

**Companion to
Vedic Verses in
'*The Life Divine*' - Vol. I**

*Vedic Verses Translated by Sri Aurobindo,
with Word-to-Word Matching and Explanatory Notes*

Compiled By

Mukund Ainapure

Companion to Vedic Verses in '*The Life Divine*' - Vol. I

***Vedic Verses Translated by Sri Aurobindo,
with Word-to-Word Matching and Explanatory Notes***

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Mukund Ainapure

- **Original Sanskrit Verses From Vedic Texts**

Translated by Sri Aurobindo as chapter-opening epigraphs
in *The Life Divine* Vol. 21, *The Complete Works of Sri Aurobindo*

- ***Padpāṭha***

Sanskrit Verses after resolving euphonic combinations (*sandhi*) and the compound words (*samās*) into separate words, in Devanagari as well as Roman Transcription

- **Sri Aurobindo's English Translation**

Matched word-by-word with *Padpāṭha*

- **Explanatory Notes**

Notes explanatory of important points based on Sri Aurobindo's writings

Companion to Vedic Verses in '*The Life Divine*' - Vol. I

By Mukund Ainapure

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By Mukund Ainapure

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- **Companion to Vedic Verses in '*The Life Divine*' - Vol. I**

॥श्री अरविन्दचरणारविन्दौ॥

At the Lotus Feet

of

Sri Aurobindo

References / Acknowledgements

The original sanskrit verses (without accents) and the *Padpāṭha* (in Devanagari as well as Roman Transcription) are cross-checked with the texts available on theveda.org.in, the upanishads.org.in and the bhagavadgita.org.in.

The compiler has matched Sri Aurobindo's english translation word-by-word with *Padpāṭha* (Devanagari), using superscripts.

The translation of the verse and the explanatory Notes are extracted from Sri Aurobindo's writings in the 'Collected Works of Sri Aurobindo' (CWSA) published by Sri Aurobindo Ashram Publication Department, Pondicherry, 1997-2013. All of the volumes of the CWSA are available in PDF on www.sabda.in; and in HTML, with an excellent Index, on www.incarnateworld.in. The relevant CWSA Volume No/Page No. are given within square brackets at the end of each verse translation as well as the explanatory Note.

Follwing is a list of the CWSA Volumes mostly relied upon -

Collected Works of Sri Aurobindo (CWSA)

Volume No.	Title
09	Writings in Bengali and Sanskrit
10	Record of Yoga - I
11	Record of Yoga - II
12	Essays Divine and human
13	Essays in Philosophy and Yoga
14	Vedic and Philological Studies
15	The Secret of the Veda
16	Hymns to the Mystic Fire
17	Isha Upanishad
18	Kena and Other Upanishads
19	Essya on the Gita
21-22	The Life Divine - I & II
23-24	The Synthesis of Yoga - I & II
28-31	Letters on Yoga - I to IV
32	The Mother
33-34	Savitri - I & II

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Prologue

Sri Aurobindo

Sri Aurobindo was born in Calcutta on 15 August 1872. At the age of seven he was taken to England for education. There he studied at St. Paul's School, London, and at King's College, Cambridge. Returning to India in 1893, he worked for the next thirteen years in the Princely State of Baroda in the service of the Maharaja and as a professor in Baroda College. In 1906, soon after the Partition of Bengal, Sri Aurobindo quit his post in Baroda and went to Calcutta, where he soon became one of the leaders of the Nationalist movement. He was the first political leader in India to openly put forward, in his newspaper *Bande Mataram*, the idea of complete independence for the country. Sri Aurobindo had begun the practice of Yoga in 1905 in Baroda. In 1908 he had the first of several fundamental spiritual realisations. In 1910 he withdrew from politics and went to Pondicherry in order to devote himself entirely to his inner spiritual life and work. During his forty years in Pondicherry he evolved a new method of spiritual practice, which he called the Integral Yoga. Its aim is a spiritual realisation that not only liberates man's consciousness but also transforms his nature. In 1926, with the help of his spiritual collaborator, the Mother, he founded the Sri Aurobindo Ashram. Among his many writings are *The Life Divine*, *The Synthesis of Yoga*, *The Secret of the Veda*, *Hymns to the Mystic Fire*, *Vedic and Philological Studies* and *Savitri*. Sri Aurobindo left his body on 5 December 1950.

The Complete Works of Sri Aurobindo

In 1997, the Sri Aurobindo Ashram began to publish the Complete Works of Sri Aurobindo (CWSA) in a uniform library edition. Each of the 36 published volumes can be viewed and downloaded in PDF format from www.sabda.in.

The Companion Series

Companion Series is meant as an aid to the systematic study of the Vedic verses translated by Sri Aurobindo for those interested in his mystical interpretation of the Veda. The Companion Series is at present available for all the major works on the Veda by Sri Aurobindo – *The Secret of the Veda* (Vol. I & II), *Hymns to the Mystic Fire* (Vol. I-IV) and *Vedic and Philological Studies* (Vol. I-VI).

Companion to "Vedic Verses in *The Life Divine*"

All the chapters of CWSA Volume 21 & 22 - *The Life Divine* - have, below the title, translated quotations from the Vedas, Upanishads, Bhagavad Gita and other Sanskrit texts. Sri Aurobindo called these quotations (or, chapter-opening epigraphs) "mottoes".

The present volume provides the original Sanskrit verses from the Vedas, Upanishads, Bhagavad Gita and other Sanskrit texts in Devanagari (without accents), translated and cited by Sri Aurobindo in the “mottoes” in *The Life Divine-I* (CWSA Volume 21).

The compiler has provided the *Padpātha* (in Devanagari as well as Roman Transcription) under each verse in which all euphonic combinations (sandhi) are resolved into the original and separate words and even the components of compound words (samās) indicated; and matched each Sanskrit word in the Padpātha with the corresponding English word in the Translation using superscripts, followed by footnotes providing alternative meaning(s) of words and explanatory Notes based on Sri Aurobindo's writings.

Explanatory Notes on the Vedic Verses

Sri Aurobindo wrote the following passage on the close of the fourth year of "Arya" -

Here [in the 'Life Divine'] we start from the Vedantic position, its ideas of the Self and mind and life, of Sachchidananda and the world, of Knowledge and Ignorance, of rebirth and the Spirit. ...We have shown that mind and life and matter are derivations from the Self through a spiritual mind or supermind which is the real support of cosmic existence and by developing mind into that, man can arrive at the real truth of the spirit in the world and the real truth and highest law of life. The Self is Sachchidananda and there is no incurable antinomy between that and the world; only we see the world through the eyes of the Ignorance and we have to see it through the eyes of the Knowledge. Our ignorance itself is only knowledge developing out of its involution in the apparent nescience of Matter and on its way to a return to its conscious integrality. To accomplish that return and manifest the spiritual life in the human existence is the opportunity given by the successions of rebirth. We accept the truth of evolution, not so much in the physical form given to it by the West as in its philosophical truth, the involution of life and mind and spirit here in matter and their progressive manifestation. At the summit of this evolution is the spiritual life, the life divine. **It was necessary to show that these truths were not inconsistent with the old Vedantic truth, therefore we included explanations from this point of view of the Veda, two of the Upanishads and the Gita** [Essays in Philosophy and Yoga, CWSA Vol.13 p. 107-08].

The sole aim of this compilation is to present these explanations from the writings of Sri Aurobindo under the related Vedic verses.

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BOOK 1

OMNIPRESENT REALITY AND THE UNIVERSE

Chapter I

The Human Aspiration

Rig Veda - 01.113.08

परायतीनामन्वेति पाथ आयतीनां प्रथमा शश्वतीनां ।

व्युच्छन्ती जीवमुदीरयंत्युषा मृतं कं चन बोधयन्ती ॥

पराऽयतीनाम्¹ । अनु² । एति³ । पाथः⁴ । आऽयतीनाम्⁵ । प्रथमा⁶ । शश्वतीनाम्⁷ ।

विऽउच्छन्ती⁸ । जीवम्⁹ । उत्ऽईरयन्ती¹⁰ । उषाः¹¹ । मृतम्¹² । कम्¹³ । चन¹⁴ । बोधयन्ती¹⁵ ॥

parā-yatīnām | anu | eti | pāthaḥ | ā-yatīnām | prathamā | śaśvatīnām |

vi-ucchantī | jīvam | ut-īrayantī | uṣāḥ | mṛtam | kam | cana | bodhayantī ॥

^{2,3}She follows ⁴to the goal ¹of those that are passing on beyond, ⁶she is the first ⁷in the eternal succession ⁵of the dawns that are coming, — ¹¹Usha ⁸widens ¹⁰bringing out ⁹that which lives, ¹⁵awakening ^{13,14}someone ¹²who was dead. . . .[21/3]

Meanwhile ¹¹each dawn ^{3a}comes ⁶as the first ⁷of a long succession ⁵that shall follow ^{2,3b}and pursues ⁴the path and goal ¹of those that have already gone forward; ⁸each in her coming ^{10a}impels [īrayantī] ⁹the life ^{10b}upwards [ut] and ¹⁵awakens in us “^{13,14}someone ¹²who was dead”. [15/483]

[Notes]

पराऽयतीनाम् अनु एति पाथः आऽयतीनाम् प्रथमा शश्वतीनाम्

The ancient dawns of human knowledge have left us their witness to this constant aspiration; today we see a humanity satiated but not satisfied by victorious analysis of the externalities of Nature preparing to return to its primeval longings. The earliest formula of Wisdom promises to be its last,—God, Light, Freedom, Immortality. [21/3-4]

A search for God, (for a spiritual or divine Reality within oneself and behind, above or within the phenomenon of existence,) for perfection, for freedom, for an absolute Truth and Bliss, for immortality has been the persistent preoccupation of the highest human thought since the earliest times. This preoccupation seems to be a perpetual element in man's nature; for it survives the longest periods of scepticism. [13/501]

This dawn moves in her progression always according to the rule of a divine action [= anu eti pāthaḥ]; ... She is ancient and eternal, the dawn of the Light that was from the beginning, *purāṇī* [= śaśvatīnām] but in her coming she is ever young and fresh to the soul that receives her [= ā-yatīnām prathamā]. [RV 3.61.1 - 15/293]

This great evolution [progressive illumination of human mentality], is effected in Time

gradually, in the mornings of the human spirit, by the unbroken succession [śaśvatīnām] of the Dawns. For Dawn in the Veda is the goddess symbolic of new openings of divine illumination on man's physical consciousness. She alternates with her sister Night; but that darkness itself is a mother of light and always Dawn comes to reveal what the black-browed Mother has prepared. Here, however, the seer seems to speak of continuous dawns, not broken by these intervals of apparent rest and obscurity. By the brilliant force of that continuity of successive illuminations the mentality of man ascends swiftly into fullest light. [15/273-74]

For then it is by Time, by the days, that the work is perfected, *ahabhiḥ*, by successive [= śaśvatīnām] dawns of the Truth each with its victory over the night, by the unbroken succession of the sisters of which we have had mention in the hymn to the divine Dawn. Man cannot seize or hold at once all that the illumination brings to him; it has to be repeated constantly so that he may grow in the light. [RV 4.45.6 - 15/335]

Thus the Dawns come with a constant alternation [parā-yatīnām.. ā-yatīnām], thrice ten — the mystic number of our mentality — making the month, till some day there shall break out upon us the wondrous experience of our forefathers in a long bygone age of humanity when the dawns succeeded each other without the intervention of any night, when they came to the Sun as to a lover and circled round him, not returning again and again in his front as a precursor of his periodical visitations. That shall be when the supramental consciousness shines out fulfilled in the mentality and we shall possess the year-long day enjoyed by the gods on the summit of the eternal mountain. Then shall be the dawning of the “best” or highest, most glorious Dawn, when “driving away the Enemy, guardian of the Truth, born in the Truth, full of the bliss, uttering the highest truths, fulfilled in all boons she brings the birth and manifestation of the godheads.” Meanwhile each dawn comes as the first of a long succession that shall follow and pursues the path and goal of those that have already gone forward; each in her coming impels the life upwards and awakens in us “someone who was dead”. [15/482-83]

Since the divine work in us cannot be suddenly accomplished, the godhead cannot be created all at once, but only by a luminous development and constant nurture through the succession of the dawns [= śaśvatīnām], through the periodic revisitings of the illumining Sun, Surya the Sun-Power manifests himself in another form as Pushan, the Increaser. [15/486]

The result of the procession of the shining dawns [parā-yatīnām.. ā-yatīnām], of the divine returns of Surya, of the increasings of Pushan and his leading on the Path is summed up in the creation of Savitri the luminous Creator. [15/489]

The creation of Surya Savitri starts from the repeated risings of the divine Dawn [parā-yatīnām.. ā-yatīnām] and grows by the constant nourishing of her spiritual gifts and possessions through the work in us of Surya Pushan. But the actual formation, the perfected fullness depend on the birth and growth in us of all the gods, the children of Aditi, the All-Gods (Viśve Devāḥ) and especially of the four great luminous Kings, Varuna, Mitra, Bhaga,

Aryaman. [15/490-91]

जीवम् उत्सृजयन्ती

To know, possess and be the divine being in an animal and egoistic consciousness, to convert our twilight or obscure physical mentality into the plenary supramental illumination, to build peace and a self-existent bliss where there is only a stress of transitory satisfactions besieged by physical pain and emotional suffering, to establish an infinite freedom in a world which presents itself as a group of mechanical necessities, to discover and realise the immortal life in a body subjected to death and constant mutation,— this is offered to us as the manifestation of God in Matter and the goal of Nature in her terrestrial evolution. [21/4]

...the unconquerable impulse of man towards God, Light, Bliss, Freedom, Immortality presents itself in its right place in the chain as simply the imperative impulse by which Nature is seeking to evolve beyond Mind, and appears to be as natural, true and just as the impulse towards Life which she has planted in certain forms of Matter or the impulse towards Mind which she has planted in certain forms of Life. As there, so here, the impulse exists more or less obscurely in her different vessels with an ever-ascending series in the power of its will-to-be; as there, so here, it is gradually evolving and bound fully to evolve the necessary organs and faculties. As the impulse towards Mind ranges from the more sensitive reactions of Life in the metal and the plant up to its full organisation in man, so in man himself there is the same ascending series, the preparation, if nothing more, of a higher and divine life. The animal is a living laboratory in which Nature has, it is said, worked out man. Man himself may well be a thinking and living laboratory in whom and with whose conscious co-operation she wills to work out the superman, the god. [21/5-6]

Rig Veda - 01.113.10

क्रियात्या यत्समया भवाति या व्यूषुर्याश्च नूनं व्युच्छान् ।

अनु पूर्वाः कृपते वावशाना प्रदीध्याना जोषमन्याभिरेति ॥

क्रियति¹ । आ² । यत्³ । समया⁴ । भवाति⁵ । याः⁶ । विऽरुषुः⁷ । याः⁸ । च⁹ । नूनम्¹⁰ । विऽउच्छान्¹¹ ।

अनु¹² । पूर्वाः¹³ । कृपते¹⁴ । वावशाना¹⁵ । प्रऽदीध्याना¹⁶ । जोषम्¹⁷ । अन्याभिः¹⁸ । एति¹⁹ ॥

kiyati | ā | yat | samayā | bhavāti | yāḥ | vi-ūṣuḥ | yāḥ | ca | nūnam | vi-ucchān |

anu | pūrvāḥ | krpate | vāvāśānā | pra-dīdhyānā | joṣam | anyābhiḥ | eti ॥

¹What is her scope ³when ^{4,2,5}she harmonises ^{6,7}with the dawns that shone out before ⁹and ⁸those that ¹⁰now ¹¹must shine? ¹⁵She desires ¹³the ancient mornings and ^{12,14}fulfils their light; ¹⁶projecting forwards her illumination ¹⁹she enters ¹⁷into communion ¹⁸with the rest that are to come. [21/3]

[Notes]

समया भवाति याः विऽऋषुः याः च नूनम् विऽउच्छान्

The accordance [samayā] of active Life with a material of form in which the condition of activity itself seems to be inertia, is one problem of opposites that Nature has solved ["the dawns that shone out before"] and seeks always to solve better with greater complexities; for its perfect solution would be ["those that now must shine"] the material immortality of a fully organised mind-supporting animal body. The accordance [samayā] of conscious mind and conscious will with a form and a life in themselves not overtly self-conscious and capable at best of a mechanical or subconscious will is another problem of opposites in which she has produced astonishing results ["the dawns that shone out before"] and aims always at higher marvels; for there her ultimate miracle would be ["those that now must shine"] an animal consciousness no longer seeking but possessed of Truth and Light, with the practical omnipotence which would result from the possession of a direct and perfected knowledge. [21/5]

The problems of existence are problems of harmony [samayā]. Discords and disorder of the materials, oppositions, demand a solution by accordance, by the discovery of a harmony. Thus the accordance of an inanimation and inertia in a containing Matter and the active indwelling stress of Life is Nature's first problem, its initial difficulty; its perfect solution would be immortality in a material body. The accordance of an unconscious Matter and an unconscious or half-conscious Life with a conscious Mind and Will is her second problem; the possession of a direct and perfect instrumentation of knowledge in a living body would be its complete solution. The accordance of a mortal mind, life and body with a secretly indwelling immortal spirit is the final problem; the spiritualisation or divinisation of mind, life and body, a divine life, would be the perfect solution. The search after these solutions by the human being is not irrational; it is rather the very effort and striving of Nature within him. [13/501-02]

प्रऽदीध्याना जोषम् अन्याभिः एति

That [spiritual] ascension has already been effected by the Ancients, the human forefathers, and the spirits of these great Ancestors still assist their offspring; for the new dawns repeat the old [anu pūrvāḥ] and lean forward in light [pra-dīdhyānā] to join [joṣam] the dawns of the future [anyābhiḥ]. [15/383]

Not only, then, is the upward impulse of man [pra-dīdhyānā] towards the accordance [joṣam] of yet higher opposites [anyābhiḥ] rational in itself, but it is the only logical completion of a rule and an effort that seem to be a fundamental method of Nature and the very sense of her universal strivings. [21/5]

Nature has implanted an impulse towards life in certain forms of Matter and evolves it there, a similar evolutionary impulse towards mind in certain forms of life, an impulse in certain minds towards what is beyond Mind, towards the unveiling of Spirit, the evolution of a spiritual being. Each impulse justifies itself by the creation of the necessary organs and

faculties. There is therefore no reason to put a limit to evolutionary possibility by taking our present organisation or status of existence as final. The animal is a laboratory in which Nature has worked out man; man may very well be a laboratory in which she wills to work out superman, to disclose the soul as a divine being, to evolve a divine nature. [13/502]

Rig Veda - 04.001.07

त्रिरस्य ता परमा सन्ति सत्या स्पार्हा देवस्य जनिमान्यग्नेः ।

अनन्ते अन्तः परिऽवीत आगाच्छुचिः शुक्रो अर्यो रोरुचानः ॥

त्रिः¹ । अस्य² । ता³ । परमा⁴ । सन्ति⁵ । सत्या⁶ । स्पार्हा⁷ । देवस्य⁸ । जनिमानि⁹ । अग्नेः¹⁰ ।

अनन्ते¹¹ । अन्तः¹² । परिऽवीतः¹³ । आ¹⁴ । अगात्¹⁵ । शुचिः¹⁶ । शुक्रः¹⁷ । अर्यः¹⁸ । रोरुचानः¹⁹ ॥

triḥ | asya | tā | paramā | santi | satyā | spārhā | devasya | janimāni | agneḥ |
anante | antariti | pari-vītaḥ | ā | agāt | śuciḥ | śukraḥ | aryaḥ | rorucānaḥ ॥

¹Threefold ⁵are ³those ⁴supreme ⁹births ²of this ⁸divine force that is in the world, ³they ⁵are ⁶true, ³they ⁵are ⁷desirable; ^{14,15}he moves there ¹³wide-overt ¹²within ¹¹the Infinite and ¹⁹shines ¹⁶pure, ¹⁷luminous and ¹⁸fulfilling. [21/3]

¹Three ⁵are ³they, ²his ⁴supreme ⁶truths, ⁷the desirable ⁹births ⁸of the divine ¹⁰Fire; ¹²within ¹¹in the infinite ¹³he is spread wide everywhere and ^{14,15}has come to us ¹⁶pure and ¹⁷brilliant and ¹⁸noble, ¹⁹shining in his beauty. [16/215]

¹Three ⁵are ³those ⁴supreme, ⁶true and ⁷desirable ⁹births ⁸of the god ¹⁰Agni; ¹³manifested pervasively ¹²within ¹¹the Infinite ^{14,15}may he come ¹⁶pure and ¹⁷bright and ¹⁸noble and ¹⁹shining. [16/637]

[Notes]

त्रिः जनिमानि अग्नेः

These three births of Fire are not, as usually explained, its three physical forms — which even if accepted shows the Vedic people far from the mere primitive barbarian — his birth is connected with Truth — his births are “within in the Infinite” — *saccidānanda*. These are the three levels of the earthly evolution on each of which this Divine Fire takes his birth, *pari’vītaḥ*, on the plane of matter and life and mind. [16/215 fn 4]

There are three births of him [Fire] that seek to come into being around us, one is in the ocean of the infinite, one is in the heavens, one is in the waters that descend from the heavens. [RV 1.95.3 - 16/146]

Matter expresses itself eventually as a formulation of some unknown Force. Life, too, that yet unfathomed mystery, begins to reveal itself as an obscure energy of sensibility imprisoned in its material formulation; and when the dividing ignorance is cured which gives us the sense of a gulf between Life and Matter, it is difficult to suppose that Mind, Life and Matter will be

found to be anything else than one Energy triply formulated, the triple world of the Vedic seers. [21/17]

We perceive, then, these three steps in Nature, a bodily life which is the basis of our existence here in the material world, a mental life into which we emerge and by which we raise the bodily to higher uses and enlarge it into a greater completeness, and a divine existence which is at once the goal of the other two and returns upon them to liberate them into their highest possibilities. [23/19]

Rig Veda - 04.002.01

यो मर्त्येष्वमृत ऋतावा देवो देवेष्वरतिर्निधायि ।
होता यजिष्ठो मह्ना शुचध्वै हव्यैरग्निर्मनुष ईरयध्वै ॥

यः¹ । मर्त्येषु² । अमृतः³ । ऋतऽवा⁴ । देवः⁵ । देवेषु⁶ । अरतिः⁷ । निऽधायि⁸ ।
होता⁹ । यजिष्ठः¹⁰ । मह्ना¹¹ । शुचध्वै¹² । हव्यैः¹³ । अग्निः¹⁴ । मनुषः¹⁵ । ईरयध्वै¹⁶ ॥

yaḥ | martyeṣu | amṛtaḥ | ṛta-vā | devaḥ | deveṣu | aratiḥ | ni-dhāyi |
hotā | yajisṭhaḥ | mahnā | śucadhvai | havyaiḥ | agniḥ | manuṣaḥ | īrayadhvai ॥

[Part] ¹That which is ³immortal ²in mortals and ⁴possessed of the truth, ⁵is a god and ⁸established [dhāyi] inwardly [ni] ⁷as an energy working out ⁶in our divine powers....
[21/3,18]

¹He who is ³immortal ²in mortals and ⁴with him is the Truth, ⁵who is the God ⁶in the gods, ⁷the Traveller (or, fighter or worker), ⁸has been set within ⁹as the Priest of the call, ¹⁰most strong for sacrifice, ^{12a}to blaze out ¹¹with the might of ^{12b}his flame, ^{16a}to give ¹⁵men ^{16b}speed on the way ¹³by the power of their offerings. [16/218-19]

¹He who ⁸was established ³immortal ²in mortals ⁴as the possessor of the Truth, ⁵a god ⁶in the gods ⁷as the worker of our perfection, ¹⁴Agni, ⁹priest of the offering ¹⁰strong in sacrifice ¹¹by his might ¹²to purify, ¹³by the offerings ¹⁵of man ¹⁶to impel him on the path. [16/644]

[Notes]

यः मर्त्येषु अमृतः ऋतऽवा देवः देवेषु अरतिः निऽधायि

...the gods have established [ni-dhāyi] Agni as the immortal in mortals [martyeṣu amṛtaḥ], the divine power in man [devaḥ], the energy of fulfilment [aratiḥ] through which they do their work in him. It is this work which is symbolised by the sacrifice. [15/65]

Agni is, pre-eminently, the Immortal in mortals [martyeṣu amṛtaḥ]. It is this Agni by whom the other bright sons of Infinity are able to work out [aratiḥ] the manifestation and self-extension of the Divine (*devavīti*, *devatāti*) which is at once aim and process of the cosmic and of the human sacrifice. For he is the divine Will [devaḥ deveṣu] which in all things is always present [ni-dhāyi], is always destroying and constructing, always building and perfecting

[aratiḥ], supporting always the complex progression of the universe. It is this which persists through all death and change [martyeṣu amṛtaḥ]. It is eternally and inalienably possessed of the Truth [ṛta-vā]. [RV 1.77.1 - 15/280]

होता यजिष्ठः मह्ना शुचध्ये हव्यैः अग्निः मनुषः ईरयध्ये -

Therefore is he the priest of the offering [hotā], strongest or most apt for sacrifice [yajisṭhaḥ], he who, all-powerful, follows always the law of the Truth [ṛta-vā]. We must remember that the oblation (*havya*) signifies always action (*karma*) and each action of mind or body is regarded as a giving of our plenty into the cosmic being and the cosmic intention. Agni, the divine Will, is that which stands behind the human will in its works [aratiḥ ni-dhāyi]. In the conscient offering, he comes in front; he is the priest set in front (*puro-hita*), guides the oblation and determines its effectiveness. [RV 1.77.1 - 15/281]

The will within grows conscious of the increasing godhead, awakens to the process, perceives the lines of the growth. Human action intelligently directed [īrayadhyai] and devoted to the universal Powers, ceases to be a mechanical, involuntary or imperfect offering; the thinking and observing mind participates and becomes the instrument of the sacrificial will. [RV 1.77.2 - 15/282]

Rig Veda - 04.004.05

ऊर्ध्वो भव प्रति विध्याध्यस्मदाविष्कृणुष्व दैव्यान्यग्ने ।

अव स्थिरा तनुहि यातुजूनां जामिमजामिं प्र मृणीहि शत्रून् ॥

ऊर्ध्वः¹ । भव² । प्रति³ । विध्य⁴ । अधि⁵ । अस्मत्⁶ । आविः⁷ । कृणुष्व⁸ । दैव्यानि⁹ । अग्ने¹⁰ ।

अव¹¹ । स्थिरा¹² । तनुहि¹³ । यातुजूनाम्¹⁴ । जामिम्¹⁵ । अजामिम्¹⁶ । प्र¹⁷ । मृणीहि¹⁸ । शत्रून्¹⁹ ॥

ūrdhvaḥ | bhava | prati | vidhya | adhi | asmat | āviḥ | kṛṇuṣva | daivyāni | agne |
ava | sthira | tanuhi | yātu-jūnām | jāmim | ajāmim | pra | mṛṇīhi | śatrūn ||

[Part] ²Become ¹high-uplifted, ¹⁰O Strength, ^{3,5,4}pierce all veils, ^{7,8}manifest ⁶in us ⁹the things of the Godhead. [21/3]

¹High-uplifted ²be, ^{3,5,4}piercing through ^{7,8}reveal ⁶in us ⁹the things divine, ¹⁰O Fire; ¹³lay ¹¹low ¹⁴what the demon forces (or demon impulses) ¹²have established: ¹⁵companion or ¹⁶single, ^{17,18}crush ¹⁹the foe. [16/228]

²Be ¹high-exalted, ^{3,4}smite them in our march ⁵from above ⁶us, ^{7,8}reveal ⁹the things divine, ¹⁰O Agni; ¹³lay ¹¹low ¹²the established things ¹⁴of the impellers to anguish; whether ¹⁶sole or ¹⁵companioned he be, ¹⁸crush ¹⁷before us ¹⁹our enemies. [16/662]

^{3,5,4}प्रति & अधि अस्मत् express the two ideas of piercing the foe in front & smiting them from above. [16/662]

[Notes]

ऊर्ध्वः भव प्रति विध्य अधि अस्मत् आविः कृणुष्व दैव्यानि अग्ने

The Rishi hymns the Divine Force that knows all the successive births of the soul on its ascending planes of existence and as priest of his upward and onward-journeying [ūrdhvaḥ bhava] sacrifice gives him the purity, the power, the knowledge, the increasing riches, the faculty of new formation and spiritual productiveness [kṛṇuṣva daivyāni] by which the mortal grows into immortality. [RV 5.4 - 15/405]

Life is already involved in Matter and Mind in Life because in essence Matter is a form of veiled Life, Life a form of veiled Consciousness. And then there seems to be little objection to a farther step in the series and the admission that mental consciousness may itself be only a form and a veil of higher states which are beyond Mind. In that case, the unconquerable impulse of man towards God, Light, Bliss, Freedom, Immortality presents itself in its right place in the chain as simply the imperative impulse by which Nature is seeking to evolve beyond Mind, and appears to be as natural, true and just as the impulse towards Life which she has planted in certain forms of Matter or the impulse towards Mind which she has planted in certain forms of Life. As the impulse towards Mind ranges from the more sensitive reactions of Life in the metal and the plant up to its full organisation in man, so in man himself there is the same ascending series, the preparation, if nothing more, of a higher and divine life. The animal is a living laboratory in which Nature has, it is said, worked out man. Man himself may well be a thinking and living laboratory in whom and with whose conscious co-operation she wills to work out the superman, the god. [21/5-6]

यातुऽजूनाम् जामिम् अजामिम् प्र मृणीहि शत्रून्

It [Agni] destroys [pra mṛṇīhi] the enemy [śatrūn], the assailants, the powers of evil [yātu-jūnām], enriches the soul with all they try to withhold, gives the triple peace and the triple fulfilment of the mental, vital and physical being and, labouring in the light of the supramental Truth, leads beyond, creating in us the world of immortal felicity. [RV 5.4 - 15/405]

Chapter II

The Two Negations: The Materialist Denial

Taittiriya Upanishad - III.1,2

अन्नं ब्रह्मेति व्यजानात् । अन्नाद्ध्येव खल्विमानि भूतानि जायन्ते । अन्नेन जातानि जीवन्ति ।
अन्नं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तं होवाच ।
तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥ III.2

अन्नं¹ ब्रह्म² इति³ व्यजानात्⁴ । अन्नात्⁵ हि⁶ एव⁷ खलु⁸ इमानि⁹ भूतानि¹⁰ जायन्ते¹¹ । अन्नेन¹² जातानि¹³ जीवन्ति¹⁴ ।
अन्नम्¹⁵ प्रयन्ति¹⁶ अभिसंविशन्ति¹⁷ इति¹⁸ । तत्¹⁹ विज्ञाय²⁰ । पुनः²¹ एव²² वरुणम्²³ पितरं²⁴ उपससार²⁵ । अधीहि²⁶
भगवः²⁷ ब्रह्म²⁸ इति²⁹ । तम्³⁰ ह³¹ उवाच³² । तपसा³³ ब्रह्म³⁴ विजिज्ञासस्व³⁵ । तपः³⁶ ब्रह्म³⁷ इति³⁸ । सः³⁹ तपः⁴⁰
अतप्यत⁴¹ । सः⁴² तपः⁴³ तप्त्वा⁴⁴ ।

annam brahma iti vyajānāt | annāt hi eva khalu imāni bhūtāni jāyante | annena jātāni
jīvanti | annam prayanti abhisamviśanti iti | tat vijñāya | punaḥ eva varuṇam pitaram
upasasāra | adhihi bhagavaḥ brahma iti | tam ha uvāca | tapasā brahma vijijñāsasva | tapaḥ
brahma iti | saḥ tapaḥ atapyata | saḥ tapaḥ taptvā |

³⁹He ⁴¹energised ⁴⁰conscious-force (in the austerity of thought) [= III.1] and ⁴came to the
knowledge ³that ¹Matter is ²the Brahman. ⁶For ⁵from Matter ⁹all [these] ¹⁰existences ¹¹are
born; ¹³born, ¹²by Matter ¹⁴they increase and ¹⁷enter ¹⁵into Matter ¹⁶in their passing hence.
¹⁹Then ²⁵he [Brigu] went ²³to Varuna, ²⁴his father, ²⁹and said, “²⁷Lord, ²⁶teach me ²⁸of the
Brahman.” ³²But he [Varuna] said ³⁰to him: “³³Energise (again) the conscious-energy in thee
[³⁵to know ³⁴the Brahman]; ³⁶for the Energy ³⁷is Brahman.” [21/8]

[Part] ¹He ⁵arrived at the knowledge ⁴that ²Matter is ³Brahman. [21/245]

[Part] ³⁶Energism of consciousness is ³⁷Brahman. [21/586]

⁴He knew ¹food ³for ²the Eternal. ⁶For ⁵from food ⁷alone, ⁸it appeareth, ^{11a}are ⁹these
¹⁰creatures ^{11b}born ¹³and being born ¹⁴they live ¹²by food, and ¹⁵into food ¹⁶they depart ¹⁷and
enter again. ²⁰And when he had known ¹⁹this, ²⁵he [Brigu] came ²¹again ²³to Varouna ²⁴his
father ²⁹and said “²⁷Lord, ²⁶teach me ²⁸the Eternal.” ³²And his father [Varuna] said ³⁰to him
“³³By askesis ³⁵do thou seek to know ³⁴the Eternal, ³⁶for concentration in thought ³⁷is the
Eternal.” ³⁹He ^{40,41}concentrated himself in thought and ⁴²⁻⁴⁴by the energy of his brooding....
[18/226]

[Notes]

अन्नं ब्रह्म

....physical substance is called in the Upanishads Annam, Food. In its origin, however, the word meant simply being or substance. [17/29 fn 1]

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. [17/28]

In the organisation of consciousness to which we belong, Tapas dwells upon Matter as its basis. Our consciousness is determined by the divisibility of extended substance in its apparent forms. This is Bhurloka, the material world, the world of formal becoming. [17/70]

This material universe is itself only existence as we see it when the soul dwells on the plane of material movement and experience in which the spirit involves itself in form, and therefore all the framework of things in which it moves by the life and which it embraces by the consciousness is determined by the principle of infinite division and aggregation proper to Matter, to substance of form. [18/71]

Matter surely is here our basis, the one thing that is and persists, while life, mind, soul and all else appear in it as a secondary phenomenon, seem somehow to arise out of it, subsist by feeding upon it,—therefore the word used in the Upanishads for Matter is *annam*, food,—and collapse from our view when it disappears. Apparently the existence of Matter is necessary to them, their existence does not appear to be one whit necessary to Matter. The Being does present himself at first with this face, inexorably, as if claiming to be that and nothing else [annam brahma iti],... [13/191]

The affirmation of a divine life upon earth and an immortal sense in mortal existence can have no base unless we recognise not only eternal Spirit as the inhabitant of this bodily mansion, the wearer of this mutable robe, but accept Matter of which it is made, as a fit and noble material out of which He weaves constantly His garbs, builds recurrently the unending series of His mansions.

