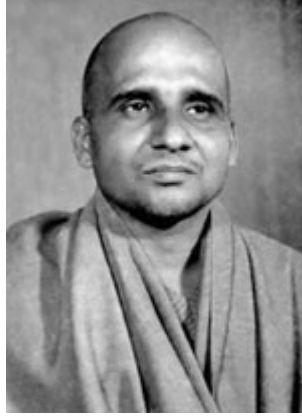




THE BRIHADARANYAKA UPANISHAD

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DISCOURSE-38 (4 MAY 1977)

CHAPTER V

Fifteenth Brahmana

PRAYER TO THE SUN BY A DYING PERSON

All these meditations that are described in the Fifth Chapter of this Upanishad are qualitative in their nature. They are called *Saguna-Upasanas*, which means to say, meditations on the Supreme Being as defined by certain supreme qualities, or characteristics, such as All-pervadingness, Creatorship, Preservership, Destroyership, Internal Rulership, the character of being a luminous Light within, being as vast as Space, and so on. Whatever be the definition of the Ultimate Reality as pointed out in this section they have always been associated with certain attributes. These meditations with qualities, or *Saguna-Upasanas*, are supposed to lead the soul to liberation, gradually, through an orderly ascent, known as *Krama-Mukti*. This passage of *Krama-Mukti*, the gradual liberation of the soul attained by *Saguna-Upasanas*, or qualitative meditations, is always traversed through the sun. The sun is regarded as a very important place, a halting point of the soul in the gradual ascent to the Absolute. Of all the deities who are supposed to direct the soul onwards in its passage upwards, the sun is considered the most important. It is a very prominent location where the soul is not only purified in an intensive manner but is landed in the realm of light as it finds itself in the region of the sun.

The soul that is to depart the body, after having completed its career of life through meditation in this manner, prays to the sun for opening a passage. The immediate experience after the body is cast off is one of ascent to the sun. Many

types of description are given in the different scriptures as to how the sun receives the soul. Romantic explanations and stimulating experiences are associated with the event of the soul's reaching the land of light, and the soul is glorified in its divine form. The following is part of the prayer of the soul on the verge of leaving the body, having completed the course of its life through meditation. The prayer to the sun and the different feelings which the soul undergoes at the time of its leaving this world for a higher, one are mentioned herein.

1. hiranmayena patrena satyasyapihitam mukham: tat tvam, pusan, apavrnũ, satyadharmaya drstaye.

"Great Abode of life!" Thus is addressed the resplendent sun. The face of truth is covered with a golden vessel, and so I cannot see the truth behind. I can see only the glare of the vessel of gold that is covering the light of truth. O glorious one! Lift this lid of gold with which you have covered the glory of truth inside, so that I may behold your inner reality, which is my own essence, also. The essence in you is my essence. So, I have a great privilege, a prerogative of beholding your true nature which is not the radiance of the beaming rays that you are projecting to baffle the eyes of people. You have an inner being which is hidden behind the rays. Withdraw your rays; uncover this lid and enable me to behold you as you are in essence, so that I may commune myself with your being. Thus is the soul's prayer to the sun.

The stages of the ascent of the soul through *Krama-Mukti* are the levels of identification of the self with the deities concerned. It is not analogous to confronting some person as you see a friend in a hotel or an inn, when you are on a journey, who is there to receive you and make arrangements for your stay, lodging, boarding etc. This is not the kind of arrangement which we are expecting from the deities or the service which the deities are rendering to the soul. At every particular stage there is a communion of the soul with the corresponding deity, so that it is a regular transcendence, and not merely a contract of one individual with another superior. No transcendence is possible unless there is communion. The absorption of the soul in a particular state is the precondition of the transcendence of that state for the purpose of realising a higher, or a better one. So, the soul gets identified with the being of the sun, becomes one with the sun and absorbs itself into the reality of the sun. It does not merely receive a hospitality from the sun as a guest receives from a friend or a well-wisher. So the prayer is: May I be able to absorb myself in your being. May I not merely behold you as an outsider as I have been looking upon you earlier. For this purpose, enable me to see you through my being, rather than through my eyes, as I have been doing before. For this purpose, again, lift the lid of the golden vessel with which you have been covering the essence of truth that you really are.

