thought and the thinking. But very ordinarily there is a double movement; a part of ourselves becomes the thought or the passion, another part of us either accompanies it with a certain adherence or follows it closely and knows it by an intimate direct contact which falls short of identification or entire self-oblivion in the movement.

This identification is possible, and also this simultaneous separation and partial identification, because these things are becomings of our being, determinations of our mind stuff and mind energy, of our life stuff and life energy; but, since they are only a small part of us, we are not bound to be identified
and occupied,—we can detach ourselves, separate the being from its temporary becoming, observe it, control it, sanction or prevent its manifestation: we can, in this way, by an inner detachment, a mental or spiritual separateness, partially or even fundamentally liberate ourselves from the control of mind nature or vital nature over the being and assume the position of the witness, knower and ruler. Thus we have a double knowledge of the subjective movement: there is an intimate knowledge, by identity, of its stuff and its force of action, more intimate than we could have by any entirely separative and objective knowledge such as we get of things outside us, things that are to us altogether not-self; there is at the same time a knowledge by detached observation, detached but with a power of direct contact, which frees us from engrossment by the Nature-energy and enables us to relate the movement to the rest of our own existence and world existence. If we are without this detachment, we lose our self of being and mastering knowledge in the nature self of becoming and movement and action and, though we know intimately the movement, we do not know it dominantly and fully. This would not be the case if we carried into our identification with the movement our identity with the rest of our subjective existence,—if, that is to say, we could plunge wholly into the wave of becoming and at the same time be in the very absorption of the state or act the mental witness, observer, controller; but this we cannot easily do, because we live in a divided consciousness in which the vital part of us—our life nature of force and desire and passion and action—tends to control or swallow up the mind, and the mind has to avoid this subjection and control the vital, but can only succeed in the effort by keeping itself separate; for it identifies itself, it is lost and hurried away in the life movement. Nevertheless a kind of balanced double identity by division is possible, though it is not easy to keep the balance; there is a self of thought which observe and permits the passion for the sake of the experience—or is obliged by some life-stress to permit it,—and there is a self of life which allows itself to be carried along in the movement of Nature. Here, then, in our subjective experience, we have a
field of the action of consciousness in which three movements
of cognition can meet together, a certain kind of knowledge by
identity, a knowledge by direct contact and, dependent upon
them, a separative knowledge.

In thought separation of the thinker and the thinking is
more difficult. The thinker is plunged and lost in the thought or
carried in the thought current, identified with it; it is not usually
at the time of or in the very act of thinking that he can observe or
review his thoughts, — he has to do that in retrospect and with
the aid of memory or by a critical pause of corrective judgment
before he proceeds further: but still a simultaneity of thinking
and conscious direction of the mind's action can be achieved
partially when the thought does not engross, entirely when the
thinker acquires the faculty of stepping back into the mental
self and standing apart there from the mental energy. Instead
of being absorbed in the thought with at most a vague feeling
of the process of thinking, we can see the process by a mental
vision, watch our thoughts in their origination and movement
and, partly by a silent insight, partly by a process of thought
upon thought, judge and evaluate them. But whatever the kind
of identification, it is to be noted that the knowledge of our
internal movements is of a double nature, separation and direct
contact: for even when we detach ourselves, this close contact is
maintained; our knowledge is always based on a direct touch, on
a cognition by direct awareness carrying in it a certain element
of identity. The more separative attitude is ordinarily the method
of our reason in observing and knowing our inner movements;
the more intimate is the method of our dynamic part of mind
associating itself with our sensations, feelings and desires: but in
this association too the thinking mind can intervene and exercise
a separative dissociated observation and control over both the
dynamic self-associating part of mind and the vital or physical
movement. All the observable movements of our physical be-
ing also are known and controlled by us in both these ways,
the separative and the intimate; we feel the body and what
it is doing intimately as part of us, but the mind is separate
from it and can exercise a detached control over its movements.
This gives to our normal knowledge of our subjective being and nature, incomplete and largely superficial though it still is, yet, so far as it goes, a certain intimacy, immediacy and directness. That is absent in our knowledge of the world outside us and its movements and objects: for there, since the thing seen or experienced is not-self, not experienced as part of us, no entirely direct contact of consciousness with the object is possible; an instrumentation of sense has to be used which offers us, not immediate intimate knowledge of it, but a figure of it as a first datum for knowledge.

In the cognition of external things, our knowledge has an entirely separative basis; its whole machinery and process are of the nature of an indirect perception. We do not identify ourselves with external objects, not even with other men though they are beings of our own nature; we cannot enter into their existence as if it were our own, we cannot know them and their movements with the directness, immediateness, intimacy with which we know — even though incompletely — ourselves and our movements. But not only identification lacks, direct contact also is absent; there is no direct touch between our consciousness and their consciousness, our substance and their substance, our self of being and their self-being. The only seemingly direct contact with them or direct evidence we have of them is through the senses; sight, hearing, touch seem to initiate some kind of a direct intimacy with the object of knowledge: but this is not so really, not a real directness, a real intimacy, for what we get by our sense is not the inner or intimate touch of the thing itself, but an image of it or a vibration or nerve message in ourselves through which we have to learn to know it. These means are so ineffective, so exiguous in their poverty that, if that were the whole machinery, we could know little or nothing or only achieve a great blur of confusion. But there intervenes a sense-mind intuition which seizes the suggestion of the image or vibration and equates it with the object, a vital intuition which seizes the energy or figure of power of the object through another kind of vibration created by the sense contact, and an intuition of the perceptive mind which at once forms a right
idea of the object from all this evidence. Whatever is deficient in the interpretation of the image thus constructed is filled up by the intervention of the reason or the total understanding intelligence. If the first composite intuition were the result of a direct contact or if it summarised the action of a total intuitive mentality master of its perceptions, there would be no need for the intervention of the reason except as a discoverer or organiser of knowledge not conveyed by the sense and its suggestions: it is, on the contrary, an intuition working on an image, a sense document, an indirect evidence, not working upon a direct contact of consciousness with the object. But since the image or vibration is a defective and summary documentation and the intuition itself limited and communicated through an obscure medium, acting in a blind light, the accuracy of our intuitional interpretative construction of the object is open to question or at least likely to be incomplete. Man has had perforce to develop his reason in order to make up for the deficiencies of his sense instrumentation, the fallibility of his physical mind’s perceptions and the paucity of its interpretation of its data.

