The Real Awakener

The Light of Lights

Words of Sri Aurobindo – 35

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The Divine Personality

"The Vedantic idea of God, "He", Deva or Ishwara, must not be confused with the ordinary notions attached to the conception of a Personal God. Personality is generally conceived as identical with individuality and the vulgar idea of a Personal God is a magnified individual like man in His nature but yet different, greater, more vast and all-overpowering. Vedanta admits the human manifestation of Brahman in man and to man, but does not admit that this is the real nature of the Ishwara.

God is Sachchidananda. He manifests Himself as infinite existence of which the essentiality is consciousness, of which again the essentiality is bliss, is self-delight. Delight cognizing variety of itself, seeking its own variety, as it were, becomes the universe. But these are abstract terms; abstract ideas in themselves cannot produce concrete realities. They are impersonal states; impersonal states cannot in themselves produce personal activities.

This becomes still clearer if we consider the manifestation of Sachchidananda. In that manifestation Delight translates itself into Love; Consciousness translates itself into double terms, conceptive Knowledge, executive Force; Existence translates itself into Being, that is to say, into Person and Substance. But Love is incomplete without a Lover and an object of Love, Knowledge without a Knower and an object of Knowledge, Force without a Worker and a Work, Substance without a Person cognizing and constituting it.

This is because the original terms also are not really impersonal abstractions. In delight of Brahman there is an Enjoyer of delight, in consciousness of Brahman a Conscient, in existence of Brahman an Existent; but the object of Brahman's delight and consciousness and the term and stuff of Its existence are Itself. In the divine Being Knowledge, the Knower and the Known and, therefore, necessarily also Delight, the Enjoyer and the Enjoyed are one." (CWSA 17: 41-42)

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Selections from the Hymns to the Mystic Fire (CWSA 16) and Isha Upanishad (CWSA 17)

1. Agni, the Lord of Fire

"Agni, the Lord of Fire, is physically the god of the sacrificial flame, the fire found in the tinders, in the plants, in the waters, the lightning, the fire of the sun, the fiery principle of heat and light, *tapas, tejas,* wherever it is found. The question is whether he is also the same principle in the psychical world. If he is, then he must be that psychological principle called Tapas in the later terminology. The Vedic Agni has two characteristics, knowledge and a blazing power, light and fiery force. This suggests that he is the force of the universal Godhead, a conscious force or Will instinct with knowledge, – that is the nature of Tapas, – which pervades the world and is behind all its workings. Agni then in the psychical and spiritual sense of his functions would be the fire of a Will doing the works of its own inherent and innate knowledge. He is the seer, कविः, the supreme mover of thought, प्रथमो मनोता, the mover too of speech and the Word, उपवक्ता जनानां, the power in the heart that works, हृदिस्पृशं क्रतुं, the impeller of action and movement, the divine guide of man in the act of sacrifice. He is the priest of the sacrifice, Hotri, he who calls and brings the gods and gives to them the offering, the Ritwik, who sacrifices in right order and right season, the purifying priest, Potri, the Purohita, he who stands in front as the representative of the sacrificer, the conductor of the sacrifice, Adhwaryu; he combines all the sacred offices. It is evident that these functions all belong to the divine will or conscient power in man which awakes in the inner sacrifice. This Fire has built all the worlds; this creative Power, Agni Jatavedas, knows all the births, all that is in the worlds; he is the messenger who knows earth, knows how to ascend the difficult slope of heaven, आरोधनं दिवः, knows the way to the home of the Truth, – he mediates between God

and man. These things apply only with difficulty to the god of physical fire; they are of a striking appropriateness if we take a larger view of the divine nature and functions of the god Agni. He is a god of the earth, a force of material being, अवमः; but he seems too [to] be a vital (Pranic) force of will in desire, devouring, burning through his own smoke; and again he is a mental power. Men see him द्यामिव स्तृभिः, heaven and the midworld and earth are his portion. But again he is a god of Swar, one of the solar deities; he manifests himself as Surya; he is born in the Truth, a master of Truth, a guardian of Truth and Immortality, a getter and keeper of the shining herds, the eternal Youth, and he renews the youth of these mystic cattle. He is triply extended in the Infinite. All these functions cannot be predicated of the god of physical fire; but they are all just attributes of the conscient divine Will in man and the universe. He is the horse of battle and the horse of swiftness and again he gives the white horse; he is the Son and he creates for man the Son. He is the Warrior and he brings to man the heroes of his battle. He destroys by his flame the Dasyu and the Rakshasa; he is a Vritra-slayer. Are we to see here the slayer only of mortal Dravidians or of the demons who oppose the sacrifice? He is born in a hundred ways: from the plants, from the tinder, from the waters. His parents are the two Aranis, but again his parents are Earth and Heaven, and there is a word which seems to combine both meanings. Are not the two Aranis then a symbol of earth and heaven, Agni born for mortals from the action of the diviner mental on the material being? The ten sisters are his mothers, – the ten fingers, says the scholiast; yes, but the Veda describes them as the ten thoughts or thought-powers, दश धियः. The seven rivers, the mighty ones of heaven, the waters that have knowledge, the waters of Swar are also his mothers. What is the significance of this symbolism, and can we really interpret it as only and solely a figurative account of natural phenomena, of the physical principle or works of Fire? There is at least here, to put the thing in its lowest terms, a strong possibility of a deeper

psychological functioning of Agni." (CWSA 16: 689-90)

2. The Bhrigus in the Veda

"The Bhrigus in the Veda (भृज् to burn) are evidently burning powers of the Sun, the Lord of Knowledge, just as the Angiras Rishis are very evidently the seven lustres of Agni, सप्त धामानि – S. says the live coals of the fire, but that is a mere etymological ingenuity – the hints are everywhere in the Veda, but it is made quite clear in the tenth Mandala. The whole idea, then, comes out with a convincing luminosity. It is the powers of the revelatory knowledge, the powers of the seer-wisdom, represented by the Bhrigus, who make this great discovery of the spiritual will-force and make it available to every human creature. Apnavana means he who acts or he who attains and acquires. It is the seer-wisdom that scales and attains in the light of the revelation which leads the Bhrigus to the discovery." (694-95)

3. Agni Shines even in the Night

"A heaven with stars is heaven at night without the light of the sun. Agni in the Veda is described as shining even in the night, giving light in the night, burning through the nights till there comes the dawn, – which too is brought by him aiding Indra and the Angirases. If the meaning of Agni is the inner flame, this gets a striking, appropriate and profound meaning. In the Veda darkness or night is the symbol of the ignorant mentality, as is the day and its sunlight of the illumined mentality. But before there is the day or the continuous knowledge, the illuminations of Agni are like stars in the nocturnal heavens. Heaven is the mental as earth is the physical being; all the truth and knowledge of Agni is there, but hidden now by the darkness of night. Men know that the Light is there pervading the skies but see only by the stars which Agni has kindled as his fires of illumination in those heavens." (700)

4. The Portion of Each Great God in the Yajna

"It is for divine action in man that God's force awakes in us. It is the divine priest of the offering who stands up in the dawn of the illumination to offer to the gods, to each great god his portion, to Indra a pure & deified mentality, to Vayu a pure & divine vital joy & action, to the four great Vasus, Varuna, Mitra, Bhaga & Aryamá the greatnesses, felicities, enjoyments & strengths of perfected being, to the Aswins the youth of the soul & its raptures & swiftnesses, to Daksha & Saraswati, Ila, Sarama & Mahi the activities of the Truth & Right, to the Rudras, Maruts & Adityas, the play of physical, vital, mental & ideative activities. Agni has stood up in the dawning illumination high uplifted in the pure mentality, úrdhwa, with a perfected mind, sumanáh. He purifies in his rising the temperament and fixes on it the seal of peace & joy; he purifies the intellectuality & makes it fit to receive the activity of the illuminating Truth & Infinite Rightness which is beyond intellect. Great is the god who has been released out of the darkness of this Avidya, out of this our blind bodily matter, out of this our smoke-enveloped vital energy, out of this our confused luminous murk of mortal mind and sense-enslaved intelligence. Mahán devas tamaso niramochi. For now that he has been perfectly kindled, it is no longer God's occasional flamings that visit our nature, but His collected and perfect force, pájah, is seen reddening in our heavens." (704-05)

5. The Action of the Divine Force in Our Being

"... when the divine force has so far purified us, our activities & enjoyments are not darkened and troubled with striving & clouded vital desires which strain dimly towards a goal but, not being ritajna, know not what they should seek, how they should seek it, in what force & by what method and stages; our action becomes a pure illumination, our enjoyment a

pure illumination; by the divine illuminations, as their motive force, essence & instrument, our actions & enjoyments are effected." (706)

6. The Working of the Normal Human and the Purified Mentality

"When we are mortals content with our humanity, then we are confused in our functions; the manas or sense-mind attempts to do the work of the mahas or idea-mind, to effect original knowledge, to move in Surya, in the powerful concrete image of the Veda. The idea also confuses itself with sense and moves in the sense-forces, the indriyas, instead of occupying itself in all purity with its own function. Hence the confusions of our intellect and the stumblings of our mental activity in its grappling with the contacts of the outer world. But when we rise from our mortal nature to the nature of godhead, devayantah, amritam sapantah, then the first change is the passage from mortal impurity to immortal purity, and the very nature of purity is a clear brightness and rightness, in which all our members work perfectly in God & the gods, each doing its own function & preserving its right relation with its superior and inferior fellows. Therefore in those who are attaining this nature of godhead, devayatám, their senseminds strain towards Agni, the divine force of Right Being & Right Action, satyam ritam, – they tend that is to say to have the right state, bháva or temperament, out of which the right action of the indriyas spontaneously proceeds; the seeings of the Yogin who attains, move in Surya, the god of the ideal powers, all that he perceives, creates, distinguishes, is worked out by the pure ideal mentality, which then uses its four powers of self-revelation, self-inspiration, self-intuition, self-discernment without suffering obscuration by the clouds of vital desire & impulse or deflection by the sense-impacts & sense-reactions. The sensational mind confines itself then to its proper work of receiving passively the impacts of the vital, material & mental outer world & the illuminations of

Surya and of pouring out on the world in its reaction to the impacts, not its own hasty & distorted responses, but the pure force & action of Agni which works on the world, pure, right & unerring & seizes on it to possess & enjoy it for God in the human being. This is the goal towards which Dakshina is striving in her upward self-extension which ends by her taking her place as viveka or right discernment in the kingdom of Surya, and this she begins already in her new activities by discerning the proper action of the mind from the proper action of idea in the mind. The purified intellect liberates itself from the obscurations of desire, the slavery to vital impulse, and the false reports and false values of the matter-besieged sense-powers." (707-09)

7. The Essential Nature of Agni's Manifestation

"Night & Dawn are the two unlike mothers who jointly give birth to Agni, Night, the avyakta unmanifest state of knowledge & being, the power of Avidyá, Dawn, the vyakta manifest state of knowledge & being, the power of Vidyá. They are the two dawns, the two agencies which prepare the manifestation of God in us, Night fostering Agni in secret in the activities of Avidyá, the activities of unillumined mind, life & body, by which the god in us grows out of matter towards spirit, out of earth up to heaven, Dawn manifesting him again, more & more, until he is ready here for his continuous, pure & perfect activity. When this point of our journey towards perfection is reached he is born, śweto vájí, in the van of the days. We have here one of those great Vedic figures with a double sense in which the Rishis at once revealed & concealed their high knowledge, revealed it to the Aryan mind, concealed it from the unAryan. Agni is the white horse which appears galloping in front of the days, – the same image is used with a similar Vedantic sense in the opening of the Brihad Aranyak Upanishad; but the horse here is not, as in the Upanishad, Aśwa, the horse of vital & material being in the state of life-force, but vájí, the horse of Being generally,