Nor is this, even, enough to guard us against a recoil from life in the body unless, with the Upanishads, perceiving behind their appearances the identity in essence of these two extreme terms of existence, we are able to say in the very language of those ancient writings, "Matter also is Brahman", and to give its full value to the vigorous figure by which the physical universe is described as the external body of the Divine Being. [21/8]

अन्नात्... भूतानि जायन्ते । अन्नेन जातानि जीवन्ति । अन्नम् प्रयन्ति... ।

The world in which we live seems to our normal experience of it to be a material world; matter is its first term, matter is its last. Life-energy and mind-energy seem to exist as middle terms; but though their existence and activity cannot be denied or ignored, so omnipresent, insistent & victorious is the original element out of which they have emerged that we are led

to view them as terms of matter only; originated out of matter [annāt hi eva khalu imāni bhūtāni jāyante], formulated in matter [annena jātāni jīvanti], resolved back into matter [annam prayanti], what else can they be than modifications of the sole-existing material principle? The human mind seeks a unity always, and the one unity which seems reasonably established here, is this unity of matter. Therefore, in the fine & profound apologue of the Taittiriya Upanishad, we are told that when Bhṛigu Varuni was bidden by his father Varuna to discover, entering into tapas in his thought, what is Brahman, his first conclusion was naturally & inevitably this that Matter is the Sole Existence, — Annam Brahma. “For verily out of Matter are these existences born, by Matter they live, into Matter they pass away and enter in.” We arrive, then, by reason considering only the forms of things and the changes & developments and disintegrations of form, at the culmination of materialistic Rationalism and a Monism of Matter. Annam Brahmēti Vyajānāt. [17/525-26]

Here in the material world everything is founded upon the formula of material substance. Sense, Life, Thought found themselves upon what the ancients called the Earth-Power, start from it, obey its laws, accommodate their workings to this fundamental principle, limit themselves by its possibilities and, if they would develop others, have even in that development to take account of the original formula, its purpose and its demand upon the divine evolution. The sense works through physical instruments, the life through a physical nerve-system and vital organs, the mind has to build its operations upon a corporeal basis and use a material instrumentation, even its pure mental workings have to take the data so derived as a field and as the stuff upon which it works. [21/269-70]

The first question is whether the before and the after are purely physical and vital or in some way, and more predominantly, mental and spiritual. If Matter were the principle of the universe, as the materialist alleges, if the truth of things were to be found in the first formula arrived at by Bhṛigu, son of Varuna, when he meditated upon the eternal Brahman, “Matter is the Eternal, for from Matter all beings are born and by Matter all beings exist and to Matter all beings depart and return,” then no farther questioning would be possible. The before of our bodies would be a gathering of their constituents out of various physical elements through the instrumentality of the seed and food and under the influence perhaps of occult but always material energies, and the before of our conscious being a preparation by heredity or by some other physically vital or physically mental operation in universal Matter specialising its action and building the individual through the bodies of our parents, through seed and gene and chromosome. The after of the body would be a dissolution into the material elements and the after of the conscious being a relapse into Matter with some survival of the effects of its activity in the general mind and life of humanity: this last quite illusory survival would be our only chance of immortality. But since the universality of Matter can no longer be held as giving any sufficient explanation of the existence of Mind,—and indeed Matter itself can no longer be explained by Matter alone, for it does not appear to be self-existent,—we are thrown back from this easy and obvious solution to other hypotheses. [22/772-73]

तपो ब्रह्मेति

Tapas is the energising conscious-power of cosmic being [Brahma] by which the world is created, maintained and governed; it includes all concepts of force, will, energy, power, everything dynamic and dynamising. [25/101 fn 2]

...there is not a passive Brahman and an active Brahman, but one Brahman,...The passivity of Brahman is Tapas or concentration of Its being dwelling upon Itself in a self-absorbed concentration of Its immobile energy; the activity is Tapas of Its being releasing what It held out of that incubation into mobility and travelling in a million waves of action, dwelling still upon each as It travels and liberating in it the being's truths and potentialities. [21/594-95]

Matter expresses itself eventually as a formulation of some unknown Force. Life, too, that yet unfathomed mystery, begins to reveal itself as an obscure energy of sensibility imprisoned in its material formulation; and when the dividing ignorance is cured which gives us the sense of a gulf between Life and Matter, it is difficult to suppose that Mind, Life and Matter will be found to be anything else than one Energy triply formulated, the triple world of the Vedic seers. Nor will the conception then be able to endure of a brute material Force as the mother of Mind. The Energy that creates the world can be nothing else than a Will, and Will is only consciousness applying itself to a work and a result. [21/17]

तपसा ब्रह्म विजिज्ञासस्व

Nor has this superior knowledge been arrived at by a more just or a more brilliant speculation, but by deeper sight, by a more powerful concentration. He has arrived at it, tapas taptwa; that is the method laid down by Varuna to his son Bhrigu in the Taittiriya Upanishad; for, he adds, tapo Brahma, Tapas is Brahman. Tapas, in other words, is the dwelling of the soul on its object, by which Brahman originally created the world through vision — sa ikshata — saw Itself, that is to say, as world & what It saw, became, — the dwelling of the soul on its object whether, prospectively, in creative vision, outwardly realising, as the poet & the genius of action dwells, or, retrospectively, in perceptive vision of the thing created, inwardly realising, as the prophet dwells; tapas is the very foundation of the method of revelation & intuition. [17/567]

Here the soul lives in a material universe; of that alone it is immediately conscious; the realisation of its potentialities in that is the problem with which it is concerned. But matter means the involution of the conscious delight of existence in self-oblivious force and in a self-dividing, infinitesimally disaggregated form of substance. Therefore the whole principle and effort of a material world must be the evolution of what is involved and the development of what is undeveloped. Here everything is shut up from the first in the violently working inconscient sleep of material force; therefore the whole aim of any material becoming must be the waking of consciousness out of the inconscient; the whole consummation of a material becoming must be the removal of the veil of matter and the luminous revelation [vijijñāsasva]

of the entirely self-conscious Being [brahma] to its own imprisoned soul in the becoming. Since Man is such an imprisoned soul, this luminous liberation and coming to self-knowledge must be his highest object and the condition of his perfection. [23/449]

The Unknown is not the Unknowable; it need not remain the unknown for us, unless we choose ignorance or persist in our first limitations. For to all things that are not unknowable, all things in the universe [brahma], there correspond in that universe faculties which can take cognisance of them [tapasā vijijñāśasva], and in man, the microcosm, these faculties are always existent and at a certain stage capable of development. [21/15]

So too in the Taittiriya Upanishad Bhrigu Varuni meditating on the Brahman comes first to the conclusion that “Matter is Brahman” and only afterwards discovers Life that is Brahman,—so rising from the materialistic to the vitalistic theory of existence as European thought is now rising,—then Mind that is Brahman and then Knowledge that is Brahman,—so rising to the sensational and the idealistic realisations of the truth—and at last Bliss of Existence that is Brahman. There he pauses in the ultimate spiritual realisation, the highest formulation of knowledge that man can attain. [13/181]

Chapter III

The Two Negations: The Refusal of the Ascetic

Mandukya Upanishad - Verse 2

सर्वं ह्येतद् ब्रह्म अयमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥

सर्व¹ हि² एतत्³ ब्रह्म⁴ अयम्⁵ आत्मा⁶ ब्रह्म⁷ सः⁸ अयम्⁹ आत्मा¹⁰ चतुष्पात्¹¹ ॥

sarvaṁ hi etat brahma ayam ātmā brahma saḥ ayam ātmā catuspāt ॥

¹All ³this is ⁴the Brahman; ⁵this ⁶Self is ⁶the Brahman and ¹⁰the Self ¹¹is fourfold. [21/20]

¹All ³this Universe is ⁴the Eternal Brahman, ⁵this ⁶Self is ⁷the Eternal, and ¹⁰the Self is ¹¹fourfold. [18/193]

¹¹ Literally, four-footed, but *pad* also means the step, the principle on which the soul finds itself. The esoteric meaning is four-principled, those who dwell in the fourfold principle of the lower world. [15/556 fn 1]

[Notes]

सर्वं हि एतद् ब्रह्म

An Omnipresent Reality is the truth of all life and existence whether absolute or relative, whether corporeal or incorporeal, whether animate or inanimate, whether intelligent or unintelligent; and in all its infinitely varying and even constantly opposed self-expressions, from the contradictions nearest to our ordinary experience to those remotest antinomies which lose themselves on the verges of the Ineffable, the Reality is one and not a sum or concourse. [21/38]

अयम् आत्मा ब्रह्म

The Brahman becomes all these beings; all beings must be seen in the Self, the Reality, and the Reality must be seen in them, the Reality must be seen as being actually all these beings; for not only the Self is Brahman [ayam ātmā brahma], but all is the Self, all this that is is the Brahman, the Reality [sarvaṁ hi etat brahma]. [21/468]

सः अयम् आत्मा चतुष्पात्

For the affirmation there [in the Upanishad] is that Brahman as Self is fourfold; the Self is Brahman and all that is is the Brahman, but all that is is the Self seen by the Self in four states of its being [catuspāt]. [21/466]

The old Indian psychology expressed this fact by dividing consciousness into three provinces, waking state, dream-state, sleep-state, *jāgrat*, *svapna*, *susupti*; and it supposed in the

human being a waking self, a dream-self, a sleep-self, with the supreme or absolute self of being, the fourth or Turiya, beyond, of which all these are derivations for the enjoyment of relative experience in the world. [23/520]

We must say with the Mandukya, Sarvam hyetad Brahma—Ayam Atma Brahma—So'yam atma chatuspat. All this world is Brahman, this Self is Brahman, & this Self which is Brahman is fourfold. Fourfold, not only the Transcendent Turiya, but also He who sees Himself the gross & sees Himself the subtle & sees His own single & blissful being in the states to which we have only access now in the deep trance of sushupti. [17/406-7]

In the pure self-status neither consciousness nor unconsciousness as we conceive it can be affirmed about Brahman; it is a **state of superconsciousness** absorbed in its self-existence, in a self-silence or a self-ecstasy, or else it is the status of a free Superconscient containing or basing everything but involved in nothing. But there is also a luminous status of sleep-self, a massed consciousness which is the origin of cosmic existence; this **state of deep sleep** in which yet there is the presence of an omnipotent Intelligence is the seed state or causal condition from which emerges the cosmos;—this and the **dream-self** which is the continent of all subtle, subjective or supraphysical experience, and the **self of waking** which is the support of all physical experience, can be taken as the whole field of Maya. [21/466-67]

These four names [*vaiśvānara*, *taijasa*, *prājñā*, *kūṭastha*] are given to four conditions of transcendent and universal Brahman or Self, — they are merely conditions of Being and Consciousness — the Self that supports the Waking State or *sthūla* consciousness [*jāgrat* = *vaiśvānara*], the Self that supports the Dream State or subtle consciousness [*svapna* = *taijasa*], the Self that supports the Deep Sleep State or Causal consciousness, *kāraṇa* [*susupti* = *prājñā*], and the Self in the supracosmic consciousness [Turiya = *kūṭastha*]. The meaning of these expressions is fixed in the Mandukya Upanishad. [28/38]

Mandukya Upanishad - Verse 7

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।

अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥

न¹ अन्तःप्रज्ञम्² न³ बहिःप्रज्ञम्⁴ न⁵ उभयतःप्रज्ञम्⁶ न⁷ प्रज्ञानघनम्⁸ न⁹ प्रज्ञम्¹⁰ न¹¹ अप्रज्ञम्¹² ।

अदृष्टम्¹³ अव्यवहार्यम्¹⁴ अग्राह्यम्¹⁵ अलक्षणम्¹⁶ अचिन्त्यम्¹⁷ अव्यपदेश्यम्¹⁸ एकात्मप्रत्ययसारं¹⁹ प्रपञ्चोपशमम्²⁰ शान्तं²¹ शिवम्²² अद्वैतं²³ चतुर्थं²⁴ मन्यन्ते²⁵ सः²⁶ आत्मा²⁷ सः²⁸ विज्ञेयः²⁹ ॥

na antaḥprajñam na bahiḥprajñam na ubhayataḥprajñam na prajñānaghanam na prajñam na aprajñam ।

adr̥ṣṭam avyavahāryam agrāhyam alakṣaṇam acintyam avyapadeśyam ekātmapatyasāraṁ prapañcopaśamam śāntaṁ śivam advaitaṁ caturthaṁ manyante saḥ ātmā saḥ vijñeyaḥ ॥

[Part] ¹⁴Beyond relation, ¹⁶featureless, ¹⁷unthinkable, ²¹in which all is still. [21/20]

[Part] ¹³The Unseen ¹⁴with whom there can be no pragmatic relations, ¹⁵unseizable, ¹⁶featureless, ¹⁷unthinkable, ¹⁸undesignable by name, ¹⁹whose substance is the certitude of One Self, ²⁰in whom world-existence is stilled, ²¹who is all peace and bliss — ²⁶that is ²⁷the Self, ²⁸that is ²⁹what must be known. [21/309]

[Part] ¹³That which is unseen, ¹⁸indefinable, ¹⁹self-evident in its one selfhood, ²⁴is the fourth part: ²⁶this is ²⁷the Self, ²⁸this is ²⁹that which has to be known. [21/573]

¹He who is neither ²inward-wise, ³nor ⁴outward-wise, ⁵nor ⁶both inward and outward wise, ⁷nor ⁸wisdom self-gathered, ⁹nor ¹⁰possessed of wisdom, ¹¹nor ¹²unpossessed of wisdom, ¹³He Who is unseen and ¹⁴incommunicable, ¹⁵unseizable, ¹⁶featureless, ¹⁷unthinkable, and ¹⁸unnameable, ¹⁹Whose essentiality is awareness of the Self in its single existence, ²⁰in Whom all phenomena dissolve, ²¹Who is Calm, ²²Who is Good, ²³Who is the One than Whom there is no other, ²⁵Him they deem ²⁴the fourth; ²⁶He is ²⁷the Self, ²⁸He is ²⁹the object of Knowledge. [18/194-95]

[Notes]

It is this essential indeterminability of the Absolute that translates itself into our consciousness through the fundamental negating positives of our spiritual experience, the immobile immutable Self, the Nirguna Brahman, the Eternal without qualities, the pure featureless [alākṣaṇam] One Existence [advaitam], the Impersonal, the Silence [śāntam] void of activities, the Non-being, the Ineffable and the Unknowable. [21/331]

Atman is featureless, unconnected, inactive, alakṣaṇam avyavahāryam akriyam. It must be featureless [alākṣaṇam] in order to contain all possible feature; it must be unconnected [avyavahāryam] with the play of the worlds in order that Chit may play upon Sat with perfect freedom and put forth into the worlds without limitation whatever name, form or being the Lord commands Her to put forth; it must be inactive in order that there may be illimitable possibilities for Her action. For Atman is the foundation and continent of our worlds and if Atman had any definite feature or any bondage of connection or any law of activity, the world play which it supports and contains would be limited by that feature, by that connection or by that activity and God in His manifestation would be bound and not free. Therefore it is that as the featureless, free, inactive Sad Atman the Eternal first manifests Himself on this side of the darkness of Asat. [16/514]

And it is the ancient highest experience of mankind that only by arriving there, only by making oneself impersonal [avyavahāryam alākṣaṇam], one [advaitam], still [śāntam], self-gathered [ekātmapratyasāram], superior to the mental and vital existence in that which is eternally superior to it [prapañcopaśamam], can a settled, because self-existent peace and internal freedom be acquired. Therefore this is the first, in a sense the characteristic and essential object of the Yoga of Knowledge [vijñeyah]. [23/384]

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 [avyapadeśyam]. 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 [prapañcopaśamam]. But the Absolute is not a void or negation. It is all that is here in Time and beyond Time. [17/25]

Chapter IV

Reality Omnipresent

Taittiriya Upanishad - II.6

असन्नेव स भवति । असद् ब्रह्मेति वेद चेत् । अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो विदुरिति । [Part]

असन्¹ एव² सः³ भवति⁴ । असत्⁵ ब्रह्म⁶ इति⁷ वेद⁸ चेत्⁹ । अस्ति¹⁰ ब्रह्म¹¹ इति¹² चेत्¹³ वेद¹⁴ । सन्तं¹⁵ एनं¹⁶ ततः¹⁷ विदुः¹⁸ इति¹⁹ ।

asan eva brahma saḥ bhavati | asat iti veda cet | asti brahma iti cet veda | santam enam tataḥ viduḥ iti |

[Part] ⁹If ⁸one knows Him ⁷as ¹Brahman ⁵the Non-Being, ³he ⁴becomes ²merely ¹the non-existent. ¹³If ¹⁴one knows ¹²that ¹¹Brahman ¹⁰Is, ¹⁷then ¹⁸is he known ¹⁹as ¹⁵the real in existence. [21/25]

[Part] ⁴One becometh ²as ¹the unexisting, ⁹if ⁸he know ⁶the Eternal ⁷as ⁵negation; ¹³but if ¹⁴one knoweth ¹¹of the Eternal ¹²that ¹⁰He is, ¹⁷then ¹⁸men know ¹⁶him ¹⁹for ¹⁵the saint & the one reality. [18/220]

[Notes]

Whatever we see of this Divine and fix our concentrated effort upon it, that we can become or grow into some kind of unity with it or at the lowest into tune and harmony with it. The old Upanishad [Taittiriya Upanishad - II.6, above] put it trenchantly in its highest terms, “Whoever envisages it as the Existence becomes that existence and whoever envisages it as the Non-existence, becomes that non-existence;” so too it is with all else that we see of the Divine, — that, we may say, is at once the essential and the pragmatic truth of the Godhead. [24/587]

The real Monism, the true Advaita, is that which admits all things as the one Brahman and does not seek to bisect Its existence into two incompatible entities, an eternal Truth and an eternal Falsehood, Brahman and not-Brahman, Self and not-Self, a real Self [santam] and an unreal [asat], yet perpetual Maya. If it be true that the Self alone exists, it must be also true that all is the Self. [21/35]

We start, then, with the conception of an omnipresent Reality of which neither the Non-Being [asat] at the one end nor the universe [brahma] at the other are negations that annul; they are rather different states of the Reality, obverse and reverse affirmations. [21/36]

Chapter V

The Destiny of the Individual

Isha Upanishad - Verse 11

विद्याञ्च अविद्याञ्च यस्तद् वेदोभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ॥

विद्यां¹ च² अविद्यां³ च⁵ यः⁴ तत्⁵ वेद⁶ उभयं⁷ सह⁸ ।
अविद्यया¹⁰ मृत्युं¹¹ तीर्त्वा¹² विद्यया¹³ अमृतम्¹⁴ अश्नुते¹⁵ ॥

vidyām ca avidyām ca yaḥ tat veda ubhayam saha ।
avidyayā mṛtyum tīrtvā vidyayā amṛtam aśnute ॥

[Part] ¹⁰By the Ignorance ¹²they cross beyond ¹¹Death and ¹³by the Knowledge ¹⁵enjoy
¹⁴Immortality....[21/38]

⁴He who ⁶knows ⁵That ⁷as both ⁸in one, ¹the Knowledge ²and ³the Ignorance, ¹⁰by the
Ignorance ¹²crosses beyond ¹¹death and ¹³by the Knowledge ¹⁵enjoys ¹⁴Immortality. [17/51]

[Notes]

विद्यां च अविद्यां च यः तत् वेद उभयं सह

We realise now what the Upanishad meant when it spoke of Brahman as being both the Knowledge and the Ignorance and of the simultaneous knowledge of Brahman in both as the way to immortality. Knowledge is the inherent power of consciousness of the timeless, spaceless, unconditioned Self which shows itself in its essence as a unity of being; it is this consciousness that alone is real and complete knowledge because it is an eternal transcendence which is not only self-aware but holds in itself, manifests, originates, determines, knows the temporally eternal successions of the universe. Ignorance is the consciousness of being in the successions of Time, divided in its knowledge by dwelling in the moment, divided in its conception of self-being by dwelling in the divisions of Space and the relations of circumstance, self-prisoned in the multiple working of the unity. It is called the Ignorance because it has put behind it the knowledge of unity and by that very fact is unable to know truly or completely either itself or the world, either the transcendent or the universal reality. Living within the Ignorance, from moment to moment, from field to field, from relation to relation, the conscious soul stumbles on in the error of a fragmentary knowledge. It is not a nescience, but a view and experience of the reality which is partly true and partly false, as all knowledge must be which ignores the essence and sees only fugitive parts of the phenomenon. On the other hand, to be shut up in a featureless consciousness of unity, ignorant of the

manifest Brahman, is described as itself also a blind darkness. In truth, neither is precisely darkness, but one is the dazzling by a concentrated Light, the other the illusive proportions of things seen in a dispersed, hazy and broken light, half mist, half seeing. The divine consciousness is not shut up in either, but holds the immutable One and the mutable Many in one eternal all-relating, all-uniting self-knowledge. [21/524-5]

Isha Upanishad - Verse 14

सम्भूतिञ्च विनाशञ्च यस्तद् वेदोभयं सह ।

विनाशेन मृत्युं तीर्त्वा सम्भूत्यामृतमश्नुते ॥

सम्भूति¹ च² विनाश³ च⁴ यः⁵ तत्⁶ वेद⁷ उभयं⁸ सह⁹ ।

विनाशेन¹⁰ मृत्युम्¹¹ तीर्त्वा¹² असम्भूत्या¹³ अमृतम्¹⁴ अश्नुते¹⁵ ॥

sambhūtiṃ ca vināśaṃ ca yaḥ tat veda ubhayaṃ saha ।

vināśena mṛtyum tīrtvā asambhutyā amṛtam aśnute ॥

[Part] ¹⁰By the Non-Birth ¹²they cross beyond ¹¹Death and ¹³by the Birth ¹⁵enjoy ¹⁴Immortality. [21/38]

⁵He who ⁷knows ⁶That ⁸as both ⁹in one, ¹the Birth ²and ³the dissolution of Birth, ¹⁰by the dissolution ¹²crosses beyond ¹¹death and ¹³by the Birth ¹⁵enjoys ¹⁴Immortality. [17/60]

¹⁰The knot of the Birth is the ego-sense; the dissolution of the ego-sense brings us to the Non-Birth. Therefore the Non-Birth is also called the Dissolution (Vinasha). [17/60]

[Notes]

The birth [sambhūtiṃ] is the movement of evolution of this conscious Energy out of the Spirit, *parā prakṛtir jīvabhūtā*, its activity in the mutable universe; the dissolution [vināśaṃ] is the withdrawing of that activity by involution of the Energy into the immutable existence and self-gathered power of the Spirit. [19/269]

अविद्यया मृत्युं तीर्त्वा विद्यया अमृतम् अश्नुते

Through Avidya, the Multiplicity, lies our path out of the transitional egoistic self-expression in which death and suffering predominate; through Vidya consenting with Avidya by the perfect sense of oneness even in that multiplicity, we enjoy integrally the immortality and the beatitude. [21/46]

विनाशेन मृत्युम् तीर्त्वा असम्भूत्या अमृतम् अश्नुते

By attaining to the Unborn beyond all becoming we are liberated from this lower birth and death; by accepting the Becoming freely as the Divine, we invade mortality with the immortal beatitude and become luminous centres of its conscious self-expression in humanity. [21/46]

Brahman is both Vidya and Avidya, both Birth and Non-Birth. The realisation of the Self as the unborn and the poise of the soul beyond the dualities of birth and death in the infinite and transcendent existence are the conditions of a free and divine life in the Becoming. The one is necessary to the other. It is by participation in the pure unity of the Immobile (Akshara) Brahman that the soul is released from its absorption in the stream of the movement. So released it identifies itself with the Lord to whom becoming and non-becoming are only modes of His existence and is able to enjoy immortality in the manifestation without being caught in the wheel of Nature's delusions. The necessity of birth ceases, its personal object having been fulfilled; the freedom of becoming remains. For the Divine enjoys equally and simultaneously the freedom of His eternity and the freedom of His becoming.

It may even be said that to have had the conscious experience of a dissolution of the very idea of Being into the supreme Non-Being is necessary for the fullest and freest possession of Being itself. This would be from the synthetic standpoint the justification of the great effort of Buddhism to exceed the conception of all positive being even in its widest or purest essentiality.

Thus by dissolution of ego and of the attachment to birth the soul crosses beyond death; it is liberated from all limitation in the dualities. Having attained this liberation it accepts becoming as a process of Nature subject to the soul and not binding upon it and by this free and divine becoming enjoys Immortality.

[17/62-63]

Chapter VI

Man in the Universe

Swetaswatara Upanishad - I.6

सर्वाजीवे सर्वसंस्थे बृहन्ते अस्मिन्हंसो भ्राम्यते ब्रह्मचक्रे ।

पृथगात्मानं प्रेरितारं च मत्वा जुष्टस्ततस्तेनामृतत्वमेति ॥

सर्वाजीवे¹ सर्वसंस्थे² बृहन्ते³ अस्मिन्⁴ हंसः⁵ भ्राम्यते⁶ ब्रह्मचक्रे⁷ ।

पृथगात्मानम्⁸ प्रेरितारं⁹ च¹⁰ मत्वा¹¹ जुष्टः¹² ततः¹³ तेन¹⁴ अमृतत्वम्¹⁵ एति¹⁶ ॥

sarvājīve sarvasaṁsthe bṛhante asmin haṁsaḥ brahmacakre bhrāmyate ।

pr̥thagātmānam preritāraṁ ca matvā juṣṭaḥ tataḥ tena amṛtatvam eti ॥

⁵The Soul of man, a traveller, ⁶wanders ⁴in this ⁷cycle of Brahman, ³huge, ¹a totality of lives, ²a totality of states, ¹¹thinking itself ⁸different ⁹from the Impeller of the journey. ¹²Accepted ¹⁴by Him, ¹⁶it attains ¹⁵its goal of Immortality. [21/47]

[Notes]

सर्वाजीवे सर्वसंस्थे बृहन्ते अस्मिन् हंसः भ्राम्यते ब्रह्मचक्रे

The universe comes to the individual as Life [sarvājīve],—a dynamism the entire secret of which he has to master and a mass of colliding results, a whirl of potential energies [brahmacakre] out of which he has to disengage some supreme order and some yet unrealised harmony. [21/51]

The mind rides [bhrāmyate] on a swirl of natural forces [brahmacakre], balances on a poise between several possibilities, inclines to one side or another, settles and has the sense of choosing: but it does not see, it is not even dimly aware of the Force behind that has determined its choice [preritāraṁ]. Partial itself, the mind rides on a part of the machine, unaware of nine-tenths of its motor agencies [preritāraṁ] in Time and environment, unaware of its past preparation and future drift; but because it rides, it thinks that it is directing the machine. [23/96-97]

ब्रह्मचक्रे What we see in the material universe is a stupendous system of mechanical recurrences. A huge mechanical recurrence rules that which is long-enduring and vast [bṛhante]; a similar but frailer mechanical recurrence sways all that is ephemeral and small. [13/298]

भ्राम्यते सर्वसंस्थे The suns leap up into being, flame *wheeling* in space, squander force by motion and fade and are extinct, again perhaps to blaze into being and repeat their course, or else other suns take their place and fulfil their round. The seasons of Time repeat their unending

and unchanging *cycle*. [13/298]

भ्राम्यते सर्वाजीवे Always the tree of life puts forth its various flowers and sheds them and breaks into the same flowers in their *recurring* season. The body of man is born and grows and decays and perishes, but it gives birth to other bodies which maintain the one same futile *cycle*. [13/298]

पृथगात्मानम् प्रेरितारं च मत्वा

What baffles the intelligence in all this intent and persistent process is that it seems to have in it no soul of meaning, no significance except the simple fact of causeless and purposeless existence dogged or relieved by the annulling or the compensating fact of individual cessation. And this is because we perceive the mechanism, but do not see the Power that uses the mechanism and the intention in its use [pṛthagātmānam preritāraṁ ca matvā]. But the moment we know that there is a conscious Spirit self-wise and infinite brooding upon the universe and a secret slowly self-finding soul in things, we get to the necessity of an idea in its consciousness, a thing conceived, willed, set in motion [preritāram] and securely to be done, progressively to be fulfilled by these great deliberate workings. [13/298-99]

जुष्टः ततः तेन अमृतत्वम् एति

The conscious existence involved in the form comes, as it evolves, to know itself by intuition, by self-vision, by self-experience. It becomes itself in the world by knowing itself; it knows itself by becoming itself. Thus possessed of itself inwardly [juṣṭaḥ tataḥ tena], it imparts also to its forms and modes the conscious delight of Sachchidananda [amṛtatvam eti]. [21/48]

Chapter VII

The Ego and the Dualities

Swetaswatara Upanishad - IV.7

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः।

जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः॥

समाने¹ वृक्षे² पुरुषः³ निमग्नः⁴ अनीशया⁵ शोचति⁶ मुह्यमानः⁷ ।

जुष्टम्⁸ यदा⁹ पश्यति¹⁰ अन्यम्¹¹ ईशं¹² अस्य¹³ महिमानम्¹⁴ इति¹⁵ वीतशोकः¹⁶ भवति¹⁷ ॥

samāne vṛkṣe puruṣaḥ nimagnaḥ anīśayā śocati muhyamānaḥ ।

juṣṭam yadā paśyati anyam īśam asya mahimānam iti vītaśokaḥ bhavati ॥

³The soul ^{2a}seated on the ¹same ^{2b}tree of Nature ⁴is absorbed and ⁷deluded and ⁶has sorrow ⁵because it is not the Lord, ^{9a}but when ¹⁰it sees and ⁸is in union ¹¹with that other self and ¹⁴greatness ¹³of it ¹²which is the Lord, ^{9b}then ^{16,17}sorrow passes away from it. [21/56]

³The Soul ¹upon a common ²tree ⁴is absorbed ⁵and because he is not lord, ⁶grieves ⁷and is bewildered; ^{9a}but when ¹⁰he sees ⁸and cleaves ¹¹to that other ¹²who is the Lord, ¹⁵he knows that all is ¹³His ¹⁴greatness ^{9b}and ^{16,17}his sorrow passes away from him. [18/236]

[Notes]

In another verse [Swetaswatara Upanishad - IV.7] they are described as two birds on one tree, eternally yoked companions, one of whom eats the fruits of the tree, — the Purusha in Nature enjoying her cosmos, — the other eats not, but watches his fellow, — the silent Witness, withdrawn from the enjoyment; when the first sees the second and knows that all is his greatness, then he is delivered from sorrow... One of the birds is the eternally silent, unbound Self or Purusha by whom all this is extended and he regards the cosmos he has extended, but is aloof from it; the other is the Purusha involved in Prakriti. [19/78]

The Upanishads [Swetaswatara Upanishad - IV.7,9] speak of two birds on one tree, of which one eats the fruit of the tree, the other, seated on a higher branch, does not eat but watches its fellow; one is *īśa* or lord of itself, the other is *anīśa*, not lord of itself, and it is when the eater looks up and perceives the greatness of the watcher and fills himself with it that grief, death, subjection,—in one word *māyā*, ignorance and illusion, ceases to touch him. There are two unborn who are male and one unborn who is female; she is the tree with its sweet and bitter fruit, the two are the birds. One of the unborn enjoys her sweetness, the other has put it away from him. These are the two Purushas, the *akṣara*, or immutable spirit, and the *kṣara*, or apparently mutable, and the tree or woman is Prakriti, universal Energy which the Europeans

call Nature. The *kṣara puruṣa* is the soul in Nature and enjoying Nature, the *akṣara puruṣa* is the soul above Nature and watching her. [13/52]

The Jiva or individual is *kṣara puruṣa*, and between him and the Supreme stands the *akṣara puruṣa*, the bird on the summit of the tree, joyous in his own bliss, undisturbed by the play of Nature, impartially watching it, receiving its images on his calm immovable existence without being for a moment bound or affected, eternally self-gathered, eternally free. This *akṣara puruṣa* is our real self, our divine unity with God, our inalienable freedom from that which is transient and changing. [13/53]

समाने वृक्षे पुरुषः निमग्नः अनीशया शोचति मुह्यमानः

If all is in truth Sachchidananda, death, suffering, evil, limitation can only be the creations, positive in practical effect, negative in essence, of a distorting consciousness which has fallen from the total and unifying knowledge of itself into some error of division and partial experience. This is the fall of man typified in the poetic parable of the Hebrew Genesis. That fall is his deviation from the full and pure acceptance of God and himself, or rather of God in himself, into a dividing consciousness which brings with it all the train of the dualities, life and death, good and evil, joy and pain, completeness and want, the fruit of a divided being. This is the fruit which Adam and Eve, Purusha and Prakriti, the soul tempted by Nature, have eaten. [21/56]

...the nature of the ego is a self-limitation of consciousness by a willed ignorance of the rest of its play and its exclusive absorption [nimagnaḥ] in one form, one combination of tendencies, one field of the movement of energies. Ego is the factor which determines the reactions of error, sorrow, pain, evil, death [śocati muhyamānaḥ]; for it gives these values to movements which would otherwise be represented in their right relation to the one Existence, Bliss, Truth and Good. [21/63]

जुष्टम् यदा पश्यति अन्यम् ईशं अस्य महिमानम् इति वीतशोकः भवति

The redemption comes by the recovery of the universal in the individual and of the spiritual term in the physical consciousness. Then alone the soul in Nature can be allowed to partake of the fruit of the tree of life and be as the Divine and live for ever. For then only can the purpose of its descent into material consciousness be accomplished, when the knowledge of good and evil, joy and suffering, life and death has been accomplished through the recovery by the human soul of a higher knowledge which reconciles and identifies these opposites in the universal and transforms their divisions into the image of the divine Unity. [21/56]

By recovering the right relation we may eliminate the ego-determined reactions [vītaśokaḥ bhavati], reducing them eventually to their true values [paśyati asya mahimānam]; and this recovery can be effected by the right participation of the individual [juṣṭam] in the consciousness of the totality [anyam] and in the consciousness of the transcendent which the totality represents [īśam]. [21/63]

When we can live in the higher Self [juṣṭam anyam] by the unity of works and self-

knowledge, we become superior to the method of the lower workings of Prakriti. We are no longer enslaved [anīśayā] to Nature and her gunas, but, one with the Ishwara, the master of our nature, we are able to use her without subjection to the chain of Karma, for the purposes of the Divine Will in us; for that is what the greater Self in us is, he is the Lord [īśam] of her works and unaffected by the troubled stress of her reactions [vītaśokaḥ]. [19/212]

Chapter VIII

The Methods of Vedantic Knowledge

Katha Upanishad - I.3.12

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।
दृश्यते त्वग्रया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥

एषः¹ सर्वेषु² भूतेषु³ गूढः⁴ आत्मा⁵ न⁶ प्रकाशते⁷ ।
दृश्यते⁸ तु⁹ अग्रया¹⁰ बुद्ध्या¹¹ सूक्ष्मया¹² सूक्ष्मदर्शिभिः¹³ ॥

eṣaḥ sarveṣu bhūtesu gūḍhaḥ ātmā na prakāśate ।
dṛśyate tu agrayā buddhyā sukṣmayā sukṣmadarśibhiḥ ॥

¹This ⁴secret ⁴Self ²in all ³beings ⁶is not ⁷apparent, ⁹but ¹it ⁸is seen ¹⁰by means of the supreme ¹¹reason, ¹²the subtle, ¹³by those who have the subtle vision. [21/66]

¹He is ⁴the secret ⁵Self ²in all ³existences and ⁶does not ⁷manifest Himself to the vision: ⁹yet ⁸is He seen ¹³by the seers of the subtle ¹²by a subtle and ¹⁰perfect ¹¹understanding. [18/115]

[Notes]

एषः सर्वेषु भूतेषु गूढः आत्मा न प्रकाशते

Reason accepts a mixed action when it confines itself to the circle of our sensible experience, admits its law as the final truth and concerns itself only with the study of phenomenon, that is to say, with the appearances of things in their relations, processes and utilities. This rational action is incapable of knowing what is, it only knows what appears to be, it has no plummet by which it can sound the depths of being [gūḍhaḥ ātmā na prakāśate], it can only survey the field of becoming. [21/66-67]

Our visible life and the actions of that life are no more than a series of significant expressions, but that which it tries to express is not on the surface; our existence is something much larger than this apparent frontal being which we suppose ourselves to be and which we offer to the world around us. This frontal and external being is a confused amalgam of mind-formations, life-movements, physical functionings of which even an exhaustive analysis into its component parts and machinery fails to reveal the whole secret [gūḍhaḥ ātmā na prakāśate]. It is only when we go behind, below, above into the hidden stretches of our being that we can know it. [23/181]

दृश्यते तु अग्रया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः

The intellectual understanding is only the lower *buddhi*; there is another and a higher *buddhi* [agrayā buddhyā] which is not intelligence but vision, is not understanding but rather

an over-standing in knowledge, and does not seek knowledge and attain it in subjection to the data it observes but possesses already the truth and brings it out in the terms of a revelatory and intuitional thought. If this higher *buddhi* could act pure of the interference of these lower members, it would give pure forms of the truth; observation would be dominated or replaced by a vision which could see [dṛśyate] without subservient dependence on the testimony of the sense-mind and senses [sukṣmayā sukṣmadarśibhiḥ].... [23/311-12]

There is, indeed, a higher form of the *buddhi* [agryayā buddhyā] that can be called the intuitive mind or intuitive reason, and this by its intuitions, its inspirations, its swift revelatory vision, its luminous insight and discrimination can do the work of the reason with a higher power, a swifter action, a greater and spontaneous certitude. It acts in a self-light of the truth which does not depend upon the torch-flares of the sense-mind and its limited uncertain percepts; it proceeds not by intelligent but by visional concepts: it is a kind of truth-vision, truth-hearing, truth-memory, direct truth-discernment. [23/477]

The next evolutionary form of Will, put forth by itself from itself as an instrument or operative force in the creation of the worlds, is *Buddhi* or *Supra-intelligence*, an energy which is above mind and reason and acts independently of any cerebral organ. Will, through *Buddhi*, creating and operating on phenomena in subtle matter evolves Mind, which by reception of external impacts & impressions evolves sensation; by reaction to impressions received, evolves desire and activity; by retention of impressions with their reactions, evolves memory; by coordination of impressions & reactions memorized, evolves the sense of individuality; by individual arrangement of impressions and reactions with the aid of memory evolves understanding; and by the action of *supra-intelligence* [agryayā buddhyā] on developed mind evolves reason. Mind & *Supra-intelligence* with reason as an intermediate link are, spiritually, the DreamState and operate absolutely and directly in the subtle body but indirectly, under limitations and as a governing and directing force in the gross body. [17/235]

Chapter IX

The Pure Existent

Chhandogya Upanishad - VI.2.1

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।

तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥

सत्¹ एव² सोम्य³ इदं⁴ अग्रे⁵ आसीत्⁶ एकं⁷ एव⁸ अद्वितीयं⁹ ।

तत्¹⁰ एके¹¹ आहुः¹² असत्¹³ एव¹⁴ इदं¹⁵ अग्रे¹⁶ आसीत्¹⁷ एकं¹⁸ एव¹⁹ अद्वितीयं²⁰ तस्मात्²¹ अजायत²² ॥

sat eva somya idam agre āsīt ekam eva advitīyam ॥

tat eke āhuḥ asat eva idam agre āsīt ekam eva advitīyam tasmāt asataḥ sat ajāyata ॥

[Part] ⁷One ⁹indivisible ⁶that is ^{1,2}pure existence. [21/78]

[Notes]

सत्एकं एव अद्वितीयं

.... it is pure existence, eternal, infinite, indefinable, not affected by the succession of Time, not involved in the extension of Space, beyond form, quantity, quality, — Self only and absolute. [21/85]

The Supreme is Pure Being, Absolute Existence, SAT. He is Existence because He alone *Is*, there being nothing else which has any ultimate reality or any being independent of His self-manifestation. And He is *Absolute* Existence because since He alone is and nothing else exists in reality, He must necessarily exist by Himself, in Himself and to Himself. There can be no cause for His existence, nor object to His existence; nor can there be any increase or diminution in Him, since increase can only come by addition from something external and diminution by loss to something external, and there is nothing external to Brahman. Parabrahman, then, is Absolute Existence. [18/366]

Brahman is one [ekam], 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 [a-dvitiyam]. 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 [advitīyam], 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. [17/23]

All existence [sat] is one [ekam]; it is existence of the One Being, divine, infinite, eternal, absolute. What we see as finite is not other than the Infinite. All is in the Infinite, all exists by the Infinite, all is of the stuff of the Infinite. No object or person could come into being or remain in being by its own finite and individual power; none exists by its own limited substance and essence other than the substance and essence of all others; all are at bottom indissolubly one [advitīyam]. Each finite is in fact the Infinite; all apparently separate or divided existence is only a front of the Indivisible. [12/185-86]

Chapter X

Conscious Force

Swetaswatara Upanishad - I.3

ते¹ ध्यानयोगानुगता अपश्यन्देवात्मशक्तिं स्वगुणैर्निगूढाम् ।

यः कारणानि निखिलानि तानि कालात्मयुक्तान्यधितिष्ठत्येकः ॥

ते¹ ध्यानयोगानुगताः² अपश्यन्³ देवात्मशक्तिम्⁴ स्वगुणैः⁵ निगूढां⁶ ।

यः⁷ कारणानि⁸ निखिलानि⁹ तानि¹⁰ कालात्मयुक्तानि¹¹ अधितिष्ठति¹² एकः¹³ ॥

te dhyānayogānugatāḥ apaśyan devātmaśaktim svaguṇaiḥ nigūḍhām ।

yaḥ kāraṇāni nikhilāni tāni kālātmayuktāni adhiṭiṣṭhati ekaḥ ॥

[Part] ¹They ³beheld ⁴the self-force of the Divine Being ⁶deep hidden ⁵by its own conscious modes of working. [21/87]

[Notes]

देवात्मशक्तिम् स्वगुणैः निगूढां

We have seen what pure Reason, intuition and experience have to say about pure Existence, about Sat [Chapter IX]; what have they to say about Force, about Movement, about Shakti? And the first thing we have to ask ourselves is whether that Force is simply force, simply an unintelligent energy of movement or whether the consciousness which seems to emerge out of it in this material world we live in, is not merely one of its phenomenal results but rather its own true and secret nature. In Vedantic terms, is Force simply Prakriti, only a movement of action and process, or is Prakriti really power of Chit, in its nature force of creative self-consciousness [devātmaśakti]? On this essential problem all the rest hinges. [21/86]

But what right have we to assume consciousness as the just description for this Force? For consciousness implies some kind of intelligence, purposefulness, self-knowledge, even though they may not take the forms habitual to our mentality. Even from this point of view everything supports rather than contradicts the idea of a universal conscious Force. We see, for instance, in the animal, operations of a perfect purposefulness and an exact, indeed a scientifically minute knowledge which are quite beyond the capacities of the animal mentality and which man himself can only acquire by long culture and education and even then uses with a much less sure rapidity. We are entitled to see in this general fact the proof of a conscious Force at work in the animal and the insect which is more intelligent, more purposeful, more aware of its intention, its ends, its means, its conditions than the highest mentality yet manifested in any individual form on earth. And in the operations of inanimate Nature we find the same

pervading characteristic of a supreme hidden intelligence, “hidden in the modes of its own workings” [svaguṇaiḥ nigūḍhām]. [21/96]

That Force is fundamentally the Chit-Tapas or Chit-Shakti of the Vedanta, consciousness-force, inherent conscious force of conscious-being [devātmaśakti], which manifests itself as nervous energy full of submental sensation in the plant, as desire-sense and desire-will in the primary animal forms, as self-conscious sense and force in the developing animal, as mental will and knowledge topping all the rest in man. [21/196]

When we perceive that Force is a self-expression of Existence, we are bound to perceive also that this line which Force has taken, corresponds to some self-truth of that Existence which governs and determines its constant curve and destination. And since consciousness is the nature of the original Existence and the essence of its Force, this truth must be a self-perception in Conscious-Being and this determination of the line taken by Force must result from a power of self-directive knowledge inherent in Consciousness [devātmaśakti] which enables it to guide its own Force inevitably along the logical line of the original self-perception. It is then a self-determining power in universal consciousness, a capacity in self-awareness of infinite existence to perceive a certain Truth in itself and direct its force of creation along the line of that Truth, which has presided over the cosmic manifestation. [21/122-23]