The golden vessel is the orb of the sun which we are beholding, seeing every day, but we cannot see the reality behind the sun. That energising centre which is

the divine source in the sun cannot be seen with the physical eyes. The glory that is behind the sun is non-physical, super-relative, and it is divine. It is something inscrutable. One of the great miracles of creation is the sun. You cannot understand what it is. It is not merely light; it is not merely energy; it is something more than all these that our experiments can reveal to us. The outward mode through which the sun's reality is manifest to our eyes is to be lifted, as if it is a lid, and the true basis of truth which is behind has to be beheld. The whole universe may be regarded as a golden vessel which covers the Absolute, so that we cannot see that it is there at all. We see only the world outside. We see objects; we see people; we see activities; we see colours; we hear sounds, but we cannot see the basic reality. The waves are so many in number that the ocean and the bottom is not visible. There is only a perception of the relative manifestation of certain characteristics of reality, but it itself is not seen. The object of perception which is this vast universe of colours and sounds is the lid, as it were, which is golden because it is attractive. We are attracted by the world; we see meaning in the world and we feel that there is a tremendous significance for us in all the objects of sense. As is gold, so is this world. It does not allow us to go deeper into what is behind it. There is a substratum of this universe of particulars which is the uniform reality. So the prayer to the divine being is: Lift this phenomenon, the universe, the object-world which is preventing me from entering into the being which is the ultimate truth.

I am not merely begging of you to do a favour. In fact, I have a privilege to know this because my essential nature is inseparable from the essential nature of all creation. In the same way as the universe outside is the lid that covers the Absolute, this body is the lid that covers the soul within. The body also is a glittering gold which is attractive, of which we are enamoured and which we like very much, as do we like everything else in this world, also. Personally, this body, this psycho-physical individuality, this so-called 'me', which we like so much, is the golden vessel that prevents us from visualising the true light that we are essentially. Outwardly, again, there is this multifaceted universe of particular objects which will not enable us to probe into the reality of *Brahman*. We cannot see the *Atman* within on account of the body here; we cannot see *Brahman*, the All-Being, because of the universe outside. So, this lid which is inside as well as outside in the form of this bodily individuality here and the universe there - may this lid be lifted so that I may behold the Absolute Truth.

This is a prayer offered to the Master of all luminaries, the sun himself, as a passage to liberation.

2. *pusann, ekarse, yama, surya, praja-patya, vyuha rasmin samuha, tejah yat te rupam kalyanatamam, tat te pasyami yo sav asau purusas, so'ham asmi.*

Pusann: O creator of all! *Ekarse*: Single solitary traveller, unbefriended in this world! *Yama*: Controller of all beings! *Surya*: Who projects rays of light, energy! *Prajapatya*: Born of the Creator *Brahma*! *Vyuha rasmin samuha*:

Collect your rays and dazzle not my eyes! What for? *Tejah yat te rupam kalyanatamam, tat te pasyami, yo sav asau purusas, so'ham asmi*: You hide a very attractive reality within you, which is your real Being. The most blessed auspicious Being that you really are, may I behold that Being. The *Purusa* within you is also the *Purusa* within me. This is the similarity between us; this is the affiliation that I have with you; this is the common characteristic that we both have between ourselves; and this is the privilege that I also have to exercise; because the *Purusa* within me is the *Purusa* within you. Therefore, O *Surya*, Sun-God! Do me this favour, if you would like to call it one, of absorbing me into your bosom, so that I may rise high, onwards, on the path of the realisation of the great Goal of life.

3. *vayur anilam amrtam athedam bhasmantam sariram: aum krato smara, krtam smara, krato smara, krtam smara.*

Well; I go. It is true; and what happens to this body which I have been loving so much, which I have been regarding as my own self, with which I have become one practically in my daily life? This body is made up of the five elements-earth, water, fire, air, ether. It is an effect of these five elements. Therefore, naturally, the constituents of this body should go back to their sources. What I have borrowed from other sources, I return to them because I have fulfilled the purpose that I have to achieve through this body.

Vayur anilam amrtam: The air-principle within me, the *Prana* that is inside me becomes one with the cosmic immortal *Prana*. The so-called limited *Prana* within me is a part of the Cosmic *Prana* which is *Hiranyagarbha*, who is immortal. I look mortal and finite because of my limitation to this body. Now the limitation-consciousness is gone, and the material which has been utilised by me for finite purposes is returned to the Cosmic Source from where it has been taken over. The immortal *Vayu*, the immortal *Prana*, the *Sutra-Atman*, *Hiranyagarbha* - to that my *Prana* goes. I become one with *Hiranyagarbha*. *Athedam bhasmantam sartram*: This body is reduced to ashes when it goes to the cremation ground. It becomes one with the earth. The physical aspect, the material part of this body is formed of the earth-element. It goes to the earth. The wind-element, or the air-element, the *Prana* element, goes to the *Prana* and the *Vayu*, the Wind. And the water-element goes to Water. The fire-principle goes to the Fire. And what else is there in this body except the five elements. They go back to their original sources.