Our world-knowledge is therefore a difficult structure made up of the imperfect documentation of the sense image, an intuitional interpretation of it by perceptive mind, life-mind and sense-mind, and a supplementary filling up, correction, addition of supplementary knowledge, co-ordination, by the reason. Even so our knowledge of the world we live in is narrow and imperfect, our interpretations of its significances doubtful: imagination, speculation, reflection, impartial weighing and reasoning, inference, measurement, testing, a further correction and amplification of sense evidence by Science,—all this apparatus had to be called in to complete the incompleteness. After all that the result still remains a half-certain, half-dubious accumulation of acquired indirect knowledge, a mass of significant images and ideative representations, abstract thought counters, hypotheses, theories, generalisations, but also with all that a mass of doubts and a never-ending debate and inquiry. Power has come with knowledge, but our imperfection of knowledge leaves us without any idea of the true use of the power, even of the aim towards
which our utilisation of knowledge and power should be turned and made effective. This is worsened by the imperfection of our self-knowledge which, such as it is, meagre and pitifully insufficient, is of our surface only, of our apparent phenomenal self and nature and not of our true self and the true meaning of our existence. Self-knowledge and self-mastery are wanting in the user, wisdom and right will in his use of world-power and world-knowledge.

It is evident that our state on the surface is indeed a state of knowledge, so far as it goes, but a limited knowledge enveloped and invaded by ignorance and, to a very large extent, by reason of its limitation, itself a kind of ignorance, at best a mixed knowledge-ignorance. It could not be otherwise since our awareness of the world is born of a separative and surface observation with only an indirect means of cognition at its disposal; our knowledge of ourselves, though more direct, is stultified by its restriction to the surface of our being, by an ignorance of our true self, the true sources of our nature, the true motive-forces of our action. It is quite evident that we know ourselves with only a superficial knowledge,—the sources of our consciousness and thought are a mystery; the true nature of our mind, emotions, sensations is a mystery; our cause of being and our end of being, the significance of our life and its activities are a mystery: this could not be if we had a real self-knowledge and a real world-knowledge.

If we look for the reason of this limitation and imperfection, we shall find first that it is because we are concentrated on our surface; the depths of self, the secrets of our total nature are shut away from us behind a wall created by our externalising consciousness — or created for it so that it can pursue its activity of ego-centric individualisation of the mind, life and body un-invaded by the deeper and wider truth of our larger existence: through this wall we can look into our inner self and reality only through crevices and portholes and we see little there but a mysterious dimness. At the same time our consciousness has to defend its ego-centric individualisation, not only against its own deeper self of oneness and infinity, but against the cosmic
infinite; it builds up a wall of division here also and shuts out all that is not centred round its ego, excludes it as the not-self. But since it has to live with this not-self, — for it belongs to it, depends upon it, is an inhabitant within it, — it must maintain some means of communication; it has too to make excursions out of its wall of ego and wall of self-restriction within the body in order to cater for those needs which the not-self can supply to it: it must learn to know in some way all that surrounds it so as to be able to master it and make it as far as possible a servant to the individual and collective human life and ego. The body provides our consciousness with the gates of the senses through which it can establish the necessary communication and means of observation and action upon the world, upon the not-self outside it; the mind uses these means and invents others that supplement them and it succeeds in establishing some construction, some system of knowledge which serves its immediate purpose or its general will to master partially and use this huge alien environmental existence or deal with it where it cannot master it. But the knowledge it gains is objective; it is mainly a knowledge of the surface of things or of what is just below the surface, pragmatic, limited and insecure. Its defence against the invasion of the cosmic energy is equally insecure and partial: in spite of its notice of no entry without permission, it is subtly and invisibly invaded by the world, enveloped by the not-self and moulded by it; its thought, its will, its emotional and its life energy are penetrated by waves and currents of thought, will, passion, vital impacts, forces of all kinds from others and from universal Nature. Its wall of defence becomes a wall of obscurcation which prevents it from knowing all this interaction; it knows only what comes through the gates of sense or through mental perceptions of which it cannot be sure or through what it can infer or build up from its gathered sense data; all the rest is to it a blank of nescience.

It is, then, this double wall of self-imprisonment, this self-fortification in the bounds of a surface ego, that is the cause of our limited knowledge or ignorance, and if this self-imprisonment were the whole character of our existence, the
ignorance would be irremediable. But, in fact, this constant outer ego-building is only a provisional device of the Consciousness-Force in things so that the secret individual, the spirit within, may establish a representative and instrumental formation of itself in physical nature, a provisional individualisation in the nature of the Ignorance, which is all that can at first be done in a world emerging out of a universal Inconscience. Our self-ignorance and our world-ignorance can only grow towards integral self-knowledge and integral world-knowledge in proportion as our limited ego and its half-blind consciousness open to a greater inner existence and consciousness and a true self-being and become aware too of the not-self outside it also as self, — on one side a Nature constituent of our own nature, on the other an Existence which is a boundless continuation of our own self-being. Our being has to break the walls of ego-consciousness which it has created, it has to extend itself beyond its body and inhabit the body of the universe. In place of its knowledge by indirect contact, or in addition to it, it must arrive at a knowledge by direct contact and proceed to a knowledge by identity. Its limited finite of self has to become a boundless finite and an infinite.

But the first of these two movements, the awakening to our inner realities, imposes itself as the prior necessity because it is by this inward self-finding that the second — the cosmic self-finding — can become entirely possible: we have to go into our inner being and learn to live in it and from it; the outer mind and life and body must become for us only an antechamber. All that we are on the outside is indeed conditioned by what is within, occult, in our inner depths and recesses; it is thence that come the secret initiatives, the self-effective formations; our inspirations, our intuitions, our life-motives, our mind’s preferences, our will’s selections are actuated from there, — in so far as they are not shaped or influenced by an insistence, equally hidden, of a surge of cosmic impacts: but the use we make of these emergent powers and these influences is conditioned, largely determined and, above all, very much limited by our outermost nature. It is then the knowledge of this inner initiating self coupled with the
accurate perception of the outer instrumental self and the part played by both of them in our building that we have to discover.