The trend of knowledge leads more and more to the conclusion that not only are the properties of form, even the most obvious such as colour, light, etc. merely operations of Force, but form itself is only an operation of Force. This Force again proves to be self-power of conscious-being [devātmaśakti] in a state of energy and activity [svaguṇaiḥ nigūḍhām]. Practically, therefore, all form is only an operation of consciousness impressing itself with presentations of its own workings. We see colour because that is the presentation which consciousness makes to itself of one of its own operations; but colour is only an operation of Force working in the form of Light, and Light again is only a movement, that is to say an operation of Force. [18/57-58]

Katha Upanishad - II.2.8

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद् ब्रह्म तदेवामृतमुच्यते ।
तस्मिंल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥

यः¹ एषः² सुप्तेषु³ जागर्ति⁴ कामं⁵ कामं⁶ पुरुषः⁷ निर्मिमाणः⁸ ।
तत्⁹ एव¹⁰ शुक्रम्¹¹ तत्¹² ब्रह्म¹³ तत्¹⁴ एव¹⁵ अमृतम्¹⁶ उच्यते¹⁷ ।
तस्मिन्¹⁸ लोकाः¹⁹ श्रिताः²⁰ सर्वे²¹ तत्²² उ²³ न²⁴ अत्येति²⁵ कश्चन²⁶ । एतत्²⁷ वै²⁸ तत्²⁹ ॥

yaḥ eṣaḥ supteṣu jāgarti kāmaṁ kāmaṁ puruṣaḥ nirmimāṇaḥ |
tat eva śukram tat brahma tat eva amṛtam ucyate |
tasmin lokāḥ śritāḥ sarve tat u na atyeti kaścana | etat vai tat ॥

[Part] ²This is ¹he that ⁴is awake ³in those who sleep. [21/87]

²This ¹that ⁴waketh ³in the sleepers ⁸creating ^{5,6}desire upon desire, ²this ⁷Purusha, ^{9,10}Him ¹⁷they call ¹¹the Bright One, ¹²Him ¹³Brahman, ^{14,15}Him ¹⁶Immortality, and ¹⁸in Him ^{20a}are ²¹all ¹⁹the worlds ^{20b}established; ^{24,26}none ²⁵goeth beyond ²²Him. ²⁷This is ²⁹the thing ²⁸thou seekest. [18/121]

[Notes]

एषः सुप्तेषु जागर्ति

Is the material state an emptiness of consciousness, or is it not rather only a sleep of consciousness — even though from the point of view of evolution an original and not an intermediate sleep? And by sleep the human example teaches us that we mean not a suspension of consciousness, but its gathering inward away from conscious physical response to the impacts of external things. And is not this what all existence is that has not yet developed means of outward communication with the external physical world? Is there not a Conscious Soul, a Purusha [eṣaḥ.... puruṣaḥ] who wakes for ever even in all that sleeps [supteṣu jāgarti]? [21/93]

तस्मिन् लोकाः श्रिताः सर्वे

The State of Sleep may be envisaged as Eternal Will and Wisdom on the brink of creation, with the predestined evolution of a million universes [tasmin lokāḥ śritāḥ sarve], the development of sun & star and nebula and the shining constellations and the wheeling orbits of satellite and planet, the formation of metals and the life of trees, the motions and actions of fish and bird and beast and the infinite spiritual, mental and physical stir & activities of man already pre-ordained, pre-arranged and preexistent, before Time was or Space existed or Causality began. Spirit in this state of Sleep is called Prajna, the Wise One or He who knows and orders things beforehand. [17/229-30]

Chapter XI

Delight of Existence: The Problem

Taittiriya Upanishad - II.7

को ह्येवान्यात् कः प्राण्यात् । यदेष आकाश आनन्दो न स्यात् । [Part]

कः¹ हि² एव³ अन्यात्⁴ कः⁵ प्राण्यात्⁶ । यत्⁷ एषः⁸ आकाशे⁹ आनन्दः¹⁰ न¹¹ स्यात्¹² ।

kaḥ hi eva anyāt kaḥ prāṇyāt | yat eṣaḥ ākāśe ānandaḥ na syāt |

[Part] ²For ¹who ⁴could live or ⁶breathe ⁷if ¹²there were ¹¹not ⁸this ¹⁰delight of existence ⁹as the ether in which we dwell? [21/98]

[Part] ²for ¹who ⁴could labour to draw in the breath or ⁵who ⁶could have strength to breathe it out, ⁷if ¹²there were ¹¹not ⁸that ¹⁰Bliss ⁹in the heaven of his heart, the ether within his being? [18/221]

[Notes]

कः हि एव अन्यात् कः प्राण्यात् । यत् एषः आकाशे आनन्दः न स्यात्

Finally, Consciousness being thus omniscient and omnipotent, in entire luminous possession of itself, and such entire luminous possession being necessarily and in its very nature Bliss, for it cannot be anything else, a vast universal self-delight must be the cause, essence and object of cosmic existence. “If there were not” says the ancient seer “this all-encompassing ether of Delight of existence in which we dwell, if that delight were not our ether, then none could breathe, none could live.” This self-bliss may become subconscious, seemingly lost on the surface, but not only must it be there at our roots, all existence must be essentially a seeking and reaching out to discover and possess it, and in proportion as the creature in the cosmos finds himself, whether in will and power or in light and knowledge or in being and wideness or in love and joy itself, he must awaken to something of the secret ecstasy. [21/280]

Taittiriya Upanishad - III.6

आनन्दो ब्रह्मेति व्यजानात् । आनन्दाध्येव खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दं प्रयन्त्यभिसंविशन्तीति । [Part]

आनन्दः¹ ब्रह्म² इति³ व्यजानात्⁴ । आनन्दात्⁵ हि⁶ एव⁷ खलु⁸ इमानि⁹ भूतानि¹⁰ जायन्ते¹¹ । आनन्देन¹² जातानि¹³ जीवन्ति¹⁴ । आनन्दम्¹⁵ प्रयन्ति¹⁶ अभिसंविशन्ति¹⁷ इति¹⁸ ।

ānandaḥ brahma iti vyajānāt | ānandāt hi eva khalu imāni bhūtāni jāyante | ānandena jātāni jīvanti | ānandam prayanti abhisamviśanti iti |

[Part] ⁵From Delight ⁹all these ¹⁰beings ¹¹are born, ¹²by Delight ¹⁴they exist and grow, ¹⁵to Delight ¹⁷they return. [21/98]

[Part] ⁴He knew ¹Bliss ³for ²the Eternal. ⁶For ⁵from Bliss ⁷alone, ⁸it appeareth, ^{11a}are ⁹these ¹⁰creatures ^{11b}born ¹³and being born ¹⁴they live ¹²by Bliss and ¹⁵to Bliss ¹⁶they go hence ¹⁷and return. [18/227-28]

[Notes]

आनन्दात् हि एव खलु इमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दम् प्रयन्ति अभिसंविशन्ति इति

Delight is existence, Delight is the secret of creation, Delight is the root of birth, Delight is the cause of remaining in existence, Delight is the end of birth and that into which creation ceases. “From Ananda” says the Upanishad “all existences are born, by Ananda they remain in being and increase, to Ananda they depart.” [21/109]

Chapter XII

Delight of Existence: The Solution

Kena Upanishad - IV.6

तद् तद्वन्नं नाम तद्वनमित्युपासितव्यं स य एतदेवं वेदाभि ह्येनं सर्वाणि भूतानि संवाञ्छन्ति ॥

तत्¹ ह² तद्वन्नं³ नाम⁴ तद्वनम्⁵ इति⁶ उपासितव्यम्⁷ स⁸ यः⁹ एतत्¹⁰ एव¹¹ वेद¹² अभि¹³ हि¹⁴ एनं¹⁵ सर्वाणि¹⁶ भूतानि¹⁷ संवाञ्छन्ति¹⁸ ॥

tat ha tadvanam nāma tadvanam iti upāsītavyam sa yaḥ etat evaṁ veda abhi hi enam sarvāṇi bhūtāni samvāñchanti ॥

[Part] ⁴The name ¹of That is ³the Delight; ⁶as ⁵the Delight ⁷we must worship and seek after it. [21/108]

⁴The name ¹of That is “³That Delight“; ⁶as ⁵That Delight ⁷one should follow after It. ⁸He ⁹who ¹¹so ¹²knows ¹⁰That, ¹³towards ¹⁵him ¹⁴verily ¹⁶all ¹⁷existences ¹⁸yearn. [18/11]

[Notes]

It [the verse] declares that Brahman is in its nature “That Delight”, Tadvanam. “Vana” is the Vedic word for delight or delightful, and “Tadvanam” means therefore the transcendent Delight, the all-blissful Ananda of which the Taittiriya Upanishad [III-6] speaks as the highest Brahman from which all existences are born, by which all existences live and increase and into which all existences arrive in their passing out of death and birth. It is as this transcendent Delight that the Brahman must be worshipped and sought [upāsītavyam]. It is this beatitude therefore which is meant by the immortality of the Upanishads. And what will be the result of knowing and possessing Brahman as the supreme Ananda? It is that towards the knower and possessor of the Brahman is directed [sa yaḥ etat evaṁ veda abhi hi enam] the desire of all creatures [sarvāṇi bhūtāni samvāñchanti]. In other words, he becomes a centre of the divine Delight shedding it on all the world and attracting all to it as to a fountain of joy and love and self-fulfilment in the universe. [18/89]

It was necessary at one time to insist even exclusively on the idea of individual salvation so that the sense of a Beyond might be driven into man’s mentality, as it was necessary at one time to insist on a heaven of joys for the virtuous and pious so that man might be drawn by that shining bait towards the practice of religion and the suppression of his unbridled animality. But as the lures of earth have to be conquered, so also have the lures of heaven. The lure of a pleasant Paradise of the rewards of virtue has been rejected by man; the Upanishads belittled it ages ago in India and it is now no longer dominant in the mind of the people; the similar lure in popular Christianity and popular Islam has no meaning for the

conscience of modern humanity. The lure of a release from birth and death and withdrawal from the cosmic labour must also be rejected, as it was rejected by Mahayanist Buddhism which held compassion and helpfulness to be greater than Nirvana. As the virtues we practise must be done without demand of earthly or heavenly reward, so the salvation we seek must be purely internal and impersonal; it must be the release from egoism, the union with the Divine, the realisation of our universality as well as our transcendence, and no salvation should be valued which takes us away from the love of God in his manifestation and the help we can give to the world. If need be, it must be taught for a time, “Better this hell with our other suffering selves than a solitary salvation.”

Fortunately, there is no need to go to such lengths and deny one side of the truth in order to establish another. The [Kena] Upanishad itself suggests the door of escape from any over-emphasis in its own statement of the truth. For the man who knows and possesses the supreme Brahman as [sa yaḥ etat evaṁ veda] the transcendent Beatitude [tadvanam] becomes a centre of that delight to which all his fellows shall come, [sarvāṇi bhūtāni saṁvāñchanti] a well from which they can draw the divine waters. Here is the clue that we need. The connection with the universe is preserved for the one reason which supremely justifies that connection; it must subsist not from the desire of personal earthly joy, as with those who are still bound, but for help to all creatures.

[18/96-97]

...but the greatest helpfulness of all is this, to be a human centre of the Light, the Glory, the Bliss, the Strength, the Knowledge of the Divine Existence, one through whom it shall communicate itself lavishly to other men and attract by its magnet of delight their souls to that which is the Highest. [18/98]

Chapter XIII

The Divine Maya

Rig Veda - 03.038.07

तदिन्वस्य वृषभस्य धेनोरा नामभिर्ममिरे सकम्यं गोः ।

अन्यदन्यदसुर्यं वसाना नि मायिनो ममिरे रूपमस्मिन् ॥

तत्¹ । इत्² । नु³ । अस्य⁴ । वृषभस्य⁵ । धेनोः⁶ । आ⁷ । नामऽभिः⁸ । ममिरे⁹ । सकम्यम्¹⁰ । गोः¹¹ ।
अन्यत्¹²अन्यत्¹² । असुर्यम्¹³ । वसानाः¹⁴ । नि¹⁵ । मायिनः¹⁶ । ममिरे¹⁷ । रूपम्¹⁸ । अस्मिन्¹⁹ ॥

tat | it | nu | asya | vṛṣabhasya | dhenoḥ | ā | nāma-bhiḥ | mamire | sakmyam | goḥ |
anyat-anyat | asuryam | vasānāḥ | ni | māyinaḥ | mamire | rūpam | asmin ॥

⁸By the Names ^{4,5}of the Lord and ⁶hers ^{7,9,1}they shaped and measured ¹⁰the force ¹¹of the Mother of Light; ^{14a}wearing ^{12,13}might after might of that Force ^{14b}as a robe ¹⁶the lords of Maya ^{15,17}shaped out ¹⁸Form ¹⁹in this Being. [21/120]

⁸ By the Truth of the divine Nature, Power in consciousness expressed by the name (RV 3.37.3 - 14/480)

¹³...in the vedic sense - "the Divine in its strength" (28/468)

[Notes]

वृषभस्य धेनोः आ नामऽभिः ममिरे सकम्यम् गोः

...the bull [vṛṣabha] is the male power or Purusha, *nṛ*, with regard to the Rays who are the cows, *gāvaḥ*, *dhenavaḥ*. [RV 1.100.4 - 15/169]

Name in its deeper sense is not the word by which we describe the object, but the total of power, quality, character of the reality which a form of things embodies and which we try to sum up by a designating sound, a knowable name, *Nomen*. *Nomen* in this sense, we might say, is *Numen*; the secret Names of the Gods are their power, quality, character of being caught up by the consciousness and made conceivable. The Infinite is nameless, but in that namelessness all possible names, Numens of the gods, the names and forms of all realities, are already envisaged and prefigured [nāma-bhiḥ mamire], because they are there latent and inherent in the All-Existence. [21/352]

अन्यत्¹²अन्यत्¹² असुर्यम्¹³ वसानाः

We can become aware of the existence and presence of the universal Shakti in the various [anyat-anyat] forms [vasānāḥ] of her power [asuryam]. At present we are conscious only of the power as formulated in our physical mind, nervous being and corporeal case sustaining our various activities. [24/755]

The universal Spirit in things involved in the Nescience of the physical universe evolves its nature self in a succession [anyat-anyat] of physical forms [vasānāḥ] up the graded series of Matter, Life, Mind and Spirit. It emerges first as a secret soul in material forms quite subject on the surface to the nescience; it develops as a soul still secret but about to emerge in vital forms that stand on the borders between nescience and the partial light of consciousness which is our ignorance; it develops still farther as the initially conscient soul in the animal mind and, finally, as the more outwardly conscious, but not yet fully conscient soul in man: the consciousness is there throughout in our occult parts of being, the development is in the manifesting Nature. [22/789]

Rig Veda - 09.083.03

अरूरुचदुषसः पृश्निरग्रिय उक्षा बिभर्ति भुवनानि वाजयुः ।
मायाविनो ममिरे अस्य मायया नृचक्षसः पितरो गर्भमा दधुः ॥

अरूरुचत्¹ । उषसः² । पृश्निः³ । अग्रियः⁴ । उक्षा⁵ । बिभर्ति⁶ । भुवनानि⁷ । वाजयुः⁸ ।
मायाविनः⁹ । ममिरे¹⁰ । अस्य¹¹ । मायया¹² । नृचक्षसः¹³ । पितरः¹⁴ । गर्भम्¹⁵ । आ¹⁶ । दधुः¹⁷ ॥

arūrucat | uṣasaḥ | pṛśniḥ | agriyah | ukṣā | bibharti | bhuvanāni | vāja-yuḥ |
māyā-vinaḥ | mamire | asya | māyayā | nṛ-cakṣasaḥ | pitaraḥ | garbham | ā | dadhuḥ ॥

[Part] ⁹The Masters of Maya ¹⁰shaped all ¹¹by His ¹²Maya; ¹⁴the Fathers ¹³who have divine vision ^{16,17}set Him within ¹⁵as a child that is to be born. [21/120]

This is ⁴the supreme ³dappled Bull ^{1a}that makes ²the Dawns ^{1b}to shine out, ⁵the Male ⁶that bears ⁷the worlds of the becoming and ⁸seeks the plenitude; ¹⁴the Fathers ⁹who had the forming knowledge ¹⁰made a form of him ¹²by that power of knowledge ¹¹which is his; ¹³strong in vision ^{16,17}they set him within ¹⁵as a child to be born. [15/351]

[Notes]

अरूरुचत् उषसः पृश्निः अग्रियः उक्षा बिभर्ति भुवनानि वाजयुः

The dappled Bull [pṛśniḥ] is the Deva in the variety of his manifestation, many-hued. Soma is that first supreme [agriyah] dappled Bull, generator [bibharti] of the worlds of the becoming [bhuvanāni], for from the Ananda, from the all-blissful One they all proceed; delight is the parent of the variety of existences. He is the Bull, *ukṣan*, a word which like its synonym *vṛṣan*, means diffusing, generating, impregnating, the father of abundance, the Bull, the Male; it is he who fertilises Force of consciousness, Nature, the Cow, and produces and bears in his stream of abundance the worlds. He makes the Dawns shine out [arūrucat uṣasaḥ],—the dawns of illumination, mothers of the radiant herds of the Sun; and he seeks the plenitude [vāja-yuḥ], that is to say the fullness of being, force, consciousness, the plenty of the godhead which is the condition of the divine delight. [RV 9.83.3 - 15/357-58]

वाजऽयुः

.... whatever comes into the world, seeks nothing but this, to be, to arrive at the intended form, to enlarge its self-existence in that form, to develop, manifest, increase, realise infinitely the consciousness and the power that is in it, to have the delight of coming into manifestation, the delight of the form of being, the delight of the rhythm of consciousness, the delight of the play of force and to aggrandise and perfect that delight by whatever means is possible, in whatever direction, through whatever idea of itself may be suggested to it by the Existence, the Conscious-Force, the Delight active within its deepest being. [21/121]

मायाऽविनः ममिरे अस्य मायया नृऽचक्षसः पितरः गर्भम् आ दधुः

The fathers [pitarah] who discovered the Truth [nṛ-cakṣasaḥ], received his creative knowledge, his Maya, and by that ideal and ideative consciousness of the supreme Divinity [asya māyayā] they formed an image of Him in man, they established Him in the race as a child unborn [garbham ā dadhuḥ], a seed of the godhead in man, a Birth that has to be delivered out of the envelope of the human consciousness. *Māyāvino mamire asya māyayā, nṛcakṣasaḥ pitaro garbham ā dadhuḥ*. The fathers [pitarah] are the ancient Rishis who discovered the Way of the Vedic mystics and are supposed to be still spiritually present presiding over the destinies of the race and, like the gods, working in man for his attainment to Immortality. They are the sages who received the strong divine vision, *nṛcakṣasaḥ*, the Truth-vision by which they were able to find the Cows hidden by the Panis and to pass beyond the bounds of the Rodasi, the mental and physical consciousness, to the Superconscient, the Vast Truth and the Bliss (R.V. I.36.7, IV.1.13-18, IV.2.15-18 etc.). [RV 9.83.3 - 15/358]

माया

Maya meant for them [the Vedic seers] the power of infinite consciousness to comprehend, contain in itself and measure out, that is to say, to form — for form is delimitation — Name and Shape out of the vast illimitable Truth of infinite existence. It is by Maya that static truth of essential being becomes ordered truth of active being... [21/123-24]

Chapter XIV

The Supermind as Creator

Vishnu Purana - II.12.39

ततो हि शैलाब्धिधरादिभेदाञ्जानीहि विज्ञान विजृम्भितानि ॥

ततः¹ हि² शैल-अब्धि-धरा-आदि-भेदान्³ जानीहि⁴ विज्ञान⁵ विजृम्भितानि⁶ ॥

tataḥ hi śaila-abdhi-dharā-ādi-bhedān jānīhi vijñāna vijṛmbhitāni ॥

³All things are ⁶self-deployings ⁵of the Divine Knowledge. [21/130]

³ शैल (Mountain), अब्धि (Ocean), धरा (Land) आदि (etc.) भेदान् (different things)

[Notes]

The divine Nature has a double power, a spontaneous self-formulation and self-arrangement which wells naturally out of the essence of the thing manifested and expresses its original truth, and a self-force of light [vijñāna] inherent in the thing itself and the source of its spontaneous and inevitable self-arrangement [vijṛmbhitāni]. [21/133]

It has the knowledge [vijñāna] of the One, but is able to draw out [vijṛmbhitāni] of the One its hidden multitudes; it manifests the Many, but does not lose itself in their differentiations [bhedān]. [21/134]

The supramental consciousness [vijñāna] on the other hand is founded upon the supreme consciousness of the timeless Infinite, but has too the secret of the deployment of the infinite Energy [vijṛmbhitāni] in time. It can either take its station in the time consciousness and keep the timeless infinite as its background of supreme and original being from which it receives all its organising knowledge, will and action, or it can, centred in its essential being, live in the timeless but live too in a manifestation in time which it feels and sees as infinite and as the same Infinite, and can bring out, sustain and develop in the one what it holds supernally in the other. [24/886]

Chapter XV

The Supreme Truth-Consciousness

Mandukya Upanishad - Verse 5

यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत् सुषुप्तम् ।

सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः ॥

यत्र¹ सुप्तः² न³ कम्⁴ चन⁵ कामं⁶ कामयते⁷ न⁸ कम्⁹ चन¹⁰ स्वप्नं¹¹ पश्यति¹² तत्¹³ सुषुप्तं¹⁴ ।

सुषुप्तस्थानः¹⁵ एकीभूतः¹⁶ प्रज्ञानघनः¹⁷ एव¹⁸ आनन्दमयः¹⁹ हि²⁰ आनन्दभुक्²¹ चेतोमुखः²² प्राज्ञः²³ तृतीयः²⁴ पादः²⁵ ॥

yatra suptaḥ na kam cana kāmam kāmayate na kam cana svapnaṁ paśyati tat suṣuptam |
suṣuptasthānaḥ ekībhūtaḥ prajñānaghanaḥ eva ānandamayaḥ hi ānandabhuk cetomukhaḥ
prājñaḥ tṛtīyaḥ pādaḥ ॥

[Part] ^{4,5}One ¹⁵seated in the sleep of Superconscience, ¹⁷a massed Intelligence, ¹⁹blissful and
²¹the enjoyer of Bliss. . . . [21/141]

[Part] ...¹⁷the Self of Sleep, ¹⁸unified, ¹⁹a massed intelligence, ²¹blissful and ²³enjoying bliss, is
²⁶the third ²⁷part . . . [21/573]

¹When ^{4,5}one ²sleepeth and ⁷yearneth ³not ⁶with any desire, ¹⁸nor ¹²seeth ¹¹any dream, ¹³that is
¹⁴the perfect slumber. ¹⁵He whose place [sthānaḥ] is the perfect slumber [suṣupta], ¹⁶who is
become Oneness [ekī-bhūtaḥ], ¹⁷who is wisdom [prajñāna] gathered into itself [ghanaḥ],
¹⁹who is made of mere delight, ²¹who enjoyeth delight unrelated, ²²to whom conscious mind
[ceto] is the door [mukhaḥ], ²³Prajna, the Lord of Wisdom, ^{24,25}He is the third. [18/194]

[Notes]

सुषुप्तस्थानः एकीभूतः प्रज्ञानघनः एव आनन्दमयः

If we examine the phraseology of the old books, we shall find that the waking state [*jāgrat*] is the consciousness of the material universe which we normally possess in this embodied existence dominated by the physical mind. The dream-state [*svapna*] is a consciousness corresponding to the subtler life-plane and mind-plane behind, which to us, even when we get intimations of them, have not the same concrete reality as the things of the physical existence. The sleep-state [*suṣupti*] is a consciousness corresponding to the supramental plane proper to the gnosis, which is beyond our experience because our causal body or envelope of gnosis is not developed in us, its faculties not active, and therefore we are in relation to that plane in a condition of dreamless sleep [na kam cana svapnaṁ paśyati tat suṣuptam]. [23/520]

It is not the truth that the Self in the third status called perfect sleep, *suṣupti*, is in a state of slumber. The sleep self is on the contrary described as Prajna, the Master of Wisdom and

Knowledge, Self of the Gnosis, and as Ishwara, the Lord of being. To the physical mind a sleep, it is to our wider and subtler consciousness a greater waking. [23/525]

.....there is also a luminous status of sleep-self, a massed consciousness [prajñāna-ghanah] which is the origin of cosmic existence; this state of deep sleep [susuptasthānah] in which yet there is the presence of an omnipotent Intelligence is the seed state or causal condition from which emerges the cosmos;..... [21/466]

Awake on these levels the soul becomes master of the ranges of gnostic thought, gnostic will, gnostic delight, and if it can do this in Samadhi, it may carry its memory of experience and its power of experience over into the waking state. Even on the yet higher level open to us, that of the Ananda, the awakened soul may become similarly possessed of the Bliss-Self [ānandamayah] both in its concentration and in its cosmic comprehension. [23/526]

प्राज्ञः

Parabrahman in the state of Avyakta Purusha is known as Prajna [prājñah], the Master of Prajnâ, Eternal Wisdom or Providence, for it is here that He orders and marshals before Himself like a great poet planning a wonderful masterpiece in his mind, the eternal laws of existence and the unending procession of the worlds. [18/398-99]

Therefore in all things the Hindu thinker sees the stress of the hidden spirit. We see it as Prajna [prājñah], the universal Intelligence, conscious in things unconscious, active in things inert. The energy of Prajna is what the Europeans call Nature. The tree does not and cannot shape itself, the stress of the hidden Intelligence shapes it. He is in the seed of man and in that little particle of matter carries habit, character, types of emotion into the unborn child. Therefore heredity is true; but if Prajna were not concealed in the seed, heredity would be false, inexplicable, impossible. We see the same stress in the mind, heart, body of man. Because the hidden spirit urges himself on the body, stamps himself on it, expresses himself in it, the body expresses the individuality of the man, the developing and conscious idea or varying type which is myself; therefore no two faces, no two expressions, no two thumb impressions even are entirely alike; every part of the body in some way or other expresses the man. The stress of the spirit shows itself in the mind and heart; therefore men, families, nations have individuality, run into particular habits of thought and feeling, therefore also they are both alike and dissimilar. Therefore men act and react, not only physically but spiritually, intellectually, morally on each other, because there is one self in all creatures expressing itself in various idea and forms variously suitable to the idea. The stress of the hidden Spirit expresses itself again in events and the majestic course of the world. This is the Zeitgeist, this is the purpose that runs through the process of the centuries, the changes of the suns, this is that which makes evolution possible and provides it with a way, means and a goal. "This is He who from years sempiternal hath ordered perfectly all things." [13/65-66]

Mandukya Upanishad - Verse 6

एष सर्वेश्वरः एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥

एषः¹ सर्वेश्वरः² एषः³ सर्वज्ञः⁴ एषः⁵ अन्तर्यामी⁶ एषः⁷ योनिः⁸ सर्वस्य⁹ प्रभवाप्ययौ¹⁰ हि¹¹ भूतानां¹² ॥

eṣaḥ sarveśvaraḥ eṣaḥ sarvajñaḥ eṣaḥ antaryāmī eṣaḥ yoniḥ sarvasya prabhavāpyayau hi bhūtānām ॥

[Part] ¹This is ²the omnipotent, ³this is ⁴the omniscient, ⁵this is ⁶the inner control, ⁷this is ⁸the source ⁹of all. [21/141]

[Part]..^{1,2}the lord of all, ^{3,4}the omniscient, ^{5,6}the inner Control. [21/573]

¹This is ²the Almighty, ³this is ⁴the Omniscient, ⁵this is ⁶the Inner Soul, ⁷this is ⁸the Womb ⁹of the Universe, ¹⁰this is the Birth and Destruction ¹²of creatures. [18/194]

[Notes]

This, then, is the first operative principle of the divine Supermind; it is a cosmic vision which is all-comprehensive, all-pervading, all-inhabiting [antaryāmī]. Because it comprehends all things in being and static self-awareness, subjective, timeless, spaceless, therefore it comprehends all things in dynamic knowledge [sarvajñaḥ] and governs their objective self-embodiment in Space and Time [yoniḥ sarvasya]. [21/146]

Chapter XVI

The Triple Status of Supermind

Gita - IX.5

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।

भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥

न¹ च² मत्-स्थानि³ भूतानि⁴ पश्य⁵ मे⁶ योगम्⁷ ऐश्वरम्⁸ ।

भूत-भृत्⁹ न¹⁰ च¹¹ भूत-स्थः¹² मम¹³ आत्मा¹⁴ भूत-भावनः¹⁵ ॥

na ca mat-sthāni bhūtāni paśya me yogam aiśvaram,
bhūta-bhṛt na ca bhūta-sthaḥ mam ātmā bhūta-bhāvanah ॥

[Part] ¹³My ¹⁴self ⁹is that which supports all being ¹¹and ¹⁵constitutes their existence. [21/152]

...²and yet ⁴all existences ¹are not ³situated in Me, ¹³my ¹⁴self ⁹is the bearer of all existences
and ¹¹it is ¹⁰not ¹²situated in existences. [19/318]

[Notes]

It is as the supracosmic Godhead that he is not in existences [na ca bhūta-sthaḥ], nor even they in him [na ca mat-sthāni bhūtāni]; for the distinction we make between Being and becoming applies only to the manifestation in the phenomenal universe. In the supracosmic existence all is eternal Being and all, if there too there is any multiplicity, are eternal beings; nor can the spatial idea of indwelling come in, since a supracosmic absolute being is not affected by the concepts of time and space which are created here by the Lord's Yogamaya. There a spiritual, not a spatial or temporal coexistence, a spiritual identity and coincidence must be the foundation. But on the other hand in the cosmic manifestation there is an extension of universe in space and time by the supreme unmanifest supracosmic Being, and in that extension he appears first as a self who supports all these existences; bhūta-bhṛt, he bears them [bhūta-bhṛt] in his all-pervading self-existence [bhūta-bhāvanah]. [19/318]

The Being that is thus conscient is what we call God; and He must obviously be omnipresent, omniscient, omnipotent. Omnipresent, for all forms are forms of His conscious being [ātmā bhūta-bhāvanah] created by its force of movement in its own extension as Space and Time; omniscient, for all things exist in His conscious-being, are formed by it and possessed by it [bhūta-bhṛt]; omnipotent, for this all-possessing consciousness is also an all-possessing Force and all-informing Will. [21/155]

Gita - X.20

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥

अहम्¹ आत्मा² गुडाकेश³ सर्व-भूत-आशय-स्थितः⁴ ।

अहम्⁵ आदिः⁶ च⁷ मध्यम्⁸ च⁹ भूतानाम्¹⁰ अन्तः¹¹ एव¹² च¹³ ॥

aham ātmā guḍākeśa sarvabhūtāśayasthitah,

aham ādiḥ ca madhyaṁ ca bhūtānām antaḥ eva ca ॥

[Part] ¹I ²am the Self ⁴which abides within all beings. [21/152]

[Notes]

It is this [primal principle] that in every being and object God dwells [sthitaḥ] concealed and discoverable; he is housed as in a crypt in the mind and heart of every thing and creature [sarvabhūtāśayasthitah], an inner self [ātmā] in the core of its subjective and its objective becoming, one who is the beginning [ādiḥ] and middle [madhyaṁ] and end [antaḥ] of all that is, has been or will be [bhūtānām]. [19/361]

Rig Veda - 05.029.01

त्र्यर्यमा मनुषो देवताता त्री रोचना दिव्या धारयन्त ।

अर्चन्ति त्वा मरुतः पूतदक्षास्त्वमेषामृषिरिन्द्रासि धीरः ॥ 05.029.01 ॥

त्री¹ । अर्यमा² । मनुषः³ । देवऽताता⁴ । त्री⁵ । रोचना⁶ । दिव्या⁷ । धारयन्त⁸ ।

अर्चन्ति⁹ । त्वा¹⁰ । मरुतः¹¹ । पूतऽदक्षाः¹² । त्वम्¹³ । एषाम्¹⁴ । ऋषिः¹⁵ । इन्द्र¹⁶ । असि¹⁷ । धीरः¹⁸ ॥

trī | aryamā | manuṣaḥ | deva-tātā | trī | rocanā | divyā | dhārayanta |

arcanti | tvā | marutaḥ | pūta-dakṣāḥ | tvam | eṣām | ṛṣiḥ | indra | asi | dhīraḥ ॥

[Part] ¹Three ²powers of Light ⁸uphold ⁵three ⁶luminous worlds ⁷divine. [21/152]

¹Three ²mights has the Fulfiller of aspiration ³in man's ⁴building [tātā] of the godheads [deva], ⁵three ⁶luminous strata ⁷of the Heavens ⁸these uphold, yea, ^{9a}the song ¹¹of the Thought-gods ¹²when they are purified [pūta] in their discernment [dakṣāḥ] is ¹⁰thy ^{9b}illumination, but ¹³thou, ¹⁶O God-in-Mind, ¹⁷art ¹⁸the thinker and ¹⁴their ¹⁵Seer of the Truth. [14/269]

[Notes]

त्री अर्यमा

(Aryama is) the aspiring power and action of the Truth. [RV 5.3.2 - 15/402 fn 4]

We find that in the principle of Supermind itself it has three such general poises or sessions

[trī aryamā] of its world-founding consciousness. The first finds the inalienable unity of things, the second modifies that unity so as to support the manifestation of the Many in One and One in Many; the third further modifies it so as to support the evolution of a diversified individuality which, by the action of Ignorance, becomes in us at a lower level the illusion of the separate ego. [21/156]

To the envisaging mind there are three powers [trī aryamā] of the Vijnana [Supermind]. Its supreme power knows and receives into it from above all the infinite existence, consciousness and bliss of the Ishwara; it is in its highest height the absolute knowledge and force of eternal Sachchidananda. Its second power concentrates the Infinite into a dense luminous consciousness, *caitanya* or *cidghana*, the seed-state of the divine consciousness in which are contained living and concrete all the immutable principles of the divine being and all the inviolable truths of the divine conscious-idea and nature. Its third power brings or looses out these things by the effective ideation, vision, authentic identities of the divine knowledge, movement of the divine will-force, vibration of the divine delight intensities into a universal harmony, an illimitable diversity, a manifold rhythm of their powers, forms and interplay of living consequences. [23/485-86]

These three movements [trī aryamā] are described in the Isha Upanishad, the first as *vyūha*, the marshalling of the rays of the Sun of gnosis in the order of the Truth-consciousness, the second as *samūha*, the gathering together of the rays into the body of the Sun of gnosis, the third as the vision of that Sun's fairest form of all in which the soul most intimately possesses its oneness with the infinite Purusha [23/486]

The Veda describes the *vijñāna* plane as *ṛtam satyam bṛhat*, the Right, Truth, Vast, the same triple idea [trī aryamā] differently expressed. *Ṛtam* is the action of the divine knowledge, will and joy in the lines of the truth, the play of the truth-consciousness. *Satyam* is the truth of being which so acts, the dynamic essence of the truth-consciousness. *Bṛhat* is the infinity of Sachchidananda out of which the other two proceed and in which they are founded. [23/486 fn 2]

त्री रोचना दिव्या

There (in the Veda) the three highest worlds are classed together as the triple divine Principle,—for they dwell always together in a Trinity; infinity is their scope, bliss is their foundation. They are supported by the vast regions of the Truth whence a divine Light radiates out towards our mentality in the three heavenly luminous worlds of Swar [trī rocanā divyā], the domain of Indra. Below is ranked the triple system in which we live. [15/372-73]

...the upholders [dhārayanta] of the worlds or planes of being, especially the three [trī] luminous worlds [rocanā] in which the triple mental, the triple vital, the triple physical find the light of their truth and the divine law of their powers. The strength of the Aryan warrior [aryamā] is increased by them and guarded in that imperishable law. [RV 5.69 - 15/538]

Chapter XVII

The Divine Soul

Isha Upanishad - Verse 7

यस्मिन् सर्वाणि भूतानि आत्मैवाभूद् विजानतः।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥

यस्मिन्¹ सर्वाणि² भूतानि³ आत्मा⁴ एव⁵ अभूत्⁶ विजानतः⁷ ।

तत्र⁸ कः⁹ मोहः¹⁰ कः¹¹ शोकः¹² एकत्वम्¹³ अनुपश्यतः¹⁴ ॥

yasmin sarvāṇi bhūtāni ātmā eva abhūt vijānataḥ ।

tatra kaḥ mohaḥ kaḥ śokaḥ ekatvam anupaśyataḥ ॥

¹He whose ⁴self ⁶has become ²all ³existences, ⁷for he has the knowledge, ⁹how ¹⁰shall he be deluded, ¹¹whence ¹²shall he have grief, ¹⁴he who sees everywhere ¹³oneness? [21/161]

¹¹Whence ¹²shall he have grief, ⁹how ¹⁰shall he be deluded ¹⁴who sees everywhere ¹³the Oneness? [21/231]

¹He in whom ^{4,5}it is the Self-Being that ⁶has become ²all ³existences that are Becomings, ⁷for he has the perfect knowledge, ⁹how ¹⁰shall he be deluded, ¹¹whence ¹²shall he have grief ¹⁴who sees everywhere ¹³oneness? [17/31]

⁷He who discerneth, ¹in whom ²all ³creatures ⁶have become ^{4,5}himSelf, ^{8,9,10}how shall he be deluded, ^{11,12}whence shall he have sorrow, ¹⁴in whose eyes ¹³all things are One. [17/145]

[Notes]

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). 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. Desire and illusion are removed [*kaḥ mohaḥ*]; illusion is replaced by knowledge, desire by the active beatitude of universal possession. There is no possibility of sorrow [*kaḥ śokaḥ*]; 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. [17/37-38]

We have to be consciously [vijānataḥ], in our relations with this world, what we really are,—this one self [ātmā eva] becoming [abhūt] everything that we observe [sarvāṇi bhūtāni]. All the movement, all energies, all forms, all happenings we must see as those of our one and real self in many existences, as the play of the Will and Knowledge and Delight of the Lord in His world-existence. We shall then be delivered from egoism and desire and the sense of separate existence and therefore from all grief [śokaḥ] and delusion [mohaḥ] and shrinking; for all grief is born of the shrinking of the ego from the contacts of existence, its sense of fear, weakness, want, dislike, etc.; and this is born from the delusion of separate existence, the sense of being my separate ego exposed to all these contacts of so much that is not myself. Get rid of this, see [anupaśyataḥ] oneness [ekatvam] everywhere, be the One manifesting Himself in all creatures; ego will disappear; desire born of the sense of not being this, not having that, will disappear; the free inalienable delight of the One in His own existence will take the place of desire and its satisfactions and dissatisfactions. [17/87-88]

The sense, the idea, the experience that I am a separately self-existent being in the universe, and the forming of consciousness and force of being into the mould of that experience are the root of all suffering [śokaḥ], ignorance [mohaḥ] and evil. And it is so because that falsifies both in practice and in cognition the whole real truth of things; it limits the being, limits the consciousness, limits the power of our being, limits the bliss of being; this limitation again produces a wrong way of existence, wrong way of consciousness, wrong way of using the power of our being and consciousness, and wrong, perverse and contrary forms of the delight of existence. The soul limited in being and self-isolated in its environment feels itself no longer in unity [ekatvam] and harmony with its Self, with God, with the universe, with all around it; but rather it finds itself at odds with the universe, in conflict and disaccord with other beings who are its other selves, but whom it treats as not-self; and so long as this disaccord and disagreement last, it cannot possess its world and it cannot enjoy the universal life, but is full of unease, fear, afflictions of all kinds, in a painful struggle to preserve and increase itself and possess its surroundings,—for to possess its world is the nature of infinite spirit and the necessary urge in all being. All this means that it is not at one with God; for to be at one with God is to be at one with oneself, at one with the universe and at one with all beings. This oneness is the secret of a right and a divine existence. [24/679-80]