There is a self-investigative prayer, a prayer to one's own mind, as it were-to oneself. May I be able to remember what I have done in this life. This is what an intelligent self-conscious being would recollect at the time of departure from this body. The time has come to depart from this world, and I have now to enter a new realm of new functions altogether, a new set of experiences. "O myself, my mind, my understanding, my conscious being, remember what you have done in this life." *Krato smara*: "O will, with which I have been working in this world for

different purposes! Remember what purposes you have achieved through the application of your functions!” *Krato smara, krtam smara, krato smara, krtam smara*: Twice is it said: remember, remember what you have done in this life, because a sincere repentance also does good. Perhaps, repentance is a potent means of destroying all evil. It has a peculiar psychological role to perform in one’s career. If the heart really repents from the bottom, then all the mistakes that it might have committed earlier can be wiped off. Naturally, the future is left open. It is clean and is not filled with further activities or functions or wills or determinations, and the past, of course, is now repented over. So, a kind of repentance is brought upon the mind at the time of the death of the person, and all possible memories of the past are brought to the surface of consciousness for the purpose of this contemplation which is a last thought bestowed upon the actions that one performed throughout one’s life.

It is one of the practices of *Sadhakas* to do this kind of contemplation every day in the night. What is the manner in which I have spent the day today, from morning to night? What is the good that I have done, and what is the objective fulfilled, in what manner, etc., for what purpose, in what capacity? This kind of contemplation keeps the mind calm and consoled at the time of going to sleep. If there is such a recapitulation of one’s deeds throughout the day, then, of course, the last thought would be nothing but the cumulative effect of these thoughts. Else, that would be a difficult thing to consider at the end of life when everything gets forgotten. But, we are here considering the case of a special individual, not the ordinary one, the layman of the world. We are here studying the course of the soul of a person who has been regularly engaged in meditation. Naturally, in the case of such a person, there may not be the usual difficulty felt by people at the time of death - neither any sorrow in connection with the deeds that one performed, nor any kind of depression of spirit, for life has been spent well in meditation.

4. *agne naya supatha, raye asman; visvani, deva, vayunani vidvan; yuyodhy asmaj juharanam eno: bhuyistham te nama-uktim vidhema.*

The stages of the ascent of the soul by *Krama-Mukti* have been mentioned. The first stage is supposed to be that of *Agni*, or the god of Fire. He is the one who will face you first, and everyone comes afterwards. So there is a prayer offered to *Agni*, the deity of the divine Fire. *Agne naya supatha raye asman*: O Divine Fire! Lead us along the right path for the purpose of higher prosperity that we are to achieve. *Visvani deva vayunani vidvan*: O Cosmic Fire, who is the representative of the Universal *Vaisvanara* Himself! You know everything, you are omniscient, there is nothing hidden from your view, and so you know what is best for us. You know the right path which we have to tread. So, show us that path, O *Agni*! *Yuyodhy asmaj juharanam eno*: If we have done any mistake, please destroy these errors. Anything that is inimical to the path, anything that is of an obstructive character in our ascent onwards, anything that one may regard as evil or undesirable, may that be destroyed by the force of your Fire.

Bhuyistham te nama-uktim vidhema: We prostrate ourselves before you, again and again, sincerely from the depths of our hearts.

With this prayer, the soul leaves the body and then it is taken over to the realm of *Agni*, or Flame, or the god of Fire. Then, upwards, through the passage of the Sun, it reaches *Brahma-Loka*, or *Prajapati-Loka*, the realm of the Creator, through several further stages, and then it attains the Supreme Absolute.

The opinion is generally held that the soul will be in *Brahma-Loka* till the end of the universe. When the universe is dissolved, *Hiranyagarbha*, *Brahma*, also gets back to the Source. At the end of the cosmic dissolution, the soul, with *Brahma*, the Creator, goes back to the Absolute. Until that time, it remains there. This is the belief of some teachers of the Upanishads.