On the surface we know only so much of our self as is formulated there and of even this only a portion; for we see our total surface being in a general vagueness dotted and sectioned by points or figures of precision: even what we discover by a mental introspection is only a sum of sections; the entire figure and sense of our personal formation escapes our notice. But there is also a distorting action which obscures and disfigures even this limited self-knowledge; our self-view is vitiated by the constant impact and intrusion of our outer life-self, our vital being, which seeks always to make the thinking mind its tool and servant: for our vital being is not concerned with self-knowledge but with self-affirmation, desire, ego. It is therefore constantly acting on mind to build for it a mental structure of apparent self that will serve these purposes; our mind is persuaded to present to us and to others a partly fictitious representative figure of ourselves which supports our self-affirmation, justifies our desires and actions, nourishes our ego. This vital intervention is not indeed always in the direction of self-justification and assertion; it turns sometimes towards self-depreciation and a morbid and exaggerated self-criticism: but this too is an ego-structure, a reverse or negative egoism, a poise or pose of the vital ego. For in this vital ego there is frequently a mixture of the charlatan and mountebank, the poser and actor; it is constantly taking up a role and playing it to itself and to others as its public. An organised self-deception is thus added to an organised self-ignorance; it is only by going within and seeing these things at their source that we can get out of this obscurity and tangle.

For a larger mental being is there within us, a larger inner vital being, even a larger inner subtle-physical being other than our surface body-consciousness, and by entering into this or becoming it, identifying ourselves with it, we can observe the springs of our thoughts and feelings, the sources and motives of our action, the operative energies that build up our surface personality. For we discover and can know the inner being that secretly thinks and perceives in us, the vital being that secretly
feels and acts upon life through us, the subtle-physical being that secretly receives and responds to the contacts of things through our body and its organs. Our surface thought, feeling, emotion is a complexity and confusion of impusions from within and impacts from outside us; our reason, our organising intelligence can impose on it only an imperfect order: but here within we find the separate sources of our mental, our vital and our physical energisms and can see clearly the pure operations, the distinct powers, the composing elements of each and their interplay in a clear light of self-vision. We find that the contradictions and the struggles of our surface consciousness are largely due to the contrary or mutually discordant tendencies of our mental, vital and physical parts opposing and unreconciled with each other and these again to the discord of many different inner possibilities of our being and even of different personalities on each level in us which are behind the intermixed disposition and differing tendencies of our surface nature. But while on the surface their action is mixed together, confused and conflicting, here in our depths they can be seen and worked upon in their independent and separate nature and action and a harmonisation of them by the mental being in us, leader of the life and body,5 — or, better, by the central psychic entity, — is not so difficult, provided we have the right psychic and mental will in the endeavour: for if it is with the vital-ego motive that we make the entry into the subliminal being, it may result in serious dangers and disaster or at the least an exaggeration of ego, self-affirmation and desire, an enlarged and more powerful ignorance instead of an enlarged and more powerful knowledge. Moreover, we find in this inner or subliminal being the means of directly distinguishing between what rises from within and what comes to us from outside, from others or from universal Nature, and it becomes possible to exercise a control, a choice, a power of willed reception, rejection and selection, a clear power of self-building and harmonisation which we do not possess or can operate very imperfectly in our composed surface personality but which is the prerogative of

5 manomayaḥ pṛṇaśārīraneśaḥ — Mundaka Upanishad, 2. 2. 7.
our inner Person. For by this entry into the depths the inner being, no longer quite veiled, no longer obliged to exercise a fragmentary influence on its outer instrumental consciousness, is able to formulate itself more luminously in our life in the physical universe.

In its essence the inner being's knowledge has the same elements as the outer mind's surface knowledge, but there is between them the difference between a half blindness and a greater clarity of consciousness and vision due to a more direct and powerful instrumentation and a better arrangement of the elements of knowledge. Knowledge by identity, on the surface a vague inherent sense of our self-existence and a partial identification with our inner movements, can here deepen and enlarge itself from that indistinct essential perception and limited sensation to a clear and direct intrinsic awareness of the whole entity within: we can enter into possession of our whole conscious mental being and life being and arrive at a close intimacy of direct penetrating and enveloping contact with the total movements of our mental and vital energy; we meet clearly and closely and are — but more freely and understandingly — all the becomings of ourself, the whole self-expression of the Purusha on the present levels of our nature. But also there is or can be along with this intimacy of knowledge a detached observation of the actions of the nature by the Purusha and a great possibility, through this double status of knowledge, of a complete control and understanding. All the movements of the surface being can be seen with a complete detachment, but also with a direct sight in the consciousness by which the self-delusions and mistakes of self of the outer consciousness can be dispelled; there is a keener mental vision, a clearer and more accurate mental feeling of our subjective becoming, a vision which at once knows, commands and controls the whole nature. If the psychic and mental parts in us are strong, the vital comes under mastery and direction to an extent hardly possible to the surface mentality; even the body and the physical energies can be taken up by the inner mind and will and turned into a more plastic instrumentation of the soul, the psychic being. On the other hand, if the mental and
psychic parts are weak and the vital strong and unruly, power is increased by entry into the inner vital, but discrimination and detached vision are deficient; the knowledge, even if increased in force and range, remains turbid and misleading; intelligent self-control may give place to a vast undisciplined impetus or a rigidly disciplined but misguided egoistic action. For the subliminal is still a movement of the Knowledge-Ignorance; it has in it a greater knowledge, but the possibility also of a greater because more self-affirming ignorance. This is because, though an increased self-knowledge is normal here, it is not at once an integral knowledge: an awareness by direct contact, which is the principal power of the subliminal, is not sufficient for that; for it may be contact with greater becomings and powers of Knowledge, but also with greater becomings and powers of the Ignorance.