Being manifested in substance whether of mind, life, body or idea or the three higher streams proper to our spiritual being. Agni therefore manifests as the fullness, the infinity, the brihat of all this sevenfold substantial being that is the world we are, but white, the colour of illumined purity. He manifests therefore at this stage primarily as that mighty wideness, purity & illumination of our being which is the true basis of the complete & unassailable siddhi in the Yoga, the only basis on which right knowledge, right thinking, right living, right enjoyment can be firmly, vastly & perpetually seated. He appears therefore in the van of the days, the great increasing states of illuminated force & being, – for that is the image of ahan, – which are the eternal future of the mortal when he has attained immortality." (709)

8. The Action of the Divine Force and the Law of Our Perfection

"This divine force is born victorious by its very purity & infinity over all the hostile forces that prevent, obstruct, limit or strive to destroy our accomplished freedoms, powers, illuminations & widenesses; by his victory he ushers in the wide days of the siddha, for which these nights & dawns of our human life are the preparatory movements. He is effective & helpful in the effective powers that work out for our good the movements [of] this lower life towards immortal strength & power, he is active & joyous, arusho, in those that take the delight of these movements and so prepare us for the immortal bliss & ecstasy of the divine nature. Manifesting progressively that Ananda the force of God establishes and maintains in each house of our habitation, in each of our five bodies, in each of our seven levels of conscious existence, the seven essential forms of Ananda, the bliss of body, the bliss of life, the bliss of mind & the senses, the bliss of ideal illumination, the bliss of pure divine universal ecstasy, the bliss of cosmic Force, the bliss of cosmic being. For although we tend upwards immediately to the pure Idea, yet not that

but Ananda is the goal of our journey; the manifestation in our lower members of the divine bliss reposing on the divine force & being is the law of our perfection." (710)

9. The Middle Worlds

"... the middle world, the Bhuvah, including all those states of existence in which the mind and the life are interblended as the double medium through which the Purusha acts and connects Heaven & Earth, is the proper centre of all human action. Mind blended with the vital energies is our seat even here in the material world. The bhuvah or middle regions are worlds of rapture & ecstasy because life-energy & the joy of life fulfil themselves there free from the restrictions of the material world in which it is an exile or invader seeking to dominate & use the rebellious earthly material for its own purposes. Agni sits in the lap of the mother, on the principle of body in the material human being, occupying there the vitalised mind consciousness which is man's present centre of activity & bringing into it the mightier bliss of the rapturous middle world to support & enlarge even the vital and physical activities & enjoyments of our earthly existence. He sits there in the human sacrifice, full of eternal youth and vigour, yuvá, in possession of the ideal truth & knowledge, in possession of the unerring rightness of the liberated pure ideal life & consciousness, kavir ritává, & realising that truth & right in many purposes & activities ..." (711)

10. Knowledge and Action – Human and Divine

"Gaya, the Rishi, then proceeds to describe the path & the goal. He addresses the god as Agne adbhuta, O marvellous Agni or O Supreme Agni; for *adbhuta* means that which stands out from other things, is different from them, superior or wonderful. This is the marvellous or supreme nature of Agni that by will in action he becomes in us the fullness & force of discernment in knowledge. We have here two capital terms of the Veda, kratu and daksha. Kratu has several shades

of significance, action or activity, more especially, the yajna or action of sacrifice; power that expresses itself in action, the Greek kratos; & power as a mental force corresponding very nearly to the European conception of Will. We have in our philosophy no exact synonym of the English word Will, because Will to us, as opposed to mere wish, ichchhá, is simply Conscious Force; it is Shakti or, more precisely, Chit-shakti, & its nature in action is Tapas or the concentration of consciousness on action & its object or its results. Now the nature of Agni, kratu or active power is precisely this Tapas or Chit-shakti, Conscious Being in concentration of action. It is then by Tapas or Will that Agni creates in us Knowledge. But how can Action be said to transform itself into Knowledge, kriyáshakti into jnánashakti? We can see dimly this transmutation in our ordinary psychological experience; for we know that each time we act, bodily or mentally, the action is automatically registered in us as an experience and by the accumulation of experiences transforms itself into state of knowledge. But in mortal knowledge & mortal nature the act & the knowledge are separated from each other and can be joined or disjoined; in divine knowledge & divine nature the two go always together and are one entity. When God acts, each act is a play of effective self-knowledge. When He creates Light, He conceives of Himself as a Light & Light becomes. The action of creation is really a play of self-conception. He knows at the same time the whole conception of Light, its nature, properties, possibilities, functionings; when therefore He acts or creates, the process of action is a process of conception, the result of action is a result of conception. For this reason when a tree grows out of a seed, the evolution of the right tree out of the right seed is as inevitable as Fate, although the tree has no knowledge and control of its own growth; but the evolution & the form of the tree evolved are merely manifestations of the divine conception. The Cosmic Self-Consciousness knows itself in the form of a Tree & that *vijnána* or typal idea is manifested by the sure action of the

nature or swabhava attached to the conception. This sureness of self-fulfilment based on a secret self-knowledge is the kratu or action of Agni, the divine Power in things. It is a secret Will in things fulfilling itself in motion of activity & in form. But though Agni in the tree knows, the tree knows nothing. When man comes in with his mind, he still does not know but only seeks to know, – for he feels that attached to every object is a right knowledge of that object & in every action is a right knowledge of that action. This knowledge he seeks to bring out, to make conscious in his mind. But mortal knowledge is sense knowledge, a deduction from forms of things; divine knowledge is self-existent knowledge, spontaneously manifested by the identity in consciousness of the knower with the thing known. Mortal knowledge is derived in nature, deferred in time, indirect in means; divine knowledge is spontaneous, direct and self-manifesting. Mortal knowledge is like hearing of a man from others & inferring many things about him which may & must, indeed, be largely or wholly incorrect; divine knowledge is the seeing & hearing of the man himself & knowledge of him by personal experience. Mortal knowledge is crooked, hvára or vrijina; divine knowledge is straight, riju. Mortal knowledge proceeds from & by limitation, by getting hold of & adding up details, dwayena, by duality; divine knowledge is comprehensive & unifying, containing subordinates in the principal, details in the whole, attributes in the thing itself. Mortal knowledge advances step by step over uneven ground in a jungle where it does not know the way; divine knowledge advances over straight & open levels, vítáni prishth áni, where it sees the whole prospect before it, its starting-point, its way & its goal. Mortal knowledge bases itself on martya or mánasa ketu, sense perception or intelligence; divine knowledge bases itself upon daivya ketu, self-perception. Mortal knowledge is manas, divine knowledge is vijnána, self-true ideation or soul-knowledge. Even when Agni works from below upward, from mind up to vijnána, & the daivya ketu has to follow

the action of mind & act partially & in details, it does not lose its characteristics of self-existence, self-truth & direct perception. When therefore vijnána acts in the human mind, he associates every action, every will with the knowledge that is the core of the action & the true substance of the will, but this he does at first dimly & obscurely in the nervous impressions, the emotional response, the sense knowledge, as in a smoke-obscured flame. He has then archayo dhúminah, smoky rays; he acts as a force in Avidya, putro hváryáṇám, a son of the crookednesses although always rijúyuh, moving towards the straightnesses. But when he can get beyond the sense mind into pure mind, then he begins to show his true nature entirely & the higher knowledge begins; he has his archayo bhrájantah, his intense clear burning rays, he drives his straight-muscled steeds, rijumushkán ashwán. Then every act of will is attended with right discernment, with daksha & transmutes itself into right knowledge." (714-17)

11. Vijnana and the Action of the Four Higher Faculties in Human Mind

"Vijnana, true ideation, called ritam, truth or vedas, knowledge in the Vedas, acts in human mind by four separate functions; revelation, termed drishti, sight; inspiration termed sruti, hearing; and the two faculties of discernment, smriti, memory, which are intuition, termed ketu, and discrimination, termed daksha, division, or viveka, separation. By drishti we see ourselves the truth face to face, in its own form, nature or self-existence; by sruti we hear the name, sound or word by which the truth is expressed & immediately suggested to the knowledge; by ketu we distinguish a truth presented to us behind a veil whether of result or process, as Newton discovered the law of gravitation hidden behind the fall of the apple; by viveka we distinguish between various truths and are able to put them in their right place, order and relation to each other, or, if presented with mingled truth & error, separate the truth from the falsehood. Agni Jatavedas is termed in the

Veda vivichi, he who has the viveka, who separates truth from falsehood; but this is only a special action of the fourth ideal faculty & in its wider scope, it is daksha, that which divides & rightly distributes truth in its multiform aspects. The ensemble of the four faculties is Vedas or divine knowledge." (717-18)

12. How the Four Faculties in Vijnana Get Translated in Human Mind and the Supreme Importance of Viveka in Evolution

"When man is rising out of the limited & error-besieged mental principle, the faculty most useful to him, most indispensable is daksha or viveka. Drishti of Vijnana transmuted into terms of mind has become observation, sruti appears as imagination, intuition as intelligent perception, viveka as reasoning & intellectual judgment and all of these are liable to the constant touch of error. Human buddhi, intellect, is a distorted shadow of the true ideative faculties. As we return from these shadows to their ideal substance viveka or daksha must be our constant companion; for viveka alone can get rid of the habit of mental error, prevent observation being replaced by false illumination, imagination by false inspiration, intelligence by false intuition, judgment & reason by false discernment. The first sign of human advance out of the anritam of mind to the ritam of the ideal faculty is the growing action of a luminous right discernment which fixes instantly on the truth, feels instantly the presence of error. The fullness, the manhaná of this viveka is the foundation & safeguard of Ritam or Vedas. The first great movement of Agni Jatavedas is to transform by the divine will in mental activity his lower smoke-covered activity into the bright clearness & fullness of the ideal discernment. Agne adbhuta kratwá dakshasya manhaná.

This, then, is the path. It is the development by divine Tapas in the mind of Ritam or Vedas, the supra-intellectual knowledge or unveiled face of Truth, Ritasya panthá – the path of Truth is always in Veda the road which the Ancestors, the Pitris, the

great forefathers, the Ancients, pratnásah, purátanáh, have trodden before us & their descendants, the new seers, have to follow after them. What then is the goal? It is Asuryam, the might of the divine Nature. In thee, says Gaya, the doer, – kráṇá, the sádhaka, the seeker after perfection, who conducts or for whom Agni conducts the inner sacrifice, – ascends to the divine Might as Mitra of the sacrifice. Asuryam is the principle of divine Power, Chit-Shakti or Tapas in which divine Being or Sat formulates itself for cosmic activity; Mitra is the Lord of Love who with Bhaga, the Lord of Enjoyment, most intimately represents in human temperament the principle of Ananda, which is the base of the divine Being & divine Power in world-manifestation. Sat, Chit, Ananda (for Chit & Tapas are one) are the Vedic formula of divine Existence. By the action of Agni, kratwá, the soul achieving Truth merges itself in the divine principle of Love poured out into the offering to God of human life, Mitro na yajniyah, and with it in that principle, realising throughout our consciousness the divine Beatitude, rises into the free play of the infinite Tapas of the divine Existence. In that Tapas the sacrificial activity of Agni in man, the kratu, becoming Godward will finds its manhaná, its absolute fullness & fulfilment. Sat, Tapas, Ananda, Vijnana, Manas – this is the Indian ladder of Jacob by which one descends & ascends again to heaven. Man the Doer, the Manu, the Krana, perfecting himself by works, is lifted by the divine will to Vijnana, to the ideal self of true knowledge & right action & emotion, attains by Truth to Divine Love & Bliss, Mayas, the dháma or seat of Mitra, and thus ascends to the Tapas where Agni is [.....]." (718-19)