Here we come to the close of the Fifth Chapter of the Brhadaranyaka Upanishad. Now we may go back to the point where we left out in the First Chapter because of the necessity to maintain a connection of thought or subject. We left out some portion and went on to the Second Chapter towards the end of it because those portions we left out are of a similar nature as the ones that we have been studying from the Fifth Chapter onwards. They are certain *Upasanas* of a symbolic nature, qualitative character. So, one of them is in the First Chapter and a little of it in the beginning of the Second Chapter. These meditations which we have studied in the Fifth Chapter are practically continued in their essentiality in the themes of these passages which we are going to study, but they occur in the First Chapter itself. They are also meditations - how we can contemplate or concentrate our minds in such a way that whatever we are individually and whatever things are outwardly are brought together into unison, so that there is no rift between ourselves and the outer world. That is the purpose of the meditations. The world outside, the various realms of existence in the external creation and our own self, individually, are to be set in tune with each other. They have to be harmonised. This is the function of meditation. We are not to sit outside the world as if we are independent of it; we are a part of it, you know. But this has to be emphasised and it has to be realised in our experience.

CHAPTER I (CONTINUED)

Fifth Brahmana (Continued)

THE THREE-FOLD CREATION

3. 'triny atmane' kuruta' iti, mano vacam pranam, tany atmane'kuruta': anyatra mana abhuvam nadarsam, anyatra mana abhuvam nasrausam' iti, manasa hy'eva pasyati, manasa srnoti, kamah samkalpo vicikitsa, sraddha' sraddha, dhrtir adhrtir hrir dhir bhir ity etad sarvam mana eva. tasmad api prsthata upasprsto manasa vijanati; yah kas ca sabdo vag eva sa; esa hi

antam ayatta, esa hi na prano'pano vyana udanah samano'na ity etat sarvam prana eva. etanmayo va ayam atma, vangmayah mano-mayah, prana-mayah.

The Creator fixed for himself the three kinds of food, namely, the mind, the speech and the vital force. The meaning of these three faculties in the human individual as instruments for the acquisition of food has been explained elsewhere. The mind is the real seer, not the eyes, and the mind is the real sense-organ and not the other well-known ones; because it is observed that when the mind is elsewhere the eyes will not see their objects and the senses do not act in that condition. Thus, it is to be concluded that the mind is the principal medium of knowledge. What are generally known as desire, resolution or determination, doubt, faith, or the absence of it, patience, or impatience, modesty, understanding, fear, are all, in fact, the mind itself operating in different ways and forms. One can feel a sensation through the mind even if one is touched from the back.

Likewise, all modulations of voice and formations of sound may be said to be comprehended by the principle of speech. While speech can express the character of objects, it cannot express itself. In a similar way, *Prana*, *Apana*, *Vyana*, *Udana* and *Samana* are different forms of the activity of the central vital force. This central vitality is designated here, in this passage, as 'Ana', without the prefixes attached to its other forms mentioned.

The entire personality of the individual, the whole body, is composed and consists of these three elements only, namely, mind, speech and *Prana* (vital force).

4. trayo loka eta eva, vag evayam lokah, mano' ntariksa lokah, prano-sau lokah.

The principal functions in our body are speech, mind and *prana*, through which we do everything that we can do in this world. The words that we utter, the thoughts that we think, and the energy that we have - these are the constituent factors of our personality through which we deal with others, which we regard as our endowments or faculties of action. These have to be set in tune with the outer world. The three worlds, says this passage, are to be harmonised with the three functions within us. There are three worlds. *Trayo lokah*: This physical world, the atmospheric world and the celestial world, or the divine paradise, are the three worlds. *Vag evayam lokah*: This world of physical perception is to be identified with everything that words can express through speech, because speech can express only what is sensible, what is visible to the eyes, and this world is what is visible to the eyes. It is an object of the senses, and inasmuch as this world is defined by us as an object of our senses, and the function of speech is only to describe what is an object of the senses, a similarity is to be established between the object-world which is tangible, visible etc. with the speech which expresses

everything that is visible. Speech is, thus, this world. The connection is that speech expresses everything that has a form, everything that can be defined or explained through language which is identified with the world that is visible.