But the subliminal being has also a larger direct contact with the world; it is not confined like the surface Mind to the interpretation of sense-images and sense-vibrations supplemented by the mental and vital intuition and the reason. There is indeed an inner sense in the subliminal nature, a subtle sense of vision, hearing, touch, smell and taste; but these are not confined to the creation of images of things belonging to the physical environment,—they can present to the consciousness visual, auditory, tactual and other images and vibrations of things beyond the restricted range of the physical senses or belonging to other planes or spheres of existence. This inner sense can create or present images, scenes, sounds that are symbolic rather than actual or that represent possibilities in formation, suggestions, thoughts, ideas, intentions of other beings, image forms also of powers or potentialities in universal Nature; there is nothing that it cannot image or visualise or turn into sensory formations. It is the subliminal in reality and not the outer mind that possesses the powers of telepathy, clairvoyance, second sight and other supernormal faculties whose occurrence in the surface consciousness is due to openings or rifts in the wall erected by the outer personality's unseeing labour of individualisation and interposed between itself and the inner domain of our being.
It should be noted, however, that owing to this complexity the action of the subliminal sense can be confusing or misleading, especially if it is interpreted by the outer mind to which the secret of its operations is unknown and its principles of sign construction and symbolic figure-languages foreign; a greater inner power of intuition, tact, discrimination is needed to judge and interpret rightly its images and experiences. It is still the fact that they add immensely to our possible scope of knowledge and widen the narrow limits in which our sense-bound outer physical consciousness is circumscribed and imprisoned.

But more important is the power of the subliminal to enter into a direct contact of consciousness with other consciousness or with objects, to act without other instrumentation, by an essential sense inherent in its own substance, by a direct mental vision, by a direct feeling of things, even by a close envelopment and intimate penetration and a return with the contents of what is enveloped or penetrated, by a direct intimation or impact on the substance of mind itself, not through outward signs or figures,—a revealing intimation or a self-communicating impact of thoughts, feelings, forces. It is by these means that the inner being achieves an immediate, intimate and accurate spontaneous knowledge of persons, of objects, of the occult and to us intangible energies of world-Nature that surround us and impinge upon our own personality, physicality, mind-force and life-force. In our surface mentality we are sometimes aware of a consciousness that can feel or know the thoughts and inner reactions of others or become aware of objects or happenings without any observable sense-intervention or otherwise exercise powers supernormal to our ordinary capacity; but these capacities are occasional, rudimentary, vague. Their possession is proper to our concealed subliminal self and, when they emerge, it is by a coming to the surface of its powers or operations. These emergent operations of the subliminal being or some of them are now fragmentarily studied under the name of psychic phenomena,—although they have ordinarily nothing to do with the psyche, the soul, the inmost entity in us, but only with the inner mind, the inner vital, the subtle-physical parts
of our subliminal being; but the results cannot be conclusive or sufficiently ample because they are sought for by methods of inquiry and experiment and standards of proof proper to the surface mind and its system of knowledge by indirect contact. Under these conditions they can be investigated only in so far as they are able to manifest in that mind to which they are exceptional, abnormal or supernormal, and therefore comparatively rare, difficult, incomplete in their occurrence. It is only if we can open up the wall between the outer mind and the inner consciousness to which such phenomena are normal, or if we can enter freely within or dwell there, that this realm of knowledge can be truly explained and annexed to our total consciousness and included in the field of operation of our awakened force of nature.

In our surface mind we have no direct means of knowing even other men who are of our own kind and have a similar mentality and are vitally and physically built on the same model. We can acquire a general knowledge of the human mind and the human body and apply it to them with the aid of the many constant and habitual outer signs of the human inner movements with which we are familiar; these summary judgments can be farther eked out by our experience of personal character and habits, by instinctive application of what self-knowledge we have to our understanding and judgment of others, by inference from speech and conduct, by insight of observation and insight of sympathy. But the results are always incomplete and very frequently deceptive: our inferences are as often as not erroneous constructions, our interpretation of the outward signs a mistaken guess-work, our application of general knowledge or our self-knowledge baffled by elusive factors of personal difference, our very insight uncertain and unreliable. Human beings therefore live as strangers to each other, at best tied by a very partial sympathy and mutual experience; we do not know enough, do not know as well as we know ourselves — and that itself is little — even those nearest to us. But in the subliminal inner consciousness it is possible to become directly aware of the thoughts and feelings around us, to feel their impact, to
see their movements; to read a mind and a heart becomes less
difficult, a less uncertain venture. There is a constant mental,
vital, subtle-physical interchange going on between all who meet
or live together, of which they are themselves unaware except
in so far as its impacts and interpenetrations touch them as
sensible results of speech and action and outer contact: for
the most part it is subtly and invisibly that this interchange takes
place; for it acts indirectly, touching the subliminal parts and
through them the outer nature. But when we grow conscious
in these subliminal parts, that brings consciousness also of all
this interaction and subjective interchange and intermingling,
with the result that we need no longer be involuntary subjects of
their impact and consequence, but can accept or reject, defend
ourselves or isolate. At the same time, our action on others need
no longer be ignorant or involuntary and often unintentionally
harmful; it can be a conscious help, a luminous interchange
and a fruitful accommodation, an approach towards an inner
understanding or union, not as now a separative association
with only a limited intimacy or unity, restricted by much non-
understanding and often burdened or endangered by a mass of
misunderstanding, of mutual misinterpretation and error.