13. The Supreme Importance of the WORD in the Vedic Idea of Creation and the Process of Creation

"The importance & effectiveness, psychological, spiritual, even physical, of the Word, Vachas, Gih, Uktha, may almost be described as the fundamental thought of the Vedic seers, and this initial psychic perception of our forefathers has

dominated Indian religious thought & discipline ever since. The name of God, the mantra, is still the keystone of all Indian yoga. We shall not realise the full bearing & rationale of this great Vedic conception unless we first impress on our minds the Vedic idea of existence & creation, for Vak, the Word, is in that idea the effective agent of creation. All created existence is in the Vedic philosophy a formation by force of consciousness, Chit-shakti, not, as modern thought supposes it to be, a formation by Force of unconscious inanimate Being. Creation itself is only a manifestation, phenomenon or appearing in form, vayas, vayunam, víti, [of] that which is already existent as consciousness, but latent as form in universal Being. It is srishti, a loosing forth, vachas, vyachas or shasti, an expressing or bringing out, not a creation in the modern sense, not a new manufacture of that which never before had any sort of existence. Sat or Being in the universe contains all forms as things in themselves in its Chit or self-consciousness, but for all cosmic purposes avyakta, unexpressed, undefined. To define it is first necessary that the general undifferentiated self-consciousness should dwell by particular concentration of consciousness, by Tapas or Force of self-knowledge, on the thing in itself latent in undifferentiated Cosmic Being. This self-dwelling of Tapas is, first, an act of seeing, íkshanam, drishti. "The Being saw, Let me bring forth worlds", as the Aitareya Upanishad expresses the original Will to create. But a second agent is also needed, Ananda or delight of creation & in the thing created, for without this creative Delight in conscious things nothing could come into existence or once being created remain in existence. "Who could exist or live" asks the Taittiriya Upanishad "if there were not this all-pervading & all-supporting ethereal atmosphere of the divine Bliss around it?" – yad esha ákásha ánando na syát. Therefore as Tapas or Will is the working principle of cosmic Consciousness, (therefore the divine world in which infinite Consciousness is the basic factor is called by the Puranic writers, Tapoloka), so Jana, Birth or

Joy of Procreation is the working principle of cosmic Bliss, (therefore the divine world in which infinite Bliss is the basic factor is called by the Puranic writers, Janaloka). But even so the agents are not sufficient; for Being, Consciousness, Bliss are universal & infinite in nature, indivisible & undividing realities. [There] is a particular faculty of Consciousness, Vijnana, which brings in the element of differentiation. Vijnana, pure Idea, is that which perceives the thing itself as thing in itself, as a whole & in its parts. It introduces the element of Nama, name. The Vedic word Nama connotes definition, distribution & law, (cf from *nam*, Greek nomos, law, nemo, to distribute, Latin numerus, number) & is, in its nature, defining idea. The Nama, the name of a thing, the defining idea about it, is both its nomen & numen, & carries in itself the swabhava of the thing, its nature or self-being and prakriti or natural working; as soon as thing in itself gets its náma, it gets also its swáhá & swadhá – swáhá, self-luminous self-existence manifested in self-force & swadhá, self-fixity in that self-being; & these two, the self-force & the self-fixity, produce naturally & inevitably all the workings of the thing-in-itself, its vrat áni, by the guna or gana, quality or number (ratio) of the nature, the swadhá. The Nature works out by three processes, Manas, the measuring or limiting of thing in itself in consciousness by the number or ratio, the gana, Prana (Ashwa, the Horse) the energy of the swáhá, movement of consciousness accommodating itself to the limitations of the Idea & confining itself to an action appropriate to the single form of the Idea which has been separated by distributing Manas & numbering Ratio, and Annam, existence in form of substance created by the limiting Mind & the self-confining energy of the Prana. This form of substance presents itself to the human mind as Matter; cosmic energy of being working in form of substance presents itself to us most strikingly in the phenomenon of animate Life but is also present in what we see as inanimate forms; Manas working through the nervous Life-energies & their organs, the senses, presents itself to us

as human & animal Mind, but is a constant force by other workings & other instruments even in lifeless forms which have not organised nervous energies. These seven principles constitute the world, & are known in Veda as the ápas or sapta sindhavah, the waters of creative being, the seven elements of one ocean, the sapta dhenavah or sapta gávah, the seven fostering forms of divine consciousness and each of them forms for itself a separate world in which it predominates & is the governing principle of consciousness & existence but to which it necessarily admits its six sisters. These seven worlds are the sapta dhámáni or padáni, seven established places or seats of being, the seven footholds or goals of existence, with the sapta ratnáni, the seven forms of [delight]; five of them give entrance to the human soul in its present workings and are the pancha janáh or pancha kshitayah, five births or five inhabitable worlds & their peoples.

Consciousness is the base of all world existence, but consciousness develops itself in two forms, manifestion & non-manifestation, Dawn & Night, or from our point of view, Knowledge & Ignorance, Chittam & Achittam, Vidya & Avidya, consciousness illumined in the form it has taken as in the seer, consciousness dark & involved in the form it has taken as in the clod & less rigidly in the tree. For it is evident that in the highest principles of Sat, Chit, Ananda, there is universal knowledge, unlimited, inherent in the self-luminous unity of the Cosmic Being; even in Vijnana the element of limitation or bheda has not really entered, for differentiation by Vijnana exists in the cosmic sense of oneness as a play of oneness & is not a real difference; the knowledge of the many is illumined always by the knowledge of the one. The Gods of Sat, Tapas & Jana know themselves as one, Agni there is Varuna & Varuna is Agni; even in Mahas or Brihat, the uru loka, the wide & vast world, the world of Vijnana, the devas know themselves as one even in their multitude. There, however, the first possibility of limitation in consciousness is adumbrated. But it is not till Manas gets full play that

limitation sets in, but so long as Manas is pure rishimedhá, not separated from Vijnana, [the] movement from [..... .....] Therefore in Swar, the world of pure Mind [.....] the stress is not yet a bondage. There is a limited working of being, knowledge & power, which may ignore for the time being the wider being, knowledge & action & thus generate ignorance, but is not fatally ignorant of it & is not therefore bound by its self-chosen ignorance. The gods know themselves as one, as Purushas of the universal Deva even when they act as if they were entirely different personalities. In this world, therefore, there is no real birth & death, no real day & night, but only the taking & putting off [of] forms, the bringing forward & the putting back of Light from the frontal outward action of the consciousness. In Bhuvar, the worlds of Prana, the conscious energy put out seems to be really absorbed in her outward workings only, in the energy itself, in the form of her own works & to forget her own more universal reality; a veil falls between manas & vijnána, the veil of Achitti or ignorance. In Bhu, the world of Matter, this movement is complete. Consciousness is involved in its forms & has to be rescued out of it by beings who bring conscious life & mind into the mechanism of its formal energies & the inertia of its substantial forms. Man is the nodus, the agent & instrument of the gods for the full recovery of Consciousness in material Energy, universal being in particular Form. Man, the mental being in Bhu, shares with the Gods the appellation, Nri, the Purusha; he too is a guiding Soul of consciousness & not the mere gana, formal executive energy & mechanical ratio of things which is the outward aspect of Nature." (720-24)

14. The Creative Power of Human Mind and Speech

"Man is able to bring out, to express the divine consciousness & nature in the prison of matter or, as the Vedic hymns express it, to manifest the gods – he is devavyacháh, effects by the yajna the devavíti, god-manifestation, in himself, because

he is able to use fully the principle of Mind with its powers of mental realisation and verbal expression, manma & vachas, mati & gíh. In the lower forms of life this is not possible. Mind there is dumb or only partly vocal; it is therefore unable to bring into expression, into shansa, the secret name of things, their guhyam náma; he first is able to define them in mind by speech & to arrive from this mental definition to the divine idea in them and from the divine idea to the one truth of which all ideas are expressions. By vachas in mati one arrives at Nama in vijnánam. For all sound has a creative & expressive power; each activity of sound in existence creates its corresponding physical & mental forms; all activity of forms in their turn creates a corresponding vibration of sound. But human speech informed with mind is the highest creative & expressive power of sound. It tends to bring about in life & being that which it expresses in thought. We can see this easily enough in psychological phenomena. By dwelling on an idea, by tapas on it, we can create not only the image of that idea in our minds, but its form in emotion, its truth in quality of character, its experience in terms of inner being. By dwelling with the will on the idea of courage or virtue it has been found that we can create courage or virtue in ourselves where they were formerly wanting. By brooding on an object with the will in mind in a state of masterful concentration it has been found that we can command the knowledge we need about the object. But the Indian theory of concentration goes farther & asserts that even events, things, objects can be controlled by this inner Tapas & brought about or reduced to subjection without any ostensible material means. This concentration in mind is the manma of the Vedic rishis. The concentration may be on the object or idea itself or on the name of the object or on some form of words which expresses the idea. But even when the concentration is on idea or object & not on name or word, there is still, in all mental concentration, a silent or half-expressed word or vák by which the idea or object is brought before mind. The vák may be repeated aloud and

then it becomes the hymn, súkta or rik of the Vedic Rishi, or the námakírtana of the modern devotee; or it may be repeated only by subtle sound in the subtle matter of mind, then it is the mantra of the silent Yogin; or it may be involved and silent at the back of the image, object or unexpressed idea in the mind. The Vedic manma or mantra is of the first variety, – although we need not assume that the Rishis were ignorant of the more silent forms of meditation. Nevertheless, they attached a preeminent importance to the vák, the expressed mental realisation.

The process of the Vedic mantra involves three movements, corresponding to three psychological activities necessary to the act of meditation or realisation, a movement from soul into mind, a movement from mind into speech, & the movement of speech itself reacting on mind and soul. In all forms there is the soul or [.....] partially expressed in the two primary constituents [.....] & temperament sometimes called manyu or more widely mati, and [an] intellectual part, usually termed dhí or maníshá. The maníshá first brought out the Nama out of the soul in which all things are latent into the heart where the general bháva (character, temperament, sense & feeling) of the Nama manifested itself to the sensationally perceiving mind & then raised it by distinct concept into the thinking mind. The mind by dwelling on the vák brings out the thing defined by Nama into being in the experience of the thinker & there establishes it as a living & acting presence. The mantra then, when it is thought of as operating to bring out the ukthyam, the thing desired & to be expressed, out of the soul into the mind state, mati, is called brahma orángúsham brahma or, briefly, ángúsham; when it is thought of as mentalising the ukthyam, it is called manma or mantra, when it is thought of as expressing by speech the ukthyam in the thinker's practical experience it is called vachas or gir. Moreover, the vachasmay be either of the nature of prayer or praise; as prayer, it is called uktha; as praise it has two functions, the

expression in the sádhaka of the divine activity, when it is termed shansa, and the confirmation or firm establishment of the activity once expressed, when it is termed stoma. All these expressions, brahma, manma, vachas, shansa, stoma, stava or stavas, can be and are often used to express the effect of the mantra no less than the mantra itself, – brahma then means the soul-movement or soul-state expressed in the heart or temperament, manma the mental realisation, vachas the expression of the god or his divine activities in the mortal nature, shansa the expression of the man's higher being which is brought about by the mantra, stoma the firm established condition of the manifest god in the man. Nor are these the only terms which are applied to the mantra in the Vedic súktas. It is also called rik, gáyatram, gátha or sáma. It is the rik when it is considered as the mantra of realisation & the word arka is used to express the act of divine realisation by the mantra; gáyatram when it is considered as the means of attainment to the power, felicity or wideness of the divine being or nature through the path of the Truth or Ritam manifested by the mantra; sáma when it brings about the harmony or equality of the different constituents of our nature, body, life-energy, mind, pure ideation in one divine ánandamaya consciousness. By the mantra the god, entering into the speech and the thought, the soul-state, takes possession of his seat in man & makes manifest there his activities.