Chapter XVIII

Mind and Supermind

Taittiriya Upanishad - III.4

मनो ब्रह्मेति व्यजानात् । मनसो ह्येव खल्विमानि भूतानि जायन्ते । मनसा जातानि जीवन्ति ।

मनः प्रयन्त्यभिसंविशन्तीति । [Part]

मनः¹ ब्रह्म² इति³ व्यजानात्⁴ । मनसः⁵ हि⁶ एव⁷ खलु⁸ इमानि⁹ भूतानि¹⁰ जायन्ते¹¹ । मनसा¹² जातानि¹³ जीवन्ति¹⁴ ।
मनः¹⁵ प्रयन्ति¹⁶ अभिसंविशन्ति¹⁷ इति¹⁸ ।

manaḥ brahma iti vyajānāt । manasaḥ hi eva khalu imāni bhūtāni jāyante । manasā jātāni
jīvanti । manaḥ prayanti abhisamviśanti iti ।

[Part] ⁴He discovered ³that ¹Mind ²was the Brahman. [21/170]

[Part] ⁴He knew ¹mind ³for ²the Eternal. ⁶For ⁵from mind ⁷alone, ⁸it appeareth, ^{11a}are ⁹these
¹⁰creatures ^{11b}born ¹³and being born ¹⁴they live ¹²by mind, and ¹⁵to mind ¹⁶they go hence ¹⁷and
return..... [18/227]

[Notes]

All forms of life-energy in this world are thus formations of mental force in which the principle of mind broods self-absorbed in work of life and concealed in form of life to emerge in man, the mental being. Just as life, working but form-absorbed and concealed in the clod & metal, has emerged in the plant and the animal to organise its full character and activity, so it is with mind. Mind is omnipresent; it does mechanically the works of intelligence in bodies not organised for its self-conscious workings; in the animal it is partly self-conscious but not yet perfectly able to stand apart from its works and contemplate them; for the animal has more of sanjna than of prajna, more of sensational perceptive consciousness than of contemplative conceptual consciousness. In man first it stands back, contemplates & becomes truly “prajna”, knowledge working with its forms & forces placed before it as objects of its scrutiny. But this evolution is the result and sign of a previous involution. Mind in the universe precedes, contains & constitutes life-action and material formation. Bhrigu Varuni, once more bidden by his father back to his austerity of thought, perceives a third and profounder formula of things. He sees Mind as that Sole Existence, Mano Brahma. “For from mind these existences are born, being born by mind they live, into mind they pass away & enter in.” For as all forms that dissolve go back into the life-forces that constitute and build their shapes, so all forces that dissolve must go back into the sea of mental being by which and out of which they are formulated, impelled and conducted. We arrive, by reason investigating the essential causes, governance and constituting intelligence of all these energies & forms which determines &

manifests in their functions, methods and purposes, at the culmination of pure idealistic Rationalism & the Monism of mind. Mano Brahmeti vyajānāt. [17/531-32]

मनसः हि एव खलु इमानि भूतानि जायन्ते

Mind thus *appears* [khalu] as a creative cosmic agency... in this Force and in this Matter there is a subconscious Mind at work which is certainly responsible for its own emergence, first in the forms of life and secondly in the forms of mind itself, first in the nervous consciousness of plant-life and the primitive animal, secondly in the ever-developing mentality of the evolved animal and of man. ...We may say, therefore, that it is *a subconscious Mind* or Intelligence which, manifesting Force as its driving-power, its executive Nature, its Prakriti, *has created this material world*. [21/185-86]

We have, accordingly, to mend our conception and affirm that *not a subconscious Mind* or Intelligence, *but an involved Supermind*, which puts Mind in front of it as the immediately active special form of its knowledge-will subconscious in Force and uses material Force or Will subconscious in substance of being as its executive Nature or Prakriti, *has created this material universe*. [21/187]

Mind, as we know it, creates only in a relative [khalu] and instrumental sense; it has an unlimited power of combination, but its creative motives and forms come to it from above: all created forms [bhūtāni] have their base in the Infinite above Mind, Life and Matter and are here represented, reconstructed — very usually misconstrued — from the infinitesimal. Their foundation is above, their branchings downward, says the Rig Veda. [21/249 fn 2]

But why this phenomenal and pragmatic division of an indivisible Existence? It is because Mind has to carry the principle of multiplicity to its extreme potential which can only be done by separateness and division. To do that it must, precipitating itself into Life to create forms for the Multiple, give to the universal principle of Being the appearance [khalu] of a gross and material substance instead of a pure or subtle substance. [21/250]

Mind as a final action of Supermind is a creative and not only a perceptive power; in fact, material force itself being only a Will in things working darkly as the expression of subconscious Mind, Mind is the *immediate* [khalu] creator of the material universe. But the *real* creator is Supermind; for wherever there is Mind conscious or subconscious, there must be Supermind regulating from behind the veil its activities and educing from them their truth of inevitable result. Not a mental Intelligence, but Supermind is the creator of the universe. [13/471]

Gita - XIII.17

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥

अविभक्तम्¹ च² भूतेषु³ विभक्तम्⁴ इव⁵ च⁶ स्थितम्⁷ ।
भूत-भर्तृ⁸ च⁹ तत्¹⁰ ज्ञेयम्¹¹ ग्रसिष्णु¹² प्रभविष्णु¹³ च¹⁴ ॥

avibhaktaṁ ca bhūteṣu vibhaktaṁ iva ca sthitam ।
bhūta-bharṭṛ ca tat jñeyam grasiṣṇu prabhaviṣṇu ca ॥

[Part] ¹Indivisible, ⁵but as if ⁴divided ³in beings. [21/170]

[Part] ⁷It is there ³in beings ¹indivisible ⁶and ⁵as if ⁴divided. [21/336]

[Part] ³In them ¹Brahman the one indivisible existence ⁷resides ⁵as if ⁴divided. [19/270]

[Notes]

He is indivisible [avibhaktaṁ] and the One, but seems [iva] to divide himself [vibhaktaṁ] in forms and creatures [bhūteṣu] and appears as all these separate existences. All things can get back in him, can return in the Spirit to the indivisible unity of their self-existence. All is eternally born from him [prabhaviṣṇu], upborne in his eternity [bhūta-bharṭṛ], taken eternally back into his oneness [grasiṣṇu]. [19/417]

All things here are the one and indivisible [avibhaktaṁ] eternal transcendent and cosmic Brahman that is in its seeming [iva] divided [vibhaktaṁ] in things and creatures [bhūteṣu]; in seeming only, for in truth it is always one and equal in all things and creatures and the division is only a phenomenon of the surface. [23/95]

Mind in its essence is a consciousness which measures, limits, cuts out forms of things from the indivisible whole [avibhaktaṁ] and contains them as if [iva] each were a separate integer [vibhaktaṁ]. Even with what exists only as obvious parts and fractions, Mind establishes this fiction of its ordinary commerce that they are things with which it can deal separately [vibhaktaṁ iva] and not merely as aspects of a whole. [21/173]

The finite is looked upon as a division of the Indivisible, but there is no such thing: for this division [vibhaktaṁ] is only apparent [iva]; there is a demarcation, but no real separation is possible. When we see with the inner vision and sense and not with the physical eye a tree or other object, what we become aware of is an infinite one Reality constituting the tree or object, pervading its every atom and molecule, forming them out of itself, building the whole nature [prabhaviṣṇu], process of becoming, operation of indwelling energy; all of these are itself, are this infinite, this Reality: we see it extending indivisibly [avibhaktaṁ] and uniting all objects so that none is really separate from it or quite separate from other objects. “It stands” says the Gita “undivided in beings and yet as if divided.” [21/353]

Our ego is only a face of the universal being and has no separate existence; our apparent [iva] separative individuality [vibhaktaṁ] is only a surface movement and behind it our real individuality stretches out to unity with all things and upward to oneness with the transcendent Divine Infinity [avibhaktaṁ]. Thus our ego, which seems to be a limitation of existence, is really a power of infinity; the boundless multiplicity of beings in the world is a

result and signal evidence, not of limitation or finiteness, but of that illimitable Infinity. Apparent division [vibhaktam iva] can never erect itself into a real separateness; there is supporting and overriding it an indivisible unity [avibhaktam] which division itself cannot divide. [21/416]

Chapter XIX

Life

Taittiriya Upanishad - II.3

प्राणं देवा अनु प्राणन्ति । मनुष्याः पशवश्च ये । प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यते । सर्वमेव त आयुर्यन्ति । ये प्राणं ब्रह्मोपासते । प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यते इति । [Part]

प्राणम्¹ देवाः² अनु³ प्राणन्ति⁴ । मनुष्याः⁵ पशवः⁶ च⁷ ये⁸ । प्राणः⁹ हि¹⁰ भूतानाम्¹¹ आयुः¹² । तस्मात्¹³ सर्वायुषं¹⁴ उच्यते¹⁵ । सर्वम्¹⁶ एव¹⁷ ते¹⁸ आयुः¹⁹ यन्ति²⁰ । ये²¹ प्राणं²² ब्रह्म²³ उपासते²⁴ । प्राणः²⁵ हि²⁶ भूतानाम्²⁷ आयुः²⁸ । तस्मात्²⁹ सर्वायुषम्³⁰ उच्यते³¹ इति³² ।

prāṇam devāḥ anu prāṇanti | manuṣyāḥ paśavaḥ ca ye | prāṇaḥ hi bhūtānām āyuh | tasmāt sarvāyusaṁ ucyate | sarvam eva te āyuh yanti | ye prāṇam brahma upāsate | prāṇaḥ hi bhūtānām āyuh | tasmāt sarvāyusaṁ ucyate iti |

[Part] ⁹Pranic energy is ¹²the life ¹¹of creatures; ¹³for ¹⁵that is said to be ¹⁴the universal principle of life. [21/185]

[Part] ¹⁵This it is that is called ¹⁴the universal life. [21/220]

[Part] ²The Gods ⁴live and breathe ³under the dominion ¹of Prana and ⁵men ⁷and ⁸all these that are ⁶beasts; ¹⁰for ⁹Prana is ¹²the life ¹¹of created things ¹³& therefore ¹⁵they name it ¹⁴the Life-Stuff of the All. Verily ¹⁸they ²¹who ²⁴worship ²³the Eternal ²²as Prana ²⁰attain mastery ¹⁹of Life ^{16,17}to the uttermost; ²⁶for ²⁵Prana is ²⁸the life ²⁷of created things and ²⁹therefore ^{31,32}they name it ³⁰the Life-Stuff of the All. [18/218]

[Notes]

When we study this Life as it manifests itself upon earth with Matter as its basis, we observe that essentially it is a form of the one cosmic Energy, a dynamic movement or current of it positive and negative, a constant act or play of the Force which builds up forms, energises them by a continual stream of stimulation and maintains them by an unceasing process of disintegration and renewal of their substance. [21/188]

...Life is nothing else than the Force that builds and maintains and destroys forms in the world; it is Life that manifests itself in the form of the earth as much as in the plant that grows upon the earth and the animals that support their existence by devouring the life-force of the plant or of each other. All existence here is a universal Life [sarvāyusaṁ] that takes form of Matter. [21/189]

Life is everywhere, secret or manifest, organised or elemental, involved or evolved, but

universal [sarvāyusaṁ], all-pervading, imperishable; only its forms and organisings differ. ...We must remember that the physical response to stimulus is only an outward sign of life, even as are breathing and locomotion in ourselves. [21/191]

The fact would seem to be, then, that as there is a constant dynamic energy in movement in the universe which takes various material forms more or less subtle or gross, so in each physical body or object, plant or animal or metal, there is stored and active the same constant dynamic force; a certain interchange of these two gives us the phenomena which we associate with the idea of life. It is this action that we recognise as the action of Life-Energy and that which so energises itself is the Life-Force [prāṇaḥ hi bhūtānām āyuh]. [21/192]

Life is a scale of the universal Energy in which the transition from inconscience to consciousness is managed; it is an intermediary power of it latent or submerged in Matter, delivered by its own force into submental being, delivered finally by the emergence of Mind into the full possibility of its dynamis. [21/196-97]

Life is really a universal operation of Conscious-Force acting subconsciously on and in Matter; it is the operation that creates, maintains, destroys and re-creates forms or bodies and attempts by play of nerve-force, that is to say, by currents of interchange of stimulating energy to awake conscious sensation in those bodies. Life, as this intermediate energising of conscious being,connects, too, and supports, as a middle term between them, the mutual commerce of the two, mind and matter. This means of commerce Life provides in the continual currents of her pulsating nerve-energy which carry force of the form as a sensation to modify Mind and bring back force of Mind as will to modify Matter. It is therefore this nerve-energy which we usually mean when we talk of Life; it is the Prana or Life-force of the Indian system. But nerve-energy is only the form it takes in the animal being [anu prāṇanti ...paśavaḥ]; the same Pranic energy is present in all forms down to the atom, since everywhere it is the same in essence and everywhere it is the same operation of Conscious-Force,—Force supporting and modifying the substantial existence of its own forms, Force with sense and mind secretly active but at first involved in the form and preparing to emerge, then finally emerging from their involution. This is the whole significance of the omnipresent Life [sarvāyusaṁ] that has manifested and inhabits the material universe. [21/198-99]

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 [sarvāyusaṁ] 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. [18/28]

The field of which the vital consciousness and the vital sense are primarily aware is not that of forms but, directly, that of forces: its world is a world of the play of energies, and form and event are sensed only secondarily as a result and embodiment of the energies. The first result is that the limitations of our individual life being break down and we live no

longer with a personal life force, or not with that ordinarily, but in and by the universal life energy [sarvāyusaṁ]. It is all the universal Prana that comes consciently streaming into and through us, keeps up there a dynamic constant eddy, an unseparated centre of its power, a vibrant station of storage and communication, constantly fills it with its forces and pours them out in activity upon the world around us. As it makes us live, even in our individual vital movement and its relations with all around us, with the universal life [sarvāyusaṁ], so it makes us think and feel and sense, although through an individual centre or instrument, with the universal mind and psychical being. [24/871-72]

But what is this energy? It is, says the Vedanta, Prana, Matariswan, Life-Force or Vital Energy, that which organises itself in man as nervous energy & creates & carries on the processes & activities of life in material form. We find this same nervous & vital energy present also in the animal, the plant; it exists obscurely, it has been discovered, even in the metal. ...We see, then, by closer scrutiny, Matter as only a form of Life, organic or inorganic, perfected in nervous action or obscure in mechanical energies. ...Bhrigu Varuni, bidden by his father back to his austerities of thought, finds a second and, it would seem, a truer formula. He sees Life as the Sole Existence, Pranam Brahma. "For from the Life, verily, are all these existences born; being born they live by the Life, to the life they pass away and enter in." Our physical body at death is resolved into various forms of energy, the mind which inhabits the nervous system dissolves also and is or seems to be no more, except in its posthumous effect on others, an organised active force in the material world. We arrive, then, by reason considering the energies of things in their forms & the movement [of] forces that constitute their changes, activities, development & disintegration, at the culmination of Vitalistic Rationalism and a Monism of the Life-Energy. Prano Brahmeti vyajānāt. [17/526-27]

Chapter XX

Death, Desire and Incapacity

Brihadaranyaka Upanishad - I.2.1

नैवेह किंचनाग्र आसीन्मृत्युनेवेदमावृतमासीत् ।
अशनाययाऽशनाया हि मृत्युस्तन्मनोऽकुरुतात्मन्वी स्यामिति ।
सोऽर्चन्नचरत्स्यार्चते आपोऽजायन्तार्चते वै मे कमभूदिति ।
तदवाक्यस्यार्कत्वं क ह वा अस्मै भवति य एवमेतदर्कस्यार्कत्वं वेद ॥

न¹ एव² इह³ किम्⁴ चन⁵ अग्रे⁶ आसीत्⁷ मृत्युना⁸ एव⁹ इदम्¹⁰ आवृतम्¹¹ आसीत्¹² ।
अशनायया¹³ अशनाया¹⁴ हि¹⁵ मृत्युः¹⁶ तद्¹⁷ मनः¹⁸ अकुरुत्¹⁹ आत्मन्वी²⁰ स्याम्²¹ इति²² ।
सः²³ अर्चन्²⁴ अचरत्²⁵ तस्य²⁶ अर्चतः²⁷ आपः²⁸ अजायन्त²⁹ अर्चते³⁰ वै³¹ मे³² कम्³³ अभूत्³⁴ इति³⁵ ।
तद्³⁶ एव³⁷ अर्कस्य³⁸ अर्कत्वम्³⁹ कम्⁴⁰ ह⁴¹ वै⁴² अस्मै⁴³ भवति⁴⁴ यः⁴⁵ एवम्⁴⁶ एतद्⁴⁷ अर्कस्य⁴⁸ अर्कत्वम्⁴⁹ वेद⁵⁰ ॥

na eva iha kim cana agre āsīt mṛtyunā eva idam āvṛtam āsīt ।
aśanāyayā aśanāyā hi mṛtyuḥ tad manaḥ akuruta ātmanvī syām iti ।
saḥ arcan acarat tasya arcataḥ āpaḥ ajāyanta arcate vai me kam abhūt iti ।
tad eva arkyasya arkatvam kam ha vai asmaī bhavati yaḥ evam etad arkyasya arkatvam
veda ॥

[Part] ⁶In the beginning ¹⁰all ¹²was ¹¹covered ¹³by Hunger ¹⁶that is Death; ¹⁷that ¹⁹made for
itself ¹⁸Mind ^{20,21}so that it might attain to possession of self. [21/200]

⁶Formerly ⁷there was ^{1,2,4,5}nothing ³here; ¹⁰this ¹²was ¹¹concealed ⁸by Death—¹³by Hunger,
¹⁵for ¹⁴it is Hunger ¹⁶that is Death. ¹⁷That ¹⁹created ¹⁸Mind, ²²& he said, ²¹Let me ²⁰have
substance. ²³He ²⁵moved about ²⁴working & ^{26,27}as he worked ²⁸the waters ²⁹were born ³⁵& he
said, ³³Felicity ³⁴was born ³²to me ³⁰as I worked. ³⁶This ³⁷verily ^{38,39}is the activity in action.
Therefore ⁴⁰felicity ⁴⁴cometh ⁴³to him ⁴⁵who ⁴⁶thus ⁵⁰knoweth ^{48,49}this soul of activity in
action. [18/269]

[Notes]

अशनाया हि मृत्युः

Life, says the Upanishad, is Hunger which is Death, and by this Hunger which is Death, *aśanāyā mṛtyuḥ*, the material world has been created. For Life here assumes as its mould material substance, and material substance is Being infinitely divided and seeking infinitely to aggregate itself; between these two impulses of infinite division and infinite aggregation the material existence of the universe is constituted. The attempt of the individual, the living atom, to maintain and aggrandise itself is the whole sense of Desire; a physical, vital, moral,

mental increase by a more and more all-embracing experience, a more and more all-embracing possession, absorption, assimilation, enjoyment is the inevitable, fundamental, ineradicable impulse of Existence, once divided and individualised, yet ever secretly conscious of its all-embracing, all-possessing infinity. The impulse to realise that secret consciousness is the spur of the cosmic Divine, the lust of the embodied Self within every individual creature; and it is inevitable, just, salutary that it should seek to realise it first in the terms of life by an increasing growth and expansion. In the physical world this can only be done by feeding on the environment, by aggrandising oneself through the absorption of others or of what is possessed by others; and this necessity is the universal justification of Hunger in all its forms. Still what devours must also be devoured; for the law of interchange, of action and reaction, of limited capacity and therefore of a final exhaustion and succumbing governs all life in the physical world. [21/206-07]

The nature of physical life imposes death because all life exists by a mutual devouring and struggle and Life itself feeds upon the forms it creates; but the fundamental justification of Death is the necessity of a constant variation of experience in succession of Time, the soul seeking thus to enlarge itself and move towards the realisation of its own infinity. The process of Death results inevitably from the division of substance; life's attempt to aggrandise its being thus divided and limited translates itself into the hunger that devours. This hunger is the crude form of Desire, and Desire is the necessary lever for self-affirmation; but eventually Desire has to grow out of the law of Hunger into the law of Love. Desire itself is the result of the limitation of capacity which is the consequence of divided Life working as the energy of ignorant mind, all-force being only possible to all-knowledge. Therefore growth by struggle is the third Law of Life. This strife again has to divinise itself and become the clasp of Love. Until then Death, Desire and Strife are and must be the triple mask of the divine Life-principle in its cosmic self-affirmation. [13/473]

The fundamental principle of vitality is hunger [aśanāyā] and all gross matter forms the food with which Prana satisfies this, its root-impulse. Hence the universality of the struggle for life. This hungry Prana first needs to build up a body in which it can subsist [ātmanvī syām] and in order to do so, it devours external substances so as to provide itself with the requisite material. [17/237]

अर्कस्य अर्कत्वम्

This body once found it is continually eating up by the ceaselessness of its vital activity and has to repair its own ravages by continually drawing in external substances to form fresh material for an ever-wasting and ever-renewing frame. Unable to preserve its body for ever under the exhausting stress of its own activity, it has to procreate fresh forms which will continue vital activity and for the purpose concentrates itself in a part of its material [arkyasya arkatvam] which it throws out of itself to lead a similar but independent life even after the parent form decays. [17/237]

Rig Veda - 05.007.06

यं मर्त्यः पुरुस्पृहं विदद्विश्वस्य धायसे ।
प्र स्वादनं पितूनामस्तताति चिदायवे ॥

यम्¹ मर्त्यः² पुरुस्पृहम्³ विदत्⁴ विश्वस्य⁵ धायसे⁶ ।
प्र⁷ स्वादनम्⁸ पितूनाम्⁹ अस्तऽतातिम्¹⁰ चित्¹¹ आयवे¹² ॥

yam | martyaḥ | puru-spr̥ham | vidat | viśvasya | dhāyase |
pra | svādanam | pitūnām | asta-tātim | cit | āyave ॥

¹This is the Power ⁴discovered ²by the mortal ³that has the multitude of its desires ⁶so that it may sustain ⁵all things; ^{7,8}it takes the taste ⁹of all foods ¹¹and ¹⁰builds a house ¹²for the being. [21/200]

¹Him ²mortal man ⁴must come to know ³as one who holds the multitude of his desires ⁶so that he may establish in him ⁵all; ⁷he moves ⁸towards the sweet taste ⁹of the draughts of the wine ¹¹and ¹⁰to the building of the house ¹²for man. [16/268]

¹Him ^{4a}shall ²mortal man ^{4b}come to know ³as the godhead who has this multitude of his desires ⁶that he may establish in us ⁵the all; for ⁷he reaches forward ⁸to the sweet taste ⁹of all foods ¹¹and ¹⁰he builds a home ¹²for this human being. [15/419]

¹⁰The home of man, the higher divine world of his existence which is being formed by the gods in his being through the sacrifice. This home is the complete Beatitude into which all human desires and enjoyings have to be transformed and lose themselves. Therefore Agni, the purifier, devours all the forms of material existence and enjoyment in order to reduce them to their divine equivalent. [15/419 fn 7]

[Notes]

प्र स्वादनम् पितूनाम् अस्तऽतातिम् चित् आयवे

To satisfy its hunger it is ever evolving fresh means and new potencies for mastery & seizure of its food [svādanam pitūnām]. Dissatisfied with the poor sustenance a stationary existence can supply, it develops the power & evolves various means of locomotion. To perceive its food more & more thoroughly & rapidly it develops the five senses and evolves the organs of perception through which they can act. To deal successfully with the food perceived, it develops the five potencies of action and evolves the active organs which enable them to work. As a centre of all this sensational and actional activity it evolves the central mind-organ in the brain and as channels of communication between the central & the outer organs it develops a great nerve-system centred in seven plexuses, through which it moves with a ceaseless stir and activity, satisfying hunger, satisfying lust, satisfying desire. [17/237-38]

The instinct of self-enlargement shows itself in the physical craving for the absorption of other existences to strengthen oneself, in the emotional yearning to other beings, in the intellectual eagerness to absorb the minds of others and the aesthetic desire to possess or enjoy the beauty of things & persons, in the spiritual passion of love & beneficence, and all other activity which means the drawing of the self of others into one's own self [sva-ādanam] and

pouring out of oneself on others. Desire is thus the first principle of things. Under the force of attraction and repulsion hunger begins to differentiate itself & develop the various senses in order the better to master its food and to feel & know the other existences which repel or attract it. So out of the primal consciousness of Will dealing with matter is developed form and organism, vitality, receptive mind, discriminating mind, Egoism. Out of this one method of Prakriti, selection, liberation and development, the whole evolution of the phenomenal world arises. Creation therefore is not a making of something where nothing existed, but a selection and new formation out of existing material [asta-tātim]; not a sudden increase, but a continual rearrangement and substitution; not an arbitrary manufacture, but an orderly development. [17/227-28]

Chapter XXI

The Ascent of Life

Rig Veda - 10.030.01

प्र देवत्रा ब्रह्मणे गातुरेत्वपो अच्छा मनसो न प्रयुक्ति ।
महीं मित्रस्य वरुणस्य धासिं पृथुञ्जयसे रीरधा सुवृक्तिं ॥

प्र¹ । देवऽत्रा² । ब्रह्मणे³ । गातुः⁴ । एतु⁵ । अपः⁶ । अच्छ⁷ । मनसः⁸ । न⁹ । प्रऽयुक्ति¹⁰ ।
महीम्¹¹ । मित्रस्य¹² । वरुणस्य¹³ । धासिम्¹⁴ । पृथुञ्जयसे¹⁵ । रीरध¹⁶ । सुऽवृक्तिम्¹⁷ ॥

pra | deva-trā | brahmaṇe | gātuḥ | etu | apaḥ | accha | manasaḥ | na | pra-yukti |
mahīm | mitrasya | varuṇasya | dhāsim | pṛthu-jrayase | rīradha | su-vṛktim ॥

[Part] ^{5a}Let ⁴the path ³of the Word ^{1,5b}lead ²to the godheads, ⁷towards ⁶the Waters ¹⁰by the
working ⁸of the Mind....[21/210]

[Notes]

Brahman in the Veda signifies ordinarily the Vedic Word or mantra in its profoundest aspect as the expression of the intuition arising out of the depths of the soul or being. ...The Divine, the Deva, manifests itself as conscious Power of the soul, creates the worlds by the Word [brahmaṇe] out of the waters [apaḥ] of the subconscious, *apraketam salilam sarvam*, — the unconscious ocean that was this all, as it is plainly termed in the great Hymn of Creation. This power of the Deva is Brahma, the stress in the name falling more upon the conscious soul-power than upon the Word which expresses it. The manifestation of the different world-planes in the conscious human being culminates in the manifestation of the superconscious, the Truth and the Bliss, and this is the office of the supreme Word or Veda. Of this supreme word Brihaspati is the master, the stress in this name falling upon the potency of the Word rather than upon the thought of the general soul-power which is behind it. Brihaspati gives the Word of knowledge, the rhythm of expression of the superconscious, to the gods and especially to Indra, the lord of Mind, when they work in man as “Aryan” powers for the great consummation. [15/318]

The *mantra* in Yoga is only effective when it has settled into the mind [manasaḥ pra-yukti], is *asina*, has taken its seat there and become spontaneous; it is then that divine power enters into, takes possession of it and the mantra itself becomes one with the god of the mantra and does his works in the soul and body. [14/49]

अग्ने दिवो अर्णमच्छा जिगास्यच्छा देवाँ ऊचिषे धिष्ण्या ये ।

या रोचने परस्तात् सूर्यस्य याश्चावस्तादुपतिष्ठन्त आपः ॥

अग्ने¹ । दिवः² । अर्णम्³ । अच्छ⁴ । जिगासि⁵ । अच्छ⁶ । देवान्⁷ । ऊचिषे⁸ । धिष्ण्याः⁹ । ये¹⁰ ।
याः¹¹ । रोचने¹² । परस्तात्¹³ । सूर्यस्य¹⁴ । याः¹⁵ । च¹⁶ । अवस्तात्¹⁷ । उपतिष्ठन्ते¹⁸ । आपः¹⁹ ॥

agne | divaḥ | arṇam | accha | jigāsi | accha | devān | ūciṣe | dhiṣṇyāḥ | ye |
yāḥ | rocane | parastāt | sūryasya | yāḥ | ca | avastāt | upa-tiṣṭhante | āpaḥ ॥

¹O Flame, ⁵thou goest ⁴to ³the ocean ²of Heaven, ⁶towards ⁷the gods; ⁸thou makest to meet together ⁷the godheads ⁹of the planes, ¹⁹the waters ¹that are ¹²in the realm of light ¹³above ¹⁴the sun ¹⁶and ¹⁹the waters ¹⁸that abide ¹⁷below. [21/210]

¹O Fire, ⁵thou goest ⁴towards ³the ocean ²of the sky, ⁸thou speakest ⁶towards ⁷the gods ¹⁰who are ⁹masters of knowledge, ⁶towards ¹⁹the waters ¹¹that ¹⁸abide ¹³above ¹²in the luminous world ¹⁴of the sun ¹⁶and ¹⁹the waters ¹⁵that are ¹⁷below. [16/198-99]

or, ⁷the gods ⁹of the planes or seats [16/199 *fm*]

[Notes]

The Veda speaks of two oceans, the upper [parastāt] and the lower [avastāt] waters [āpaḥ]. These are the ocean of the subconscious, dark and inexpressive, and the ocean of the superconscious, luminous and eternal expression but beyond the human mind. [15/102]

Below [avastāt] them they [the mystics] looked down on an unfathomable night and surging obscurity, darkness hidden within darkness, the unconscious waters from which by the mighty energy of the One their existence had arisen. Above [parastāt] them they beheld a remote ocean of light and sweetness, a highest ether, the supreme step of all-blissful Vishnu, to which their attracted being must ascend. One of these was the dense dark ether, an unformed material unconscious Non-existence; the other a luminous [rocane] ethereal All-conscious and the absolute of existence. These two were the dark and the shining extension of the One. [15/502]

ऋषिमाना य ऋषिकृत्वर्षाः सहस्रणीथः पदवीः कवीनां ।

तृतीयं धाम महिषः सिषासन्सोमो विराजमनु राजति ष्टुप् ॥

ऋषिऽमानाः¹ । यः² । ऋषिऽकृत्³ । स्वःऽसाः⁴ । सहस्रऽनीथः⁵ । पदऽवीः⁶ । कवीनाम्⁷ ।
तृतीयम्⁸ । धाम⁹ । महिषः¹⁰ । सिषासन्¹¹ । सोमः¹² । विऽराजम्¹³ । अनु¹⁴ । राजति¹⁵ । स्तुप्¹⁶ ॥

ṛṣi-manāḥ | yaḥ | ṛṣi-kṛt | svaḥ-sāḥ | sahasra-nīthaḥ | pada-vīḥ | kavīnām |
tṛtīyam | dhāma | mahiṣaḥ | siṣāsan | somaḥ | vi-rājam | anu | rājati | stup ॥

[Part] ¹²The Lord of Delight ¹¹conquers ⁸the third ⁹status; ¹⁶he maintains and ¹⁵governs ¹⁴according ¹³to the Soul of universality. [21/210]

[Notes]

तृतीयम् धाम महिषः सिसासन् सोमः विऽराजम्

Life begins with division and aggregation based on the refusal of the atom, the **first principle** of ego and individuality to accept death and fusion by dissolution. This gives a firm basis for the creation of aggregate forms to be occupied by vital and mental individualities. In the **next stage** we have the general principle of death and dissolution by which the individual form fuses itself in its elements into other lives. This principle of constant fusion and interchange is the law of Life and extends into vital and mental existence as well as the physical. The two principles of individual persistence and mutual fusion have to be harmonised and this can only be done by the emergence and full development of mind which alone is subtle enough to persist in individual consciousness beyond all fusion and dissolution of forms. Here the union and harmony of the persistent individual and the persistent aggregate life become possible.

Love is the power by which this union and harmony are worked out; for love exists by the persistence of the individual and his conscious acceptance of the necessity and desire of interchange and self-giving. Its growth means the emergence of Mind imposing its law on the material existence, for Mind does not need to devour in order to possess and grow; it increases by giving and confirms itself by fusion with others.

Subconscious will in the atom becomes hunger and conscious desire in the vital being. Love is the transfiguration of desire, a desire of possessing others but also of self-giving; at first subject to hunger and the desire of possession it reveals its own true law by an equal or greater joy in self-giving.

The inert subjection of the will in the atom to the not-self becomes in the vital being the sense of limited capacity and the struggle for possession and mastery. In the **third status** [tṛtīyam dhāma] the not-self is recognised as a greater self [vi-rājam] and subjection to its law and need freely accepted; at the same time the individual by making the aggregate life and all it has to give his own, fulfils his impulse of possession. This is the Mind's reconciliation of the two conflicting principles which we find at the root of all existence.

[13/474-75]

Rig Veda - 09.096.19

चमूषच्छयेनः शकुनो विभृत्वा गोविन्द्रप्स आयुधानि विभ्रत् ।

अपामूर्मिं सचमानः समुद्रं तुरीयं धाम महिषो विवक्ति ॥

चमूऽसत्¹ । श्येनः² । शकुनः³ । विऽभृत्वा⁴ । गोऽविन्दुः⁵ । द्रप्सः⁶ । आयुधानि⁷ । विभ्रत्⁸ ।

अपाम्⁹ । ऊर्मिम्¹⁰ । सचमानः¹¹ । समुद्रम्¹² । तुरीयम्¹³ । धाम¹⁴ । महिषः¹⁵ । विवक्ति¹⁶ ॥

camū-sat | śyenaḥ | śakunaḥ | vi-bhṛtvā | go-vinduḥ | drapsaḥ | āyudhāni | bibhrat |
apām | ūrmim | sacamānaḥ | samudram | turīyam | dhāma | mahiṣaḥ | vivakti ॥

²...like a hawk, ³a kite ¹he settles [sat (सत्)] on the vessel [camū] ⁴and uplifts it, ⁵a finder [vinduḥ] of the Light [go] ¹⁶he manifests ¹³the fourth ¹⁴status and ¹¹cleaves ¹²to the ocean ¹⁰that is the billowing ⁹of those waters. [21/210]

²Like a hawk, ³a kite ¹He settles on the Vessel ⁴and upbears it; ⁶in His stream of movement ⁵He discovers the Rays, ⁸for He goes bearing ⁷his weapons: ¹¹He cleaves ¹²to the ocean ¹⁰surge ⁹of the waters; ¹⁵a great King, ¹⁶He declares ¹³the fourth ¹⁴status. [21/266]

[Notes]

चमूऽसत् श्येनः शकुनः विऽभृत्वा

For from the divine Bliss, the original Delight of existence, the Lord [mahiṣaḥ] of Immortality comes pouring the wine of that Bliss, the mystic Soma [drapsaḥ], into these jars [camū] of mentalised living matter; eternal and beautiful, he enters into these sheaths of substance [camū] for the integral transformation of the being and nature. [21/275]

Evolution comes by the unceasing pressure of the supra-material planes on the material compelling it to deliver out of itself their principles and powers which might conceivably otherwise have slept imprisoned in the rigidity of the material formula. ...Nor can this evolution end with the first meagre formulation of life, mind, supermind, spirit conceded to these higher powers by the reluctant power of Matter. For as they evolve, as they awake, as they become more active and avid of their own potentialities, the pressure on them of the superior planes, a pressure involved in the existence and close connection and interdependence of the worlds, must also increase in insistence, power and effectiveness. Not only must these principles manifest from below in a qualified and restricted emergence, but also from above they must descend in their characteristic power and full possible efflorescence into the material being [= like a hawk settle on the vessel and uplift it]; the material creature must open to a wider and wider play of their activities in Matter, and all that is needed is a fit receptacle [= camū, the vessel], medium, instrument. That is provided for in the body, life and consciousness of man. [21/273]

Matter developed its organised forms until it became capable of embodying living organisms; then life rose from the subconsciousness of the plant into conscious animal formations and through them to the thinking life of man. Mind founded in life developed intellect, developed its types of knowledge and ignorance, truth and error till it reached the spiritual perception and illumination and now can see as in a glass dimly the possibility of supermind and a truth-conscious existence. In this inevitable ascent the mind of Light [go-vinduḥ - Finder or Knower of Light] is a gradation, an inevitable stage. As an evolving principle it will mark a stage in the human ascent and evolve a new type of human being; this

development must carry in it an ascending gradation of its own powers and types of an ascending humanity which will embody more and more the turn towards spirituality, capacity for Light, a climb towards a divinised manhood and the divine life. [13/586-87]

Rig Veda - 01.022.17

इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदं । समूळ्हमस्य पांसुरे ॥

इदम्¹ । विष्णुः² । वि³ । चक्रमे⁴ । त्रेधा⁵ । नि⁶ । दधे⁷ । पदम्⁸ । समूळ्हम्⁹ । अस्य¹⁰ । पांसुरे¹¹ ॥

idam | viṣṇuḥ | vi | cakrame | tredhā | ni | dadhe | padam | sam-ūḷham | asya | pāṃsure ॥

⁵Thrice ²Vishnu ^{3,4}paced and ⁷set ⁸his step ⁹uplifted ¹¹out of the primal dust. [21/210]

Rig Veda - 01.022.18

त्रीणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः ।

अतो धर्माणि धारयन् ॥

त्रीणि¹ । पदा² । वि³ । चक्रमे⁴ । विष्णुः⁵ । गोपाः⁶ । अदाभ्यः⁷ ।

अतः⁸ । धर्माणि⁹ । धारयन्¹⁰ ॥

trīṇi | padā | vi | cakrame | viṣṇuḥ | gopāḥ | adābhyaḥ |
ataḥ | dharmāṇi | dhārayan ॥

¹..three ²steps ^{3,4}he has paced, ⁶the Guardian, ⁷the Invincible, and ⁸from beyond ¹⁰he upholds ⁹their laws. [21/210]

[Notes]

In this hymn [RV 1.22] of Dirghatamas Auchathya to the all-pervading Vishnu it is his significant activity, it is the greatness of Vishnu's three strides [trīṇi padā] that is celebrated. We must dismiss from our minds the ideas proper to the later mythology. We have nothing to do here with the dwarf Vishnu, the Titan Bali and the three divine strides which took possession of Earth, Heaven and the sunless subterrestrial worlds of Patala. [15/347]

Thus in these three wide [vi] movements [cakrame] of Vishnu all the five worlds and their creatures have their habitation. Earth, heaven and "that" world of bliss are the three strides [trīṇi padā]. Between earth and heaven is the Antariksha, the vital worlds, literally "the intervening habitation". Between heaven and the world of bliss is another vast Antariksha or intervening habitation, Maharloka, the world of the superconscient Truth of things. [15/348]

Rig Veda - 01.022.19

विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे ।

इन्द्रस्य युज्यः सखा ॥

विष्णोः¹ । कर्माणि² । पश्यत³ । यतः⁴ । व्रतानि⁵ । पस्पशे⁶ ।

इन्द्रस्य⁷ । युज्यः⁸ । सखा⁹ ॥

viṣṇoḥ । karmāṇi । paśyata । yataḥ । vratāni । paspaśe ।
indrasya । yujyaḥ । sakhā ॥

[Part] ³Scan ²the workings ¹of Vishnu and ³see ⁴from whence ⁶he has manifested ⁵their laws.
[21/210]

Rig Veda - 01.022.20

तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः ।

दिवीव चक्षुराततं ॥

तत्¹ । विष्णोः² । परमम्³ । पदम्⁴ । सदा⁵ । पश्यन्ति⁶ । सूरयः⁷ ।

दिविऽइव⁸ । चक्षुः⁹ । आऽततम्¹⁰ ॥

tat । viṣṇoḥ । paramam । padam । sadā । paśyanti । sūrayaḥ ।
divi-iva । cakṣuḥ । ā-tatam ॥

¹That is ²his [Vishnu's] ³highest ⁴pace ⁶which is seen ⁵ever ⁷by the seers ^{8a}like [iva] ⁹an eye
¹⁰extended ^{8b}in heaven [divi]. [21/210]

[Notes]

The [tat] supreme [paramam] step [padam] of Vishnu [viṣṇoḥ], his highest seat, is the triple world of bliss and light, *priyaṁ padam*, which the wise ones [sūrayaḥ] see [paśyanti] extended [ā-tatam] in heaven [divi] like [iva] a shining eye of vision [cakṣuḥ]; it is this highest seat of Vishnu that is the goal of the Vedic journey.