Equally important would be the change in our dealings with
the impersonal forces of the world that surround us. These we
know only by their results, by the little that we can seize of
their visible action and consequence. Among them it is mostly
the physical world-forces of which we have some knowledge,
but we live constantly in the midst of a whirl of unseen mind-
forces and life-forces of which we know nothing, we are not even
aware of their existence. To all this unseen movement and action
the subliminal inner consciousness can open our awareness, for
it has a knowledge of it by direct contact, by inner vision, by
a psychic sensitiveness; but at present it can only enlighten our
obtuse superficiality and outwardness by unexplained warnings,
premonitions, attractions and repulsions, ideas, suggestions, ob-
scure intuitions, the little it can get through imperfectly to the
surface. The inner being not only contacts directly and con-
cretely the immediate motive and movement of these universal
forces and feels the results of their present action, but it can to a certain extent forecast or see ahead their farther action; there is a greater power in our subliminal parts to overcome the time barrier, to have the sense or feel the vibration of coming events, of distant happenings, even to look into the future. It is true that this knowledge proper to the subliminal being is not complete; for it is a mixture of knowledge and ignorance and it is capable of erroneous as well as of true perception, since it works not by knowledge by identity, but by a knowledge through direct contact and this is also a separative knowledge, though more intimate even in separation than anything that is commanded by our surface nature. But the mixed capacity of the inner mental and vital nature for a greater ignorance as well as a greater knowledge can be cured by going still deeper behind it to the psychic entity which supports our individual life and body. There is indeed a soul-personality, representative of this entity, already built up within us, which puts forward a fine psychic element in our natural being; but this finer factor in our normal make-up is not yet dominant and has only a limited action. Our soul is not the overt guide and master of our thought and acts; it has to rely on the mental, vital, physical instruments for self-expression and is constantly overpowered by our mind and life-force: but if once it can succeed in remaining in constant communion with its own larger occult reality,—and this can only happen when we go deep into our subliminal parts,—it is no longer dependent, it can become powerful and sovereign, armed with an intrinsic spiritual perception of the truth of things and a spontaneous discernment which separates that truth from the falsehood of the Ignorance and Inconscience, distinguishes the divine and the undivine in the manifestation and so can be the luminous leader of our other parts of nature. It is indeed when this happens that there can be the turning-point towards an integral transformation and an integral knowledge.

These are the dynamic functionings and pragmatic values of the subliminal cognition; but what concerns us in our present inquiry is to learn from its way of action the exact character of this deeper and larger cognition and how it is related to
true knowledge. Its main character is a knowledge by the direct contact of consciousness with its object or of consciousness with other consciousness; but in the end we discover that this power is an outcome of a secret knowledge by identity, a translation of it into a separative awareness of things. For as in the indirect contact proper to our normal consciousness and surface cognition it is the meeting or friction of the living being with the existence outside it that awakens the spark of conscious knowledge, so here it is some contact that sets in action a pre-existent secret knowledge and brings it to the surface. For consciousness is one in the subject and the object, and in the contact of existence with existence this identity brings to light or awakens in the self the dormant knowledge of this other self outside it. But while this pre-existent knowledge comes up in the surface mind as a knowledge acquired, it arises in the subliminal as a thing seen, caught from within, remembered as it were, or, when it is fully intuitive, self-evident to the inner awareness; or it is taken in from the object contacted but with an immediate response as to something intimately recognisable. In the surface consciousness knowledge represents itself as a truth seen from outside, thrown on us from the object, or as a response to its touch on the sense, a perceptive reproduction of its objective actuality. Our surface mind is obliged to give to itself this account of its knowledge, because the wall between itself and the outside world is pierced by the gates of sense and it can catch through these gates the surface of outward objects though not what is within them, but there is no such ready-made opening between itself and its own inner being: since it is unable to see what is within its deeper self or observe the process of the knowledge coming from within, it has no choice but to accept what it does see, the external object, as the cause of its knowledge. Thus all our mental knowing of things represents itself to us as objective, a truth imposed on us from outside; our knowledge is a reflection or responsive construction reproducing in us a figure or picture or a mental scheme of something that is not in our own being. In fact, it is a hidden deeper response to the contact, a response coming from within that throws up from there an inner knowledge of the
object, the object being itself part of our larger self; but owing to
the double veil, the veil between our inner self and our ignorant
surface self and the veil between that surface self and the object
contacted, it is only an imperfect figure or representation of the
inner knowledge that is formed on the surface.

This affiliation, this concealed method of our knowledge,
obscure and non-evident to our present mentality, becomes clear
and evident when the subliminal inner being breaks its bound-
aries of individuality and, carrying our surface mind with it,
enters into the cosmic consciousness. The subliminal is separated
from the cosmic through a limitation by the subtler sheaths of
our being, its mental, vital, subtle-physical sheaths, just as the
surface nature is separated from universal Nature by the gross
physical sheath, the body; but the circumscribing wall around it
is more transparent, is indeed less a wall than a fence. The sub-
liminal has besides a formation of consciousness which projects
itself beyond all these sheaths and forms a circumconscient, an
environing part of itself, through which it receives the contacts
of the world and can become aware of them and deal with them
before they enter. The subliminal is able to widen indefinitely this
circumconscient envelope and more and more enlarge its self-
projection into the cosmic existence around it. A point comes
where it can break through the separation altogether, unite,
identify itself with cosmic being, feel itself universal, one with all
existence. In this freedom of entry into cosmic self and cosmic
nature there is a great liberation of the individual being; it puts
on a cosmic consciousness, becomes the universal individual. Its
first result, when it is complete, is the realisation of the cosmic
spirit, the one self inhabiting the universe, and this union may
even bring about a disappearance of the sense of individuality, a
merger of the ego into the world-being. Another common result
is an entire openness to the universal Energy so that it is felt
acting through the mind and life and body and the sense of
individual action ceases. But more usually there are results of
less amplitude; there is a direct awareness of universal being
and nature, there is a greater openness of the mind to the cosmic
Mind and its energies, to the cosmic Life and its energies, to
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cosmic Matter and its energies. A certain sense of unity of the individual with the cosmic, a perception of the world held within one’s consciousness as well as of one’s own intimate inclusion in the world consciousness can become frequent or constant in this opening; a greater feeling of unity with other beings is its natural consequence. It is then that the existence of the cosmic Being becomes a certitude and a reality and is no longer an ideative perception.