The Lords of Light, the Solar Purushas, are already active in the mind purified by the activities of Agni. They have there already not only their rare illuminations, but their established working and their increasing strength, gayam pushtim cha. The expression by vachas, by the girah has been attained. It is their fullnesses, magháni that the Rishi now covets, for the word magha in Veda means a full & copious state or satisfying and abundant possession as opposed to rare & exceptional visitations or enjoyments and to small & limited seeings. These fullnesses the Solar Purushas enjoy by means of the stomas, the mantras of praise which help to confirm

the gods in possession of their manifested activities. The wide illuminations of the Ritam, the supra-intellectual revelatory, inspirational, intuitional truth come to man first by rare visitations as the purified mind meditates on the godhead above our mortal minds, above even the pure levels of Swar. These visitations increase in frequency and intensity and leave behind a store of ideal knowledge, of vision & inspiration, & an increasing power of the ideal faculties. By these increasing & repeated confirmations they arrive at an assured and abundant fullness of the divine faculty & its results in the human mind." (724-27)

15. The Evolution of Knowledge in Man from the Mental or Sensational to the Ideal Type

"The Rishi proceeds to dwell more fully on the whole process by which the knowledge in man is changed & elevated from the mental or sensational to the ideal type. It is done by a process of natural awakening out of the joy & strength of the divine Tapas generated by the inner sacrifice. The joy of Agni by his self-expression in thought & verbal form of thought is the first necessary condition. Agne chandra te girah. When we feel the divine, the immortal force working in us & lifting us beyond mortality, the divine joy comes with it, – the joy that wakes in the poet, the artist, the saint, the seer, the hero, in all who have any sort of communion with the divine Nature & draw from it their force of vision or their force of being or their force of action. They are the girah of Agni, his self-expressions through the word into which human [.....] form themselves or from which our actions draw their force and inspiration. The second requisite is the joy of our nervous & vital parts in this divine activity. The Narah, the Purushas, must be aśwarádhasah. Aśwa, the Horse, the Steed, is the Vedic figure for the Prana, for the Life-Energy pouring itself through nature & through man's nervous activities, the strong impetuous swift galloper of the worlds that bears gods & men on the journey of life, up the ascent of spiritual evolution,

through the battles of the great war which is the Cosmos. Without a strong & joyous vital energy to support it, human mind cannot bear the tremendous shocks of the divine activity, the divine knowledge, the divine [?vision]. The mortal system would break down under the intense touch of the immortal powers, [?sink] back into disintegration, darkness & suffering more intense than the ordinary [?conditions] of mortality. But with a strong & rapturous vital energy & activity supporting the play of a joyous divine energy in the mind, the Solar Purushas become strong with the strengths, mental & vital, which the expressions of Agni Chandra generate and are able to feel an unmixed sense of pleasure & well-being in all Agni's self-expressions in man, – this, I think, is the meaning of śumbhanti in this passage. Or, if it has an active sense, it must mean, as Sayana suggests, that they make those expressions entirely auspicious & pleasurable, śobhanáh kurvanti; free from the touch of pain & suffering or the ill-results which may come from a premature activity of the higher elements in an ill-prepared & unfit receptacle. Ye Agne chandra te girah śumbhanti aśwarádhasah. Śushmebhih śushmiṇo naro.

When there is this strong & blissful action, blissful in the vital energy supporting it, blissful in the divine force working in the mind, blissful in the easy & auspicious self-expressions of that force, then the perfection of the illuminative Powers awakes of itself or by the force of the Self in the pure mentality. This spontaneous self-action of the power, the knowledge, the being, the bliss of the Godhead in man, no longer secured or assured by struggle, no longer needing to be protected against legions of spiritual enemies who seek to perpetuate the reign of darkness, suffering, limitation & mortality, but assured & established, but easily, swiftly & mightily developing & reaching its glorious self-perfection, sukírtih, is the last stage of the Vedic Yoga and the desired state of the Vedic sádhaka. This natural awakening in the human consciousness of the perfected divine knowledge in the comprehensive wideness, brihat, natural to the Mahas, the vijnána, takes place divaś

chid, even in the heaven of pure mind, even without man rising in himself to the plane of consciousness above pure mind, brihad div, mahas, vijnána. For if man were once on that plane, then there could be no question of struggle. There intellect & its hosts are quiescent, or have left their mortal parts and been transfigured back into the divine elements from which they came. Imagination is at rest or has been transfigured into inspiration, sense observation or insight of intelligence at rest or transfigured into revelation & luminous vision, judgment, reasoning & intelligent divination at rest or transfigured into sure intuition & illuminated discrimination. The Solar Purushas are there swe dame in their own home; the self-awakening of their perfect activity, sukírti, is there natural & inevitable. The necessity of struggle for man comes from this that he lives on the lower plane of mind and has to idealise & illumine his mental activities. The Purushas have to enter a foreign territory & conquer & hold it against its established inhabitants & natural possessors. But even in mind, not the sense mind, not Bhuvar in man, but in the purified mind, the pure self-intelligence this easy, natural & victorious awakening is possible under the conditions of a joyous & illuminated vitality, a joyous & illuminated action of Agni in the mind & the assured sense of ease & well-being brought into his activities in us by the delightful consciousness of a higher knowledge & illumination. Divaś chid yeshám brihat sukírtir bodhati tmaná.

The final movement of the Solar Purushas is then described by the Rishi, the movement which takes place when there is the awakening by self-action of its vast vijnánamaya perfection in the pure intelligence. These Solar Purushas, these bright illuminations of Vijnana, are the bright-burning flames of the divine Tapas. Agni, the Divine Being in His aspect of Force, is masked in our nervous energies as the Aśwa, in the mind takes the forms of the mental gods, in the activities of Surya, he is the divine Power expressed in Surya himself and these luminous hosts of the Sungod are his own brilliant liberated energies.

Free from the smoke of the lower regions, free from the excitement and distress of his lower emotional & sensational movements, the thoughts of the Rishi, joyous & liberated, move freely in [the] whole heaven of mind boldly." (727-30)

16. Agni in the Esoteric Sense of the Veda

"For the esoteric sense of the Veda, we start with the premiss that Agni is the Flame or Force, base of all action, formation, creation, not only, as he very evidently is in the surface exoteric sense, in the material universe, but in all being, in spirit and mind and life as well as in matter. But how do we arrive at or justify this premiss? At first sight it seems not at all obvious, but rather a very considerable assumption. It appears from the very first expression in this first hymn of Bharadwaja. "O Flame (Agni), thou art the supreme or first thinker." Material fire or its god cannot be so described; the phrase at once gives Agni a psychological function – a flame or fire-god cannot be called thus significantly the supreme or first thinker unless we suppose that in the fiery principle which pervades the universe there is a consciousness which thinks out all the works attributed to it by the Vedic Rishis, such as the creation of the worlds, the guardianship of Truth and Immortality. Sayana's interpretation, "the first in whom the mind of the gods is inwoven", imposes the same idea. We see too that Agni is everywhere designated the Seer, *kavi*. Not only so, but for Vamadeva (IV.3.16) he is the seer to whom the secret words of seer-wisdom (निण्या वचांसि काव्यानि) are spoken and to whom their hidden sense expresses its meaning, निवचना. This would have no sufficient sense, if it were spoken only of a godhead of cosmic physical flame. It is quite evident from the most literal sense of the Veda that Agni is a godhead characterised by a supreme power of divine knowledge. This can be nothing else than the conscious Force of divine Knowledge which creates (निर्ममे) the worlds. We shall find from other passages that he is the divine Flame also in the thoughts and in the heart of man, अमृतो मर्तेषु, the immortal in mortal beings.

This godhead of divine active Force is the supreme thinker or the first mentaliser of things. He is then an immortal flame of Power that makes for knowledge. As this thinker, this active Puissance, दस्म, he has become the Hotri of this thought, अस्या धियो होता. The thought may be the thought expressed in the hymn = अस्य सूक्तस्य; even if we take धियः = कर्मणः, still it is as the supreme thinker that he works in the sacrifice, and the sense therefore is that it is by his power of thought that he conducts the sacrifice, brings into it the other gods and gives its fruit, – unless we take the two padas as unconnected in sense. The Hotri is the priest of invocation and also the priest who gives the offering. This divine Power of the sacrificial thought and action brings in the powers of the other gods into the sacrifice and conducts the sacrificial action. Is this spoken of the inner or only of the outer ritual sacrifice?

And the Flame is a flame not of effective thought, but of invincible and inviolable Power. It is the Vrishan, the Bull, the Leader of the Herds, the Strong and Mighty One. In the abundance of its strength [it] makes all around it and us and the sacrifice a force which is hard to pierce or whose defences none can pass, and this invulnerable force is not only defensive but aggressive; it overpowers every force. This may mean that the force of this flame of the divine Will in the sacrificial thought and action overcomes every other hostile force or, more simply and generally, it dominates all surrounding powers and makes the sacrifice master of a movement which nothing can resist, degrade or violate. ... It is when he has made around him an invulnerable force to secure the sacrifice and its progress that the divine Flame takes up, as now, his seat as the priest of the invocation and offering and in that fulfilled strength he is very mighty for the works of sacrifice. He sits in the seat of knowledge as the supreme thinker – the Seer Will, may we not say, in the plane of revelatory thought and seeing, इळस्पदे, from there he gives the impulsion to the works and the journey of the sacrifice. This is the desirable Godhead, the Flame that men pray for which by its power of knowledge lifts them to immortality. And the Rishi takes up the suggestion of

the word "impelling", इषयन्, and indicates the nature of the great journey on whose paths the Flame of the divine Force marches himself and impels the human being. It is the great march which was undertaken by the strong semi-divine men of old. They found this supreme Thinker within, awakened by him to knowledge and growing constantly in knowledge they followed after him to divinise themselves in the planes of immortal being, their objective a felicity of vast riches, an immense wealth of spiritual being. This sense is inevitable, if we accept the psychological indications in मनोता, देवयंतः, चितयंतः and all that immediately follows this verse. How, in any case, can this insistence on the god-seeking, on knowledge, [on the] thought-aspect of the Flame God, on the wakeful following of the seer Agni on his march and on the reaching of the देवस्य पदं mean only a following after Agni for food and material wealth? This is not only wilfully to degrade and materialize the lofty language of the poetry, but to make the whole sense and expression clumsy, blundering and incoherent, where in the original it is admirably developed, straightforward and as natural and flowing as a limpid stream." (734-40)

17. Isha Upanishad

"ईशा वास्यमिदं सर्वं यत् किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद् धनम् ॥१॥

1. All this is for habitation[1] by the Lord, whatsoever is

[1] There are three possible senses of *vāsyam*, "to be clothed", "to be worn as a garment" and "to be inhabited". The first is the ordinarily accepted meaning. Shankara explains it in this significance, that we must lose the sense of this unreal objective universe in the sole perception of the pure Brahman. So explained the first line becomes a contradiction of the whole thought of the Upanishad which teaches the reconciliation, by the perception of essential Unity, of the apparently incompatible opposites, God and the World, Renunciation and Enjoyment, Action and internal Freedom, the One and the Many, Being and its Becomings, the passive divine Impersonality and the active divine Personality, the Knowledge and the Ignorance, the Becoming and the Not-Becoming,

individual universe of movement in the universal motion. By that renounced thou shouldst enjoy; lust not after any man's possession.

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥२॥

2. Doing verily[2] works in this world one should wish to live a hundred years. Thus it is in thee and not otherwise than this; action cleaves not to a man.[3]

असूर्या नाम ते लोका अन्धेन तमसावृताः ।
तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥३॥

3. Sunless[4] are those worlds and enveloped in blind gloom

Life on earth and beyond and the supreme Immortality. The image is of the world either as a garment or as a dwelling-place for the informing and governing Spirit. The latter significance agrees better with the thought of the Upanishad.

[2] *Kurvanneva*. The stress of the word eva gives the force, "doing works indeed, and not refraining from them".

[3] Shankara reads the line, "Thus in thee – it is not otherwise than thus – action cleaves not, a man." He interprets *karmāṇi* in the first line in the sense of Vedic sacrifices which are permitted to the ignorant as a means of escaping from evil actions and their results and attaining to heaven, but the second *karma* in exactly the opposite sense, "evil action". The verse, he tells us, represents a concession to the ignorant; the enlightened soul abandons works and the world and goes to the forest. The whole expression and construction in this rendering become forced and unnatural. The rendering I give seems to me the simple and straightforward sense of the Upanishad.