[15/346-47]

That goal is Delight, the last of Vishnu's three strides. The Rishi takes up the indefinite word "tat" by which he first vaguely indicated it; it signified the delight that is the goal of Vishnu's movement. It is the Ananda which for man in his ascent is a world in which he tastes divine delight, possesses the full energy of infinite consciousness, realises his infinite existence. There is that high-placed source of the honey-wine of existence of which the three strides of Vishnu are full. There the souls that seek the godhead live in the utter ecstasy of that wine of sweetness.

[15/349-50]

Rig Veda - 01.022.21

तद्विप्रासो विपन्यवो जागृवांसः समिधते ।

विष्णोर्यत्परमं पदं ॥

तत्¹ । विप्रासः² । विपन्यवः³ । जागृवांसः⁴ । सम्⁵ । इन्धते⁶ ।

विष्णोः⁷ । यत्⁸ । परमम्⁹ । पदम्¹⁰ ॥

tat | viprāsaḥ | vipanyavaḥ | jāgr-vāṃsaḥ | sam | indhate |

viṣṇoḥ | yat | paramam | padam ॥

¹..that ²the illumined, ⁴the awakened ^{5,6}kindle into a blaze, ⁷even Vishnu's ¹⁰step
⁹supreme....[21/210]

²the illumined seers ³who have the light, ⁴ever wakeful (3.10.9)

[Notes]

परमम् पदम् [1.22.20,21]

....the end of the road [paramam padam], the goal itself can only be reached by Mind* passing beyond itself into that which is beyond Mind, since of That the Mind is only an inferior term and an instrument first for descent into form and individuality and secondly for reascension into that reality which the form embodies and the individuality represents. Therefore the perfect solution of the problem of Life is not likely to be realised by association, interchange and accommodations of love alone or through the law of the mind and the heart alone. It must come by a **fourth status** [turīyam dhāma - 9.96.19] of life in which the eternal unity of the many is realised through the spirit and the conscious foundation of all the operations of life is laid no longer in the divisions of body, nor in the passions and hungers of the vitality, nor in the groupings and the imperfect harmonies of the mind, nor in a combination of all these, but in the unity and freedom of the Spirit**. [21/218-19]

* Let the path of the Word lead to the godheads...by the working of the Mind [RV 10.30.1, 21/210]

** like a hawk, a kite [Spirit] he settles on the vessel and uplifts it [RV 9.96.19, 21/210]

Chapter XXII

The Problem of Life

Taittiriya Upanishad - II.3

प्राणं देवा अनु प्राणन्ति । मनुष्याः पशवश्च ये । प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यते । सर्वमेव त आयुर्यन्ति । ये प्राणं ब्रह्मोपासते । प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यत इति । [Part]

प्राणम्¹ देवाः² अनु³ प्राणन्ति⁴ । मनुष्याः⁵ पशवः⁶ च⁷ ये⁸ । प्राणः⁹ हि¹⁰ भूतानाम्¹¹ आयुः¹² । तस्मात्¹³ सर्वायुषं¹⁴ उच्यते¹⁵ । सर्वम्¹⁶ एव¹⁷ ते¹⁸ आयुः¹⁹ यन्ति²⁰ । ये²¹ प्राणं²² ब्रह्म²³ उपासते²⁴ । प्राणः²⁵ हि²⁶ भूतानाम्²⁷ आयुः²⁸ । तस्मात्²⁹ सर्वायुषम्³⁰ उच्यते³¹ इति³² ।

prāṇam devāḥ anu prāṇanti | manuṣyāḥ paśavaḥ ca ye | prāṇaḥ hi bhūtānām āyuh | tasmāt sarvāyusaṁ ucyate | sarvam eva te āyuh yanti | ye prāṇam brahma upāsate | prāṇaḥ hi bhūtānām āyuh | tasmāt sarvāyusaṁ ucyate iti |

[Part] ¹⁵This it is that is called ¹⁴the universal life. [21/220]

[Part] ⁹Pranic energy is ¹²the life ¹¹of creatures; ¹³for ¹⁵that is said to be ¹⁴the universal principle of life. [21/185]

[Part] ²The Gods ⁴live and breathe ³under the dominion ¹of Prana and ⁵men ⁷and ⁸all these that are ⁶beasts; ¹⁰for ⁹Prana is ¹²the life ¹¹of created things ¹³& therefore ¹⁵they name it ¹⁴the Life-Stuff of the All. Verily ¹⁸they ²¹who ²⁴worship ²³the Eternal ²²as Prana ²⁰attain mastery ¹⁹of Life ^{16,17}to the uttermost; ²⁶for ²⁵Prana is ²⁸the life ²⁷of created things and ²⁹therefore ^{31,32}they name it ³⁰the Life-Stuff of the All. [18/218]

[Notes]

When we study this Life as it manifests itself upon earth with Matter as its basis, we observe that essentially it is a form of the one cosmic Energy, a dynamic movement or current of it positive and negative, a constant act or play of the Force which builds up forms, energises them by a continual stream of stimulation and maintains them by an unceasing process of disintegration and renewal of their substance. [21/188]

...Life is nothing else than the Force that builds and maintains and destroys forms in the world; it is Life that manifests itself in the form of the earth as much as in the plant that grows upon the earth and the animals that support their existence by devouring the life-force of the plant or of each other. All existence here is a universal Life [sarvāyusaṁ] that takes form of Matter. [21/189]

Life is everywhere, secret or manifest, organised or elemental, involved or evolved, but universal [sarvāyusaṁ], all-pervading, imperishable; only its forms and organisings differ.

...We must remember that the physical response to stimulus is only an outward sign of life, even as are breathing and locomotion in ourselves. [21/191]

The fact would seem to be, then, that as there is a constant dynamic energy in movement in the universe which takes various material forms more or less subtle or gross, so in each physical body or object, plant or animal or metal, there is stored and active the same constant dynamic force; a certain interchange of these two gives us the phenomena which we associate with the idea of life. It is this action that we recognise as the action of Life-Energy and that which so energises itself is the Life-Force [prāṇaḥ hi bhūtānām āyuh]. [21/192]

Life is a scale of the universal Energy in which the transition from inconscience to consciousness is managed; it is an intermediary power of it latent or submerged in Matter, delivered by its own force into submental being, delivered finally by the emergence of Mind into the full possibility of its dynamis. [21/196-97]

Life is really a universal operation of Conscious-Force acting subconsciously on and in Matter; it is the operation that creates, maintains, destroys and re-creates forms or bodies and attempts by play of nerve-force, that is to say, by currents of interchange of stimulating energy to awake conscious sensation in those bodies. Life, as this intermediate energising of conscious being,connects, too, and supports, as a middle term between them, the mutual commerce of the two, mind and matter. This means of commerce Life provides in the continual currents of her pulsating nerve-energy which carry force of the form as a sensation to modify Mind and bring back force of Mind as will to modify Matter. It is therefore this nerve-energy which we usually mean when we talk of Life; it is the Prana or Life-force of the Indian system. But nerve-energy is only the form it takes in the animal being [anu prāṇantipaśavaḥ]; the same Pranic energy is present in all forms down to the atom, since everywhere it is the same in essence and everywhere it is the same operation of Conscious-Force,—Force supporting and modifying the substantial existence of its own forms, Force with sense and mind secretly active but at first involved in the form and preparing to emerge, then finally emerging from their involution. This is the whole significance of the omnipresent Life [sarvāyusaṁ] that has manifested and inhabits the material universe. [21/198-99]

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 [sarvāyusaṁ] 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. [18/28]

The field of which the vital consciousness and the vital sense are primarily aware is not that of forms but, directly, that of forces: its world is a world of the play of energies, and form and event are sensed only secondarily as a result and embodiment of the energies. The first result is that the limitations of our individual life being break down and we live no longer with a personal life force, or not with that ordinarily, but in and by the universal

life energy [sarvāyusaṁ]. It is all the universal Prana that comes consciently streaming into and through us, keeps up there a dynamic constant eddy, an unseparated centre of its power, a vibrant station of storage and communication, constantly fills it with its forces and pours them out in activity upon the world around us. As it makes us live, even in our individual vital movement and its relations with all around us, with the universal life [sarvāyusaṁ], so it makes us think and feel and sense, although through an individual centre or instrument, with the universal mind and psychical being. [24/871-72]

Gita - XVIII.61

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥

ईश्वरः¹ सर्व-भूतानाम्² हृत्-देशे³ अर्जुन⁴ तिष्ठति⁵ ।
भ्रामयन्⁶ सर्व-भूतानि⁷ यन्त्र-आरूढानि⁸ मायया⁹ ॥

īśvaraḥ sarva-bhūtānāṁ hṛt-deśe arjuna tiṣṭhati ।
bhrāmayan sarva-bhūtāni yantra-ārūḍhāni māyayā ॥

¹The Lord ⁵is seated ³in the heart ²of all beings ⁶turning ⁷all beings ⁸mounted upon a machine ⁹by his Maya. [21/220]

The Lord abides in the heart of all things. [21/403]

³In the heart ²of all existences ¹the Lord ⁵abides ⁶turning ⁷all existences ⁸as if mounted on a machine ⁹by Maya. [19/153]

¹The Lord ⁵is stationed ³in the heart ²of all existences, ⁴O Arjuna, and ^{6,7}turns them all round and round ⁸mounted on a machine ⁹by his Maya. [19/541]

¹It is the Lord ⁵seated ³in the heart ²of every creature ⁶who has been turning us ⁷in all our inner and outer action during the ignorance ⁸as if mounted on a machine ⁹on the wheel of this Maya of the lower Nature. [19/554-55]

[Notes]

.....he [man] only knows and governs a part of himself, the greater part of himself is subconscious and it is this greater cosmic part that really governs his surface being. This is what is meant by his being governed by his Nature and by the Lord seated within through the Maya or apparent denial of Sachchidananda by Himself. [13/476]

This is what the old wisdom meant when it said that man imagines himself to be the doer of the work by his free will, but in reality Nature determines all his works and even the wise are compelled to follow their own Nature. But since Nature is the creative force of consciousness of the Being within us who is masked by His own inverse movement and

apparent denial of Himself, they called that inverse creative movement of His consciousness the Maya or Illusion-Power of the Lord and said that all existences are turned as upon a machine through His Maya by the Lord seated within the heart of all existences. [21/225-26]

The heart or emotional centre of the thinking desire mind is the strongest in the ordinary man, gathers up or at least affects the presentation of things to the consciousness and is the capital of the system. It is from there that the Lord seated in the heart of all creatures turns them mounted on the machine of Nature by the Maya of the mental ignorance. [24/804]

There is a secret divine Will, eternal and infinite, omniscient and omnipotent, that expresses itself in the universality and in each particular of all these apparently temporal and finite inconscient or half-conscient things. This is the Power or Presence meant by the Gita when it speaks of the Lord within the heart of all existences who turns all creatures as if mounted on a machine by the illusion of Nature. [23/97]

The mind rides on a swirl of natural forces, balances on a poise between several possibilities, inclines to one side or another, settles and has the sense of choosing: but it does not see, it is not even dimly aware of the Force behind that has determined its choice. Partial itself, the mind rides on a part of the machine [yantra-ārūḍhāni], unaware of nine-tenths of its motor agencies in Time and environment [māyayā], unaware of its past preparation and future drift; but because it rides, it thinks that it is directing the machine. [23/96-97]

Taittiriya Upanishad - II.1

ॐ ब्रह्मविदाप्नोति परम् । तदेषाभ्युक्ता । सत्यं ज्ञानमनन्तं ब्रह्म । यो वेद निहितं गुहायां परमे व्योमन् । सोऽश्नुते
सर्वान्कामान् । सह ब्रह्मणा विपश्चितेति । [Part]

ॐ¹ ब्रह्मवित्² आप्नोति³ परम्⁴ । तत्⁵ एषा⁶ अभ्युक्ता⁷ । सत्यं⁸ ज्ञानम्⁹ अनन्तम्¹⁰ ब्रह्म¹¹ । यः¹² वेद¹³ निहितम्¹⁴
गुहायां¹⁵ परमे¹⁶ व्योमन्¹⁷ । सः¹⁸ अश्नुते¹⁹ सर्वान्²⁰ कामान्²¹ । सह²² ब्रह्मणा²³ विपश्चिता²⁴ इति²⁵ ।

om brahmavit āpnoti param | tat eṣā abhyuktā | satyaṁ jñānam anantam brahma | yaḥ
veda nihitam guhāyām parame vyoman | saḥ aśnute sarvān kāmān | saha brahmaṇā
vipaścītā iti |

[Part] ¹⁸He ¹²who ¹³knows ⁸the Truth, ⁹the Knowledge, ¹⁰the Infinity ¹¹that is Brahman ¹⁹shall
enjoy ²²with ²⁴the all-wise ²³Brahman ²⁰all ²¹objects of desire. [21/220]

[Part] ¹¹Brahman, ⁸the Truth, ⁹the Knowledge, ¹⁰the Infinite. [21/336]

[Part] ¹OM. ²The knower of Brahman ³attains ⁴the Highest; ⁵for ⁶this ⁷is the verse that was
declared of old, “¹¹Brahman is ⁸Truth, ¹¹Brahman is ⁹Knowledge, ¹¹Brahman is ¹⁰the Infinite,
¹²he [who] ¹³finds ¹⁴Him hidden ¹⁵in the cavern heart of being; ¹⁶in the highest ¹⁷heaven of
His creatures, lo, ¹⁸he ¹⁹enjoys ²⁰all ²¹desire and ²²he abides with ²³the Eternal, ²²ever with
²⁴that cognisant and understanding Spirit.” [18/216]

[Notes]

सत्यं ज्ञानम् अनन्तम् ब्रह्म

Brahman is *SATYAM*, Truth or Reality because Truth or Reality is merely the subjective idea of existence viewed objectively. Only that which fundamentally exists is real and true, and Brahman being absolute existence is also absolute truth and reality. All other things are only relatively real, not indeed false in every sense since they are appearances of a Reality, but impermanent and therefore not in themselves ultimately true.

Brahman is also *JNĀNAM*, Knowledge; for Knowledge is merely the subjective idea of consciousness viewed objectively. The word *Jnāna* as a philosophic term has an especial connotation. It is distinguished from *samjñāna* which is awareness by contact; from *ājñāna* which is perception by receptive and central Will and implies a command from the brain; from *prajñāna* which is Wisdom, teleological will or knowledge with a purpose; and from *vijnāna* or knowledge by discrimination. *Jnāna* is knowledge direct and without the use of a medium. Brahman is absolute *Jnāna*, direct & self-existent, without beginning, middle or end, in which the Knower is also the Knowledge and the Known.

Finally, Brahman is *ANANTAM*, Endlessness, including all kinds of Infinity. His Infinity is of course involved in His absolute existence and consciousness, but it arises directly from His absolute bliss, since bliss, as we have seen, consists objectively in the absence of limitation. Infinity therefore is merely the subjective idea of bliss viewed objectively. It may be otherwise expressed by the word Freedom or by the word Immortality. All phenomenal things are bound by laws and limitations imposed by the triple idea of Time, Space and Causality; in Brahman alone there is absolute Freedom; for He has no beginning, middle or end in Time or Space nor, being immutable, in Causality. Regarded from the point of view of Time, Brahman is Eternity or Immortality, regarded from the point of view of Space He is Infinity or Universality, regarded from the point of view of Causality He is absolute Freedom. In one word He is *ANANTAM*, Endlessness, Absence of Limitation.

[18/371-72]

Truth, Knowledge, Infinity [satyam jñānam anantam], not as three separate things, but in their inseparable unity, are the supernal conscious being of the Eternal [brahma]. It is an infinite being, an infinite truth of being, an infinite self-knowledge of self-being. Take one of these away and the idea of the Eternal fails us; we land ourselves in half-lights, in dark or shining paradoxes without issue or in a vain exaggeration and apotheosis of isolated intellectual conceptions.

Infinity is the timeless and spaceless and causeless infinity of the eternal containing all the infinities of space and time and the endless succession which humanly we call causality. But in fact causality is only an inferior aspect and translation into mental and vital terms of something which is not mechanical causality, but the harmonies of a free self-determination of the being of the Eternal.

Truth is truth of the infinite and eternal, truth of being, and truth of becoming only as a self-expression of the being. The circumstances of the self-expression appear to the mind as the finite, but nothing is really finite except the way the mind has of experiencing all that appears to its view. All things are, each thing is the Brahman.

Knowledge is the Eternal's inalienable self-knowledge of his infinite self-existence and of all its truth and reality and, in that truth, of all things as seen not by the mind, but by the self-view of the Spirit. This knowledge is not possible to the mind; it can only be reflected inadequately by it when it is touched by a ray from the secret luminous cavern of our superconscious being; yet of that ray we can make a shining ladder to climb into the source of this supreme self-viewing wisdom.

To know the eternal Truth, Knowledge, Infinity is to know the Brahman.

[18/157]

ब्रह्म यः वेद.... सः अश्नुते सर्वान् कामान्

But where the Consciousness is in possession of both the diversity and the unity and the latter contains and governs the former, where it is aware at once of the Law, Truth and Right of the All and the Law, Truth and Right of the individual and the two become consciously harmonised in a mutual unity, where the whole nature of the consciousness is the One knowing itself as the Many and the Many knowing themselves as the One, there the Force also will be of the same nature: it will be a Life that consciously obeys the law of Unity and yet fulfils each thing in the diversity according to its proper rule and function; it will be a life in which all the individuals live at once in themselves and in each other as one conscious Being in many souls, one power of Consciousness in many minds, one joy of Force working in many lives, one reality of Delight fulfilling itself in many hearts and bodies. [21/224]

As we drew back from all that constitutes our apparent self and the phenomenon of the universe in which it dwells to the self-existent, self-conscious Brahman [brahma yaḥ veda], so we must now repossess our mind, life and body with the all-embracing self-existence, self-consciousness and self-delight of the Brahman.....not only be capable of a fathomless peace and quiescence, but also of a free and an infinite delight in universal things [aśnute sarvān kāmān]. For that and not only pure calm is Sachchidananda, is the Brahman. [23/392]

The proper action of the psychic prana is pure possession and enjoyment, *bhoga*. To enjoy thought, will, action, dynamic impulse, result of action, emotion, sense, sensation, to enjoy too by their means objects, persons, life, the world, is the activity for which this prana gives us a psycho-physical basis. A really perfect enjoyment [aśnute sarvān kāmān] of existence can only come when what we enjoy is not the world in itself or for itself, but God in the world, when it is not things, but the Ananda of the spirit in things that forms the real, essential object of our enjoying and things only as form and symbol of the spirit, waves of the ocean of Ananda. But this Ananda can only come at all when we can get at and reflect in our members the hidden spiritual being [saha brahmaṇā], and its fullness can only be had when we climb

to the supramental ranges. [24/655]

Chapter XXIII

The Double Soul in Man

Katha Upanishad - II.1.12

अंगुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।

ईशानो भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥

अंगुष्ठमात्रः¹ पुरुषः² मध्ये³ आत्मनि⁴ तिष्ठति⁵ ।

सः⁶ भूतभव्यस्य⁷ ईशानः⁸ । ततः⁹ न¹⁰ विजुगुप्सते¹¹ । एतत्¹² वै¹³ तत्¹⁴ ॥

aṅguṣṭhamātraḥ puruṣaḥ madhye ātmani tiṣṭhati ।

saḥ bhūtabhavyasya īśānaḥ । tataḥ na vijugupsate । etat vai tat ॥

[Part] ²The Purusha, the inner Self, ¹no larger than the size of a man's thumb. [21/231]

²The Purusha ⁵who is seated ³in the midst ⁴of ourself ¹is no larger than the finger of a man; ⁶He ⁸is the Lord ⁷of what was and what shall be; ⁹Him having seen ¹¹one shrinks ¹⁰not from aught ¹⁰nor ¹¹abhorreth any. ¹²This is ¹⁴the thing ¹³thou seekest. [18/119]

[Notes]

अंगुष्ठमात्रः पुरुषः मध्ये आत्मनि तिष्ठति

It [*a flame in the heart as big as a man's thumb*] is the psychic fire kindled in the heart. The psychic being in the heart is described by the Upanishads as of the size of a thumb, *aṅguṣṭhamātraḥ puruṣo'ntarātmā*—it may manifest first as this psychic flame. [30/368]

The true soul secret in us — subliminal, we have said, but the word is misleading, for this presence is not situated below the threshold of waking mind, but rather burns in the temple of the inmost [madhye ātmani] heart behind the thick screen of an ignorant mind, life and body, not subliminal but behind the veil, — this veiled psychic entity is the flame of the Godhead always alight within us, inextinguishable even by that dense unconsciousness of any spiritual self within which obscures our outward nature. [21/238]

Again, an eternal portion of the Divine [Gita, XV.7], this part is by the law of the Infinite inseparable from its Divine Whole, this part is indeed itself that Whole, except in its frontal appearance, its frontal separative self-experience; A small nucleus here in the mass of our ignorant Nature, so that it is described in the Upanishad as no bigger than a man's thumb [aṅguṣṭhamātraḥ], it can by the spiritual influx enlarge itself and embrace the whole world with the heart and mind in an intimate communion or oneness. [21/241]

When the Sruti says elsewhere that the Purusha lies hidden in the heart of our being and

is no larger than the size of a man's thumb, it simply means that to the mind of man under the dominion of Avidya his body, vitality, mind, reason bulk so largely, the Spirit seems a small and indistinguishable thing indeed inside so many and bulky sheaths and coverings. But in reality, it is body, vitality, mind & reason forming the apparent man that are small and trifling and it is the Spirit or real man that is large, grandiose & mighty. [17/182-83]

ईशानम् भूतभव्यस्य

Behind the mind and using it as its own surface activity there is a stable consciousness in which there is no binding conceptual division between itself in the present and itself in the past and future; and yet it knows itself in Time, in the present, past and future [bhūtabhavyasya īśānah], but at once, with an undivided view which embraces all the mobile experiences of the Time-self and holds them on the foundation of the immobile timeless self. [21/526]

....the psychic entity in us persists and is fundamentally the same always: it contains all essential possibilities of our manifestation [bhavyasya = what shall be] but is not constituted by them; it is not limited by what it manifests, not contained by the incomplete forms of the manifestation [bhūta = what was], not tarnished by the imperfections and impurities, the defects and depravations of the surface being. [22/925]

Katha Upanishad - II.1.5

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् ।

ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥

यः¹ इमं² मध्वदं³ वेदं⁴ आत्मानं⁵ जीवम्⁶ अन्तिकात्⁷ ।

ईशानम्⁸ भूतभव्यस्य⁹ न¹⁰ ततः¹¹ विजुगुप्सते¹³ । एतत्¹⁴ वै¹⁵ तत्¹⁶ ॥

yaḥ imaṃ madhvadaṃ veda ātmānaṃ jīvam antikāt ।

īśānam bhūtabhavyasya na tataḥ vijugupsate । etat vai tat ॥

¹He who ⁴knows ²this ⁵Self ³who is the eater of the honey of existence and ⁸the lord ⁹of what is and shall be, ^{13a}has ¹¹thenceforward ¹⁰no ^{13b}shrinking. [21/231]

¹He that ⁴hath known ⁷from very close ²this ³Eater of sweetness, ⁶the Jiva, ⁵the Self within ⁸that is lord ⁹of what was and what shall be, ¹³shrinketh ¹⁰not ¹¹thereafter from aught ¹⁰nor ¹³abhorreth any. ¹⁴This is ¹⁶the thing ¹⁵thou seekest. [18/117]

[Notes]

विजुगुप्सते

If he could find that essence [ātmānaṃ jīvam], he would find also the one universal being, power, conscious existence and delight even in this throng of touches and impressions; At the same time he would find his own true soul and through it his self,....

But this he cannot do because of the egoistic ignorance in the mind of thought, the heart of emotion, the sense which responds to the touch of things not by a courageous and whole-hearted embrace of the world, but by a flux of reachings and shrinkings [vijugupsate], cautious approaches or eager rushes and sullen or discontented or panic or angry recoils [vijugupsate] according as the touch pleases or displeases, comforts or alarms, satisfies or dissatisfies. It is the desire-soul that by its wrong reception of life becomes the cause of a triple misinterpretation of the *rasa*, the delight in things, so that, instead of figuring the pure essential joy of being, it comes rendered unequally into the three terms of pleasure, pain and indifference. [21/235]

मध्वदं

The subliminal soul [puruṣaḥ; ātmā, jīva] is conscious inwardly of the *rasa* of things and has an equal delight in all contacts; it is conscious also of the values and standards of the surface desire-soul and receives on its own surface corresponding touches of pleasure, pain and indifference, but takes an equal delight in all [madhvadaṃ]. [21/236]

Isha Upanishad - Verse 7

यस्मिन् सर्वाणि भूतानि आत्मैवाभूद् विजानतः।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥

यस्मिन्¹ सर्वाणि² भूतानि³ आत्मा⁴ एव⁵ अभूत्⁶ विजानतः⁷ ।

तत्र⁸ कः⁹ मोहः¹⁰ कः¹¹ शोकः¹² एकत्वम्¹³ अनुपश्यतः¹⁴ ॥

yasmin sarvāṇi bhūtāni ātmā eva abhūt vijānataḥ ।

tatra kaḥ mohāḥ kaḥ śokaḥ ekatvam anupaśyataḥ ॥

¹He whose ⁴self ⁶has become ²all ³existences, ⁷for he has the knowledge, ⁹how ¹⁰shall he be deluded, ¹¹whence ¹²shall he have grief, ¹⁴he who sees everywhere ¹³oneness? [21/161]

¹¹Whence ¹²shall he have grief, ⁹how ¹⁰shall he be deluded ¹⁴who sees everywhere ¹³the Oneness? [21/231]

¹He in whom ^{4,5}it is the Self-Being that ⁶has become ²all ³existences that are Becomings, ⁷for he has the perfect knowledge, ⁹how ¹⁰shall he be deluded, ¹¹whence ¹²shall he have grief ¹⁴who sees everywhere ¹³oneness? [17/31]

⁷He who discerneth, ¹in whom ²all ³creatures ⁶have become ^{4,5}himSelf, ^{8,9,10}how shall he be deluded, ^{11,12}whence shall he have sorrow, ¹⁴in whose eyes ¹³all things are One. [17/145]

[Notes]

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). 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. Desire and illusion are removed; illusion is replaced by knowledge, desire by the active beatitude of universal possession. There is no possibility of sorrow [*śokaḥ*]; 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. [17/37-38]

We have to be consciously [*vijānataḥ*], in our relations with this world, what we really are,—this one self [*ātmā eva*] becoming [*abhūt*] everything that we observe [*sarvāṇi bhūtāni*]. All the movement, all energies, all forms, all happenings we must see as those of our one and real self in many existences, as the play of the Will and Knowledge and Delight of the Lord in His world-existence. We shall then be delivered from egoism and desire and the sense of separate existence and therefore from all grief [*śokaḥ*] and delusion [*mohaḥ*] and shrinking; for all grief is born of the shrinking of the ego from the contacts of existence, its sense of fear, weakness, want, dislike, etc.; and this is born from the delusion of separate existence, the sense of being my separate ego exposed to all these contacts of so much that is not myself. Get rid of this, see [*anupaśyataḥ*] oneness [*ekatvam*] everywhere, be the One manifesting Himself in all creatures; ego will disappear; desire born of the sense of not being this, not having that, will disappear; the free inalienable delight of the One in His own existence will take the place of desire and its satisfactions and dissatisfactions. [17/87-88]

The sense, the idea, the experience that I am a separately self-existent being in the universe, and the forming of consciousness and force of being into the mould of that experience are the root of all suffering [*śokaḥ*], ignorance [*mohaḥ*] and evil. And it is so because that falsifies both in practice and in cognition the whole real truth of things; it limits the being, limits the consciousness, limits the power of our being, limits the bliss of being; this limitation again produces a wrong way of existence, wrong way of consciousness, wrong way of using the power of our being and consciousness, and wrong, perverse and contrary forms of the delight of existence. The soul limited in being and self-isolated in its environment feels itself no longer in unity [*ekatvam*] and harmony with its Self, with God, with the universe, with all around it; but rather it finds itself at odds with the universe, in conflict and disaccord with other beings

who are its other selves, but whom it treats as not-self; and so long as this disaccord and disagreement last, it cannot possess its world and it cannot enjoy the universal life, but is full of unease, fear, afflictions of all kinds, in a painful struggle to preserve and increase itself and possess its surroundings,—for to possess its world is the nature of infinite spirit and the necessary urge in all being. All this means that it is not at one with God; for to be at one with God is to be at one with oneself, at one with the universe and at one with all beings. This oneness is the secret of a right and a divine existence. [24/679-80]

Taittiriya Upanishad - II.9

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चेति । एतं ह वाव न तपति ।
किमहं साधु नाकरवम् । किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मानं स्पृणुते ।
उभे ह्येवैष एते आत्मानं स्पृणुते । य एवं वेद । इत्युपनिषत् ॥

यतः¹ वाचः² निवर्तन्ते³ । अप्राप्य⁴ मनसा⁵ सह⁶ । आनन्दं⁷ ब्रह्मणः⁸ विद्वान्⁹ । न¹⁰ बिभेति¹¹ कुतश्चन¹² । एतं¹³ ह¹⁴ वाव¹⁵
न¹⁶ तपति¹⁷ । किं¹⁸ अहं¹⁹ साधु²⁰ न²¹ अकरवम्²² । किं²³ अहं²⁴ पापम्²⁵ अकरवम्²⁶ इति²⁷ । सः²⁸ यः²⁹ एवं³⁰ विद्वान्³¹
एते³² आत्मानं³³ स्पृणुते³⁴ । उभे³⁵ हि³⁶ एवं³⁷ एषः³⁸ एते³⁹ आत्मानं⁴⁰ स्पृणुते⁴¹ । यः⁴² एवम्⁴³ वेद⁴⁴ इति⁴⁵ उपनिषद्⁴⁶ ॥

yataḥ vācaḥ nivartante । aprāpya manasā saha । ānandaṁ brahmaṇaḥ vidvān । na bibheti
kutaścana । etaṁ ha vāva na tapati । kiṁ ahaṁ sādhu na akaravam । kiṁ ahaṁ pāpam
akaravam iti । saḥ yaḥ evaṁ vidvān ete ātmānaṁ sprṇute । ubhe hi evam eṣaḥ ete ātmānaṁ
sprṇute । yaḥ evam veda । iti upaniṣad ॥

[Part] ⁹He who has found ⁷the bliss ⁸of the Eternal ^{11a}has ¹⁰no ^{11b}fear ¹²from any quarter.
[21/231]

⁷The Bliss ⁸of the Eternal ¹from which ²words ³turn back ⁴without attaining ^{5,6}and mind also
³returneth ⁴baffled, ⁹who knoweth ⁷the Bliss ⁸of the Eternal? ¹¹He feareth ¹⁰not ¹²for aught in
this world or elsewhere. ¹⁴Verily ¹³to him ¹⁵⁻¹⁷cometh not remorse and her torment saying
“¹⁸Why ^{21,22}have I left undone ²⁰the good ²³& why ^{24,26}have I done ²⁵that which was evil?”
²⁸For he ²⁹who ³¹knoweth ³⁰the Eternal [thus], ³¹knoweth ³²these ^{33,34}that they are alike his
Spirit; yea, ³⁷he knoweth [thus] ³⁵both evil and good for what they are and ⁴¹delivereth
⁴¹Spirit, ⁴²who ⁴⁴knoweth ⁴³the Eternal [thus]. ⁴⁵And ⁴⁶this is Upanishad, the secret of the
Veda. [18/224]

[Notes]

आनन्दं ब्रह्मणः विद्वान् न बिभेति कुतश्चन

In Supermind is the integrating Light, the consummating Force, the wide entry into the supreme Ananda: the psychic being uplifted by that Light and Force can unite itself with the original Delight of existence [ānandaṁ brahmaṇaḥ] from which it came: overcoming the dualities of pain and pleasure, delivering from all fear and shrinking [na bibheti kutaścana]

the mind, life and body, it can recast the contacts of existence in the world into terms of the Divine Ananda. [21/244]

Nati is the submission of the soul to the will of God; its acceptance of all touches as His touches, of all experience as His play with the soul of man. Nati may be with titiksha, feeling the sorrow but accepting it as God's will, or with udasinatá, rising superior to it and regarding joy and sorrow equally as God's working in these lower instruments, or with ananda, receiving everything as the play of Krishna and therefore in itself delightful. The last is the state of the complete Yogin, for by this continual joyous or anandamaya namaskara to God constantly practised we arrive eventually at the entire elimination of grief, pain etc, the entire freedom from the dwandwas, and find the Brahmananda in every smallest, most trivial, most apparently discordant detail of life & experience in this human body. We get rid entirely of fear and suffering; *Anandam Brahmano vidván na bibheti kutaschana*. We may have to begin with titiksha and udasinata but it is in this ananda that we must consummate the siddhi of samata. The Yogin receives victory and defeat, success and ill-success, pleasure and pain, honour and disgrace with an equal, a sama ananda,—first by buddhi-yoga, separating himself from his habitual mental & nervous reactions & insisting by vichara on the true nature of the experience itself and of his own soul which is secretly anandamaya,—full of the sama ananda in all things. He comes to change all the ordinary values of experience; amangala reveals itself to him as mangala, defeat & ill-success as the fulfilment of God's immediate purpose and a step towards ultimate victory, grief and pain as concealed and perverse forms of pleasure. A stage arrives even, when physical pain itself, the hardest thing for material man to bear, changes its nature in experience and becomes physical ananda; but this is only at the end when this human being, imprisoned in matter, subjected to mind, emerges from his subjection, conquers his mind and delivers himself utterly in his body, realising his true anandamaya self in every part of the adhára. [10/4]

Chapter XXIV

Matter

Taittiriya Upanishad - III.1,2

अन्नं ब्रह्मेति व्यजानात् । अन्नाद्धेव खल्विमानि भूतानि जायन्ते । अन्नेन जातानि जीवन्ति ।
अन्नं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तं होवाच ।
तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥ III.2

अन्नं¹ ब्रह्म² इति³ व्यजानात्⁴ । अन्नात्⁵ हि⁶ एव⁷ खलु⁸ इमानि⁹ भूतानि¹⁰ जायन्ते¹¹ । अन्नेन¹² जातानि¹³ जीवन्ति¹⁴ ।
अन्नम्¹⁵ प्रयन्ति¹⁶ अभिसंविशन्ति¹⁷ इति¹⁸ । तत्¹⁹ विज्ञाय²⁰ । पुनः²¹ एव²² वरुणम्²³ पितरं²⁴ उपससार²⁵ । अधीहि²⁶
भगवः²⁷ ब्रह्म²⁸ इति²⁹ । तम्³⁰ ह³¹ उवाच³² । तपसा³³ ब्रह्म³⁴ विजिज्ञासस्व³⁵ । तपः³⁶ ब्रह्म³⁷ इति³⁸ । सः³⁹ तपः⁴⁰
अतप्यत⁴¹ । सः⁴² तपः⁴³ तप्त्वा⁴⁴ ।

annam brahma iti vyajānāt | annāt hi eva khalu imāni bhūtāni jāyante | annena jātāni
jīvanti | annam prayanti abhisamviśanti iti | tat vijñāya | punaḥ eva varuṇam pitaram
upasasāra | adhihi bhagavaḥ brahma iti | tam ha uvāca | tapasā brahma vijijñāsasva | tapaḥ
brahma iti | saḥ tapaḥ atapyata | saḥ tapaḥ taptvā |

[Part] ¹He ⁵arrived at the knowledge ⁴that ²Matter is ³Brahman. [21/245]

³⁹He ⁴¹energised ⁴⁰conscious-force (in the austerity of thought) [= III.1] and ⁴came to the
knowledge ³that ¹Matter is ²the Brahman. ⁶For ⁵from Matter ⁹all [these] ¹⁰existences ¹¹are
born; ¹³born, ¹²by Matter ¹⁴they increase and ¹⁷enter ¹⁵into Matter ¹⁶in their passing hence.
¹⁹Then ²⁵he [Brigu] went ²³to Varuna, ²⁴his father, ²⁹and said, “²⁷Lord, ²⁶teach me ²⁸of the
Brahman.” ³²But he [Varuna] said ³⁰to him: “³³Energise (again) the conscious-energy in thee
[³⁵to know ³⁴the Brahman]; ³⁶for the Energy ³⁷is Brahman.” [21/8]

[Part] ³⁶Energism of consciousness is ³⁷Brahman. [21/586]

⁴He knew ¹food ³for ²the Eternal. ⁶For ⁵from food ⁷alone, ⁸it appeareth, ^{11a}are ⁹these
¹⁰creatures ^{11b}born ¹³and being born ¹⁴they live ¹²by food, and ¹⁵into food ¹⁶they depart ¹⁷and
enter again. ²⁰And when he had known ¹⁹this, ²⁵he [Brigu] came ²¹again ²³to Varouna ²⁴his
father ²⁹and said “²⁷Lord, ²⁶teach me ²⁸the Eternal.” ³²And his father [Varuna] said ³⁰to him
“³³By askesis ³⁵do thou seek to know ³⁴the Eternal, ³⁶for concentration in thought ³⁷is the
Eternal.” ³⁹He ^{40,41}concentrated himself in thought and ⁴²⁻⁴⁴by the energy of his brooding....
[18/226]

[Notes]

अन्नं ब्रह्म

....physical substance is called in the Upanishads Annam, Food. In its origin, however, the

word meant simply being or substance. [17/29 fn 1]

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. [17/28]

In the organisation of consciousness to which we belong, Tapas dwells upon Matter as its basis. Our consciousness is determined by the divisibility of extended substance in its apparent forms. This is Bhurloka, the material world, the world of formal becoming. [17/70]

This material universe is itself only existence as we see it when the soul dwells on the plane of material movement and experience in which the spirit involves itself in form, and therefore all the framework of things in which it moves by the life and which it embraces by the consciousness is determined by the principle of infinite division and aggregation proper to Matter, to substance of form. [18/71]

Matter surely is here our basis, the one thing that is and persists, while life, mind, soul and all else appear in it as a secondary phenomenon, seem somehow to arise out of it, subsist by feeding upon it,—therefore the word used in the Upanishads for Matter is *annam*, food,—and collapse from our view when it disappears. Apparently the existence of Matter is necessary to them, their existence does not appear to be one whit necessary to Matter. The Being does present himself at first with this face, inexorably, as if claiming to be that and nothing else [annam brahma iti],... [13/191]

The affirmation of a divine life upon earth and an immortal sense in mortal existence can have no base unless we recognise not only eternal Spirit as the inhabitant of this bodily mansion, the wearer of this mutable robe, but accept Matter of which it is made, as a fit and noble material out of which He weaves constantly His garbs, builds recurrently the unending series of His mansions.

Nor is this, even, enough to guard us against a recoil from life in the body unless, with the Upanishads, perceiving behind their appearances the identity in essence of these two extreme terms of existence, we are able to say in the very language of those ancient writings, "Matter also is Brahman", and to give its full value to the vigorous figure by which the physical universe is described as the external body of the Divine Being.