But the cosmic consciousness of things is founded upon knowledge by identity; for the universal Spirit knows itself as the Self of all, knows all as itself and in itself, knows all nature as part of its nature. It is one with all that it contains and knows it by that identity and by a containing nearness; for there is at the same time an identity and an exceeding, and, while from the point of view of the identification there is a oneness and complete knowledge, so from the point of view of the exceeding there is an inclusion and a penetration, an enveloping cognition of each thing and all things, a penetrating sense and vision of each thing and all things. For the cosmic Spirit inhabits each and all, but is more than all; there is therefore in its self-view and world-view a separative power which prevents the cosmic consciousness from being imprisoned in the objects and beings in which it dwells: it dwells within them as an all-pervading spirit and power; whatever individualisation takes place is proper to the person or object, but is not binding on the cosmic Being. It becomes each thing without ceasing from its own larger all-containing existence. Here then is a large universal identity containing smaller identities; for whatever separative cognition exists in or enters into the cosmic consciousness must stand on this double identity and does not contradict it. If there is any need of a drawing back and a knowledge by separation plus contact, it is yet a separateness in identity, a contact in identity; for the object contained is part of the self of that which contains it. It is only when a more drastic separativeness intervenes, that the identity veils itself and throws up a lesser knowledge, direct or indirect, which is unaware of its source; yet is it always the sea of identity which throws up to
the surface the waves or the spray of a direct or an indirect knowledge.

This is on the side of consciousness; on the side of action, of the cosmic energies, it is seen that they move in masses, waves, currents constantly constituting and reconstituting beings and objects, movements and happenings, entering into them, passing through them, forming themselves in them, throwing themselves out from them on other beings and objects. Each natural individual is a receptacle of these cosmic forces and a dynamo for their propagation; there passes from each to each a constant stream of mental and vital energies, and these run too in cosmic waves and currents no less than the forces of physical Nature. All this action is veiled from our surface mind's direct sense and knowledge, but it is known and felt by the inner being, though only through a direct contact; when the being enters into the cosmic consciousness, it is still more widely, inclusively, intimately aware of this play of cosmic forces. But although the knowledge is then more complete, the dynamisation of this knowledge can only be partial; for while a fundamental or static unification with the cosmic self is possible, the active dynamic unification with cosmic Nature must be incomplete. On the level of mind and life, even with the loss of the sense of a separate self-existence, the energisms must be in their very nature a selection through individualisation; the action is that of the cosmic Energy, but the individual formation of it in the living dynamo remains the method of its working. For the very use of the dynamo of individuality is to select, to concentrate and formulate selected energies and throw them out in formed and canalised currents: the flow of a total energy would mean that this dynamo had no further use, could be abolished or put out of action; instead of an activity of individual mind, life, body there would be only an individual but impersonal centre or channel through which the universal forces would flow unimpeded and unselective. This can happen, but it would imply a higher spiritualisation far exceeding the normal mental level. In the static seizure of the cosmic knowledge by identity, the subliminal universalised may feel itself one with the cosmic self and the secret self of all
others: but the dynamisation of that knowledge would not go farther than a translation of this sense of identity into a greater power and intimacy of direct contact of consciousness with all, a greater, more intimate, more powerful and efficient impact of the force of consciousness on things and persons, a capacity too of an effective inclusion and penetration, of a dynamised intimate vision and feeling and other powers of cognition and action proper to this larger nature.

In the subliminal, therefore, even enlarged into the cosmic consciousness, we get a greater knowledge but not the complete and original knowledge. To go farther and see what the knowledge by identity is in its purity and in what way and to what extent it originates, admits or uses the other powers of knowledge, we have to go beyond the inner mind and life and subtle-physical to the two other ends of the subliminal, interrogate the subconscient and contact or enter into the superconscient. But in the subconscient all is blind, an obscure universalism such as is seen in the mass consciousness, an obscure individualism either abnormal to us or ill-formed and instinctive: here, in the subconscient, a dark knowledge by identity, such as we find already in the Inconscience, is the basis, but it does not reveal itself and its secret. The superior superconscient ranges are based upon the spiritual consciousness free and luminous, and it is there that we can trace the original power of knowledge and perceive the origin and difference of the two distinct orders, knowledge by identity and separative knowledge.

In the supreme timeless Existence, as far as we know it by reflection in spiritual experience, existence and consciousness are one. We are accustomed to identify consciousness with certain operations of mentality and sense and, where these are absent or quiescent, we speak of that state of being as unconscious. But consciousness can exist where there are no overt operations, no signs revealing it, even where it is withdrawn from objects and absorbed in pure existence or involved in the appearance of non-existence. It is intrinsic in being, self-existent, not abolished by quiescence, by inaction, by veiling or covering, by inert absorption or involution; it is there in the being, even when its state
seems to be dreamless sleep or a blind trance or an annulment of awareness or an absence. In the supreme timeless status where consciousness is one with being and immobile, it is not a separate reality, but simply and purely the self-awareness inherent in existence. There is no need of knowledge nor is there any operation of knowledge. Being is self-evident to itself: it does not need to look at itself in order to know itself or learn that it is. But if this is evidently true of pure existence, it is also true of the primal All-Existence; for just as spiritual Self-existence is intrinsically aware of its self, so it is intrinsically aware of all that is in its being: this is not by an act of knowledge formulated in a self-regard, a self-observation, but by the same inherent awareness; it is intrinsically all-conscious of all that is by the very fact that all is itself. Thus conscious of its timeless self-existence, the Spirit, the Being is aware in the same way — intrinsically, absolutely, totally, without any need of a look or act of knowledge, because it is all, — of Time-Existence and of all that is in Time. This is the essential awareness by identity; if applied to cosmic existence, it would mean an essential self-evident automatic consciousness of universe by the Spirit because it is everything and everything is its being.