[4] We have two readings, *asūrya*, sunless, and *asurya*, Titanic or undivine. The third verse is, in the thought structure of the Upanishad, the starting-point for the final movement in the last four verses. Its suggestions are there taken up and worked out. The prayer to the Sun refers back in thought to the sunless worlds and their blind gloom, which are recalled in the ninth and twelfth verses. The sun and his rays are intimately connected in other Upanishads also with the worlds of Light and their natural opposite is the dark and sunless, not the Titanic worlds.

whereto all they in their passing hence resort who are slayers of their souls.

अनेजदेकं मनसो जवीयो नैनद् देवा आप्नुवन् पूर्वमर्षत् ।
तद् धावतोऽन्यानत्येति तिष्ठत् तस्मिन्नपो मातरिश्वा दधाति ॥४॥

4. One unmoving that is swifter than Mind, That the Gods reach not, for It progresses ever in front. That, standing, passes beyond others as they run. In That the Master of Life[5] establishes the Waters.[6]

तदेजति तन्नैजति तद् दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥५॥

5. That moves and That moves not; That is far and the same is near; That is within all this and That also is outside all this.

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[5] *Mātariśvan* seems to mean "he who extends himself in the Mother or the container" whether that be the containing mother element, Ether, or the material energy called Earth in the Veda and spoken of there as the Mother. It is a Vedic epithet of the God Vayu, who, representing the divine principle in the Life-energy, Prana, extends himself in Matter and vivifies its forms. Here, it signifies the divine Life-power that presides in all forms of cosmic activity.

[6] *Apas*, as it is accentuated in the version of the White Yajurveda, can mean only "waters". If this accentuation is disregarded, we may take it as the singular *apas*, work, action. Shankara, however, renders it by the plural, works. The difficulty only arises because the true Vedic sense of the word had been forgotten and it came to be taken as referring to the fourth of the five elemental states of Matter, the liquid. Such a reference would be entirely irrelevant to the context. But the Waters, otherwise called the seven streams or the seven fostering Cows, are the Vedic symbol for the seven cosmic principles and their activities, three inferior, the physical, vital and mental, four superior, the divine Truth, the divine Bliss, the divine Will and Consciousness, and the divine Being. On this conception also is founded the ancient idea of the seven worlds in each of which the seven principles are separately active by their various harmonies. This is, obviously, the right significance of the word in the Upanishad.

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥६॥

6. But he who sees everywhere the Self in all existences and all existences in the Self, shrinks not thereafter from aught.

यस्मिन् सर्वाणि भूतानि आत्मैवाभूद् विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥७॥

7. He in whom it is the Self-Being that has become all existences that are Becomings,[7] for he has the perfect knowledge, how shall he be deluded, whence shall he have grief who sees everywhere oneness?

स पर्यगाच्छुकमकायमव्रणमस्नाविरं शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥८॥

8. It is He that has gone abroad – That which is bright, bodiless, without scar of imperfection, without sinews, pure, unpierced by evil. The Seer, the Thinker,[8] the One who becomes everywhere, the Self-existent has ordered objects perfectly according to their nature from years sempiternal.

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायां रताः ॥९॥

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[7] The words *sarvāṇi bhūtāni*, literally, "all things that have become", are opposed to Atman, self-existent and immutable being. The phrase means ordinarily "all creatures", but its literal sense is evidently insisted on in the expression *bhūtāni abhūt* "became the Becomings". The idea is the acquisition in man of the supreme consciousness by which the one Self in him extends itself to embrace all creatures and realises the eternal act by which that One manifests itself in the multiple forms of the universal motion.

[8] There is a clear distinction in Vedic thought between *kavi*, the seer, and *manīṣī*, the thinker. The former indicates the divine supra-intellectual Knowledge which by direct vision and illumination sees the reality, the principles and the forms of things in their true relations, the latter the labouring mentality which works from the divided consciousness through the possibilities of things downward to the actual manifestation in form and upward to their reality in the self-existent Brahman.

9. Into a blind darkness they enter who follow after the Ignorance, they as if into a greater darkness who devote themselves to the Knowledge alone.

अन्यदेवाहुर्विद्यया अन्यदाहुरविद्यया ।
इति शुश्रुम धीराणां ये नस्तद् विचचक्षिरे ॥१०॥

10. Other, verily,[9] it is said, is that which comes by the Knowledge, other that which comes by the Ignorance; this is the lore we have received from the wise who revealed That to our understanding.

विद्याञ्च अविद्याञ्च यस्तद् वेदोभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ॥११॥

11. He who knows That as both in one, the Knowledge and the Ignorance, by the Ignorance crosses beyond death and by the Knowledge enjoys Immortality.

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।
ततो भूय इव ते तमो य उ सम्भूत्यां रताः ॥१२॥

12. Into a blind darkness they enter who follow after the Non-Birth, they as if into a greater darkness who devote themselves to the Birth alone.

अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् ।
इति शुश्रुम धीराणां ये नस्तद् विचचक्षिरे ॥१३॥

13. Other, verily, it is said, is that which comes by the Birth, other that which comes by the Non-Birth; this is the

[9] *Anyadeva – eva* here gives to *anyad* the force, "Quite other than the result described in the preceding verse is that to which lead the Knowledge and the Ignorance." We have the explanation of *anyad* in the verse that follows. The ordinary rendering, "Knowledge has one result, Ignorance another", would be an obvious commonplace announced with an exaggerated pompousness, adding nothing to the thought and without any place in the sequence of the ideas.

lore we have received from the wise who revealed That to our understanding.

सम्भूतिञ्च विनाशञ्च यस्तद् वेदोभयं सह ।
विनाशेन मृत्युं तीर्त्वा सम्भूत्यामृतमश्नुते ॥१४॥

14. He who knows That as both in one, the Birth and the dissolution of Birth, by the dissolution crosses beyond death and by the Birth enjoys Immortality.

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत् त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥१५॥

15. The face of Truth is covered with a brilliant golden lid; that do thou remove, O Fosterer,[10] for the law of the Truth, for sight.

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् समूह ।
तेजो यत् ते रुपं कल्याणतमं तत् ते पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि ॥१६॥

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[10] In the inner sense of the Veda Surya, the Sun-God, represents the divine Illumination of the Kavi which exceeds mind and forms the pure self-luminous Truth of things. His principal power is self-revelatory knowledge, termed in the Veda "Sight". His realm is described as the Truth, the Law, the Vast. He is the Fosterer or Increaser, for he enlarges and opens man's dark and limited being into a luminous and infinite consciousness. He is the sole Seer, Seer of Oneness and Knower of the Self, and leads him to the highest Sight. He is Yama, Controller or Ordainer, for he governs man's action and manifested being by the direct Law of the Truth, *satyadharma*, and therefore by the right principle of our nature, *yāthātathyataḥ*. A luminous power proceeding from the Father of all existence, he reveals in himself the divine Purusha of whom all beings are the manifestations. His rays are the thoughts that proceed luminously from the Truth, the Vast, but become deflected and distorted, broken up and disordered in the reflecting and dividing principle, Mind. They form there the golden lid which covers the face of the Truth. The Seer prays to Surya to cast them into right order and relation and then draw them together into the unity of revealed truth. The result of this inner process is the perception of the oneness of all beings in the divine Soul of the Universe.

16. O Fosterer, O sole Seer, O Ordainer, O illumining Sun, O power of the Father of creatures, marshal thy rays, draw together thy light; the Lustre which is thy most blessed form of all, that in Thee I behold. The Purusha there and there, He am I.

वायुरनिलममृतमथेदं भस्मान्तं शरीरम् ।
ॐ कतो स्मर कृतं स्मर कतो स्मर कृतं स्मर ॥१७॥

17. The Breath of things[11] is an immortal Life, but of this body ashes are the end. OM! O Will,[12] remember, that which was done remember! O Will, remember, that which was done remember.

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम ॥१८॥

18. O god Agni, knowing all things that are manifested, lead us by the good path to the felicity; remove from us the devious attraction of sin.[13] To thee completest speech of submission

[11] Vayu, called elsewhere Matarishwan, the Life-Energy in the universe. In the light of Surya he reveals himself as an immortal principle of existence of which birth and death and life in the body are only particular and external processes.

[12] The Vedic term *kratu* means sometimes the action itself, sometimes the effective power behind action represented in mental consciousness by the will. Agni is this power. He is divine force which manifests first in matter as heat and light and material energy and then, taking different forms in the other principles of man's consciousness, leads him by a progressive manifestation upwards to the Truth and the Bliss.

[13] Sin, in the conception of the Veda, from which this verse is taken bodily, is that which excites and hurries the faculties into deviation from the good path. There is a straight road or road of naturally increasing light and truth, *ṛjuḥ panthāḥ, ṛtasya panthāḥ*, leading over infinite levels and towards infinite vistas, *vītāni pṛṣṭhāni*, by which the law of our nature should normally take us towards our fulfilment. Sin compels it instead to travel with stumblings amid uneven and limited tracts and along crooked windings (*duritāni, vṛjināni*).

we would dispose.[14] (CWSA 17: 5-10)

18. Plan of the Upanishad

"The Upanishads, being vehicles of illumination and not of instruction, composed for seekers who had already a general familiarity with the ideas of the Vedic and Vedantic seers and even some personal experience of the truths on which they were founded, dispense in their style with expressed transitions of thought and the development of implied or subordinate notions.

Every verse in the Isha Upanishad reposes on a number of ideas implicit in the text but nowhere set forth explicitly; the reasoning also that supports its conclusions is suggested by the words, not expressly conveyed to the intelligence. The reader, or rather the hearer, was supposed to proceed from light to light, confirming his intuitions and verifying by his experience, not submitting the ideas to the judgment of the logical reason.

To the modern mind this method is invalid and inapplicable; it is necessary to present the ideas of the Upanishad in their completeness, underline the suggestions, supply the necessary transitions and bring out the suppressed but always implicit reasoning.

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[14] The word *vidhema* is used of the ordering of the sacrifice, the disposal of the offerings to the God and, generally, of the sacrifice or worship itself. The Vedic *namas*, internal and external obeisance, is the symbol of submission to the divine Being in ourselves and in the world. Here the offering is that of completest submission and the self-surrender of all the faculties of the lower egoistic human nature to the divine Will-force, Agni, so that, free from internal opposition, it may lead the soul of man through the truth towards a felicity full of the spiritual riches, *rāye*. That state of beatitude is intended, self-content in the principle of pure Love and Joy, which the Vedic initiates regarded as the source of the divine existence in the universe and the foundation of the divine life in the human being. It is the deformation of this principle by egoism which appears as desire and the lust of possession in the lower worlds.

The central idea of the Upanishad, which is a reconciliation and harmony of fundamental opposites, is worked out symmetrically in four successive movements of thought.

FIRST MOVEMENT

In the first, a basis is laid down by the idea of the one and stable Spirit inhabiting and governing a universe of movement and of the forms of movement. *(Verse 1, line 1)*

On this conception the rule of a divine life for man is founded, – enjoyment of all by renunciation of all through the exclusion of desire. *(Verse 1, line 2)*

There is then declared the justification of works and of the physical life on the basis of an inalienable freedom of the soul, one with the Lord, amidst all the activity of the multiple movement. *(Verse 2)*

Finally, the result of an ignorant interference with the right manifestation of the One in the multiplicity is declared to be an involution in states of blind obscurity after death. *(Verse 3)*

SECOND MOVEMENT

In the second movement the ideas of the first verse are resumed and amplified.

The one stable Lord and the multiple movement are identified as one Brahman of whom, however, the unity and stability are the higher truth and who contains all as well as inhabits all. *(Verses 4, 5)*

The basis and fulfilment of the rule of life are found in the experience of unity by which man identifies himself with the cosmic and transcendental Self and is identified in the Self, but with an entire freedom from grief and illusion, with all its becomings. *(Verses 6, 7)*

THIRD MOVEMENT

In the third movement there is a return to the justification

of life and works (the subject of verse 2) and an indication of their divine fulfilment.