[21/8]

अन्नात्... भूतानि जायन्ते । अन्नेन जातानि जीवन्ति । अन्नम् प्रयन्ति... ।

The world in which we live seems to our normal experience of it to be a material world; matter is its first term, matter is its last. Life-energy and mind-energy seem to exist as middle terms; but though their existence and activity cannot be denied or ignored, so omnipresent, insistent & victorious is the original element out of which they have emerged that we are led to view them as terms of matter only; originated out of matter [annāt hi eva khalu imāni bhūtāni jāyante], formulated in matter [annena jātāni jīvanti], resolved back into matter

[annam prayanti], what else can they be than modifications of the sole-existing material principle? The human mind seeks a unity always, and the one unity which seems reasonably established here, is this unity of matter. Therefore, in the fine & profound apologue of the Taittiriya Upanishad, we are told that when Bhrigu Varuni was bidden by his father Varuna to discover, entering into tapas in his thought, what is Brahman, his first conclusion was naturally & inevitably this that Matter is the Sole Existence, — Annam Brahma. “For verily out of Matter are these existences born, by Matter they live, into Matter they pass away and enter in.” We arrive, then, by reason considering only the forms of things and the changes & developments and disintegrations of form, at the culmination of materialistic Rationalism and a Monism of Matter. Annam Brahmēti Vyajānāt. [17/525-26]

Here in the material world everything is founded upon the formula of material substance. Sense, Life, Thought found themselves upon what the ancients called the Earth-Power, start from it, obey its laws, accommodate their workings to this fundamental principle, limit themselves by its possibilities and, if they would develop others, have even in that development to take account of the original formula, its purpose and its demand upon the divine evolution. The sense works through physical instruments, the life through a physical nerve-system and vital organs, the mind has to build its operations upon a corporeal basis and use a material instrumentation, even its pure mental workings have to take the data so derived as a field and as the stuff upon which it works. [21/269-70]

तपो ब्रह्मेति

Tapas is the energising conscious-power of cosmic being [Brahma] by which the world is created, maintained and governed; it includes all concepts of force, will, energy, power, everything dynamic and dynamising. [25/101 fn 2]

...there is not a passive Brahman and an active Brahman, but one Brahman,...The passivity of Brahman is Tapas or concentration of Its being dwelling upon Itself in a self-absorbed concentration of Its immobile energy; the activity is Tapas of Its being releasing what It held out of that incubation into mobility and travelling in a million waves of action, dwelling still upon each as It travels and liberating in it the being's truths and potentialities. [21/594-5]

Matter expresses itself eventually as a formulation of some unknown Force. Life, too, that yet unfathomed mystery, begins to reveal itself as an obscure energy of sensibility imprisoned in its material formulation; and when the dividing ignorance is cured which gives us the sense of a gulf between Life and Matter, it is difficult to suppose that Mind, Life and Matter will be found to be anything else than one Energy triply formulated, the triple world of the Vedic seers. Nor will the conception then be able to endure of a brute material Force as the mother of Mind. The Energy that creates the world can be nothing else than a Will, and Will is only consciousness applying itself to a work and a result. [21/17]

Here the soul lives in a material universe; of that alone it is immediately conscious; the realisation of its potentialities in that is the problem with which it is concerned. But matter means the involution of the conscious delight of existence in self-oblivious force and in a self-dividing, infinitesimally disaggregated form of substance. Therefore the whole principle and effort of a material world must be the evolution of what is involved and the development of what is undeveloped. Here everything is shut up from the first in the violently working inconscient sleep of material force; therefore the whole aim of any material becoming must be the waking of consciousness out of the inconscient; the whole consummation of a material becoming must be the removal of the veil of matter and the luminous revelation [vijijñāśasva] of the entirely self-conscious Being [brahma] to its own imprisoned soul in the becoming. Since Man is such an imprisoned soul, this luminous liberation and coming to self-knowledge must be his highest object and the condition of his perfection. [23/449]

The Unknown is not the Unknowable; it need not remain the unknown for us, unless we choose ignorance or persist in our first limitations. For to all things that are not unknowable, all things in the universe [brahma], there correspond in that universe faculties which can take cognisance of them [tapasā vijijñāśasva], and in man, the microcosm, these faculties are always existent and at a certain stage capable of development. [21/15]

.....driven by the Tapas, the self-force of the eternal Truth within, to an ever increasing self-knowledge & world-knowledge [tapasā brahma vijijñāśasva], we begin to analyse, to sound, to look at the insides of existence as well as its outsides. We then find that Matter seems to be only a term of something else, of Force, we say, or Energy which, the more we analyse it, assumes a more & more subtle immateriality and at last all material objects resolve themselves into constructions & forms of this subtle energy. [17/526]

Chapter XXV

The Knot of Matter

Rig Veda - 05.012.02

ऋतं चिकित्वा ऋतमिच्छिकिद्ध्यृतस्य धारा अनु तृन्धि पूर्वीः ।

नाहं यातुं सहसा न द्वयेन ऋतं सपाम्यरुषस्य वृष्णः ॥

ऋतम्¹ । चिकित्वाः² । ऋतम्³ । इत्⁴ । चिकिद्धि⁵ । ऋतस्य⁶ । धाराः⁷ । अनु⁸ । तृन्धि⁹ । पूर्वीः¹⁰ ।
न¹¹ । अहम्¹² । यातुम्¹³ । सहसा¹⁴ । न¹⁵ । द्वयेन¹⁶ । ऋतम्¹⁷ । सपामि¹⁸ । अरुषस्य¹⁹ । वृष्णः²⁰ ॥

ṛtam | cikitvaḥ | ṛtam | it | cikiddhi | ṛtasya | dhārāḥ | anu | tṛndhi | pūrvīḥ |
na | aham | yātum | sahasā | na | dvayena | ṛtam | sapāmi | aruṣasya | vṛṣṇaḥ ॥

[Part] ¹²I ¹¹cannot ¹³travel ¹⁷to the Truth ¹⁹of the luminous ²⁰Lord ¹⁴by force ¹⁵or ¹⁶by the
duality. [21/254]

²O conscious seer ¹of the Truth, ³the Truth ⁴alone ⁵perceive in my consciousness; ^{8,9}cleave
out ¹⁰many ⁷flowing streams ⁶of the Truth. ¹¹Not ¹⁴by force, ¹⁵nor ¹⁶by the duality ^{13a}can ¹²I
^{13b}achieve the journey ¹⁵nor ¹⁸attain ¹⁷to the Truth ¹⁹of the shining Worker, ²⁰the fertilising
Lord. [15/434]

²O perceiver ¹of the Truth, ⁵perceive ³the Truth ⁴alone, ^{8,9}cleave out ¹⁰many ⁷streams ⁶of the
Truth. [15/113]

²O thou conscious ¹of the Truth, ³of the Truth ⁴alone ⁵be conscious, ^{8,9}cut out in
succession ¹⁰many ⁷streams ⁶of the Truth; ¹²I ¹⁸know ¹¹not ¹³how to travel ¹⁴by force or
¹⁶by division ¹⁷to the Truth ¹⁹of the shining ²⁰lord. [16/276]

⁷The descent of the superconscious into our life was imaged as the rain of heaven; it formed the seven celestial
rivers that flow down upon the earth-consciousness. [15/434 fn 4]

^{8,9}From the rock in the hill where they are guarded by the opposing powers. [15/434 fn 2]

²⁰vṛṣṇaḥ - The Fertiliser; “The shining Bull or Male”, but the latter word means also the rainer, fertiliser
or diffuser of abundance and sometimes the strong and abundant, the former seems to bear also the sense
of active or moving. [15/435 fn 7]

Rig Veda - 05.012.04

के ते अग्ने रिपवे बन्धनासः के पायवः सनिषन्त द्युमन्तः ।

के धासिमग्ने अनृतस्य पान्ति क आसतो वचसः सन्ति गोपाः ॥

के¹ । ते² । अग्ने³ । रिपवे⁴ । बन्धनासः⁵ । के⁶ । पायवः⁷ । सनिषन्त⁸ । द्युमन्तः⁹ ।

के¹⁰ । धासिम्¹¹ । अग्ने¹² । अनृतस्य¹³ । पान्ति¹⁴ । के¹⁵ । असतः¹⁶ । वचसः¹⁷ । सन्ति¹⁸ । गोपाः¹⁹ ॥

ke | te | agne | ripave | bandhanāsaḥ | ke | pāyavaḥ | saniṣanta | dyu-mantaḥ |
ke | dhāsim | agne | anṛtasya | pānti | ke | asataḥ | vacasaḥ | santi | gopāḥ ॥

[Part] ¹⁰Who are they that ¹⁴protect ¹¹the foundation ¹³of the falsehood? ¹⁵Who ¹⁸are ¹⁹the guardians ¹⁶of the unreal ¹⁷word? [21/254]

¹Who are they, ³O Will [Agni], that are ²thy ⁵binders ⁴of the Enemy? ⁶who are ⁹the shining ones, ⁷the guardians, ⁸the seekers after possession and conquest? ¹⁰Who, ¹²O Will [Agni], ¹⁴protect ¹¹the foundations ¹³of the falsehood? ¹⁵who ¹⁸are ¹⁹the keepers ¹⁶of a present (or, false) ¹⁷word? [15/434]

³O Fire, ¹who are ²these that are ⁵binders ⁴of the Adversary, ⁶who are ⁷the guardians, ⁹the luminous ones ⁸that shall possess and conquer? ¹⁰who ¹⁴keep ¹¹the foundation ¹³of the Falsehood, ¹²O Fire? ¹⁵who ¹⁸are ¹⁹the guardians ¹⁶of the untrue ¹⁷Word? [16/277]

¹⁶Or, false word. In either case it means the old falsehood as opposed, to the “new word” of the Truth of which Agni has to create the knowledge. [15/434 fn 6]

[Notes: RV 5.12.2,4]

The Rishi invokes this flame of the Divine Force, this vast Lord of the superconscient Truth, this Truth-conscious One [ṛtam cikitvaḥ], to accept thought and word into himself, become truth-conscious in man [ṛtam cikiddhi] and cleave out [anu trndhi] the many [pūrvīḥ] streams [dhārāḥ] of the Truth [ṛtasya]. Not by mere force of effort [na sahasā] nor under the law of the duality [na dvayena] can the Truth be attained [ṛtam sapāmi], but by the Truth itself. But there are not only powers of this Force that battle with the falsehood [ripave bandhanāsaḥ] and guard [pāyavaḥ] and conquer [saniṣanta], there are others also who have helped so far in the march, but who would keep [pānti] to the foundation [dhāsim] of the falsehood [anṛtasya] because they cling to the present self-expression of man and refuse to advance beyond it; these in their self-will speak the word of crookedness [asataḥ vacasaḥ] to the Truth-seeker. [15/433]

Rig Veda - 10.129.01

नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमा परो यत् ।

किमावरीवः कुह कस्य शर्मन्भः किमासीद्गहनं गभीरं ॥

न¹ । असत्² । आसीत्³ । नो⁴ । सत्⁵ । आसीत्⁶ । तदानीम्⁷ । न⁸ । आसीत्⁹ । रजः¹⁰ । नो¹¹ । विऽओम¹² । परः¹³ ।
यत्¹⁴ ।

किम्¹⁵ । आ¹⁶ । अवरीवः¹⁷ । कुह¹⁸ । कस्य¹⁹ । शर्मन्²⁰ । अम्भः²¹ । किम्²² । आसीत्²³ । गहनम्²⁴ । गभीरम्²⁵ ॥

na | asat | āsīt | no | sat | āsīt | tadānīm | na | āsīt | rajaḥ | no | vi-oma | paraḥ | yat |
kim | ā | avarīvaḥ | kuha | kasya | śarman | ambhaḥ | kim | āsīt | gahanam | gabhīram ॥

⁷Then ⁵existence ⁶was ⁴not ¹nor ²non-existence, ¹⁰the mid-world ⁹was ⁸not ¹¹nor ¹²the Ether ¹¹nor ¹⁴what is ¹³beyond. ¹⁵What ^{16,17}covered all? ¹⁸where was it? ¹⁹in whose ²⁰refuge? ²²what ²³was ²¹that ocean ²⁴dense and ²⁵deep? [21/254]

⁷Then ²Non-Being ³was ¹not, ⁴nor ⁵Being. ¹⁴When ¹⁰the mid-world ⁹was ⁸not, ¹¹nor ¹³the highest ¹²heaven, ¹⁵what was it ^{16,17}that was covered up? ¹⁸where? and ¹⁹in whom ²⁰had it taken refuge? ²²What ²³was ²¹that ocean ²⁵deep and ²⁴impenetrable? [14/339]

Rig Veda - 10.129.02

न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्न आसीत्प्रकेतः ।

आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न परः किं चनास ॥

न¹ । मृत्युः² । आसीत्³ । अमृतम्⁴ । न⁵ । तर्हि⁶ । न⁷ । रात्र्याः⁸ । अह्नः⁹ । आसीत्¹⁰ । प्रऽकेतः¹¹ ।
आनीत्¹² । अवातम्¹³ । स्वधया¹⁴ । तत्¹⁵ । एकम्¹⁶ । तस्मात्¹⁷ । ह¹⁸ । अन्यत्¹⁹ । न²⁰ । परः²¹ । किम्²² । चन²³ ।
आस²⁴ ॥

na | mṛtyuḥ | āsīt | amṛtam | na | tarhi | na | rātryāḥ | ahnaḥ | āsīt | pra-ketaḥ |
ānīt | avātam | svadhayā | tat | ekam | tasmāt | ha | anyat | na | paraḥ | kim | cana | āsa ॥

²Death ³was ¹not ⁵nor ⁴immortality ⁷nor ¹¹the knowledge ⁹of day and ⁸night. ¹⁵That ¹⁶One ¹²lived ¹³without breath ¹⁴by his self-law, ²⁴there was ²⁰nothing ¹⁹else ²⁰nor ^{22,23}ought ²¹beyond ¹⁷it. [21/254]

²Death ³was ¹not ⁶then ⁵nor ⁴Immortality; ¹⁰there was ⁷no ¹¹knowledge ⁹of day ⁷nor ⁸of night. ¹⁵That was ¹⁶One and ¹²lived ¹³without the Breath ¹⁴by its own fixity (E.S. nature); ²⁴there was ^{20,22,23}nothing ¹⁹else ²¹beyond ¹⁷It. [14/339]

¹¹ conscious perception (7.11.1)

¹⁴स्व-धा is self-placing or holding and therefore the action of the self-nature, स्वभाव, धर्म. [14/228 fn 10]

Rig Veda - 10.129.03

तम आसीत्तमसा गूळहमग्रेऽप्रकेतं सलिलं सर्वमा इदं ।

तुच्छयेनाभ्वपिहितं यदासीत्तपसस्तन्महिनाजायतैकं ॥

तमः¹ । आसीत्² । तमसा³ । गूळहम्⁴ । अग्रे⁵ । अप्रऽकेतम्⁶ । सलिलम्⁷ । सर्वम्⁸ । आः⁹ । इदम्¹⁰ ।
तुच्छयेन¹¹ । आभु¹² । अपिऽहितम्¹³ । यत्¹⁴ । आसीत्¹⁵ । तपसः¹⁶ । तत्¹⁷ । महिना¹⁸ । अजायत¹⁹ । एकम्²⁰ ॥

tamaḥ | āsīt | tamasā | gūḷham | agre | apra-ketam | salilam | sarvam | āḥ | idam |
tucchyena | ābhu | api-hitam | yat | āsīt | tapasaḥ | tat | mahinā | ajāyata | ekam ॥

⁵In the beginning ¹Darkness ²was ⁴hidden ³by darkness, ⁸all ¹⁰this ²was ⁷an ocean ⁶of

inconscience. ¹⁴When ¹²universal being ¹³was concealed ¹¹by fragmentation, ¹⁷then ¹⁸by the greatness ¹⁶of its energy ²⁰That One ¹⁹was born. [21/254]

¹Darkness ⁴concealed ³by darkness ⁵in the beginning ²was ⁸all ¹⁰this ⁷Ocean and ⁶perception was not in it. ¹⁴When ¹¹by littleness ¹⁵it was ¹³covered up ¹²in chaos (*abhva*, anything dark, dense and unformed), ¹⁷then That (which is) ²⁰One ¹⁹was born ¹⁸by the vastness of its energy. [14/339]

[Notes: RV 10.129.1-3]

It is this essential indeterminability of the Absolute that translates itself into our consciousness through the fundamental negating positives of our spiritual experience, the immobile immutable Self, the Nirguna Brahman, the Eternal without qualities, the pure featureless One Existence, the Impersonal, the Silence void of activities, the Non-being, the Ineffable and the Unknowable. [21/331]

Sat and Asat, if they have both to be affirmed, must be conceived as if they obtained simultaneously. They permit each other even though they refuse to mingle. Both, since we must speak in terms of Time, are eternal. And who shall persuade eternal Being that it does not really exist and only eternal Non-Being is? In such a negation of all experience how shall we find the solution that explains all experience? Pure Being is the affirmation by the Unknowable of Itself as the free base of all cosmic existence. We give the name of Non-Being to a contrary affirmation of Its freedom from all cosmic existence,—freedom, that is to say, from all positive terms of actual existence which consciousness in the universe can formulate to itself, even from the most abstract, even from the most transcendent. [21/32-33]

Conscious Being luminously manifesting its contents in itself, of itself, *ātman*, is the super-conscious; holding its contents obscurely in itself it is the sub-conscious. The higher, the self-luminous descends into the obscure, into the night, into darkness [tamaḥ] concealed [gūlham] in darkness [tamasā], where all is hidden [api-hitam] in formless being [ā-bhu] owing to fragmentation [tucchyena] of consciousness. It arises again out of the Night by the Word to reconstitute in the conscient its vast unity, *tan mahinājāyataikam*. This vast Being, this all-containing and all-formulating consciousness is Brahman. It is the Soul that emerges out of the sub-conscious in Man and rises towards the super-conscious.... The Divine, the Deva, manifests itself as conscious Power of the soul, creates the worlds by the Word out of the waters of the sub-conscious, *apraketam salilam sarvam*, — the inconscient ocean that was this all, as it is plainly termed in the great Hymn of Creation [10.129.3]. [15/318]

Spiritual experience tells us that there is a Reality which supports and pervades all things as the Cosmic Self and Spirit, can be discovered by the individual even here in the terrestrial embodiment as his own self and spirit, and is, at its summits and in its essence, an infinite and eternal self-existent Being, Consciousness and Bliss of existence. But what we seem to see as the source and beginning of the material universe is just the contrary—it wears to us the aspect of a Void, an infinite of Non-Existence [asat], an indeterminate Inconscient, an insensitive

blissless Zero out of which everything has yet to come. When it begins to move, evolve, create, it puts on the appearance of an unconscious Energy which delivers existence out of the Void in the form of an infinitesimal fragmentation [tucchyena], the electron—or perhaps some still more impalpable minute unit, a not yet discovered, hardly discoverable infinitesimal,—then the atom, the molecule, and out of this fragmentation builds up a formed and concrete universe in the void of its Infinite. Yet we see that this unconscious Energy does at every step the works of a vast and minute Intelligence fixing and combining every possible device to prepare, manage and work out the paradox and miracle of Matter and the awakening of a life and a spirit in Matter; existence grows out of the Void, consciousness emerges and increases out of the Inconscient, an ascending urge towards pleasure, happiness, delight, divine bliss and ecstasy is inexplicably born out of an insensitive Nihil. These phenomena already betray the truth, which we discover when we grow aware in our depths, that the Inconscient is only a mask and within it is the Upanishad's "Conscient in unconscious things". In the beginning, says the Veda, was the ocean of inconscience [apra- ketam salilam] and out of it That One arose into birth [ajāyata ekam] by his greatness,—by the might of his self-manifesting Energy [tapasaḥ ...mahinā]. [25/168-69]

And still we can recognise at once in the Overmind the original cosmic Maya, not a Maya of Ignorance but a Maya of Knowledge, yet a Power which has made the Ignorance possible, even inevitable. For if each principle loosed into action must follow its independent line and carry out its complete consequences, the principle of separation must also be allowed its complete course and arrive at its absolute consequence; this is the inevitable descent, *facilis descensus*, which Consciousness, once it admits the separative principle, follows till it enters by obscuring infinitesimal fragmentation, *tucchyena*, into the material Inconscience,—the Inconscient [apra- ketam] Ocean [salilam] of the Rig Veda,—and if the One [ekam] is born [ajāyata] from that by its own greatness [mahinā], it is still at first concealed [api- hitam] by a fragmentary [tucchyena] separative existence and consciousness which is ours and in which we have to piece things together to arrive at a whole. [21/299]

Rig Veda - 10.129.04

कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत् ।

सतो बंधुमसति निरविन्दन्हृदि प्रतीष्या कवयो मनीषा ॥

कामः¹ । तत्² । अग्रे³ । सम्⁴ । अवर्तत⁵ । अधि⁶ । मनसः⁷ । रेतः⁸ । प्रथमम्⁹ । यत्¹⁰ । आसीत्¹¹ ।

सतः¹² । बन्धुम्¹³ । असति¹⁴ । निः¹⁵ । अविन्दन्¹⁶ । हृदि¹⁷ । प्रतिऽइष्य¹⁸ । कवयः¹⁹ । मनीषा²⁰ ॥

kāmaḥ | tat | agre | sam | avartata | adhi | manasaḥ | retaḥ | prathamam | yat | āsīt |

sataḥ | bandhum | asati | niḥ | avindan | ḥrdī | prati-iṣya | kavayaḥ | manīṣā ॥

²That ^{4,5}moved ³at first ¹as desire ⁶within, ¹⁰which ¹¹was ⁹the primal ⁸seed ⁷of mind. ¹⁹The seers of Truth ^{15,16}discovered ¹³the building ¹²of being ¹⁴in non-being ¹⁸by will ¹⁷in the heart

and ²⁰by the thought. [21/254]

¹Desire ¹¹it was ²that ³in the beginning ^{4,5,6}became active in that field, ¹desire ¹⁰that ¹¹was ⁹the first ⁸seed ⁷of mind. ¹⁹The Wise Ones ¹⁸sought ¹⁷in their heart and ^{15,16}found ²⁰by thought ¹³the bond ¹²of Being ¹⁴in Non-Being. [14/339]

^{15,16}found ¹⁸by purposeful impulsion [15/106] ¹⁷in their heart and ²⁰thought

[Notes: RV 10.129.3-4]

For the world as we see it has come out of the darkness [tamaḥ] concealed [gūlham] in darkness [tamasā], the deep [gabhīram] and abysmal [gahanam] flood [ambhaḥ] that covered [api-hitam] all things, the unconscious ocean, *apraketam salīlam* (X.129.3); in that non-existence [asati] the seers [kavayaḥ] have found [avindan] by desire [prati-iṣya] in the heart [hṛdi] and thought in the mind [manīṣā] that which builds up [bandhum] the true existence [sataḥ]. [15/232-33]

Desire [kāmaḥ] is thus the first [agre] principle of things. Under the force of attraction and repulsion hunger begins to differentiate itself & develop the various senses in order the better to master its food and to feel & know the other existences which repel or attract it. So out of the primal consciousness of Will dealing with matter is developed form and organism, vitality, receptive mind, discriminating mind, Egoism. Out of this one method of Prakriti, selection, liberation and development, the whole evolution of the phenomenal world arises. Creation therefore is not a making of something where nothing existed, but a selection and new formation out of existing material; not a sudden increase, but a continual rearrangement and substitution; not an arbitrary manufacture, but an orderly development. [17/227-28]

Mind thus appears as a creative cosmic agency [bandhum.... manīṣā].... in this Force and in this Matter there is a subconscious Mind at work which is certainly responsible for its own emergence, first in the forms of life and secondly in the forms of mind itself, first in the nervous consciousness of plant-life and the primitive animal, secondly in the ever-developing mentality of the evolved animal and of man. ...We may say, therefore, that it is *a subconscious Mind* or Intelligence which, manifesting Force as its driving-power, its executive Nature, its Prakriti, *has created this material world*. [21/185-86]

Mind as a final action of Supermind is a creative and not only a perceptive power; in fact, material force itself being only a Will in things working darkly as the expression of subconscious Mind, Mind is the immediate creator of the material universe. But the real creator is Supermind; for wherever there is Mind conscious or subconscious, there must be Supermind regulating from behind the veil its activities and educing from them their truth of inevitable result. [13/471]

Rig Veda - 10.129.05

तिरश्चीनो विततो रश्मिरेषामधः स्विदासीदुपरि स्विदासीत् ।

रेतोधा आसन्महिमान आसन्स्वधा अवस्तात्प्रयतिः परस्तात् ॥

तिरश्चीनः¹ । विऽततः² । रश्मिः³ । एषाम्⁴ । अधः⁵ । स्वित्⁶ । आसीत्⁷ । उपरि⁸ । स्वित्⁹ । आसीत्¹⁰ ।
रेतःऽधाः¹¹ । आसन्¹² । महिमानः¹³ । आसन्¹⁴ । स्वधा¹⁵ । अवस्तात्¹⁶ । प्रऽयतिः¹⁷ । परस्तात्¹⁸ ॥

tiraścīnaḥ | vi-tataḥ | raśmiḥ | eṣām | adhaḥ | svit | āsīt | upari | svit | āsīt |
retaḥ-dhāḥ | āsan | mahimānaḥ | āsan | svadhā | avastāt | pra-yatiḥ | parastāt ॥

⁴[T]heir ³ray ²was extended ¹horizontally; ⁶but what ⁷was there ⁵below, ⁹what ¹⁰was there ⁸above? ¹²There were ¹¹Casters [dhāḥ] of the seed [retaḥ], ¹⁴there were ¹³Greatnesses; ¹⁴there was ¹⁵self-law ¹⁶below, ¹⁴there was ¹⁷Will ¹⁸above. [21/254]

⁴Their ³ray ²was extended ¹horizontally, ¹⁰it was ⁸above, ⁷it was ⁵below. ¹²There were ¹¹Casters of the seed, ¹⁴there were ¹³Mightinesses; ¹⁵self-fixity ¹⁶was below, ¹⁷working of energy ¹⁸was above. [14/339]

[Notes: RV 10.129.3-5]

We find this fundamental idea of the Vedic Rishis brought out in the Hymn of Creation (X.129.3-5) where the subconscious is thus described. “Darkness [tamaḥ] hidden [gūlham] by darkness [tamasā] in the beginning [agre] was [āsīt] this [idam] all [sarvam], an ocean [salilam] without mental consciousness [apra-ketam] ... out of it the [tat] One [ekam] was born [ajāyata] by the greatness [mahinā] of Its energy [tapasaḥ]. It first [agre] moved in it [sam avartata] as desire [kāmaḥ] which was the first [prathamam] seed [retaḥ] of mind [manasaḥ]. The Masters of Wisdom [kavayaḥ] found out [avindan] in the non-existent [asati] that which builds up [bandhum] the existent [sataḥ]; in the heart [hr̥di] they found [avindan] it by purposeful impulsion [prati-iṣya] and by the thought-mind [manīṣā]. Their [eṣām] ray [raśmiḥ] was extended [vi-tataḥ] horizontally [tiraścīnaḥ]; there was [āsīt] something [svit] above [upari], there was [āsīt] something [svit] below [adhaḥ].” In this passage the same ideas are brought out as in Vamadeva’s hymn [4.58] but without the veil of images. Out of the subconscious [apra-ketam] ocean [salilam] the [tat] One [ekam] arises [ajāyata] in the heart [hr̥di] first [agre] as desire [kāmaḥ]; he moves [sam avartata] there in the heart-ocean [hr̥di] as an unexpressed desire of the delight of existence and this desire [kāmaḥ] is the first [prathamam] seed [retaḥ] of what afterwards appears as the sense-mind [manasaḥ]. The gods [kavayaḥ] thus find out [avindan] a means of building up [bandhum] the existent, the conscious being [sataḥ], out of the subconscious darkness [asati]; they find it [avindan] in the heart [hr̥di] and bring it out by the growth of thought and purposeful impulsion, *pratiṣyā*, by which is meant mental desire as distinguished from the first vague desire that arises out of the subconscious in the merely vital movements of nature. The conscious existence which they thus create is stretched out [vi-tataḥ] as it were horizontally [tiraścīnaḥ] between two other extensions; below [adhaḥ] is the dark sleep of the subconscious, above [upari] is the luminous secrecy of the superconscious. These are the upper and the lower ocean.

[15/106-07]

Chapter XXVI

The Ascending Series of Substance

Taittiriya Upanishad- II.1-5

स वा एष पुरुषोऽन्नरसमयः । [II.1 - Part]

अन्योऽन्तर आत्मा प्राणमयः । तेनैष पूर्णः । [II.2 - Part]

अन्योऽन्तर आत्मा मनोमयः । [II.3 - Part]

अन्योऽन्तर आत्मा विज्ञानमयः । [II.4 - Part]

अन्योऽन्तर आत्माऽऽनन्दमयः । [II.5 - Part]

There is a self that is of the essence of Matter [II.1] — there is another inner self of Life that fills the other [II.2] — there is another inner self of Mind [II.3] —there is another inner self of Truth- Knowledge [II.4] — there is another inner self of Bliss [II.5]. [21/266]

[Notes]

According to the Vedanta, man has five koshas or sheaths of existence, the material (Annamaya), vital (Pranamaya), mental (Manomaya) which together make up the aparardha or lower half of our conscious-being; the ideal (Vijnanamaya) which links the lower to the parardha or higher half; the divine (Anandamaya) in which the divine existence (Amrita) is concentrated for communion with our lower human being. These are the pancha kshitis, five earths or rather dwelling places of the Veda. [23/33-34]

So too in the Taittiriya Upanishad Bhrigu Varuni meditating on the Brahman comes first to the conclusion that “Matter is Brahman” [Annarasamaya] and only afterwards discovers Life that is Brahman [Pranamaya],—so rising from the materialistic to the vitalistic theory of existence as European thought is now rising,—then Mind that is Brahman [Manomaya] and then Knowledge that is Brahman (Vijnanamaya),—so rising to the sensational and the idealistic realisations of the truth—and at last Bliss of Existence that is Brahman [Anandamaya]. There he pauses in the ultimate spiritual realisation, the highest formulation of knowledge that man can attain. [13/181]

It [Purusha] may dwell too in the principle of supermind, in a luminous self-determining knowledge (Vijnanamaya Purusha), will and action which develops some coordination of perfect delight of conscious being (Anandamaya Purusha). The soul when it dwells in the principle of mind, not yet subject to but user of life and body, knows itself as a mental being (Manomaya Purusha) working out its mental life and forces and images, bodies of the subtle mental substance, according to its individual knowledge, will and dynamis modified by its relation to other similar beings and powers in the universal mind. When it dwells in the principle of life, it knows itself as a being of the universal life (Pranamaya Purusha) working

out action and consciousness by its desires under similar modifying conditions proper to a universal life-soul whose action is through many individual life-beings. When it dwells in the principle of matter, it knows itself as a consciousness of matter acting under a similar law of the energy of material being (Annamaya Purusha). [24/629-30]

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, *viññānamaya puruṣa* or *mahat ātman*.

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 *satpuruṣa*, the pure divine Self.

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.

[17/32-33]

Rig Veda - 01.010.01

गायंति त्वा गायत्रिणोऽर्चत्यर्कमर्किणः ।

ब्रह्माणस्त्वा शतक्रत उद्वंशमिव येमिरे ॥

गायन्ति¹ । त्वा² । गायत्रिणः³ । अर्चन्ति⁴ । अर्कम्⁵ । अर्किणः⁶ ।

ब्रह्माणः⁷ । त्वा⁸ । शतक्रतो⁹ इति शतऽक्रतो । उत्¹⁰ । वंशम्¹¹ इव । येमिरे¹² ॥

gāyanti । tvā । gāyatriṇaḥ । arcanti । arkam । arkiṇaḥ ।

brahmāṇaḥ । tvā । śatakrato iti śata-krato । ut । vaṁśam-iva । yemire ॥

[Part] ¹²They climb ⁹Indra ¹¹like a ladder. [21/266]

²Thee ³the Gayatrins (devatas of mind) ¹chant, ⁶the Arkins (also devatas of mind) ⁴begin ⁵their action; ⁷the mind movements, ⁹O Shatakratu, ¹²strive ¹⁰up ⁸by thee ^{11a}as ¹²they that climb ^{11b}a trunk. [14/205]

The priests of the word [brahmāṇaḥ] climb [ut yemire] thee [tvā] like [iva] a ladder [vaṁśam], O hundred-powered [śata-krato]. [25/268]

[Notes]

ब्रह्माणः त्वा शतक्रतो उत् वंशम्ऽइव येमिरे

Sat, Tapas, Ananda, Vijnana, Manas—this is the Indian ladder of Jacob by which one descends & ascends again to heaven. [16/719]

Its steps are paces of the soul's return
From the deep adventure of material birth,
A ladder of delivering ascent
And rungs that Nature climbs to deity.

[33/99]

The aspiring material creature becomes the straining vital man; he in turn transmutes himself into the subtle mental and psychical being; this subtle thinker grows into the wide, multiple and cosmic man open on all sides of him to all the multitudinous inflowings of the Truth; the cosmic soul rising in attainment strives as the spiritual man for a higher peace, joy and harmony. [15/376]

The last of the four experiences, that of the being within arranged in layers one under the other like the steps of a ladder [vaṁśam-iva], is also very significant and very true. It is so that inner consciousness is arranged. There are five main divisions of this ladder. At the top above the head are layers (or as we call them planes) of which we are not conscious and which become conscious to us only by sadhana—those above the human mind—that is the higher consciousness. Below from the crown of the head to the throat are the layers (there are many of them) of the mind, the three principal being one at the top of the head communicating with the higher consciousness, another between the eyebrows where is the thought, sight and will, a third in the throat which is the externalising mind. A second division is from the shoulders to the navel, these are the layers of the higher vital presided over by the heart centre where is the emotional being with the psychic hidden behind it. From the navel downwards is the rest of the vital being containing several layers. From the bottom of the spine downward are the layers of the physical consciousness proper, the material, and below the feet is the subconscious which has also many levels. [28/128-29]

If we examine the phraseology of the old books, we shall find that the waking state is the consciousness of the material universe which we normally possess in this embodied existence dominated by the physical mind. The dream-state is a consciousness corresponding to the

subtler life-plane and mind-plane behind, which to us, even when we get intimations of them, have not the same concrete reality as the things of the physical existence. The sleep-state is a consciousness corresponding to the supramental plane proper to the gnosis, which is beyond our experience because our causal body or envelope of gnosis is not developed in us, its faculties not active, and therefore we are in relation to that plane in a condition of dreamless sleep. The Turiya beyond is the consciousness of our pure self-existence or our absolute being with which we have no direct relations at all, whatever mental reflections we may receive in our dream or our waking or even, irrecoverably, in our sleep consciousness. This fourfold scale corresponds to the degrees of the ladder of being by which we climb back towards the absolute Divine. [23/520]

Out of the rhythmic slumber of material Nature unconscious of the Soul and the Idea that maintain the ordered activities of her energy even in her dumb and mighty material trance, the world struggles into the more quick, varied and disordered rhythm of Life labouring on the verges of self-consciousness. Out of Life it struggles upward into Mind in which the unit becomes awake to itself and its world, and in that awakening the universe gains the leverage it required for its supreme work, it gains self-conscious individuality. But Mind takes up the work to continue, not to complete it. It is a labourer of acute but limited intelligence who takes the confused materials offered by Life and, having improved, adapted, varied, classified according to its power, hands them over to the supreme Artist of our divine manhood. That Artist dwells in supermind; for supermind is superman. Therefore our world has yet to climb beyond Mind to a higher principle, a higher status, a higher dynamism in which universe and individual become aware of and possess that which they both are and therefore stand explained to each other, in harmony with each other, unified. [21/49]

Rig Veda - 01.010.02

यत्सानोः सानुमारुहद्भूर्यस्पष्ट कर्त्वं ।
तदिन्द्रो अर्थं चेतति यूथेन वृष्णिरेजति ॥

यत्¹ । सानोः² । सानुम्³ । आ⁴ । अरुहत्⁵ । भूरि⁶ । अस्पष्ट⁷ । कर्त्वम्⁸ ।
तत्⁹ । इन्द्रः¹⁰ । अर्थम्¹¹ । चेतति¹² । यूथेन¹³ । वृष्णिः¹⁴ । एजति¹⁵ ॥

yat | sānoḥ | sānum | ā | aruhat | bhūri | aspaṣṭa | kartvam |
tat | indraḥ | artham | cetati | yūthena | vṛṣṇiḥ | ejati ॥

¹As ^{4,5}one mounts ^{3,4}peak after peak, ⁷there becomes clear ⁶the much ⁸that has still to be done.
¹⁰Indra ¹²brings consciousness ⁹of That ¹¹as the goal. [21/266]

[Part] ¹As ^{4,5}he mounts ²from peak ³to peak,... ¹⁰Indra ¹²makes him conscious ⁹of that ¹¹goal of his movement. [22/730]

¹When ^{4,5}one climbeth ²from plateau ³to plateau, ⁶a rich ⁸activity ⁷expresses itself, ⁹then

¹⁰Indra ^{12a1}bringeth ¹¹the substance of thought ^{12b;}into consciousness, ¹⁵he moves ¹⁴a lover (master) ¹³with his mate (or ¹⁵vibrates ¹³with the force and ¹⁴mastery of his action). [14/205]

¹As ^{4,5}one ascends ²from peak ³to peak, ⁷there is made clear ⁶the much ⁸that has still to be done [25/268]. ⁹Then ¹⁰Indra ¹²gives us knowledge ¹¹of the goal, ¹⁴a bull ¹³with the herd (of his rays) ¹⁵he moves (towards the goal) [14/385].