But there is another status of spiritual awareness which seems to us to be a development from this state and power of pure self-consciousness, perhaps even a first departure, but is in fact normal and intimate to it; for the awareness by identity is always the very stuff of all the Spirit's self-knowledge, but it admits within itself, without changing or modifying its own eternal nature, a subordinate and simultaneous awareness by inclusion and by indwelling. The Being, the Self-existent sees all existences in its one existence; it contains them all and knows them as being of its being, consciousness of its consciousness, power of its power, bliss of its bliss; it is at the same time, necessarily, the Self in them and knows all in them by its pervadingly indwelling selfness; but still all this awareness exists intrinsically, self-evidently, automatically, without the need of any act, regard or operation of knowledge; for knowledge here is not an act, but a state pure, perpetual and inherent. At the
base of all spiritual knowledge is this consciousness of identity and by identity, which knows or is simply aware of all as itself. Translated into our way of consciousness this becomes the triple knowledge thus formulated in the Upanishad, “He who sees all existences in the Self”, “He who sees the Self in all existences”, “He in whom the Self has become all existences”, — inclusion, indwelling and identity: but in the fundamental consciousness this seeing is a spiritual self-sense, a seeing that is self-light of being, not a separative regard or a regard upon self turning that self into object. But in this fundamental self-experience a regard of consciousness can manifest which, though inherently possible, an inevitably self-contained power of spirit, is not a first active element of the absorbed intrinsic self-luminousness and self-evidence of the supreme consciousness. This regard belongs to or brings in another status of the supreme spiritual consciousness, a status in which knowledge as we know it begins; there is a state of consciousness and in it, intimate to it there is an act of knowing: the Spirit regards itself, it becomes the knower and the known, in a way the subject and object — or rather the subject-object in one — of its own self-knowledge. But this regard, this knowledge is still intrinsic, still self-evident, an act of identity; there is no beginning of what we experience as separative knowledge.

But when the subject draws a little back from itself as object, then certain tertiary powers of spiritual knowledge, of knowledge by identity, take their first origin, which are the sources of our own normal modes of knowledge. There is a spiritual intimate vision, a spiritual pervasive entry and penetration, a spiritual feeling in which one sees all as oneself, feels all as oneself, contacts all as oneself. There is a power of spiritual perception of the object and all that it contains or is, perceived in an enveloping and pervading identity, the identity itself constituting the perception. There is a spiritual conception that is the original substance of thought, not the thought that discovers the unknown, but that which brings out the intrinsically known from oneself and places it in self-space, in an extended being of self-awareness, as an object of conceptual self-knowledge. There
is a spiritual emotion, a spiritual sense, there is an intermingling of oneness with oneness, of being with being, of consciousness with consciousness, of delight of being with delight of being. There is a joy of intimate separateness in identity, of relations of love joined with love in a supreme unity, a delight of the many powers, truths, beings of the eternal oneness, of the forms of the Formless; all the play of the becoming in the being founds its self-expression upon these powers of the consciousness of the Spirit. But in their spiritual origin all these powers are essential, not instrumental, not organised, devised or created; they are the luminous self-aware substance of the spiritual Identical made active on itself and in itself, spirit made sight, spirit vibrant as feeling, spirit self-luminous as perception and conception. All is in fact the knowledge by identity, self-powered, self-moving in its multitudinous selfhood of one-awareness. The Spirit’s infinite self-experience moves between sheer identity and a multiple identity, a delight of intimately differentiated oneness and an absorbed self-rapture.

A separative knowledge arises when the sense of differentiation overpowers the sense of identity; the self still cognises its identity with the object but pushes to its extreme the play of intimate separateness. At first there is not a sense of self and not-self, but only of self and other-self. A certain knowledge of identity and by identity is still there, but it tends to be first overstructured, then submerged, then so replaced by knowledge through interchange and contact that it figures as a secondary awareness, as if it were a result and no longer the cause of the mutual contact, the still pervasive and enveloping touch, the interpenetrating intimacy of the separate selves. Finally, identity disappears behind the veil and there is the play of being with other beings, consciousness with other consciousness: an underlying identity is still there, but it is not experienced; its place is taken by a direct seizing and penetrating contact, intermingling, interchange. It is by this interaction that a more or less intimate knowledge, mutual awareness or awareness of the object remains possible. There is no feeling of self meeting self, but there is a mutuality; there is not yet an entire separateness, a complete
otherness and ignorance. This is a diminished consciousness, but it retains some power of the original knowledge curtailed by division, by the loss of its primal and essential completeness, operating by division, effecting closeness but not oneness. The power of inclusion of the object in the consciousness, of an enveloping awareness and knowledge is there; but it is the inclusion of a now externalised existence which has to be made an element of our self by an attained or recovered knowledge, by a dwelling of consciousness upon the object, a concentration, a taking possession of it as part of the existence. The power of penetration is there, but it has no natural pervasiveness and does not lead to identity; it gathers what it can, takes what is thus acquired and carries the contents of the object of knowledge to the subject. There can still be a direct and penetrating contact of consciousness with consciousness creating a vivid and intimate knowledge, but it is confined to the points or to the extent of the contact. There is still a direct sense, consciousness-sight, consciousness-feeling which can see and feel what is within the object as well as its outside and surface. There is still a mutual penetration and interchange between being and being, between consciousness and consciousness, waves of thought, of feeling, of energy of all kinds which may be a movement of sympathy and union or of opposition and struggle. There can be an attempt at unification by possession of others or through one’s own acceptance of possession by other consciousness or other being; or there can be a push towards union by reciprocal inclusion, pervasion, mutual possession. Of all this action and interaction the knower by direct contact is aware and it is on this basis that he arranges his relations with the world around him. This is the origin of knowledge by direct contact of consciousness with its object, which is normal to our inner being but foreign or only imperfectly known to our surface nature.

This first separative ignorance is evidently still a play of knowledge but of a limited separative knowledge, a play of divided being working upon a reality of underlying unity and arriving only at an imperfect result or outcome of the concealed oneness. The complete intrinsic awareness of identity and the
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act of knowledge by identity belong to the higher hemisphere of existence: this knowledge by direct contact is the main character of the highest supraphysical mental planes of consciousness, those to which our surface being is closed in by a wall of ignorance; in a diminished and more separative form it is a property of the lesser supraphysical planes of mind; it is or can be an element in all that is supraphysical. It is the main instrumentation of our subliminal self, its central means of awareness; for the subliminal self or inner being is a projection from these higher planes to meet the subconscious and it inherits the character of consciousness of its planes of origin with which it is intimately associated and in touch by kinship. In our outer being we are children of the Inconscience; our inner being makes us inheritors of the higher heights of mind and life and spirit: the more we open inwards, go inwards, live inwards, receive from within, the more we draw away from subjection to our inconscient origin and move towards all which is now superconscient to our ignorance.