The degrees of the Lord's self-manifestation in the universe of motion and in the becomings of the one Being are set forth and the inner law of all existences declared to be by His conception and determination. *(Verse 8)*

Vidya and Avidya, Becoming and Non-becoming are reconciled by their mutual utility to the progressive self-realisation which proceeds from the state of mortality to the state of Immortality. *(Verses 9-14)*

FOURTH MOVEMENT

The fourth movement returns to the idea of the worlds and under the figures of Surya and Agni the relations of the Supreme Truth and Immortality *(Verses 15, 16)*, the activities of this life *(Verse 17)*, and the state after death *(Verse 18)* are symbolically indicated." (13-15)

19. The Inhabiting Godhead : Life and Action (Verses 1-3)

"THE BASIS OF COSMIC EXISTENCE

God and the world, Spirit and formative Nature are confronted and their relations fixed.

COSMOS

All world is a movement of the Spirit in Itself and is mutable and transient in all its formations and appearances; its only eternity is an eternity of recurrence, its only stability a semblance caused by certain apparent fixities of relation and grouping.

Every separate object in the universe is, in truth, itself the whole universe presenting a certain front or outward appearance of its movement. The microcosm is one with the macrocosm.

Yet in their relation of principle of movement and result of movement they are continent and contained, world in world, movement in movement. The individual therefore partakes of the nature of the universal, refers back to it for its source of activity, is, as we say, subject to its laws and part of cosmic Nature.

SPIRIT

Spirit is lord of Its movement, one, immutable, free, stable and eternal.

The Movement with all its formed objects has been created in order to provide a habitation for the Spirit who, being One, yet dwells multitudinously in the multiplicity of His mansions.

It is the same Lord who dwells in the sum and the part, in the Cosmos as a whole and in each being, force or object in the Cosmos.

Since He is one and indivisible, the Spirit in all is one and their multiplicity is a play of His cosmic consciousness.

Therefore each human being is in his essence one with all others, free, eternal, immutable, lord of Nature.

TRANSITIONAL THOUGHT

Avidya

The object of habitation is enjoyment and possession; the object of the Spirit in Cosmos is, therefore, the possession and enjoyment of the universe. Yet, being thus in his essence one, divine and free, man seems to be limited, divided from others, subject to Nature and even its creation and sport, enslaved to death, ignorance and sorrow. His object in manifestation being possession and enjoyment of his world, he is unable to enjoy because of his limitation. This contrary result comes about by Avidya, the Ignorance of oneness: and the knot of the Ignorance is egoism.

Ego

The cause of ego is that while by Its double power of Vidya and Avidya the Spirit dwells at once in the consciousness of multiplicity and relativity and in the consciousness of unity and identity and is therefore not bound by the Ignorance, yet It can, in mind, identify Itself with the object in the movement, absorbingly, to the apparent exclusion of the Knowledge which remains behind, veiled at the back of the mentality. The movement of Mind in Nature is thus able to conceive of the object as the reality and the Inhabitant as limited and determined by the appearances of the object. It conceives of the object, not as the universe in one of its frontal appearances, but as itself a separate existence standing out from the Cosmos and different in being from all the rest of it. It conceives similarly of the Inhabitant. This is the illusion of ignorance which falsifies all realities. The illusion is called ahaṁkāra, the separative ego-sense which makes each being conceive of itself as an independent personality.

The result of the separation is the inability to enter into harmony and oneness with the universe and a consequent inability to possess and enjoy it. But the desire to possess and enjoy is the master impulse of the Ego which knows itself obscurely to be the Lord, although owing to the limitations of its relativity, it is unable to realise its true existence. The result is discord with others and oneself, mental and physical suffering, the sense of weakness and inability, the sense of obscuration, the straining of energy in passion and in desire towards self-fulfilment, the recoil of energy exhausted or disappointed towards death and disintegration.

Desire is the badge of subjection with its attendant discord and suffering. That which is free, one and lord, does not desire, but inalienably contains, possesses and enjoys.

THE RULE OF THE DIVINE LIFE

Enjoyment of the universe and all it contains is the object

of world-existence, but renunciation of all in desire is the condition of the free enjoyment of all.

The renunciation demanded is not a moral constraint of self-denial or a physical rejection, but an entire liberation of the spirit from any craving after the forms of things.

The terms of this liberation are freedom from egoism and, consequently, freedom from personal desire. Practically, this renunciation implies that one should not regard anything in the universe as a necessary object of possession, nor as possessed by another and not by oneself, nor as an object of greed in the heart or the senses.

This attitude is founded on the perception of unity. For it has already been said that all souls are one possessing Self, the Lord; and although the Lord inhabits each object as if separately, yet all objects exist in that Self and not outside it.

Therefore by transcending Ego and realising the one Self, we possess the whole universe in the one cosmic consciousness and do not need to possess physically.

Having by oneness with the Lord the possibility of an infinite free delight in all things, we do not need to desire.

Being one with all beings, we possess, in their enjoyment, in ours and in the cosmic Being's, delight of universal self-expression. It is only by this Ananda at once transcendent and universal that man can be free in his soul and yet live in the world with the full active Life of the Lord in His universe of movement.

THE JUSTIFICATION OF WORKS

This freedom does not depend upon inaction, nor is this possession limited to the enjoyment of the inactive Soul that only witnesses without taking part in the movement.

On the contrary, the doing of works in this material world and a full acceptance of the term of physical life are part of its completeness.

For the active Brahman fulfils Itself in the world by works and man also is in the body for self-fulfilment by action. He cannot do otherwise, for even his inertia acts and produces effects in the cosmic movement. Being in this body or any kind of body, it is idle to think of refraining from action or escaping the physical life. The idea that this in itself can be a means of liberation, is part of the Ignorance which supposes the soul to be a separate entity in the Brahman.

Action is shunned because it is thought to be inconsistent with freedom. The man when he acts, is supposed to be necessarily entangled in the desire behind the action, in subjection to the formal energy that drives the action and in the results of the action. These things are true in appearance, not in reality.

Desire is only a mode of the emotional mind which by ignorance seeks its delight in the object of desire and not in the Brahman who expresses Himself in the object. By destroying that ignorance one can do action without entanglement in desire.

The Energy that drives is itself subject to the Lord, who expresses Himself in it with perfect freedom. By getting behind Nature to the Lord of Nature, merging the individual in the Cosmic Will, one can act with the divine freedom. Our actions are given up to the Lord and our personal responsibility ceases in His liberty.

The chain of Karma only binds the movement of Nature and not the soul which, by knowing itself, ceases even to appear to be bound by the results of its works.

Therefore the way of freedom is not inaction, but to cease from identifying oneself with the movement and recover instead our true identity in the Self of things who is their Lord.

THE OTHER WORLDS

By departing from the physical life one does not disappear out of the Movement, but only passes into some other general

state of consciousness than the material universe.

These states are either obscure or illuminated, some dark or sunless.

By persisting in gross forms of ignorance, by coercing perversely the soul in its self-fulfilment or by a wrong dissolution of its becoming in the Movement, one enters into states of blind darkness, not into the worlds of light and of liberated and blissful being." (16-20)

20. Oneness of God and the World (Verses 4-5)[15]

"BRAHMAN - THE UNITY

The Lord and the world, even when they seem to be distinct, are not really different from each other; they are one Brahman.

"ONE UNMOVING"

God is the one stable and eternal Reality. He is One because there is nothing else, since all existence and non-existence are He. He is stable or unmoving, because motion implies change in Space and change in Time, and He, being beyond Time and Space, is immutable. He possesses eternally in Himself all that is, has been or ever can be, and He therefore does not increase or diminish. He is beyond causality and relativity and therefore there is no change of relations in His being.

"SWIFTER THAN MIND"

The world is a cyclic movement (*saṁsāra*) of the Divine Consciousness in Space and Time. Its law and, in a sense, its object is progression; it exists by movement and would

[15] 4. One unmoving that is swifter thanMind; That the Gods reach not, for It progresses ever in front. That, standing, passes beyond others as they run. In That the Master of Life establishes the Waters.
5. That moves and That moves not; That is far and the same is near; That is within all this and That also is outside all this.

be dissolved by cessation of movement. But the basis of this movement is not material; it is the energy of active consciousness which, by its motion and multiplication in different principles (different in appearance, the same in essence), creates oppositions of unity and multiplicity, divisions of Time and Space, relations and groupings of circumstance and Causality. All these things are real in consciousness, but only symbolic of the Being, somewhat as the imaginations of a creative Mind are true representations of itself, yet not quite real in comparison with itself, or real with a different kind of reality.

But mental consciousness is not the Power that creates the universe. That is something infinitely more puissant, swift and unfettered than the mind. It is the pure omnipotent self-awareness of the Absolute unbound by any law of the relativity. The laws of the relativity, upheld by the gods, are Its temporary creations. Their apparent eternity is only the duration, immeasurable to us, of the world which they govern. They are laws regularising motion and change, not laws binding the Lord of the movement. The gods, therefore, are described as continually running in their course. But the Lord is free and unaffected by His own movement.

"THAT MOVES, THAT MOVES NOT"

The motion of the world works under the government of a perpetual stability. Change represents the constant shifting of apparent relations in an eternal Immutability.

It is these truths that are expressed in the formulae of the one Unmoving that is swifter than Mind, That which moves and moves not, the one Stable which outstrips in the speed of its effective consciousness the others who run.

TRANSITIONAL THOUGHT

THE MANY[16]

[16] The series of ideas under this heading seem to me to be the indispensable metaphysical basis of the Upanishad. The Isha Upanishad

If the One is pre-eminently real, "the others", the Many are not unreal. The world is not a figment of the Mind.

Unity is the eternal truth of things, diversity a play of the unity. The sense of unity has therefore been termed Knowledge, Vidya, the sense of diversity Ignorance, Avidya. But diversity is not false except when it is divorced from the sense of its true and eternal unity.

Brahman is one, not numerically, but in essence. Numerical oneness would either exclude multiplicity or would be a pluralistic and divisible oneness with the Many as its parts. That is not the unity of Brahman, which can neither be diminished nor increased, nor divided.

The Many in the universe are sometimes called parts of the universal Brahman as the waves are parts of the sea. But, in truth, these waves are each of them that sea, their diversities being those of frontal or superficial appearances caused by the sea's motion. As each object in the universe is really the whole universe in a different frontal appearance, so each individual soul is all Brahman regarding Itself and world from a centre of cosmic consciousness.

For That is identical, not single. It is identical always and everywhere in Time and Space, as well as identical beyond Time and Space. Numerical oneness and multiplicity are equally valid terms of its essential unity.

These two terms, as we see them, are like all others, representations in Chit, in the free and all-creative self-awareness of the Absolute regarding itself variously, infinitely, innumerably and formulating what it regards. Chit is a power

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does not teach a pure and exclusive Monism; it declares the One without denying the Many and its method is to see the One in the Many. It asserts the simultaneous validity of Vidya and Avidya and upholds as the object of action and knowledge an immortality consistent with Life and Birth in this world. It regards every object as itself the universe and every soul as itself the divine Purusha. The ensemble of these ideas is consistent only with a synthetic or comprehensive as opposed to an illusionist or exclusive Monism.

not only of knowledge, but of expressive will, not only of receptive vision, but of formative representation; the two are indeed one power. For Chit is an action of Being, not of the Void. What it sees, that becomes. It sees itself beyond Space and Time; that becomes in the conditions of Space and Time.

Creation is not a making of something out of nothing or of one thing out of another, but a self-projection of Brahman into the conditions of Space and Time. Creation is not a making, but a becoming in terms and forms of conscious existence.

In the becoming each individual is Brahman variously represented and entering into various relations with Itself in the play of the divine consciousness; in being, each individual is all Brahman.

Brahman as the Absolute or the Universal has the power of standing back from Itself in the relativity. It conceives, by a subordinate movement of consciousness, the individual as other than the universal, the relative as different from the Absolute. Without this separative movement, the individual would always tend to lose itself in the universal, the relative to disappear into the Absolute. Thus, It supports a corresponding reaction in the individual who regards himself as "other" than the transcendent and universal Brahman and "other" than the rest of the Many. He puts identity behind him and enforces the play of Being in the separative Ego.