¹³युथ् - joining, mate, that to which one is yoked; also force, strength. [14/205 fn 1]

[Notes]

यत् सानोः सानुम् आ अरुहत्

...there are unending ascensions and ever higher peaks upon peaks [sānoḥ sānum] to conquer. Each plateau climbed is but a stage on the way and reveals endless heights beyond it [bhūri aspaṣṭa kartvam]. [12/156]

Being, consciousness, force, substance descend and ascend a many-runged ladder on each step of which being has a vaster self-extension, consciousness a wider sense of its own range and largeness and joy, force a greater intensity and a more rapid and blissful capacity, substance gives a more subtle, plastic, buoyant and flexible rendering of its primal reality. For the more subtle is also the more powerful,—one might say, the more truly concrete; it is less bound than the gross, it has a greater permanence in its being along with a greater potentiality, plasticity and range in its becoming. Each plateau of the hill of being [sānoḥ sānum] gives to our widening experience a higher plane of our consciousness and a richer world for our existence. [21/272]

At each capital step of Nature's ascent there is a reversal of consciousness in the evolving spirit. As when a climber turns on a summit to which he has laboured [yat sānoḥ sānum ā aruhat] and looks down with an exalted and wider power of vision on all that was once above or on a level with him but is now below his feet, the evolutionary being not only transcends his past self, his former now exceeded status, but commands from a higher grade of self-experience and vision, with a new apprehending feeling or a new comprehending sight and effectuating power, in a greater system of values, all that was once his own consciousness but is now below his tops and belongs to an inferior creation. This reversal is the sign of a decisive victory and the seal of a radical progress in Nature. [12/250]

भूरि अस्पष्ट कर्त्वम्

...the Consciousness secretly indwelling in matter, the occult Inhabitant, is able thus to make its way upward from the lower to the higher gradations [sānoḥ sānum], taking up what it was into what it is and preparing to take up both into what it will be.Evolution, being thus continuous, must have at any given moment a past with its fundamental results still in evidence, a present in which the results it is labouring over are in process of becoming, a future in which still unevolved powers and forms of being must appear [bhūri aspaṣṭa kartvam] till there is the full and perfect manifestation. [22/735-36]

There can be for the seeker of the integral Yoga no clinging to resting-places on the road or to half-way houses; he cannot be satisfied till he has laid down all the great enduring bases of his perfection and broken out into its large and free infinities, and even there he has to be constantly filling himself with more experiences of the Infinite. His progress is an ascent from level to level [sānoḥ sānum ā aruhat] and each new height brings in other vistas and revelations of the much that has still to be done, *bhūri kartvam*, till the divine Shakti has at last taken up all his endeavour and he has only to assent and participate gladly by a consenting oneness in her luminous workings. [24/775-76]

Rig Veda - 09.096.19

चमूषच्छयेनः शकुनो विभृत्वा गोविंदुर्द्रप्स आयुधानि विभ्रत् ।

अपामूर्मिं सचमानः समुद्रं तुरीयं धाम महिषो विवक्ति ॥

चमूऽसत्¹ । श्येनः² । शकुनः³ । विऽभृत्वा⁴ । गोऽविन्दुः⁵ । द्रप्सः⁶ । आयुधानि⁷ । विभ्रत्⁸ ।

अपाम्⁹ । ऊर्मिम्¹⁰ । सचमानः¹¹ । समुद्रम्¹² । तुरीयम्¹³ । धाम¹⁴ । महिषः¹⁵ । विवक्ति¹⁶ ॥

camū-sat | śyenaḥ | śakunaḥ | vi-bhṛtvā | go-vinduḥ | drapsaḥ | āyudhāni | bibhrat |
apām | ūrmim | sacamānaḥ | samudram | turīyam | dhāma | mahiṣaḥ | vivakti ||

²Like a hawk, ³a kite ¹He settles on the Vessel ⁴and upbears it; ⁶in His stream of movement
⁵He discovers the Rays, ⁸for He goes bearing ⁷his weapons: ¹¹He cleaves ¹²to the ocean ¹⁰surge
⁹of the waters; ¹⁵a great King, ¹⁶He declares ¹³the fourth ¹⁴status. [21/266]

²[L]ike a hawk, ³a kite ¹he settles [sat] on the vessel [camū] ⁴and uplifts it, ⁵a finder [vinduḥ]
of the Light [go] ¹⁶he manifests ¹³the fourth ¹⁴status and ¹¹cleaves ¹²to the ocean ¹⁰that is the
billowing ⁹of those waters. [21/210]

[Notes]

Nor can this evolution end with the first meagre formulation of life, mind, supermind, spirit conceded to these higher powers by the reluctant power of Matter. For as they evolve, as they awake, as they become more active and avid of their own potentialities, the pressure on them of the superior planes, a pressure involved in the existence and close connection and interdependence of the worlds, must also increase in insistence, power and effectiveness. Not only must these principles manifest from below in a qualified and restricted emergence, but also from above they must descend in their characteristic power and full possible efflorescence into the material being [= like a hawk settle on the vessel and uplift it]; the material creature must open to a wider and wider play of their activities in Matter, and all that is needed is a fit receptacle, medium, instrument. That is provided for in the body, life and consciousness of man. [21/273]

For from the divine Bliss, the original Delight of existence, the Lord [mahiṣaḥ] of Immortality comes pouring the wine of that Bliss, the mystic Soma [drapsaḥ], into these jars

[camū] of mentalised living matter; eternal and beautiful, he enters into these sheaths of substance [camū-sat] for the integral transformation of the being and nature. [21/275]

Rig Veda - 09.096.20

मर्यो न शुभ्रस्तन्वं मृजानोऽत्यो न सृत्वा सनये धनानां ।

वृषेव यूथा परि कोशमर्षन्कनिक्रदच्चम्बोरा विवेश ॥

मर्यः¹ । न² । शुभ्रः³ । तन्वम्⁴ । मृजानः⁵ । अत्यः⁶ । न⁷ । सृत्वा⁸ । सनये⁹ । धनानाम्¹⁰ ।

वृषाऽइव¹¹ । यूथा¹² । परि¹³ । कोशम्¹⁴ । अर्षन्¹⁵ । कनिक्रदत्¹⁶ । चम्बोः¹⁷ । आ¹⁸ । विवेश¹⁹ ॥

maryaḥ | na | śubhrah | tanvam | mrjānaḥ | atyaḥ | na | sṛtvā | sanaye | dhanānām |
vṛṣā-iva | yūthā | pari | kośam | arṣan | kanikradat | camvoḥ | ā | viveśa ॥

²Like ¹a mortal ⁵purifying ⁴his body, ⁷like ⁶a war-horse ⁸galloping ⁹to the conquest ¹⁰of riches
¹⁵He [Soma] pours ¹⁶calling ¹³through all ¹⁴the sheath and ^{18,19}enters ¹⁷these vessels. [21/266]

¹¹As [iva] a bull [vṛṣā] ^{18,19}enters ¹²the herds [1.7.8]

¹⁴five koshas or sheaths of existence, the material (Annamaya), vital (Pranamaya), mental (Manomaya);
the ideal (vijñanamaya); the divine or Anandamaya (23/33-4).

[Notes]

परि कोशम् अर्षन् कनिक्रदत् चम्बोः आ विवेश

For from the divine Bliss, the original Delight of existence, the Lord of Immortality comes [ā viveśa] pouring [arṣan] the wine of that Bliss, the mystic Soma, into these jars of mentalised living matter [camvoḥ]; eternal and beautiful, he enters into these sheaths of substance [kośam] for the integral transformation of the being and nature. [21/275]

So received, sifted, strained, the Soma-wine of life turned into Ananda comes pouring into all the members of the human system as into a wine-jar [camvoḥ ā viveśa] and flows through all of them completely in their every part [pari kośam arṣan]. As the body of a man becomes full of the touch and exultation of strong wine, so all the physical system becomes full of the touch and exultation of this divine Ananda. [RV 9.83.1 - 15/355]

Our higher and our lower members [= all the sheath, kośam] are both flooded with it [pari arṣan], the mind and life no less than the soul: even the physical body [= the vessel, camvoḥ] takes its share of the joy, feels the touch, is filled in all its limbs, veins, nerves with the flowing of the wine of the ecstasy, *amṛta*. [24/605]

Soma, the wine of immortality, is given to the gods in three parts, on three levels of our being, the mind, life and body. [RV 5.2.3 - 15/398 fn 3]

In the gnostic consciousness at any stage there would be always in some degree this fundamental and spiritual conscious delight of existence in the whole depth of the being; but

also all the movements of Nature would be pervaded by it [ā viveśa], and all the actions and reactions of the life and the body: none could escape the law of the Ananda. Even before the gnostic change there can be a beginning of this fundamental ecstasy of being translated into a manifold beauty and delight. In the mind, it translates into a calm or intense delight of spiritual perception and vision and knowledge, in the heart into a wide or deep or passionate delight of universal union and love and sympathy and the joy of beings and the joy of things. In the will and vital parts it is felt as the energy of delight of a divine life-power in action or a beatitude of the senses perceiving and meeting the One everywhere, perceiving as their normal aesthesis of things a universal beauty and a secret harmony of creation of which our mind can catch only imperfect glimpses or a rare supernormal sense. In the body [camvoḥ] it reveals itself as an ecstasy pouring [arṣan] into it from the heights of the spirit and the peace and bliss of a pure and spiritualised physical existence. [22/1027]

Chapter XXVII

The Sevenfold Chord of Being

Rig Veda - 01.164.05

पाकः पृच्छामि मनसाविजानन्देवानामेना निहिता पदानि ।
वत्से बष्कयेऽधि सप्त तंतून्वि तत्तिरे कवय ओतवा उ ॥

पाकः¹ । पृच्छामि² । मनसा³ । अविऽजानन्⁴ । देवानाम्⁵ । एना⁶ । निऽहिता⁷ । पदानि⁸ ।
वत्से⁹ । बष्कये¹⁰ । अधि¹¹ । सप्त¹² । तन्तून्¹³ । वि¹⁴ । तत्तिरे¹⁵ । कवयः¹⁶ । ओतवै¹⁷ । ऊं¹⁸ इति ॥

pākaḥ | pṛcchāmi | manasā | avi-jānan | devānām | enā | ni-hitā | padāni |
vatse | baṣkaye | adhi | sapta | tantūn | vi | tatnire | kavayaḥ | otavai | ūm iti ॥

⁴In the ignorance ³of my mind, ²I ask ⁶of these ⁸steps ⁵of the Gods ⁷that are set [hitā] within [ni]. ¹⁶The all-knowing Gods ^{15a}have taken ⁹the Infant ¹⁰of a year and ^{14,15b}they have woven ¹¹about him ¹²seven ¹³threads ¹⁷to make this weft. [21/276]

¹immature in thought (10.7.6)

⁹“Infant of a year” which we still are, — for we are far yet from being the adults of evolutionary Nature [21/279]

¹⁷the manifestation of the Spirit is a complex weft and in the design and pattern of one principle all the others enter as elements of the spiritual whole. [21/272]

[Notes]

सप्त तन्तून् वि तत्तिरे

Sat, chit, ananda, vijnanam, manas, prana, annam are the sevenfold subjectivity of the Jyotirmaya Brahman. Prakasha, agni, vidyut, jyoti, tejas, dosha and chhaya are His sevenfold objectivity. [16/524]

For there are seven principles of existence and the seven Puranic worlds correspond to them with sufficient precision, thus:—

Principle—World

- 1) Pure Existence—Sat—World of the highest truth of being (Satyaloka)
- 2) Pure Consciousness—Chit—World of infinite Will or conscious force (Tapoloka)
- 3) Pure Bliss—Ananda—World of creative delight of existence (Janaloka)
- 4) Knowledge or Truth—Vijnana—World of the Vastness (Maharloka)
- 5) Mind—World of light (Swar)

6) Life (nervous being)—Worlds of various becoming (Bhuvar)

7) Matter—The material world (Bhur)

[15/372]

In our scrutiny of the seven principles of existence it was found that they are one in their essential and fundamental reality.....All are powers of one Power of being and not other than that All-Existence, All-Consciousness, All-Will, All-Delight which is the true truth behind every appearance. And they are not only one in their reality, but also inseparable in the sevenfold variety of their action. They are the seven colours of the light of the divine consciousness, the seven rays of the Infinite, and by them the Spirit has filled in on the canvas of his self-existence conceptually extended, woven [tatnire] of the objective warp of Space and the subjective woof [otavai] of Time..... These are the seven Words of the ancient sages; by them have been created and in the light of their meaning are worked out and have to be interpreted the developed and developing harmonies of the world we know and the worlds behind of which we have only an indirect knowledge. The Light, the Sound is one; their action is sevenfold. [21/500]

It follows that in every cosmic arrangement the seven [sapta] principles must be existent, either manifested in simultaneous apparent action or else all apparently involved in one of them which then becomes the initial principle, but all secretly at work and bound to evolve into manifestation. Therefore out of initial Matter [vatse] latent Life and Mind have emerged as apparent Life and Mind, and latent Supermind and the hidden Spirit must emerge as apparent Supermind and the triune glory of Sachchidananda. [13/486-87]

The seven [sapta] principles of existence are, then, one in their reality, inseparable in their sevenfold action [tatnire otavai]. They create the harmony of the universe and there is no essential reason why this should not be a complete harmony free from the element of discord, division and limitation. [13/488]

But how does this ascending series affect the possibilities of our material existence? It would not affect them at all if each plane of consciousness, each world of existence, each grade of substance, each degree of cosmic force were cut off entirely from that which precedes and that which follows it. But the opposite is the truth; the manifestation of the Spirit is a complex weft [otavai] and in the design and pattern of one principle all the others enter as elements of the spiritual whole. Our material world is the result of all the others, for the other principles have all descended into Matter to create the physical universe, and every particle of what we call Matter contains all of them implicit in itself; their secret action, as we have seen, is involved in every moment of its existence and every movement of its activity. [21/272]

Chapter XXVIII

Supermind, Mind and the Overmind Maya

Rig Veda - 05.062.01

ऋतेन ऋतमपिहितं ध्रुवं वां सूर्यस्य यत्र विमुचन्त्यश्चान् ।
दश शता सह तस्थुस्तदेकं देवानां श्रेष्ठं वपुषामपश्यम् ॥

ऋतेन¹ । ऋतम्² । अपिऽहितम्³ । ध्रुवम्⁴ । वाम्⁵ । सूर्यस्य⁶ । यत्र⁷ । विऽमुचन्ति⁸ । अश्चान्⁹ ।
दश¹⁰ । शता¹¹ । सह¹² । तस्थुः¹³ । तत्¹⁴ । एकम्¹⁵ । देवानाम्¹⁶ । श्रेष्ठम्¹⁷ । वपुषाम्¹⁸ । अपश्यम्¹⁹ ॥

ṛtena । ṛtam । api-hitam । dhruvam । vām । sūryasya । yatra । vi-mucanti । aśvān ।
daśa । śatā । saha । tasthuḥ । tat । ekam । devānām । śreṣṭham । vapuṣām । apaśyam ॥

⁴There is a Permanent, ²a Truth ³hidden ¹by a Truth ⁷where ⁶the Sun ⁸unyokes ⁹his horses.

¹⁰The ten ¹¹hundreds (of his rays) ¹³came ¹²together—¹⁴That ¹⁵One. ¹⁹I saw ¹⁷the most glorious
¹⁸of the Forms ¹⁶of the Gods. [21/285]

¹By the Truth ³is veiled ⁴that ever-standing ²Truth ⁵of yours (of you two – Mitra and Varuna)
⁷where ⁸they unyoke ⁹the horses ⁶of the Sun; there the ¹⁰ten ¹¹hundreds ¹³stand still ¹²together;
¹⁴That ¹⁵One, — ¹⁹I have beheld ¹⁷the greatest ¹⁸of the embodied ¹⁶gods. [15/519]

³Concealed ¹by this truth is ²that Truth ⁵of you, of Mitra and Varuna, ⁷where ⁸they unyoke
⁹the horses ⁶of the Sun. ¹⁰The ten ¹¹hundreds ¹³meet there ¹²together, — ¹⁴That ¹⁵One, ¹⁹I have
seen ¹⁷the supreme ¹⁶God ¹⁸of the embodied gods. [15/492]

¹ The active cosmic Truth of things diffused and arranged in their mutability and divisibility of Time and Space veils the eternal and unchanging Truth of which it is a manifestation.

⁶ The eternal Truth is the goal of the divine Light which arises in us and journeys upward into higher and higher heavens through the shining upper ocean.

^{10,11} The entire plenitude of the divine wealth in its outpourings of knowledge, force and joy.

¹⁶⁻¹⁸ The One, the Deva veiled by his form of the divine Sun. Cf. Isha Upanishad [Verse 16 - see below],
“That splendour which is thy fairest form, O Sun, that let me behold. The Purusha who is there and there,
He am I.”

[Notes]

The Vedic seers were conscious of such a divine self-manifestation and looked on it as the greater world beyond this lesser, a freer and wider plane of consciousness and being, the truth-creation of the Creator which they described as the seat or own home of the Truth, as the vast Truth, or the Truth, the Right, the Vast, or again as a Truth hidden by a Truth where the Sun of Knowledge finishes his journey and unyokes his horses, where the thousand rays of

consciousness stand together so that there is That One, the supreme form of the Divine Being.
[21/500-01]

Isha Upanishad - Verse 15

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।

तत् त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥

हिरण्मयेन¹ पात्रेण² सत्यस्य³ अपिहितम्⁴ मुखम्⁵ ।

तत्⁶ त्वम्⁷ पूषन्⁸ अपावृणु⁹ सत्यधर्माय¹⁰ दृष्टये¹¹ ॥

hiraṇmayena pātreṇa satyasya apihitam mukham ।

tat tvam pūṣan apāvṛṇu satyadharmāya dr̥ṣṭaye ॥

⁵The face ³of Truth ⁴is hidden ¹by a golden ²lid; ⁶that ⁹remove, ⁸O Fostering Sun, ¹⁰for the Law of the Truth, ¹¹for sight. [21/285]

⁵The face ³of Truth ⁴is covered ¹with a brilliant golden ²lid; ⁶that ^{9a}do ⁷thou ^{9b}remove, ⁸O Fosterer, ¹⁰for the law of the Truth, ¹¹for sight. [17/65]

[Notes]

हिरण्मयेन पात्रेण सत्यस्य अपिहितम् मुखम्

A luminous power proceeding from the Father of all existence, he [Surya] 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 [hiraṇmaya pātra] which covers the face of the Truth. [17/9 fn 10]

The face [mukham] of this Truth [satyasya] is covered [apihitam] as with a brilliant shield, as with a golden [hiraṇmayena] lid [pātreṇa]; covered, that is to say, from the view of our human consciousness. For we are mental beings and our highest ordinary mental sight is composed of the concepts and percepts of the mind, which are indeed a means of knowledge, rays of the Truth, but not in their nature truth of existence, only truth of form. By them we arrange our knowledge of the appearances of things and try to infer the truth behind. The true knowledge is truth of existence, *satyam*, not mere truth of form or appearance. [17/72]

...if a veil could fall between mind and supermind shutting off the light of the Truth or letting it come through only in rays diffused, scattered, reflected but with distortion and division, then the phenomenon of the Ignorance would intervene. Such a veil exists, says the Upanishad, constituted by the action of Mind itself: it is in Overmind a golden lid which hides the face of the supramental Truth [hiraṇmayena pātreṇa satyasya mukham apihitam] but reflects its image; in Mind it becomes a more opaque and smoky-luminous coverture. [22/614]

At the source of this Intuition we discover a superconscient cosmic Mind in direct contact with the Supramental Truth-Consciousness, an original intensity determinant of all movements below it and all mental energies,—not Mind as we know it, but an Overmind that covers as with the wide wings of some creative Oversoul this whole lower hemisphere of Knowledge-Ignorance, links it with that greater Truth-Consciousness while yet at the same time with its brilliant golden Lid it veils the face of the greater Truth from our sight [hiraṇmayena pātreṇa satyasya mukham apihitam], intervening with its flood of infinite possibilities as at once an obstacle and a passage in our seeking of the spiritual law of our existence, its highest aim, its secret Reality. This then is the occult link we were looking for; this is the Power that at once connects and divides the supreme Knowledge and the cosmic Ignorance. [21/292-93]

अपावृणु सत्यधर्माय दृष्टये

The Divine descends from pure existence through the play of Consciousness-Force and Bliss and the creative medium of Supermind into cosmic being; we ascend from Matter through a developing life, soul and mind and the illuminating medium of supermind towards the divine being. The knot of the two, the higher and the lower hemisphere, is where mind and supermind meet with a veil between them. The rending of the veil [apāvṛṇu] is the condition of the divine life in humanity [21/278-79]

We can only arrive at the true Truth, if Surya works in us to remove [apāvṛṇu] this brilliant formation of concepts and percepts and replaces them by the self-vision and all-vision. For this it is necessary that the law and action of the Truth [satyadharmāya] should be manifested in us. We must learn to see things as they are, see ourselves as we are [dṛṣṭaye]. [17/73]

Isha Upanishad - Verse 16

पूषन्नेकर्षे यम सूर्यं प्राजापत्य व्यूह रश्मीन् समूह ।
तेजो यत् ते रूपं कल्याणतमं तत्ते पश्यामि
योऽसावसौ पुरुषः सोऽहमस्मि ॥

पूषन्¹ एकर्षे² यम³ सूर्यं⁴ प्राजापत्य⁵ व्यूह⁶ रश्मीन्⁷ समूह⁸ ।
तेजः⁹ यत्¹⁰ ते¹¹ रूपं¹² कल्याणतमं¹³ तत्¹⁴ ते¹⁵ पश्यामि¹⁶ ।
यः¹⁷ असौ¹⁸ पुरुषः¹⁹ सः²⁰ अहम्²¹ अस्मि²² ॥

pūṣan ekarṣe yama sūrya prājāpatya vyuha raśmīn samūha ।
tejaḥ yat te rūpaṁ kalyāṇatamaṁ tat te paśyāmi ।
yaḥ asau puruṣaḥ saḥ aham asmi ॥

¹O Sun, ²O sole Seer, ⁶marshal ⁷thy rays, ⁸gather them together, — ¹⁶let me see ¹⁵of thee ¹¹thy

^{13a}happiest ¹²form ^{13b}of all; ¹⁷that ¹⁹Conscious Being ¹⁸everywhere, ²⁰He ²²am ²¹I. [21/285]

¹O Fosterer, ²O sole Seer, ³O Ordainer, ⁴O illumining Sun, ⁵O power of the Father of creatures, ⁶marshal ^{7a}thy rays, ⁸draw together ^{7b}thy light; ⁹the Lustre ¹⁰which is ¹¹thy ^{12a}most blessed ¹²form ^{12b}of all, ¹⁴that ¹⁵in Thee ¹⁶I behold. ¹⁷The ¹⁹Purusha ¹⁸there and there, ²⁰He ²²am ²¹I. [17/65]

[Notes]

Surya is **Pushan**, fosterer or increaser. His work must be to effect this enlargement of the divided self-perception and action of will into the integral will and knowledge.

He is **sole seer** [ekarṣe] and replacing other forms of knowledge by his unifying vision enables us to arrive finally at oneness.

That intuitive vision of the totality, of one in All and All in one, becomes the ordainer of the right law of action in us, the law of the Truth. For Surya is **Yama**, the Ordainer or Controller who assures the law, the dharma.

Thus we arrive at the fullness of action of the Illuminer in us, accomplish the entirety of the Truth-Consciousness. We are then able to see that all that is contained in the being of Surya, in the Vijnana which builds up the worlds is becoming of existence in the one existence and one Lord of all becoming, the Purusha, Sachchidananda. All becoming is born in the Being who himself exceeds all becomings and is their Lord, **Prajapati**.

By the revelation of the vision of Surya the true knowledge is formed. In this formation the Upanishad indicates two successive actions. First, there is an arrangement or **marshalling of the rays of Surya** [vyuha raśmīn], that is to say, the truths concealed behind our concepts and percepts are brought out by separate intuitions of the image and the essence of the image and arranged in their true relations to each other. So we arrive at totalities of intuitive knowledge and can finally go beyond to unity. This is the **drawing together of the light of Surya** [raśmīn samūha]. This double movement is necessitated by the constitution of our minds which cannot, like the original Truth-consciousness, start at once from the totality and perceive its contents from within.

...Thus by the action of Surya we arrive at that light of the supreme superconscient in which even the intuitive knowledge of the truth of things based upon the total vision passes into the self-luminous self-vision of the one existent, one in all infinite complexities of a self-experience which never loses its unity or its self-luminousness. This is Surya's **goodliest form of all** [kalyānatamaṁ rūpaṁ]. For it is the supreme Light, the supreme Will, the supreme Delight of existence.

This is the Lord, the Purusha, the self-conscient Being. When we have this vision, there is the integral self-knowledge, the perfect seeing, expressed in the great cry of the Upanishad, *so'ham*. **The Purusha there and there, He am I**. The Lord manifests Himself in the movements and inhabits many forms, but it is One who inhabits all. This self-conscient

being, this real “I” whom the mental being individualised in the form is aware of as his true self—it is He. It is the All; and it is that which transcends the All.

[17/73-75]

To the envisaging mind there are three powers of the Vijnana. Its supreme power knows and receives into it from above all the infinite existence, consciousness and bliss of the Ishwara; it is in its highest height the absolute knowledge and force of eternal Sachchidananda. Its second power concentrates the Infinite into a dense luminous consciousness, *caitanya* or *cidghana*, the seed-state of the divine consciousness in which are contained living and concrete all the immutable principles of the divine being and all the inviolable truths of the divine conscious-idea and nature. Its third power brings or looses out these things by the effective ideation, vision, authentic identities of the divine knowledge, movement of the divine will-force, vibration of the divine delight intensities into a universal harmony, an illimitable diversity, a manifold rhythm of their powers, forms and interplay of living consequences. The mental Purusha rising into the *vijnānamaya* must ascend into these three powers. It must turn by conversion of its movements into the movements of the gnosis its mental perception, ideation, will, pleasure into radiances of the divine knowledge, pulsations of the divine will-force, waves and floods of the divine delight-seas. It must convert its conscious stuff of mental nature into the *cidghana* or dense self-luminous consciousness. It must transform its conscious substance into a gnostic self or Truth-self of infinite Sachchidananda. These three movements are described in the Isha Upanishad, the first as *vyuha*, the marshalling of the rays of the Sun of gnosis in the order of the Truth-consciousness, the second as *samūha*, the gathering together of the rays into the body of the Sun of gnosis, the third as the vision of that Sun’s fairest form of all in which the soul most intimately possesses its oneness with the infinite Purusha. [23/486]

[Notes: RV 5.62.1, Isha Upanishad Verse 15 & 16]

In connection with the symbol of the Sun a notable and most significant verse in a hymn of the fifth Mandala may here be mentioned; for it shows not only the profound mystic symbolism of the Vedic poets, but also how the writers of the Upanishads understood the Rig Veda and justifies their belief in the inspired knowledge of their forerunners. “There is a Truth covered by a Truth,” runs the Vedic passage [RV 5.62.1], “where they unyoke the horses of the Sun; the ten hundreds stood together, there was That One; I saw the greatest (best, most glorious) of the embodied gods.” Then mark how the seer of the Upanishad translates this thought or this mystic experience into his own later style, keeping the central symbol of the Sun but without any secrecy in the sense. Thus runs the passage in the Upanishad [Isha - V. 15,16], “The face of the Truth is covered with a golden lid. O Pushan, that remove for the vision of the law of the Truth. O Pushan (fosterer), sole seer, O Yama, O Sun, O Child of the Father of beings, marshal and gather together thy rays; I see the Light which is that fairest (most auspicious) form of thee; he who is this Purusha, He am I.” The golden lid is meant to be the same as the inferior covering truth, *ṛtam*, spoken of in the Vedic verse; the “best of the

bodies of the Gods” is equivalent to the “fairest form of the Sun”, it is the supreme Light which is other and greater than all outer light; the great formula of the Upanishad, “He am I”, corresponds to That One, *tad ekam*, of the Rig Vedic verse; the “standing together of the ten hundreds” (the rays of the Sun, says Sayana, and that is evidently the meaning) is reproduced in the prayer to the Sun “to marshal and mass his rays” so that the supreme form may be seen. The Sun in both the passages, as constantly in the Veda and frequently in the Upanishad, is the Godhead of the supreme Truth and Knowledge and his rays are the light emanating from that supreme Truth and Knowledge. It is clear from this instance—and there are others—that the seer of the Upanishad had a truer sense of the meaning of the ancient Veda than the mediaeval ritualistic commentator [Sayana] with his gigantic learning, much truer than the modern and very different mind of the European scholars. [16/16-7]

Atharva Veda - XII.1.1

सत्यं ऋतं बृहत्

The Truth, the Right, the Vast [21/285]

[Notes]

The Veda uses to express this pure Truth & ideal knowledge another word, equivalent in meaning to mahat, — the word brihat and couples with it two other significant expressions, satyam & ritam. This trinity of satyam ritam brihat — Sacchidananda objectivised — is the Mahan Atma. Satyam is Truth, the principle of infinite & divine Being, Sat objectivised to Knowledge as the Truth of things self-manifested; Ritam is Law, the motion of things thought out, the principle of divine self-aware energy, Chit-shakti objectivised to knowledge as the Truth of things self-arranged; Brihat is full content & fullness, satisfaction, Nature, the principle of divine Bliss objectivised to knowledge as the Truth of things contented with its own manifestation in law of being & law of action. [RV 1.3.12 - 14/45]

This psychological conception is that of a truth which is truth of divine essence, not truth of mortal sensation and appearance. It is *satyam*, truth of being; it is in its action *ritam*, right,—truth of divine being regulating right activity both of mind and body; it is *brihat*, the universal truth proceeding direct and undeformed out of the Infinite. The consciousness that corresponds to it is also infinite, *brihat*, large as opposed to the consciousness of the sense-mind which is founded upon limitation. The one is described as *bhūmā*, the large, the other as *alpa*, the little. Another name for this supramental or truth consciousness is Mahas which also means the great, the vast. [RV 1.1.5 - 15/65]

There are therefore three essential attributes of the Vedantic conception of vijnana. Vijnana is *satyam*; it is knowledge proceeding out of an essential identity of being & consciousness between the known & the knower,—the true ideal knowledge may come to a

man either through identity of being with the object contemplated or through unity in consciousness with the object or through self-delight in the object, but always it will be self-revealing truth of fact, self-existent truth of being & not formed truth of thought or opinion. Vijnana is also *brihat*; it is knowledge comprehensive of & containing the object of knowledge in the knower; it possesses, it does not approach — its process moves from the essence to the appearance, from the unit to the parts, from the greater unit to the lesser unit, not from the attribute to the thing, from the fraction to the integer. Vijnana is *ritam*, is knowledge perfectly self-arranged & self-guided; spontaneously self-arranged in perception & in action spontaneously self-fulfilled through the law of inevitable manifestation of the Truth in its own nature & by its own force, it is the faultless instrument of an unerring omnipotence & omniscience. Satyam ritam brihat, the True, the Right, the Large, describes God in His being of pure ideal knowledge and self-efficiency. [17/543-44]

And it is the causal Truth, represented in the person of Surya Savitri, that is the creator of all its forms. For it is the causal Idea in the infinite being,—the idea, not abstract, but real and dynamic,—that originates the law, the energies, the formations of things and the working out of their potentialities in determined forms by determined processes. Because the causal Idea is a real force of existence, it is called Satyam, the True in being; because it is the determining truth of all activity and formation, it is called Ritam, the True in movement; because it is broad and infinite in its self-view, in its scope and in its operation, it is called Brihat, the Large or Vast. [15/288]

This Truth is the light, the body of Surya. It is described as the True, the Right, the Vast; as the luminous supramental heaven of Swar — “vast Swar, the great Truth” — concealed beyond our heaven and our earth; and as Surya, the Sun, “that Truth” which dwells lost in the darkness, withheld from us in the secret cave of the subconscious. This hidden Truth is the **Vast** [brihat] because it dwells free and manifest only on the supramental plane where existence, will, knowledge, joy move in a rapturous and boundless infinity and are not limited and hedged as in this many-walled existence of the mind, life and body which form the lower being. [15/474-75]

This supramental vastness is also the fundamental truth of being, *satyam*, out of which its active truth wells out naturally and without strife of effort into a perfect and faultless movement because there is upon those heights no division, no gulf between consciousness and force, no divorce of knowledge and will, no disharmonising of our being and its action; everything there is the “straight” and there is no least possibility of crookedness. ...Therefore this supramental plane of vastness and true being is also **Ritam**, the true activity of things; it is a supreme truth of movement, action, manifestation, an infallible truth of will and heart and knowledge, a perfect truth of thought and word and emotion; it is the spontaneous Right, the free Law, the original divine order of things untouched by the falsehoods of the divided and separative consciousness. [15/475]

सत्यं चानृतं च सत्यमभवत् । यदिदं किं च । [Part]

सत्यं⁹⁰ च⁹¹ अनृतं⁹² च⁹³ अभवत्⁹⁴ सत्यम्⁹⁵ अभवत्⁹⁶ । यत्⁹⁷ इदं⁹⁸ किं⁹⁹ च¹⁰⁰ ।

satyaṁ ca anṛtaṁ ca abhavat satyam abhavat | yat idaṁ kiṁ ca |

[Part] ⁹⁴It became both ⁹⁰Truth ⁹¹and ⁹²falsehood. ⁹⁶It became ⁹⁵the truth, ⁹⁷⁻¹⁰⁰even all this that is. [21/285]

[Part] ⁹⁴He became ⁹⁰Truth ⁹¹and ⁹⁶He became ⁹²falsehood. ⁹⁶Yea He became ⁹⁵all truth, ⁹⁷⁻¹⁰⁰even whatsoever here existeth. [18/221]

[Notes]

The real Monism, the true Advaita, is that which admits all things as the one Brahman and does not seek to bisect Its existence into two incompatible entities, an eternal Truth [satyaṁ] and an eternal Falsehood [anṛtaṁ], Brahman and not-Brahman, Self and not-Self, a real Self and an unreal, yet perpetual Maya. If it be true that the Self alone exists, it must be also true that all [yat idaṁ kiṁ ca] is the Self. [21/35]

We start, then, with the conception of an omnipresent Reality of which neither the Non-Being at the one end nor the universe at the other are negations that annul; they are rather different states of the Reality, obverse and reverse affirmations. [21/36]

The passivity of Brahman is Tapas or concentration of Its being dwelling upon Itself in a self-absorbed concentration of Its immobile energy; the activity is Tapas of Its being releasing what It held out of that incubation into mobility and travelling in a million waves of action, dwelling still upon each as It travels and liberating in it the being's truths and potentialities. [21/595]

Because it [the world] was avyakta in the Nirguna, it is not therefore false when it becomes vyakta any more than an apple hidden is an apple non-existent. The world is not utter reality because it is thing in manifestation, not thing in itself. Yet it is real because it is a manifestation of God in Himself and God who is **satyaṁ** conceives nothing that is not satyaṁ, nothing that is not Himself. He is not a seer of falsehoods. **Anritaṁ** is merely a vikara or perversion of satyaṁ. All ignorance is really partial or misplaced knowledge, all bondage a concealment of freedom, all evil good in the making, all sorrow a veiled delight. This the Saguna Brahman perceives and knows and as Vasudeva, or tranquil Personality, He utterly enjoys without any distinction of pleasure and grief, good and evil, the infinite play of the world within Himself. The Saguna is Sacchidananda envisaging cosmic activity. On the tranquillity [of] Vasudeva God by a new adhyaropa manifests Himself to Himself as the Sarvam Brahman in all things [abhavat...yat idaṁ kiṁ ca]... [16/516]

But in fact our consciousness is a mixture of the true and the false [satyaṁ ca anṛtaṁ ca];

its acts and creations are not a pure invention, a baseless structure. The structure it builds, its form of things or form of the universe, is not a mixture of reality and the unreal so much as a half comprehension, a half expression of the real, and, since all consciousness is force and therefore potentially creative, our ignorance has the result of wrong creation, wrong manifestation, wrong action or misconceived and misdirected energy of the being [anṛtaṁ]. All world-existence is manifestation, but our ignorance is the agent of a partial, limited and ignorant manifestation,—in part an expression but in part also a disguise of the original being, consciousness and delight of existence. [21/496]

If the Reality alone exists and all is the Reality [satyam abhavat... yat idam kim ca], the world also cannot be excluded from that Reality; the universe is real. If it does not reveal to us in its forms and powers the Reality that it is, if it seems only a persistent and yet changing movement in Space and Time, this must be not because it is unreal or because it is not at all That, but because it is a progressive self-expression, a manifestation, an evolving self-development of That in Time which our consciousness cannot yet see in its total or its essential significance. In this sense we can say that it is That and not That [satyaṁ ca anṛtaṁ ca],—because it does not disclose all the Reality through any form or sum of its forms of self-expression; but still all its forms are forms of the substance and being of that Reality. [21/481]

Therefore the relation of truth [satyaṁ] to falsehood [anṛtaṁ], of good to evil is not a mutual dependence, but is in the nature of a contradiction as of light and shadow; a shadow depends on light for its existence, but light does not depend for its existence on the shadow. The relation between the Absolute and these contraries of some of its fundamental aspects is not that they are opposite fundamental aspects of the Absolute; falsehood and evil have no fundamentality, no power of infinity or eternal being, no self-existence even by latency in the Self-Existent, no authenticity of an original inherence. [21/622]

Brahman is *SATYAM*, Truth or Reality because Truth or Reality is merely the subjective idea of existence viewed objectively. Only that which fundamentally exists is real and true, and Brahman being absolute existence is also absolute truth and reality. All other things are only relatively real, not indeed false in every sense since they are appearances of a Reality, but impermanent and therefore not in themselves ultimately true [anṛtaṁ]. [18/371]

BOOK 2

THE INFINITE CONSCIOUSNESS AND THE IGNORANCE

Chapter I

Indeterminates, Cosmic Determinations and the Indeterminable

Mandukya Upanishad - Verse 7

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।

अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥

न¹ अन्तःप्रज्ञम्² न³ बहिःप्रज्ञम्⁴ न⁵ उभयतःप्रज्ञम्⁶ न⁷ प्रज्ञानघनम्⁸ न⁹ प्रज्ञम्¹⁰ न¹¹ अप्रज्ञम्¹² ।

अदृष्टम्¹³ अव्यवहार्यम्¹⁴ अग्राह्यम्¹⁵ अलक्षणम्¹⁶ अचिन्त्यम्¹⁷ अव्यपदेश्यम्¹⁸ एकात्मप्रत्ययसारं¹⁹ प्रपञ्चोपशमम्²⁰ शान्तं²¹ शिवम्²² अद्वैतं²³ चतुर्थं²⁴ मन्यन्ते²⁵ सः²⁶ आत्मा²⁷ सः²⁸ विज्ञेयः²⁹ ॥

na antaḥprajñam na bahiḥprajñam na ubhayataḥprajñam na prajñānaghanam na prajñam na aprajñam ।

adr̥ṣṭam avyavahāryam agrāhyam alakṣaṇam acintyam avyapadeśyam ekātmapratyasāraṁ prapañcōpaśamam śāntaṁ śivam advaitaṁ caturthaṁ manyante saḥ ātmā saḥ vijñeyaḥ ॥

[Part] ¹³The Unseen ¹⁴with whom there can be no pragmatic relations, ¹⁵unseizable, ¹⁶featureless, ¹⁷unthinkable, ¹⁸undesignable by name, ¹⁹whose substance is the certitude of One Self, ²⁰in whom world-existence is stilled, ²¹who is all peace and bliss — ²⁶that is ²⁷the Self, ²⁸that is ²⁹what must be known. [21/309]

[Part] ¹⁴Beyond relation, ¹⁶featureless, ¹⁷unthinkable, ²¹in which all is still. [21/20]

[Part] ¹³That which is unseen, ¹⁸indefinable, ¹⁹self-evident in its one selfhood, ²⁴is the fourth part: ²⁶this is ²⁷the Self, ²⁸this is ²⁹that which has to be known. [21/573]

¹He who is neither ²inward-wise, ³nor ⁴outward-wise, ⁵nor ⁶both inward and outward wise, ⁷nor ⁸wisdom self-gathered, ⁹nor ¹⁰possessed of wisdom, ¹¹nor ¹²unpossessed of wisdom, ¹³He Who is unseen and ¹⁴incommunicable, ¹⁵unseizable, ¹⁶featureless, ¹⁷unthinkable, and ¹⁸unnameable, ¹⁹Whose essentiality is awareness of the Self in its single existence, ²⁰in Whom all phenomena dissolve, ²¹Who is Calm, ²²Who is Good, ²³Who is the One than Whom there is no other, ²⁵Him they deem ²⁴the fourth; ²⁶He is ²⁷the Self, ²⁸He is ²⁹the object of Knowledge. [18/194-95]

[Notes]

It is this essential indeterminability of the Absolute that translates itself into our consciousness through the fundamental negating positives of our spiritual experience, the immobile immutable Self, the Nirguna Brahman, the Eternal without qualities, the pure

featureless [alakṣaṇam] One Existence [advaitam], the Impersonal, the Silence [śāntam] void of activities, the Non-being, the Ineffable and the Unknowable. [21/331]

And it is the ancient highest experience of mankind that only by arriving there, only by making oneself impersonal [avyavahāryam alakṣaṇam], one [advaitam], still [śāntam], self-gathered [ekātmapratyasāraṁ], superior to the mental and vital existence in that which is eternally superior to it [prapañcopaśamam], can a settled, because self-existent peace and internal freedom be acquired. Therefore this is the first, in a sense the characteristic and essential object of the Yoga of Knowledge [vijñeyah]. [23/384]