Ignorance becomes complete with the entire separation of being from being: the direct contact of consciousness with consciousness is then entirely veiled or heavily overlaid, even though it still goes on within our subliminal parts, just as there is also, though wholly concealed and not directly operative, the underlying secret identity and oneness. There is on the surface a complete separateness, a division into self and not-self; there is the necessity of dealing with the not-self, but no direct means of knowing it or mastering it. Nature then creates indirect means, a contact by physical organs of sense, a penetration of outside impacts through the nerve currents, a reaction of mind and its co-ordinations acting as an aid and supplement to the activity of the physical organs,—all of them methods of an indirect knowledge; for the consciousness is forced to rely on these instruments and cannot act directly on the object. To these means is added a reason, intelligence and intuition which seize on the communications thus indirectly brought to them, put all in order and utilise their data to get as much knowledge and mastery and possession of the not-self or as much partial unity
with it as the original division allows to the separated being. These means are obviously insufficient and often inefficient, and the indirect basis of the mind's operations afflicts knowledge with a fundamental incertitude; but this initial insufficiency is inherent in the very nature of our material existence and of all still undelivered existence that emerges from the Inconscience.

The Inconscience is an inverse reproduction of the supreme superconscience: it has the same absoluteness of being and automatic action, but in a vast involved trance; it is being lost in itself, plunged in its own abyss of infinity. Instead of a luminous absorption in self-existence there is a tenebrous involution in it, the darkness veiled within darkness of the Rig Veda, *tama āsīt tamasā guṇham*, which makes it look like Non-Existence; instead of a luminous inherent self-awareness there is a consciousness plunged into an abyss of self-oblivion, inherent in being but not awake in being. Yet is this involved consciousness still a concealed knowledge by identity; it carries in it the awareness of all the truths of existence hidden in its dark infinite and, when it acts and creates,—but it acts first as Energy and not as Consciousness,—everything is arranged with the precision and perfection of an intrinsic knowledge. In all material things reside a mute and involved Real-Idea, a substantial and self-effective intuition, an eyeless exact perception, an automatic intelligence working out its unexpressed and unthought conceptions, a blindly seeing sureness of sight, a dumb infallible sureness of suppressed feeling coated in insensibility, which effectuate all that has to be effected. All this state and action of the Inconscient corresponds very evidently with the same state and action of the pure Superconscience, but translated into terms of self-darkness in place of the original self-light. Intrinsic in the material form, these powers are not possessed by the form, but yet work in its mute subconscience.

We can, in this knowledge, understand more clearly the stages of the emergence of consciousness from involution to its evolved appearance, of which we have already attempted some general conception. The material existence has only a physical, not a mental individuality, but there is a subliminal
Presence in it, the one Conscious in unconscious things, that determines the operation of its indwelling energies. If, as has been affirmed, a material object receives and retains the impression of the contacts of things around it and energies emanate from it, so that an occult knowledge can become aware of its past, can make us conscious of these emanating influences, the intrinsic unorganised Awareness pervading the form but not yet enlightening it must be the cause of this receptivity and these capacities. What we see from outside is that material objects like plants and minerals have their powers, properties and inherent influences, but as there is no faculty or means of communication, it is only by being brought into contact with person or object or by a conscious utilisation by living beings that their influences can become active, — such a utilisation is the practical side of more than one human science. But still these powers and influences are attributes of Being, not of mere indeterminate substance, they are forces of the Spirit emerging by Energy from its self-absorbed Inconscience. This first crude mechanical action of an inherent absorbed conscious energy opens in the primary forms of life into submental life-vibrations that imply an involved sensation; there is a seeking for growth, light, air, life-room, a blind feeling out, which is still internal and confined within the immobile being, unable to formulate its instincts, to communicate, to externalise itself. An immobility not organised to establish living relations, it endures and absorbs contacts, involuntarily inflicts but cannot voluntarily impose them; the inconscience is still dominant, still works out everything by the secret involved knowledge by identity, it has not yet developed the surface contactual means of a conscious knowledge. This further development begins with overtly conscious life; what we see in it is the imprisoned consciousness struggling out to the surface: it is under the compulsion of this struggle that the separated living being strives, however blindly at first and within narrow limits, to enter into conscious relations with the rest of the world-being outside it. It is by the growing amount of contacts that it can receive and respond to and by the growing amount of contacts that it can put out from itself or impose in
order to satisfy its needs and impulses that the being of living matter develops its consciousness, grows from inconscience or subconscience into a limited separative knowledge.

We see then all the powers inherent in the original self-existent spiritual Awareness slowly brought out and manifested in this growing separative consciousness; they are activities suppressed but native to the secret and involved knowledge by identity and they now emerge by degrees in a form strangely diminished and tentative. First, there emerges a crude or veiled sense which develops into precise sensations aided by a vital instinct or concealed intuition; then a life-mind perception manifests and at its back an obscure consciousness-sight and feeling of things; emotion vibrates out and seeks an interchange with others; last arises to the surface conception, thought, reason comprehending and apprehending the object, combining its data of knowledge. But all are incomplete, still maimed by the separative ignorance and the first obscuring inconscience; all are dependent on the outward means, not empowered to act in their own right: consciousness cannot act directly on consciousness; there is a constructive envelopment and penetration of things by the mind consciousness, but not a real possession; there is no knowledge by identity. Only when the subliminal is able to force upon the frontal mind and sense some of its secret activities pure and untranslated into the ordinary forms of mental intelligence, does a rudimentary action of the deeper methods lift itself to the surface; but such emergences are still an exception, they strike across the normality of our acquired and learned knowledge with a savour of the abnormal and the supernormal. It is only by an opening to our inner being or an entry into it that a direct intimate awareness can be added to the outer indirect awareness. It is only by our awakening to our inmost soul or superconscient self that there can be a beginning of the spiritual knowledge with identity as its basis, its constituent power, its intrinsic substance.