The individual may regard himself as eternally different from the One, or as eternally one with It, yet different, or he may go back entirely in his consciousness to the pure Identity.[17] But he can never regard himself as independent of some kind of Unity, for such a view would correspond to no conceivable truth in the universe or beyond it.

These three attitudes correspond to three truths of the Brahman which are simultaneously valid and none of them entirely true without the others as its complements. Their

[17] The positions, in inverse order, of the three principal philosophical schools of Vedanta, Monism, Qualified Monism and Dualism.

coexistence, difficult of conception to the logical intellect, can be experienced by identity in consciousness with Brahman.

Even in asserting Oneness, we must remember that Brahman is beyond our mental distinctions and is a fact not of Thought that discriminates, but of Being which is absolute, infinite and escapes discrimination. Our consciousness is representative and symbolic; it cannot conceive the thing-in-itself, the Absolute, except by negation, in a sort of void, by emptying it of all that it seems in the universe to contain. But the Absolute is not a void or negation. It is all that is here in Time and beyond Time.

Even oneness is a representation and exists in relation to multiplicity. Vidya and Avidya are equally eternal powers of the supreme Chit. Neither Vidya nor Avidya by itself is the absolute knowledge. (See verses 9-11.)

Still, of all relations oneness is the secret base, not multiplicity. Oneness constitutes and upholds the multiplicity, multiplicity does not constitute and uphold the oneness.

Therefore we have to conceive of oneness as our self and the essential nature of Being, multiplicity as a representation of Self and a becoming. We have to conceive of the Brahman as One Self of all and then return upon the Many as becomings of the One Being (*bhūtāni ... ātman*). But both the Self and the becomings are Brahman; we cannot regard the one as Brahman and the others as unreal and not Brahman. Both are real, the one with a constituent and comprehensive, the others with a derivative or dependent reality.

THE RUNNING OF THE GODS

Brahman representing Itself in the universe as the Stable, by Its immutable existence (Sat), is Purusha, God, Spirit; representing Itself as the Motional, by Its power of active Consciousness (Chit), is Nature, Force or World-Principle

(Prakriti, Shakti, Maya).[18] The play of these two principles is the Life of the universe.

The Gods are Brahman representing Itself in cosmic Personalities expressive of the one Godhead who, in their impersonal action, appear as the various play of the principles of Nature.

The "others" are *sarvāṇi bhūtāni* of a later verse, all becomings, Brahman representing itself in the separative consciousness of the Many.

Everything in the universe, even the Gods, seems to itself to be moving in the general movement towards a goal outside itself or other than its immediate idea of itself. Brahman is the goal; for it is both the beginning and the end, the cause and the result of all movement.

But the idea of a final goal in the movement of Nature itself is illusory. For Brahman is Absolute and Infinite. The Gods, labouring to reach him, find, at every goal that they realise, Brahman still moving forward in front to a farther realisation. Nothing in the appearances of the universe can be entirely That to the relative consciousness; all is only a symbolic representation of the Unknowable.

All things are already realised in Brahman. The running of the Others in the course of Nature is only a working out (Prakriti), by Causality, in Time and Space, of something that

[18] Prakriti, executive Nature as opposed to Purusha, which is the Soul governing, taking cognizance of and enjoying the works of Prakriti. Shakti, the self-existent, self-cognitive, self-effective Power of the Lord (Ishwara, Deva or Purusha), which expresses itself in the workings of Prakriti. Maya, signifying originally in the Veda comprehensive and creative knowledge, Wisdom that is from of old; afterwards taken in its second and derivative sense, cunning, magic, Illusion. In this second significance it can really be appropriate only to the workings of the lower Nature, *aparā prakṛti*, which has put behind it the Divine Wisdom and is absorbed in the experiences of the separative Ego. It is in the more ancient sense that the word Maya is used in the Upanishads, where, indeed, it occurs but rarely.

Brahman already possesses.

Even in Its universal being Brahman exceeds the Movement. Exceeding Time, It contains in Itself past, present and future simultaneously and has not to run to the end of conceivable Time. Exceeding Space, It contains all formations in Itself coincidently and has not to run to the end of conceivable Space. Exceeding Causality, It contains freely in Itself all eventualities as well as all potentialities without being bound by the apparent chain of causality by which they are linked in the universe. Everything is already realised by It as the Lord before it can be accomplished by the separated Personalities in the movement.

THE PRINCIPLE OF LIFE

MATARISHWAN AND THE WATERS

What then is Its intention in the movement?

The movement is a rhythm, a harmony which That, as the Universal Life, works out by figures of Itself in the terms of conscious Being. It is a formula symbolically expressive of the Unknowable, – so arranged that every level of consciousness really represents something beyond itself, depth of depth, continent of continent. It is a play[19] of the divine Consciousness existing for its own satisfaction and adding nothing to That, which is already complete. It is a fact of conscious being, justified by its own existence, with no purpose ulterior to itself. The idea of purpose, of a goal is born of the progressive self-unfolding by the world of its own true nature to the individual Souls inhabiting its forms; for the Being is gradually self-revealed within its own becomings, real Unity emerges out of the Multiplicity and changes entirely the values of the latter to our consciousness.

[19] This is the Vaishnava image of the Lila applied usually to the play of the Personal Deity in the world, but equally applicable to the active impersonal Brahman.

This self-unfolding is governed by conditions determined by the complexity of consciousness in its cosmic action.

For consciousness is not simple or homogeneous, it is septuple. That is to say, it constitutes itself into seven forms or grades of conscious activity descending from pure Being to physical being. Their interplay creates the worlds, determines all activities, constitutes all becomings.

Brahman is always the continent of this play or this working. Brahman self-extended in Space and Time is the universe.

In this extension Brahman represents Itself as formative Nature, the universal Mother of things, who appears to us, first, as Matter, called Prithivi, the Earth-Principle.

Brahman in Matter or physical being represents Itself as the universal Life-Power, Matarishwan, which moves there as a dynamic energy, Prana, and presides effectively over all arrangement and formation.

Universal Life establishes, involved in Matter, the septuple consciousness; and the action of Prana, the dynamic energy, on the Matrix of things evolves out of it its different forms and serves as a basis for all their evolutions.

TRANSITIONAL THOUGHT

THE WATERS

There are, then, seven constituents of Chit active in the universe.

We are habitually aware of three elements in our being, Mind, Life and Body. These constitute for us a divided and mutable existence which is in a condition of unstable harmony and works by a strife of positive and negative forces between the two poles of Birth and Death. For all life is a constant birth or becoming (*sambhava, sambhūti* of verses 12-14). All birth entails a constant death or dissolution of that which becomes, in order that it may change into a new becoming. Therefore

this state of existence is called Mrityu, Death, and described as a stage which has to be passed through and transcended. *(Verses 11, 14)*

For this is not the whole of our being and, therefore, not our pure being. We have, behind, a superconscious existence which has also three constituents, Sat, Chit-Tapas and Ananda.

Sat is essence of our being, pure, infinite and undivided, as opposed to this divisible being which founds itself on the constant changeableness of physical substance. Sat is the divine counterpart of physical substance.

Chit-Tapas is pure energy of Consciousness, free in its rest or its action, sovereign in its will, as opposed to the hampered dynamic energies of Prana which, feeding upon physical substances, are dependent on and limited by their sustenance.[20] Tapas is the divine counterpart of this lower nervous or vital energy.

Ananda is Beatitude, the bliss of pure conscious existence and energy, as opposed to the life of the sensations and emotions which are at the mercy of the outward touches of Life and Matter and their positive and negative reactions, joy and grief, pleasure and pain. Ananda is the divine counterpart of the lower emotional and sensational being.

This higher existence, proper to the divine Sachchidananda, is unified, self-existent, not confused by the figures of Birth and Death. It is called, therefore, Amritam, Immortality, and offered to us as the goal to be aimed at and the felicity to be enjoyed when we have transcended the state of death. (*Verses 11, 14, 17, 18*)

The higher divine is linked to the lower mortal existence by the causal Idea[21] or supramental Knowledge-Will, Vijnana. It

[20] Therefore physical substance is called in the Upanishads Annam, Food. In its origin, however, the word meant simply being or substance.

[21] Not the abstract mental idea, but the supramental Real-Idea, the Consciousness, Force and Delight of the Being precipitated into a comprehensive and discriminative awareness of all the truths and

is the causal Idea which, by supporting and secretly guiding the confused activities of the Mind, Life and Body, ensures and compels the right arrangement of the universe. It is called in the Veda the Truth because it represents by direct vision the truth of things both inclusive and independent of their appearances; the Right or Law, because, containing in itself the effective power of Chit, it works out all things according to their nature with a perfect knowledge and prevision; the Vast, because it is of the nature of an infinite cosmic Intelligence comprehensive of all particular activities.

Vijnana, as the Truth, leads the divided consciousness back to the One. It also sees the truth of things in the multiplicity. Vijnana is the divine counterpart of the lower divided intelligence.

These seven powers of Chit are spoken of by the Vedic Rishis as the Waters, they are imaged as currents flowing into or rising out of the general sea of Consciousness in the human being.[22]

They are all coexistent in the universe eternally and inseparably, but capable of being involved and remanifested in each other. They are actually involved in physical Nature and must necessarily evolve out of it. They can be withdrawn into pure infinite Being and can again be manifested out of it.

The infolding and unfolding of the One in the Many and the Many in the One is therefore the law of the eternally recurrent cosmic Cycles.

THE VISION OF THE BRAHMAN

The Upanishad teaches us how to perceive Brahman in the universe and in our self-existence.

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powers of its own existence, carrying in its self-knowledge the will of self-manifestation, the power of all its potentialities and the power of all its forms. It is power that acts and effectuates, as well as knowledge master of its own action.

[22] *Hṛdya samudra*, Ocean of the Heart. R.V. IV. 58. 5.

We have to perceive Brahman comprehensively as both the Stable and the Moving. We must see It in eternal and immutable Spirit and in all the changing manifestations of universe and relativity.

We have to perceive all things in Space and Time, the far and the near, the immemorial Past, the immediate Present, the infinite Future with all their contents and happenings as the One Brahman.

We have to perceive Brahman as that which exceeds, contains and supports all individual things as well as all universe, transcendentally of Time and Space and Causality. We have to perceive It also as that which lives in and possesses the universe and all it contains.

This is the transcendental, universal and individual Brahman, Lord, Continent and Indwelling Spirit, which is the object of all knowledge. Its realisation is the condition of perfection and the way of Immortality." (21-30)

21. Self-Realisation (Verses 6-7)[23]

"Brahman is, subjectively, Atman, the Self or immutable existence of all that is in the universe. Everything that changes in us, mind, life, body, character, temperament, action, is not our real and unchanging self, but becomings of the Self in the movement, *jagatī*.

In Nature, therefore, all things that exist, animate or inanimate, are becomings of the one Self of all. All these different creatures are one indivisible existence. This is the truth each being has to realise.

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[23] 6. But he who sees everywhere the Self in all existences and all existences in the Self, shrinks not thereafter from aught.

7. He in whom it is the Self-Being that has become all existences that are Becomings, for he has the perfect knowledge, how shall he be deluded, whence shall he have grief who sees everywhere oneness?

When this unity has been realised by the individual in every part of his being, he becomes perfect, pure, liberated from ego and the dualities, possessed of the entire divine felicity.

ATMAN

Atman, our true self, is Brahman; it is pure indivisible Being, self-luminous, self-concentrated in consciousness, self-concentrated in force, self-delighted. Its existence is light and bliss. It is timeless, spaceless and free.

THE THREEFOLD PURUSHA[24]

Atman represents itself to the consciousness of the creature in three states, dependent on the relations between Purusha and Prakriti, the Soul and Nature. These three states are Akshara, unmoving or immutable; Kshara, moving or mutable; and Para or Uttama, Supreme or Highest.