But the mind can think also what is not visible to the eyes. It can infer the existence of certain objects and even worlds which are invisible. The mind is more difficult to understand than the function of speech because while speech can express only what is tangible, visible etc., it cannot infer things without the function of the mind. So, the mind has a peculiar advantage of being in a position to deduce things by induction and deduction. The world that is above the physical is such a one. It cannot be visibly perceived; it can only be deduced by inference, and therefore the mind is the only faculty in us which can do this work. Hence the mind is to be identified in meditation with the invisible world which is superior to the physical one and is immediately above it - *mano'ntariksa lokah*.

Prano'sau lokah: Now, the most inscrutable thing within us is the *Prana*. It cannot think like the mind; it cannot infer; it cannot do the work of logical induction and deduction. It cannot also perceive things like the eyes, but it is a strange element within us which gives energy even to the mind. If the *Prana* is not to function, the mind also will not think. The *Prana* is the general reservoir of energy like a power-house, and its functions are beyond conception, over which we have no control. To some extent we may have control over our thoughts, but we cannot control the energy function, or the *Prana-Sakti* within us. It is superior to everything, in a sense; the sense being that it acts according to its own way. It has its own manner; it is regulated by certain other laws altogether, independent of the laws that we can think of in our minds. We cannot increase or decrease the energy within us. We cannot even direct its course, as we can do with the mind or speech. So, the most subtle realm which is the divine or celestial one, the paradise, is identified with the *Prana*, the pure energy. *Prano'sau lokah*: The highest world, which is celestial, is inscrutable beyond conception, cannot be even inferred by the mind, cannot be expressed through speech, and is as unintelligible as the *Prana* and is the one with which the *Prana* is to be identified in meditation.

5. *trayo veda eta eva, vag eva rg vedah, mano yajur vedah, pranah sama vedah.*

These three functions - speech, mind and *Prana* - are to be identified with certain other important factors also, in meditation, namely, the Vedas for instance. Just as there are three worlds with which the three functions have been identified for the purpose of meditation, there are three Vedas, three repositories of knowledge, or wisdom, with which these functions have to be identified. *Trayo vedah*: There are three Vedas, *Rg*, *Yajur* and *Sama*. *Vag eva rg vedah, mano yajur vedah, pranah sama vedah*: *Rg Veda* is to be identified with all speech because it is the immediate source available of all hymns offered to the gods. An outcome of it, something that is based upon it for the purpose of a further

practical performance is *Yajur Veda*. The correlation between the *Rg Veda* and the *Yajur Veda* is something like the correlation between the speech and the mind which work together. So is the case in the application of the *Rg Veda* and the *Yajur Veda Mantras* in sacrifice. They are correlated in action. *Sama Veda* is the essence, the quintessence of the *Mantras* of the *Rg Veda*. Certain important *Mantras* from the *Rg Veda* are culled out and set into tune or music, which collection of *Mantras* is called the *Sama Veda* which is chanted in certain intonations. And it being the last essence and therefore more difficult to understand than the other two Vedas, it is identified with that principle within us which is more difficult to understand than the others, namely the *Prana*. So, the meditation is that the speech-principle may be identified with the *Rg Veda*, the mind with the *Yajur Veda* and the *Prana* with the *Sama Veda*.

6. devah pitaro manusya eta eva, vag eva devah, manah pitarah, prano manusyah.

Just as there are three worlds, there are three types of denizens in this world. The inhabitants of these worlds are also to be identified with the three functions in meditation. The gods inhabit the heaven; the *Pitrs*, or ancestors, inhabit the atmospheric realm which is midway between the earth and the heaven. The human beings inhabit this physical world. These three have to be identified in meditation, so that they also become harmonised with our own being. *Vag eva devah, manah pitarah, prano manusyah*: The speech is to be identified with the celestials, the mind with the *Pitrs*, or ancestors in the atmospheric realm, and the *Prana* with all created beings here in this physical world. The idea behind this meditation is that everything conceivable should be set in tune with one's own being. The distractions in meditation, the difficulties that we have in meditation are all due to there being certain things external to us. They may be objects; they may be persons or worlds or realms, whatever may be. The existence of these things, which cannot be reconciled with our own being, is the reason why we have distraction in meditation. We have problems with these things, and they cannot be set in harmony with us. We are dissimilar to them in quality and they are dissimilar to us in character. They remain always alien to us as foreign elements. But the very presence of these alien elements disturbs our minds. They come to our thoughts and then begin to tell us that they are there as irreconcilable creations. So, the irreconcilability of our being with something or the other in the world outside is the cause of difficulties in meditation. If everything can be harmonised with what we are, the mind will go straight to its target of meditation without any problem on the way. Every problem is a kind of irreconcilability, and the whole function of these meditations throughout, right from the Fifth Chapter onwards, is to find ways and means of reconciling ourselves with anything and everything.