Kshara Purusha is the Self reflecting the changes and movements of Nature, participating in them, immersed in the consciousness of the movement and seeming in it to be born and die, increase and diminish, progress and change. Atman, as the Kshara, enjoys change and division and duality; controls secretly its own changes but seems to be controlled by them; enjoys the oppositions of pleasure and pain, good and bad, but appears to be their victim; possesses and upholds the action of Nature, by which it seems to be created. For, always and inalienably, the Self is Ishwara, the Lord.

Akshara Purusha is the Self standing back from the changes and movements of Nature, calm, pure, impartial, indifferent, watching them and not participating, above them as on a summit, not immersed in these Waters. This calm Self is the sky that never moves and changes looking down upon the waters that are never at rest. The Akshara is the hidden freedom of the Kshara.

[24] Gita XV. 16, 17. See also XIII passim.

Para Purusha or Purushottama is the Self containing and enjoying both the stillness and the movement, but conditioned and limited by neither of them. It is the Lord, Brahman, the All, the Indefinable and Unknowable.

It is this supreme Self that has to be realised in both the unmoving and the mutable.

PURUSHA IN PRAKRITI[25]

Atman, the Self, represents itself differently in the sevenfold movement of Nature according to the dominant principle of the consciousness in the individual being.

In the physical consciousness Atman becomes the material being, *annamaya puruṣa*.

In the vital or nervous consciousness Atman becomes the vital or dynamic being, *prāṇamaya puruṣa*.

In the mental consciousness Atman becomes the mental being, *manomaya puruṣa*.

In the supra-intellectual consciousness, dominated by the Truth or causal Idea (called in Veda Satyam, Ritam, Brihat, the True, the Right, the Vast), Atman becomes the ideal being or great Soul, *vijñānamaya puruṣa* or *mahat ātman*.[26]

In the consciousness proper to the universal Beatitude, Atman becomes the all-blissful being or all-enjoying and all-productive Soul, *ānandamaya puruṣa*.

In the consciousness proper to the infinite divine self-awareness which is also the infinite all-effective Will (Chit-Tapas), Atman is the all-conscious Soul that is source and lord of the universe, *caitanya puruṣa*.

In the consciousness proper to the state of pure divine existence Atman is *sat puruṣa*, the pure divine Self.

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[25] Taittiriya Upanishad II. 1-6.

[26] The *mahat ātman* or Vast Self is frequently referred to in the Upanishads. It is also called *bhūmā*, the Large.

Man, being one in his true Self with the Lord who inhabits all forms, can live in any of these states of the Self in the world and partake of its experiences. He can be anything he wills from the material to the all-blissful being. Through the Anandamaya he can enter into the Chaitanya and Sat Purusha.

SACHCHIDANANDA

Sachchidananda is the manifestation of the higher Purusha; its nature of infinite being, consciousness, power and bliss is the higher Nature, *parā prakṛti*. Mind, life and body are the lower nature, *aparā prakṛti*.

The state of Sachchidananda is the higher half of universal existence, *parārdha*, the nature of which is Immortality, Amritam. The state of mental existence in Matter is the lower half, *aparārdha*, the nature of which is death, Mrityu.

Mind and life in the body are in the state of Death because by Ignorance they fail to realise Sachchidananda. Realising perfectly Sachchidananda, they can convert themselves, Mind into the nature of the Truth, Vijnana, Life into the nature of Chaitanya, Body into the nature of Sat, that is, into the pure essence.

When this cannot be done perfectly in the body, the soul realises its true state in other forms of existence or worlds, the "sunlit" worlds and states of felicity, and returns upon material existence to complete its evolution in the body.

A progressively perfect realisation in the body is the aim of human evolution.

It is also possible for the soul to withdraw for an indefinable period into the pure state of Sachchidananda.

The realisation of the Self as Sachchidananda is the aim of human existence.

THE CONDITION OF SELF-REALISATION[27]

[27] I have collected under this and the preceding headings the principal ideas of the Upanishads with regard to the Self, although not expressly mentioned or alluded to in our text, because they are indispensable to

Sachchidananda is always the pure state of Atman; it may either remain self-contained as if apart from the universe or overlook, embrace and possess it as the Lord.

In fact, it does both simultaneously. (*Verse 8*)

The Lord pervades the universe as the Virat Purusha, the Cosmic Soul (*paribhū* of the eighth verse, the One who becomes everywhere); He enters into each object in the movement, to the Knowledge as Brahman supporting individual consciousness and individual form, to the Ignorance as an individualised and limited being. He manifests as the Jivatman or individual self in the living creature.

From the standpoint of our lower state in the kingdom of death and limitation Atman is Sachchidananda, supra-mental, but reflected in the mind. If the mind is pure, bright and still, there is the right reflection; if it is unpurified, troubled and obscured, the reflection is distorted and subjected to the crooked action of the Ignorance.

According to the state of the reflecting mind we may have either purity of self-knowledge or an obscuration and distortion of knowledge in the dualities of truth and error; a pure activity of unegoistic Will or an obscuration and deflection of Will in the dualities of right and wrong action, sin and virtue; a pure state and unmixed play of beatitude or an obscuration and perversion of it in the dualities of right and wrong enjoyment, pleasure and pain, joy and grief.

It is the mental ego-sense that creates this distortion by division and limitation of the Self. The limitation is brought about through the Kshara Purusha identifying itself with the changeable formations of Nature in the separate body, the individual life and the egoistic mind, to the exclusion of the sense of unity with all existence and with all existences.

This exclusion is a fixed habit of the understanding due to

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an understanding of the complete philosophy of these Scriptures and to the relations of the thought which is developed in the Isha.

our past evolution in the movement, not an ineffugable law of human consciousness. Its diminution and final disappearance are the condition of self-realisation.

The beginning of wisdom, perfection and beatitude is the vision of the One.

THE STAGES OF SELF-REALISATION

THE VISION OF THE ALL

The first movement of self-realisation is the sense of unity with other existences in the universe. Its early or crude form is the attempt to understand or sympathise with others, the tendency of a widening love or compassion or fellow-feeling for others, the impulsion of work for the sake of others.

The oneness so realised is a pluralistic unity, the drawing together of similar units resulting in a collectivity or solidarity rather than in real oneness. The Many remain to the consciousness as the real existences; the One is only their result.

Real knowledge begins with the perception of essential oneness, – one Matter, one Life, one Mind, one Soul playing in many forms.

When this Soul of things is seen to be Sachchidananda, then knowledge is perfected. For we see Matter to be only a play of Life, Life a play of Mind energising itself in substance, Mind a play of Truth or causal Idea representing truth of being variously in all possible mental forms, Truth a play of Sachchidananda, Sachchidananda the self-manifestation of a supreme Unknowable, Para-Brahman or Para-Purusha.

We perceive the soul in all bodies to be this one Self or Sachchidananda multiplying itself in individual consciousness. We see also all minds, lives, bodies to be active formations of the same existence in the extended being of the Self.

This is the vision of all existences in the Self and of the Self

in all existences which is the foundation of perfect internal liberty and perfect joy and peace.

For by this vision, in proportion as it increases in intensity and completeness, there disappears from the individual mentality all *jugupsā*, that is to say, all repulsion, shrinking, dislike, fear, hatred and other perversions of feeling which arise from division and personal opposition to other beings or to the objectivities that surround us. Perfect equality[28] of soul is established.

THE VISION OF THE SELF IN ITS BECOMINGS

Vision is not sufficient; one must become what inwardly one sees. The whole inner life must be changed so as to represent perfectly in all parts of the being what is understood by the intellect and seen by the inner perception.

In the individual soul extending itself to the All by the vision of unity (*ekatvam anupaśyataḥ*, seeing everywhere oneness), arranging its thoughts, emotions and sensations according to the perfect knowledge of the right relation of things which comes by the realisation of the Truth (*vijānataḥ*, having the perfect knowledge), there must be repeated the divine act of consciousness by which the one Being, eternally self-existent, manifests in itself the multiplicity of the world (*sarvāṇi bhūtāni ātmaiva abhūt*, the Self-Being became all Becomings).

That is to say, the human or egoistic view is that of a world of innumerable separate creatures each self-existent and different from the others, each trying to get its utmost possible profit out of the others and the world, but the divine view, the way in which God sees the world, is Himself, as the

[28] The state described in the Gita as samatva. *Jugupsā* is the feeling of repulsion caused by the sense of a want of harmony between one's own limited self-formation and the contacts of the external with a consequent recoil of grief, fear, hatred, discomfort, suffering. It is the opposite of attraction which is the source of desire and attachment. Repulsion and attraction removed, we have *samatva*.

sole Being, living in innumerable existences that are Himself, supporting all, helping all impartially, working out to a divine fulfilment and under terms fixed from the beginning, from years sempiternal, a great progressive harmony of Becoming whose last term is Sachchidananda or Immortality. This is the view-point of the Self as Lord inhabiting the whole movement. The individual soul has to change the human or egoistic for the divine, supreme and universal view and live in that realisation.

It is necessary, therefore, to have the knowledge of the transcendent Self, the sole unity, in the equation *so'ham*, I am He, and in that knowledge to extend one's conscious existence so as to embrace the whole Multiplicity.

This is the double or synthetic ideal of the Isha Upanishad; to embrace simultaneously Vidya and Avidya, the One and the Many; to exist in the world, but change the terms of the Death into the terms of the Immortality; to have the freedom and peace of the Non-Birth simultaneously with the activity of the Birth. (*Verses 9-14*)

All parts of the lower being must consent to this realisation; to perceive with the intellect is not enough. The heart must consent in a universal love and delight, the sense-mind in a sensation of God and self everywhere, the life in the comprehension of all aims and energies in the world as part of its own being.

THE ACTIVE BEATITUDE

This realisation is the perfect and complete Beatitude, embracing action, but delivered from sorrow and self-delusion.

There is no possibility of self-delusion (*moha*); for the soul, having attained to the perception of the Unknowable behind all existence, is no longer attached to the Becoming and no longer attributes an absolute value to any particularity in the universe, as if that were an object in itself and desirable in itself. All is enjoyable and has a value as the manifestation of

the Self and for the sake of the Self which is manifested in it, but none for its own.[29] Desire and illusion are removed; illusion is replaced by knowledge, desire by the active beatitude of universal possession.

There is no possibility of sorrow; for all is seen as Sachchidananda and therefore in the terms of the infinite conscious existence, the infinite will, the infinite felicity. Even pain and grief are seen to be perverse terms of Ananda, and that Ananda which they veil here and for which they prepare the lower existence (for all suffering in the evolution is a preparation of strength and bliss) is already seized, known and enjoyed by the soul thus liberated and perfected. For it possesses the eternal Reality of which they are the appearances.

Thus it is possible, by the realisation of the unity of God and the world (*īś* and *jagatī*) in the complete knowledge of the Brahman, to renounce desire and illusion through the ascent to the pure Self and the Non-Becoming and yet to enjoy by means of all things in the manifestation God in the universe through a free and illuminated self-identification with Sachchidananda in all existences.

CONCLUSION

We have, therefore, in the second movement the explanation of the first verse of the Upanishad. The first line, asserting that all souls are the one Lord inhabiting every object in the universe and that every object is universe in universe, movement in the general movement, has been explained in the terms of complete oneness by the Brahman, transcendental and universal even in the individual, One in the Many, Many in the One, Stable and Motional, exceeding and reconciling all opposites. The second line, fixing as the rule of divine life universal renunciation of desire as the condition of universal enjoyment in the spirit, has been explained by the state of self-realisation, the realisation of the free and transcendent Self

[29] Brihadaranyaka Upanishad.

as one's own true being, of that Self as Sachchidananda and of the universe seen as the Becoming of Sachchidananda and possessed in the terms of the right knowledge and no longer in the terms of the Ignorance which is the cause of all attraction and repulsion, self-delusion and sorrow." (31-39)

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