7. pita mata praja eta eva, mana eva pita, van mata, pranah praja.

Also, you identify yourself with the family members. Do not have any kind of tension with them. You have a father; you have a mother; you have children in the family. Now you set your mind in tune with these in meditation, the mind as the father, speech as the mother and the *Pranas* as the children, because they come out of the union of speech and mind. So, you have here symbols for meditation which take into consideration whatever is immediately present in the family, whatever is the object of your learning the Vedas, whatever is regarded by you as the entire creation, the three realms of being, the three worlds mentioned here and the inhabitants of all the three worlds. Nothing is left out; everything is brought into consideration. All beings have become friendly with you; they have been set in tune with you; they are objects of your meditation. And the purpose of the meditation is to enable you to identify your being with all these beings. It is not a meditation on some external objects merely for the purpose of apprehending its outer character. The meditation, whatever be the nature of that meditation, has its final aim in communion with the object, so that the object ceases to be an object and becomes a part of you. The intention of meditation is to abolish the existence of the object and affirm the existence of the subject only which remains there as an enhanced existence, because it has become larger than the original form it assumed as an individual subject isolated from the object. Now it has become a more magnified subject because it has already absorbed into its being the object also. Every object is, thus, absorbed into the subject so that you are a very large subject; a magnified form of your own being.

This is the central intention of this Upanishad meditation, an enhancement of the magnitude of the subject, which is achieved by the absorption of the object into the subject, here, meaning anything which the mind thinks as existing, so that they may not come and interfere with the meditation. Even the gods should not place an obstacle before you in meditation because they too are brought and made subjects or converted into such objects of meditation. Neither should you have trouble from people in this world, nor from the world outside, nor from gods in heaven. Nothing should be an obstacle to you in your great objective of spiritual contemplation. That is why you set yourself in tune with all things in the beginning itself.

8. vijnatam vijijnasyam avijnatam eta eva; yat kim ca vijnatam, vacas tad rupam, vagg hi vijnata, vag enam tad bhutvavati.

Vijnatam vijijnasyam avijnatam eta eva: There are three types of objects - known objects, objects which are to be known, and the objects which have not been known. All these three types have to be identified with speech, mind and *Prana*. *Yat kim ca vijnatam, vacas tad rupam:* Whatever is known already may be identified with the realm of speech. As has been mentioned earlier, speech is nothing but a means of expressing by way of definition anything that is visible to the eyes, the tangible world of sense. Whatever is known alone can be expressed by speech. What is unknown or intended to be known cannot be expressed by speech. Speech which is language is employed for the purpose of defining,

expressing things which are already known. And, therefore, identify the realm of speech with everything that is known. *Yat kim ca vijnatam, vacas tad rupam vagg hi vijnata, vag enam tad bhutvavati*. If you are able to identify your aspect of being which is superintended over by the speech-principle with everything that is known, what happens? What is the result that follows from this meditation? You become that very visible thing, the entire visible realm within you, upon which you have been meditating, and that ceases from obstructing you in any way. The visible word shall not be an obstacle to you afterwards. It shall protect you, take care of you, help you onwards, rather than put an obstacle before you. The world shall not obstruct you. It shall only help you, on the other hand, in your onward march, on account of this kind of meditation where your aspect of expression through language and speech is identified with the whole known world. That which is not known completely, but can be known by inference etc., has to be identified with the mind because this is the function of the mind. The mind can imagine by inference what is not known, but can be known by deduction etc.

9. *yat kim ca vijijnasyam, manasas tad rupam, mano hi vijjnasyam, mana enam tad bhutvavati*.

Yat kim ca vijijnasyam, manasas tad rupam, mano hi vijjnasyam: While speech can express things clearly, the mind is of a different nature altogether. It cannot express things so clearly as speech does. You cannot understand your own mind so clearly as you can understand what you have spoken through words. Your expressions through speech are clearer than the thoughts in the mind which are more complicated. So, the mind is something to be known, not already known clearly. Such a thing which the mind is, has to be identified with everything that is capable of being known, but not yet known, the worlds that are not clearly visible, but can be inferred by deduction etc.