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 [avyapadeśyam]. 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 [prapañcopaśamam]. But the Absolute is not a void or negation. It is all that is here in Time and beyond Time. [17/25]

Atman is featureless, unconnected, inactive, alakshanam avyavaharyam akriyam. It must be featureless [alakṣaṇam] in order to contain all possible feature; it must be unconnected [avyavahāryam] with the play of the worlds in order that Chit may play upon Sat with perfect freedom and put forth into the worlds without limitation whatever name, form or being the Lord commands Her to put forth; it must be inactive in order that there may be illimitable possibilities for Her action. For Atman is the foundation and continent of our worlds and if Atman had any definite feature or any bondage of connection or any law of activity, the world play which it supports and contains would be limited by that feature, by that connection or by that activity and God in His manifestation would be bound and not free. Therefore it is that as the featureless, free, inactive Sad Atman the Eternal first manifests Himself on this side of the darkness of Asat. [16/514]

Spiritually, the beginning of all things is the Turiya Atman, spirit in its fourth [caturtham] or transcendental state, intellectually unknowable and indefinable, infinite, indivisible, immutable and supra-conscious. This Turiya Atman may be imaged as the infinite ocean of spirit which evolves in itself spiritual manifestations and workings by that process of limitation or selection on which all creation or manifestation depends. By this Turiya Atman there is conceived or there is selected out of its infinite capacity a state of spirit less unknowable and therefore less indefinable, in which the conceptions of finity and division preexist in a potential state and in which consciousness is self-gathered and as yet inoperative. This state of Spirit is called variously Avyakta, the unmanifestation, or the seed-condition or the condition of absolute Sleep, because as yet phenomena and activity are not manifest but preexist gathered-together and undeveloped,... [17/229]

The old ascetic Path of Knowledge admitted the unity of things and the concentration on all these aspects of the one Existence, but it made a distinction and a hierarchy. The Self that becomes all these forms of things is the Virat or universal Soul; the Self that creates all these

forms is Hiranyagarbha, the luminous or creatively perceptive Soul; the Self that contains all these things involved in it is Prajna, the conscious Cause or originally determining Soul; beyond all these is the Absolute [caturtham] who permits all this unreality, but has no dealings with it. ...Our view of the world insists on unity; the universal Self is not different from the perceptive and creative [Hiranyagarbha], nor the perceptive from the causal [Prajna], nor the causal from the Absolute, but it is one “Self-being which has become all becomings”, and which is not any other than the Lord who manifests Himself as all these individual existences nor the Lord any other than the sole-existing Brahman who verily is all this that we can see, sense, live or mentalise. [23/341]

For the affirmation there [in the Upanishads] is that Brahman as Self is fourfold; the Self is Brahman and all that is is the Brahman, but all that is is the Self seen by the Self in four states of its being. In the pure self-status neither consciousness nor unconsciousness as we conceive it can be affirmed about Brahman; it is a state of superconscience absorbed in its self-existence, in a self-silence or a self-ecstasy, or else it is the status of a free Superconscient containing or basing everything but involved in nothing. But there is also a luminous status of sleep-self, a massed consciousness which is the origin of cosmic existence; this state of deep sleep in which yet there is the presence of an omnipotent Intelligence is the seed state or causal condition from which emerges the cosmos; — this and the dream-self which is the continent of all subtle, subjective or supraphysical experience, and the self of waking which is the support of all physical experience, can be taken as the whole field of Maya. [21/466-67]

Gita - II.29

आश्चर्यवत्पश्यति कश्चिदेनम् आश्चर्यवद्वदति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाऽप्येनं वेद न चैव कश्चित् ॥

आश्चर्यवत्¹ पश्यति² कश्चित्³ एनम्⁴ आश्चर्यवत्⁵ वदति⁶ तथा⁷ एव⁸ च⁹ अन्यः¹⁰ ।

आश्चर्यवत्¹¹ च¹² एनम्¹³ अन्यः¹⁴ शृणोति¹⁵ श्रुत्वा¹⁶ अपि¹⁷ एनम्¹⁸ वेद¹⁹ न²⁰ च²¹ एव²² कश्चित्²³ ॥

āścaryavat paśyati kaścit enaṁ āścaryavat vadati tathā eva ca anyaḥ ।

āścaryavat ca enaṁ anyaḥ śṛṇoti śrutvā apy enaṁ veda na ca eva kaścit ॥

³One ²sees ⁴it ¹as a mystery ⁹or ¹⁰one ⁶speaks of it ¹²or ¹⁵hears ¹³of it ^{5/11}as a mystery, ²⁰⁻²³but none ¹⁹knows ¹⁸it. [21/309]

³One ²looks ⁴on it and ¹sees a miracle, ⁷⁻¹⁰another ⁶speaks of it ⁵as a miracle, ¹¹as a miracle ¹⁴another ¹⁵hears ¹³of it, ¹⁸but what it is, ^{16,17}for all the hearing, ²⁰⁻²³none ¹⁹knoweth. [13/318]

[Notes]

All are that Self, that One, that Divine whom [enaṁ] we look on [paśyati] and speak [vadati] and hear of [śṛṇoti] as the wonderful [āścaryavat] beyond our comprehension, for

after all our seeking and declaring of knowledge and learning from those who have knowledge [śrutvā apy] no human mind [na ca eva kaścīt] has ever known [veda] this Absolute [enaṁ]. [19/63]

A certain kind of Agnosticism [enaṁ veda na ca eva kaścīt] is the final truth of all knowledge. For when we come to the end of whatever path, the universe appears as only a symbol or an appearance of an unknowable Reality which translates itself here into different systems of values, physical values, vital and sensational values, intellectual, ideal and spiritual values. The more That becomes real to us, the more it is seen to be always beyond defining thought and beyond formulating expression. “Mind attains not there, nor speech [Kena Upanishad - I.3].” And yet as it is possible to exaggerate, with the Illusionists, the unreality of the appearance, so it is possible to exaggerate the unknowableness of the Unknowable. When we speak of It as unknowable, we mean, really, that It escapes the grasp of our thought and speech, instruments which proceed always by the sense of difference and express by the way of definition; but if not knowable by thought, It is attainable by a supreme effort of consciousness. [21/14-15]

When we speak of It as unknowable [enaṁ veda na ca eva kaścīt], we mean, really, that It escapes the grasp of our thought and speech, instruments which proceed always by the sense of difference and express by the way of definition; but if not knowable by thought, It is attainable by a supreme effort of consciousness. There is even a kind of Knowledge which is one with Identity and by which, in a sense, It can be known. Certainly, that Knowledge cannot be reproduced successfully in the terms of thought and speech [āścaryavat vadati], but when we have attained to it, the result is a revaluation of That in the symbols of our cosmic consciousness, not only in one but in all the ranges of symbols, which results in a revolution of our internal being and, through the internal, of our external life. [21/15]

Gita - XII.3,4

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।

सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ XII.3

ये¹ तु² अक्षरम्³ अनिर्देश्यम्⁴ अव्यक्तम्⁵ पर्युपासते⁶ ।

सर्वत्रगम्⁷ अचिन्त्यम्⁸ च⁹ कूटस्थम्¹⁰ अचलम्¹¹ ध्रुवम्¹² ॥

ye tu akṣaram anirdeśyam avyaktaṁ paryupāsate ।

sarvatragam acintyaṁ ca kūṭasthaṁ acalaṁ dhruvaṁ ॥

सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ XII.4

सन्नियम्य¹³ इन्द्रिय-ग्रामम्¹⁴ सर्वत्र¹⁵ सम-बुद्धयः¹⁶ ।
ते¹⁷ प्राप्नुवन्ति¹⁸ माम्¹⁹ एव²⁰ सर्व-भूत-हिते²¹ रताः²² ॥

sanniyamya indriya-grāmaṁ sarvatra sama-buddhayaḥ ।
te prāpnuvanti mām eva sarva-bhūta-hite ratāḥ ॥

⁶When men seek after ³the Immutable, ⁴the Indeterminable, ⁵the Unmanifest, ⁷the All-Pervading, ⁸the Unthinkable, ¹⁰the Summit Self, ¹¹the Immobile, ¹²the Permanent,— ¹⁶equal in mind ¹⁶to all, ²²intent ²¹on the good of all beings, ^{19,20}it is to Me that ¹⁷they ¹⁸come. [21/309]

[Notes]

But those also who [ye tu] seek [paryupāsate] by a hard ascent after the indefinable [anirdeśyam] unmanifest [avyaktam] Immutable [akṣaram] alone, arrive [prāpnuvanti], says the Godhead, to Me [mām eva]. For they are not mistaken in their aim, but they follow a more difficult and a less complete and perfect path. At the easiest, to reach the unmanifest [avyaktam] Absolute they have to climb through the manifest Immutable here. This manifest Immutable is my own all-pervading [sarvatragam] impersonality and silence; vast, unthinkable [acintyam], immobile [acalam], constant [dhruvam], omnipresent, it supports the action of personality but does not share in it. It offers no hold to the mind; it can only be gained by a motionless spiritual impersonality and silence and those who follow after it alone have to restrain altogether and even draw in completely [sanniyamya] the action of the mind and senses [indriya-grāmaṁ]. But still by the equality of their understanding [sama-buddhayaḥ] and by their seeing of one self in all things and by their tranquil benignancy of silent will for the good of all existences [sarva-bhūta-hite ratāḥ] they too meet me [te prāpnuvanti mām eva] in all objects and creatures [sarvatra]. [19/400]

...it is always that [the idea of the Purushottama] which Krishna means by his “I” and “Me” [mām eva], the Divine who is there as the one self in our timeless immutable being [akṣaram], who is present too in the world, in all existences, in all activities, the master of the silence and the peace, the master of the power and the action, who is here incarnate as the divine charioteer of the stupendous conflict, the Transcendent, the Self, the All, the master of every individual being. ...he is the friend of all existences, therefore is the sage who has found Nirvana within him and all around, still and always occupied with the good of all creatures [sarva-bhūta-hite ratāḥ],—even as the Nirvana of Mahayana Buddhism took for its highest sign the works of a universal compassion. [19/239]

He who pervades the world [sarvatragam] as the one unchanging self [akṣaram] that supports all its mutations, is equally the Godhead in man, the Lord in the heart of every creature, the conscient Cause and Master of all our subjective becoming and all our inward-taking and outward-going objectivised action. The Ishwara of the Yogins is one with the Brahman of the seeker of knowledge, one supreme and universal Spirit, one supreme and

universal Godhead. [19/342]

The union of the soul with the Purushottama by a Yoga of the whole being is the complete teaching of the Gita and not only the union with the immutable Self as in the narrower doctrine which follows the exclusive way of knowledge. ...union by Yoga with the Purushottama means the knowledge and enjoyment of our oneness with him in our self-existent being and of a certain differentiation in our active being. It is the persistence of the latter in a play of divine works which are urged by the motive power of divine love and constituted by a perfected divine Nature, it is the vision of the Divine in the world harmonised with a realisation of the Divine in the self which makes action and devotion possible to the liberated man, and not only possible but inevitable in the perfect mode of his being. [19/234]

...the man born to the divine birth has found the Divine not only in himself, but in all beings. He has realised his unity with all and his equality [sama-buddhayaḥ] is therefore full of sympathy and oneness. He sees all as himself and is not intent on his lonely salvation; he even takes upon himself the burden of their happiness and sorrow by which he is not himself affected or subjected. The perfect sage, the Gita more than once repeats, is ever engaged with a large equality in doing good to all creatures and makes that his occupation and delight, *sarvabhūtahite rataḥ*. [19/199]

Katha Upanishad - I.3.10

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः।

मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥

इन्द्रियेभ्यः¹ पराः² हि³ अर्थाः⁴ अर्थेभ्यः⁵ च⁶ परम्⁷ मनः⁸ ।

मनसः⁹ तु¹⁰ परः¹¹ बुद्धिः¹² बुद्धेः¹³ आत्मा¹⁴ महान्¹⁵ परः¹⁶ ॥

indriyebhyaḥ parāḥ hi arthāḥ arthebhyaḥ ca paraṁ manaḥ ।

manasaḥ tu paraḥ buddhiḥ buddheḥ ātmā mahān paraḥ ॥

[Part] ¹⁶High beyond ¹³the Intelligence is ¹⁵the Great ¹⁴Self,...[21/309]

¹Than the senses ⁴the objects of sense ²are higher; ⁶and ⁷higher ⁵than the objects of sense ⁸is the Mind; ¹⁰and ¹¹higher ⁹than the Mind ¹²is the faculty of knowledge; and ¹³than that is ¹⁵the Great ¹⁴Self ¹⁶higher. [18/115]

⁴the substance of thought (1.10.2 - 14/205)

[Notes]

Substance, then, as we know it, material substance [arthāḥ], is the form in which Mind [manaḥ] acting through sense [indriyebhyaḥ] contacts the conscious Being [ātmā] of which it is itself a movement of knowledge. [21/252]

Manas is the sense mind, that which perceives physical objects and happenings [arthāḥ] through the senses [indriyas] and forms mental percepts about them and mental reactions to them; it also observes the reactions of the Chitta, feelings, emotions, sensations etc. (which belong to what in the system of this Yoga is called the vital). Buddhi is the thinking mind which stands above and behind all these things, reflects, judges, decides what is to be thought or done or not done, what is right or wrong, true or false etc. [28/169]

Sight, hearing, taste, smell, touch [arthāḥ] are really properties of the mind, not of the body; but the physical mind which we ordinarily use, limits itself to a translation into sense of so much of the outer impacts as it receives through the nervous system and the physical organs [indriyebhyaḥ..]. ...Mind [manah] is able too to alter, modify, inhibit the incidence, values, intensities of sense impacts.Buddhi is a construction of conscious being which quite exceeds its beginnings in the basic chitta; it is the intelligence with its power of knowledge and will... Buddhi is really an intermediary between a much higher Truth-mind not now in our active possession, which is the direct instrument of Spirit [ātmā], and the physical life of the human mind evolved in body. [24/651-52]

That Master-consciousness [mahān ātmā] in us senses our sensations of objects, sees our seeings, hears our hearings no longer for the benefit of the senses and their desires, but with the embrace of the self-existent Bliss which has no cause, beginning or end, eternal in its own immortality. [18/62]

Katha Upanishad - I.3.11

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।

पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥

महतः¹ परम्² अव्यक्तं³ अव्यक्तात्⁴ पुरुषः⁵ परः⁶ ।

पुरुषात्⁷ न⁸ परं⁹ किञ्चित्¹⁰ सा¹¹ काष्ठा¹² सा¹³ परा¹⁴ गतिः¹⁵ ॥

mahataḥ param avyaktam avyaktāt puruṣaḥ paraḥ ।

puruṣāt na param kimcit sā kāṣṭhā sā parā gatiḥ ॥

[Part]... ²beyond ¹the Great Self is ³the Unmanifest, ⁶beyond ⁴the Unmanifest is ⁵the Conscious Being. ^{8,10}There is nothing ⁹beyond ⁷the Being, — ¹¹that is ¹²the extreme ultimate, ¹³that ¹⁴the supreme ¹⁵goal. [21/309]

²And higher ¹than the Great Self is ³the Unmanifest and ⁶higher than ⁴the Unmanifest is ⁵the Puruṣa: ⁷than the Puruṣa ^{8,10}there is none ⁹higher: ¹¹He is ¹²the culmination, ¹³He is ¹⁴the highest ¹⁵goal of the journey. [18/115]

[Notes]

For what we mean by Person is conscious being [puruṣaḥ]; what emerges is greater

than that in which it emerges, as Mind is greater than Matter [arthebhyaḥ ca param̄ manah], Soul than Mind [buddheḥ ātmā mahān paraḥ]; Spirit, most secret of all, the supreme emergence [parā gatiḥ], the last revelation, is the greatest of all [puruṣāt na param̄ kimcit], and Spirit is the Purusha, the All-Person, the omnipresent Conscious Being. [21/368]

There are a hundred ways of approaching the Supreme Reality and, as is the nature of the way taken, so will be the nature of the ultimate experience by which one passes into That which is ineffable, That of which no report can be given to the mind or expressed by any utterance [avyaktam̄]. All these definitive culminations may be regarded as penultimates of the one Ultimate [kāṣṭhā]; they are steps by which the soul crosses the limits of Mind into the Absolute. [21/486-87]

We arrive here at the first description of this supreme Purusha,—the Godhead who is even more and greater than the Immutable [avyaktāt puruṣaḥ paraḥ] and to whom the Gita gives subsequently the name of Purushottama. He too in his timeless eternity is immutable and far beyond all this manifestation and here in Time there dawn on us only faint glimpses of his being conveyed through many varied symbols and disguises, *avyakto akṣaraḥ*. This supreme Soul is the immutable self-existent Brahman of whom the Veda-knowers speak, and this is that into which the doers of askesis enter when they have passed beyond the affections of the mind of mortality and for the desire of which they practise the control of the bodily passions. That eternal reality is the highest step, place, foothold of being (*padam*); therefore is it the supreme goal [parā gatiḥ] of the soul's movement in Time, itself no movement but a status original, sempiternal and supreme, *param̄ sthānam ādyam*. [Gita 8.9-11 - 19/296-97]

Thus the Divine is manifest in a double soul of his mystery, a twofold power, *dvāv imau puruṣau*; he supports at once the spirit of mutable things that is all these existences, *ḷkṣaraḥ sarvāni bhūtāni*, and the immutable spirit that stands above them in his imperturbable immobility of eternal silence and calm.But the Divine is neither wholly the Kshara, nor wholly the Akshara. He is greater than the immutable Self [avyaktāt puruṣaḥ paraḥ] and he is much greater than the Soul of mutable things [mahataḥ param̄]. If he is capable of being both at once, it is because he is other than they, *anyaḥ*, the Purushottama above all cosmos and yet extended in the world and extended in the Veda, in self-knowledge and in cosmic experience. [Gita 15.16-17 - 19/447]

Gita - VII.19

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥

बहूनाम्¹ जन्मनाम्² अन्ते³ ज्ञानवान्⁴ माम्⁵ प्रपद्यते⁶ ।

वासुदेवः⁷ सर्वम्⁸ इति⁹ सः¹⁰ महात्मा¹¹ सुदुर्लभः¹² ॥

bahūnām janmanām ante jñānavāna mām prapadyate ।
vāsudevaḥ sarvaṁ iti sa mahātmā sudurlabhaḥ ॥

[Part] ¹²Rare is ^{10,11}the great of soul to whom ⁸all is ⁷the Divine Being. [21/309]

[Part] ¹²Very rare is ^{10,11}the great soul ⁹who knows that ⁷Vasudeva the omnipresent Being is
⁸all that is. [19/285]

[Notes]

For the Gita itself here says that it is only at the end of many existences [bahūnām janmanām ante] that one can, after possession of the integral knowledge [jñānavān] and after working that out in oneself through many lives, attain [prapadyate] at the long last to the Transcendent. For the knowledge of the Divine as all things that are [vāsudevaḥ sarvaṁ iti] is difficult to attain and rare [sudurlabhaḥ] on earth is the great soul [mahātmā], who is capable of fully so seeing him and of entering into him with his whole being, in every way of his nature, by the wide power of this all-embracing knowledge. [19/285]

All this is Brahman, says the Upanishad; all this is Vasudeva, says the Gita,—the supreme Brahman is all that moves or is stable and his hands and feet and eyes and heads and faces are on every side of us. But still there are two aspects of this All,—his immutable eternal self that supports existence and his self of active power that moves abroad in the world movement. It is only when we lose our limited ego personality in the impersonality of the self that we arrive at the calm and free oneness by which we can possess a true unity with the universal power of the Divine in his world movement. [19/532]

Brahman is all this that is, says the Upanishad, for Brahman is one self which sees itself in four successive positions of consciousness. Vasudeva, the eternal Being, is all, says the Gita. He is the Brahman, consciously supports and originates all from his higher spiritual nature, consciously here becomes all things in a nature of intelligence, mind, life and sense and objective phenomenon of material existence. The Jiva is he in that spiritual nature of the Eternal, his eternal multiplicity, his self-vision from many centres of conscious self-power. God, Nature and Jiva are the three terms of existence, and these three are one being. [19/308]

For the Transcendent beyond the worlds is at the same time Vasudeva who is all things in all worlds; he is the Lord standing in the heart of every creature and the self of all existences and the origin and supernal meaning of everything that he has put forth in his Prakriti. He is manifested in his Vibhūtis and he is the Spirit in Time who compels the action of the world and the Sun of all knowledge and the Lover and Beloved of the soul and the Master of all works and sacrifice. [19/558]

Chapter II

Brahman, Purusha, Ishwara - Maya, Prakriti, Shakti

Gita - XIII.17

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।

भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥

अविभक्तम्¹ च² भूतेषु³ विभक्तम्⁴ इव⁵ च स्थितम्⁶ ।

भूत-भर्तृ⁷ च⁸ तत्⁹ ज्ञेयम्¹⁰ ग्रसिष्णु¹¹ प्रभविष्णु¹² च¹³ ॥

avibhaktam ca bhūteṣu vibhaktam iva ca sthitam ।

bhūta-bharṭṛ ca tat jñeyam grasiṣṇu prabhaviṣṇu ca ॥

[Part] ⁶It is there ³in beings ¹indivisible ²and ⁵as if ⁴divided. [21/336]

[Part] ¹Indivisible, ⁵but as if ⁴divided ³in beings. [21/170]

[Part] ³In them ¹Brahman the one indivisible existence ⁶resides ⁴as if ⁴divided. [19/270]

[Notes]

He is indivisible [avibhaktam] and the One, but seems [iva] to divide himself [vibhaktam] in forms and creatures [bhūteṣu] and appears as all these separate existences. All things can get back in him, can return in the Spirit to the indivisible unity of their self-existence. All is eternally born from him [prabhaviṣṇu], upborne in his eternity [bhūta-bharṭṛ], taken eternally back into his oneness [grasiṣṇu]. [19/417]

All things here are the one and indivisible [avibhaktam] eternal transcendent and cosmic Brahman that is in its seeming [iva] divided [vibhaktam] in things and creatures [bhūteṣu]; in seeming only, for in truth it is always one and equal in all things and creatures and the division is only a phenomenon of the surface. [23/95]

Mind in its essence is a consciousness which measures, limits, cuts out forms of things from the indivisible whole [avibhaktam] and contains them as if [iva] each were a separate integer [vibhaktam]. Even with what exists only as obvious parts and fractions, Mind establishes this fiction of its ordinary commerce that they are things with which it can deal separately [vibhaktam iva] and not merely as aspects of a whole. [21/173]

The finite is looked upon as a division of the Indivisible, but there is no such thing: for this division [vibhaktam] is only apparent [iva]; there is a demarcation, but no real separation is possible. When we see with the inner vision and sense and not with the physical eye a tree or other object, what we become aware of is an infinite one Reality constituting the tree or

object, pervading its every atom and molecule, forming them out of itself, building the whole nature [prabhaviṣṇu], process of becoming, operation of indwelling energy; all of these are itself, are this infinite, this Reality: we see it extending indivisibly [avibhaktam] and uniting all objects so that none is really separate from it or quite separate from other objects. “It stands” says the Gita “undivided in beings and yet as if divided.” [21/353]

Our ego is only a face of the universal being and has no separate existence; our apparent [iva] separative individuality [vibhaktam] is only a surface movement and behind it our real individuality stretches out to unity with all things and upward to oneness with the transcendent Divine Infinity [avibhaktam]. Thus our ego, which seems to be a limitation of existence, is really a power of infinity; the boundless multiplicity of beings in the world is a result and signal evidence, not of limitation or finiteness, but of that illimitable Infinity. Apparent division [vibhaktam iva] can never erect itself into a real separateness; there is supporting and overriding it an indivisible unity [avibhaktam] which division itself cannot divide. [21/416]

Taittiriya Upanishad - II.1

ॐ ब्रह्मविदाप्नोति परम् । तदेषाभ्युक्ता । सत्यं ज्ञानमनन्तं ब्रह्म । यो वेद निहितं गुहायां परमे व्योमन् । सोऽश्नुते
सर्वान्कामान् । सह ब्रह्मणा विपश्चितेति । [Part]

ॐ¹ ब्रह्मवित्² आप्नोति³ परम्⁴ । तत्⁵ एषा⁶ अभ्युक्ता⁷ । सत्यं⁸ ज्ञानम्⁹ अनन्तम्¹⁰ ब्रह्म¹¹ । यः¹² वेद¹³ निहितम्¹⁴
गुहायां¹⁵ परमे¹⁶ व्योमन्¹⁷ । सः¹⁸ अश्नुते¹⁹ सर्वान्²⁰ कामान्²¹ । सह²² ब्रह्मणा²³ विपश्चिता²⁴ इति²⁵ ।

om brahmavit āpnoti param | tat eṣā abhyuktā | satyaṁ jñānam anantam brahma | yaḥ
veda nihitam guhāyām parame vyoman | saḥ aśnute sarvān kāmān | saha brahmaṇā
vipāścītā iti |

[Part] ¹¹Brahman, ⁸the Truth, ⁹the Knowledge, ¹⁰the Infinite. [21/336]

[Part] ¹⁸He ¹²who ¹³knows ⁸the Truth, ⁹the Knowledge, ¹⁰the Infinity ¹¹that is Brahman ¹⁹shall
enjoy ²²with ²⁴the all-wise ²³Brahman ²⁰all ²¹objects of desire. [21/220]

¹OM. ²The knower of Brahman ³attains ⁴the Highest; ⁵for ⁶this ⁷is the verse that was declared
of old, “¹¹Brahman is ⁸Truth, ¹¹Brahman is ⁹Knowledge, ¹¹Brahman is ¹⁰the Infinite, ¹²he
[who] ¹³finds ¹⁴Him hidden ¹⁵in the cavern heart of being; ¹⁶in the highest ¹⁷heaven of His
creatures, lo, ¹⁸he ¹⁹enjoys ²⁰all ²¹desire and ²²he abides with ²³the Eternal, ²²ever with ²⁴that
cognisant and understanding Spirit. [18/216]

[Notes]

सत्यं ज्ञानम् अनन्तम् ब्रह्म

Brahman is *SATYAM*, Truth or Reality because Truth or Reality is merely the subjective idea of existence viewed objectively. Only that which fundamentally exists is real and true,

and Brahman being absolute existence is also absolute truth and reality. All other things are only relatively real, not indeed false in every sense since they are appearances of a Reality, but impermanent and therefore not in themselves ultimately true.

Brahman is also JNĀNAM, Knowledge; for Knowledge is merely the subjective idea of consciousness viewed objectively. The word *Jnāna* as a philosophic term has an especial connotation. It is distinguished from *samjñāna* which is awareness by contact; from *ājñāna* which is perception by receptive and central Will and implies a command from the brain; from *prajñāna* which is Wisdom, teleological will or knowledge with a purpose; and from *viññāna* or knowledge by discrimination. *Jnāna* is knowledge direct and without the use of a medium. Brahman is absolute *Jnāna*, direct & self-existent, without beginning, middle or end, in which the Knower is also the Knowledge and the Known.

Finally, Brahman is ANANTAM, Endlessness, including all kinds of Infinity. His Infinity is of course involved in His absolute existence and consciousness, but it arises directly from His absolute bliss, since bliss, as we have seen, consists objectively in the absence of limitation. Infinity therefore is merely the subjective idea of bliss viewed objectively. It may be otherwise expressed by the word Freedom or by the word Immortality. All phenomenal things are bound by laws and limitations imposed by the triple idea of Time, Space and Causality; in Brahman alone there is absolute Freedom; for He has no beginning, middle or end in Time or Space nor, being immutable, in Causality. Regarded from the point of view of Time, Brahman is Eternity or Immortality, regarded from the point of view of Space He is Infinity or Universality, regarded from the point of view of Causality He is absolute Freedom. In one word He is ANANTAM, Endlessness, Absence of Limitation.

[18/371-72]

Gita - XIII.20

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥

प्रकृतिम्¹ पुरुषम्² च³ एव⁴ विद्धि⁵ अनादी⁶ उभौ⁷ अपि⁸ ।

विकारान्⁹ च¹⁰ गुणान्¹¹ च¹² एव¹³ विद्धि¹⁴ प्रकृति-सम्भवान्¹⁵ ॥

prakṛtiṁ puruṣam ca eva viddhi anādī ubhau api ।

vikārān ca guṇān ca eva viddhi prakṛti-sambhavān ॥

⁵Know ²Purusha ³and ¹Prakriti ⁴to be ⁷both ⁶eternal without beginning. [21/336]

[Notes]

The Soul [puruṣa] is without origin [anādī] and eternal, Nature [prakṛti] too [ca eva] is without origin [anādī] and eternal; but the modes of Nature [guṇā] and the lower forms

[vikāra] she assumes to our conscious experience have an origin in the transactions of these two entities [prakṛti-sambhavān]. [19/417-18]

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि

The Spirit is eternal and superior to all its manifestation: Nature, eternal without beginning in the Spirit, proceeds for ever with the rhythm of the cycles by unending act of creation and unconcluding act of cessation; the Soul too which takes on this or that form in Nature, is no less eternal than she, *anādī ubhāv api*. [19/424]

There is one unborn of three colours [red, white and black], says a text [Swetaswatara Upanishad - IV.5], the eternal feminine principle of Prakriti with its three gunas [Rajas, Sattwa, Tamas] ever creating; there are two unborn, two Purushas, of whom one cleaves to and enjoys her, the other abandons her because he has enjoyed all her enjoyments. In another verse [Swetaswatara Upanishad - IV.7] they are described as two birds on one tree, eternally yoked companions [anādī ubhau api], one of whom eats the fruits of the tree,—the Purusha in Nature enjoying her cosmos,—the other eats not, but watches his fellow,—the silent Witness, withdrawn from the enjoyment; when the first sees the second and knows that all is his greatness, then he is delivered from sorrow. [19/78]

....गुणांश्चैव विद्धि प्रकृतिसम्भवान्

These modes are termed in the Indian books qualities, *guṇās*, and are given the names *sattva*, *rajas*, *tamas*. Sattwa is the force of equilibrium and translates in quality as good and harmony and happiness and light; rajas is the force of kinesis and translates in quality as struggle and effort, passion and action; tamas is the force of inconscience and inertia and translates in quality as obscurity and incapacity and inaction. Ordinarily used for psychological self-analysis, these distinctions are valid also in physical Nature. Each thing and every existence in the lower Prakriti contains them and its process and dynamic form are the result of the interaction of these qualitative powers [prakṛti-sambhavān]. [23/232-33]

Swetaswatara Upanishad - IV.10

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।

तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥

मायां¹ तु² प्रकृतिं³ विद्यात्⁴ मायिनं⁵ च⁶ महेश्वरम्⁷ ।

तस्य⁸ अवयव⁹ भूतैः¹⁰ तु¹¹ व्याप्तम्¹² सर्वम्¹³ इदं¹⁴ जगत्¹⁵ ॥

māyāṃ tu prakṛtiṃ vidyāt māyinaṃ ca maheśvaram ।

tasya avayava bhutaiḥ tu vyāptam sarvam idaṃ jagat ॥

[Part] ⁴One must know ¹Maya ³as Prakriti ⁶and ⁵the Master of Maya ⁷as the great Lord of all. [21/336]

[Part] ⁴One should know ¹his Maya ³as Nature ⁶and ⁵the Master of Maya ⁷as the great Lord of all. [21/455]

[Part] This whole world is filled with beings who are His members. . . . [21/710]

⁴Thou shalt know ¹Maya ³to be Force of Nature ⁶and ⁵the Master of Maya ⁷to be the great Lord; ¹⁴this ¹³whole ¹⁵universe ¹²is occupied ⁸by His ¹⁰becomings ⁹that are His members. [18/237]

[Notes]

मायां तु प्रकृतिं विद्यात्

.....in the Gita there is little talk of Maya and much of Prakriti and, even, the former word is used as little more than an equivalent of the latter but only in its inferior status; it is the lower Prakriti of the three gunas, *traiguṇyamayī māyā*. Prakriti, not illusive Maya, is in the teaching of the Gita the effective cause of cosmic existence. [19/84]

The Gita explains the ordinary imperfect action of the creature by its subjection to the mechanism of Prakriti and its limitation by the self-representations of Maya. These two terms are only complementary aspects of one and the same effective force of divine consciousness. Maya is not essentially illusion,—the element or appearance of illusion only enters in by the ignorance of the lower Prakriti, Maya of the three modes of Nature,—it is the divine consciousness in its power of various self-representation of its being, while Prakriti is the effective force of that consciousness which operates to work out each such self-representation according to its own law and fundamental idea, *svabhāva* and *svadharma*, in its own proper quality and particular force of working, *guṇa-karma* [Gita - 9.8]. [19/154]

मायिनं च महेश्वरम्

As there are three fundamental aspects in which we meet this Reality, — Self, Conscious Being or Spirit and God, the Divine Being, or to use the Indian terms, the absolute and omnipresent Reality, **Brahman**, manifest to us as Atman, **Purusha**, **Ishwara**, — so too its power of Consciousness appears to us in three aspects: it is the self-force of that consciousness conceptively creative of all things, **Maya**; it is **Prakriti**, Nature or Force made dynamically executive, working out all things under the witnessing eye of the Conscious Being, the Self or Spirit; it is the conscious Power of the Divine Being, **Shakti**, which is both conceptively creative and dynamically executive of all the divine workings. [21/339-40]

One Being, one Reality as Self bases, supports, informs, as Purusha or Conscious Being experiences, as Ishwara [maheśvara] wills, governs and possesses its world of manifestation created and kept in motion and action by its own Consciousness-Force or Self-Power, — Maya, Prakriti, Shakti. [21/372]

स्वभावमेके कवयो वदन्ति कालं तथान्ये परिमुह्यमानाः।

देवस्यैष महिमा तु लोके येनेदं भ्राम्यते ब्रह्मचक्रम् ॥

स्वभावं¹ एके² कवयः³ वदन्ति⁴ कालम्⁵ तथा⁶ अन्ये⁷ परिमुह्यमानाः⁸ ।

देवस्य⁹ एषः¹⁰ महिमा¹¹ तु¹² लोके¹³ येन¹⁴ इदं¹⁵ भ्राम्यते¹⁶ ब्रह्मचक्रं¹⁷ ॥

svabhāvaṃ eke kavayaḥ vadanti kālam tathā anye parimuhyamānāḥ ।

devasya eṣaḥ mahimā tu loke yena idaṃ bhrāmyate brahmacakram ॥

[Part] ¹⁰It is ¹¹the might ⁹of the Godhead ¹³in the world ¹⁴that ¹⁶turns ¹⁷the wheel of Brahman.
[21/336]

[Part] ^{2,3}Some ⁴speak ¹of the self-nature of things, ⁷others ⁴say ⁵that it is Time. [21/519]

¹'Tis Nature and Self-existence, ⁴say ²one school ³of the Seers. ⁵ Nay, 'tis Time, ⁴say ⁷another;
⁸both are deceived and bewildered. ¹⁰'Tis ¹¹the Majesty ⁹of the Lord ¹³in the world of His
creatures ¹⁴whereby ¹⁵the ¹⁷Wheel of the Eternal ¹⁶whirleth about continually. [18/244]

¹⁷ Bhur, Bhuvah, Swar are the lower or human half of existence, the aparardha of the Brahmanda,
(the Brahmacircle or universe of manifest consciousness). (14/56)0

[Notes]

There is a constant rapid shifting of Time-point which it is impossible to arrest for a moment. There is a constant changing, even when there is no shifting of Space circumstance, a change both in the body or form of itself which the consciousness directly inhabits and the environing body or form of things in which it less directly lives....All this change of circumstance is summed up in philosophical language as causality; for in this stream of the cosmic movement [brahmacakram] the antecedent state seems to be the cause of a subsequent state [kālam...yena idaṃ bhrāmyate], or else this subsequent state seems to be the result of a previous action of persons, objects or forces [svabhāvaṃ]: yet in fact what we call cause may very well be only circumstance. [21/531]

Or might it not be that the Oneness which ties together and governs phenomena and rolls out [bhrāmyate] the evolution of the worlds [brahmacakram], is really the thing we call *Time* [kālam], since of the three original conditions of phenomenal existence, Time, Space and Causality, Time is a necessary part of the conception of Causality and can hardly be abstracted from the conception of Space, but neither Space nor Causality seems necessary to the conception of Time? Or if it be not Time, might it not be *Swabhava*, the essential Nature of Things taking various conditions and forms? [18/352]

It is not the phenomenal developments of the senses or of life or of light, intelligence, energy, strength, manhood, ascetic force that are proper to the supreme Prakriti. It is the essential quality in its spiritual power that constitutes the Swabhava. It is the force of spirit so

manifesting, it is the light of its consciousness and the power of its energy in things revealed in a pure original sign that is the self-nature. That force, light, power is the eternal seed from which all other things are the developments and derivations and variabilities and plastic circumstances. Therefore the Gita throws in as the most general statement in the series, “Know me to be the eternal seed of all existences, O son of Pritha [Gita - VII.10].” This eternal seed is the power of spiritual being [devasya eṣaḥ mahimā], the conscious will in the being, the seed which, as is said elsewhere, the Divine casts into the great Brahman, into the supramental vastness, and from that all are born into phenomenal existence. It is that seed of spirit which manifests itself as the essential quality in all becomings and constitutes their swabhava. [19/273-74]

But of itself the immutable Brahman does nothing, causes nothing, determines nothing; it is impartial, equal, all-supporting, but does not select or originate. What then originates, what determines, what gives the divine impulsion of the Supreme? what is it that governs Karma and actively unrolls the cosmic becoming in Time out of the eternal being [yena idam bhrāmyate brahmacakram]? It is Nature as Swabhava. The Supreme, the Godhead, the Purushottama is there and supports on his eternal immutability the action of his higher spiritual Shakti [devasya eṣaḥ mahimā]. He displays the divine Being, Consciousness, Will or Power, *yayedam dhāryate jagat:* that is the Para Prakriti.All that is in the Swabhava is loosed out into cosmic Nature for her to do what she can with it under the inner eye of the Purushottama. Out of the constant *svabhāva*, out of the essential nature and self-principle of being of each becoming, she creates the varied mutations by which she strives to express it, unrolls [bhrāmyate] all her changes in name and form [brahmacakram], in time and space and those successions of condition developed one out of the other in time and space which we call causality, *nimitta*. [19/292-93]

Swetaswatara Upanishad - VI.7

तमीश्वराणां परमं महेश्वरं तं देवतानां परमं च दैवतम् ।

पतिं पतीनां परमं परस्ताद्विदाम देवं भुवनेशमीड्यम् ॥

तं¹ ईश्वराणां² परमं³ महेश्वरं⁴ तं⁵ देवतानां⁶ परमं⁷ च⁸ दैवतं⁹ ।

पतिं¹⁰ पतीनां¹¹ परमं¹² परस्तात्¹³ विदामः¹⁴ देवं¹⁵ भुवनेशं¹⁶ ईड्यं¹⁷ ॥

taṁ īśvarāṇāṁ paramaṁ maheśvaraṁ taṁ devatānāṁ paramaṁ ca daivataṁ ।

patiṁ patīnāṁ paramaṁ parastāt vidāmaḥ devaṁ īdyaṁ bhuvaneśaṁ ॥

[Part] ¹Him ¹⁴one must know, ³the supreme ⁴Lord ²of all lords, ⁷the supreme ⁹Godhead ⁷above all ⁶godheads. [21/336]

¹⁴We will know ¹this ⁴Mightiest one ³who is far above ²all the mighty - ⁵this ⁷summit ⁶of the gods ⁸& ⁹their godhead, ¹⁰King ¹¹of Kings and ¹⁰Lord ¹¹of Lords, ¹²who towereth high ¹³above

all summits & greatnesses. ¹⁴Let us learn ¹⁵of God ^{15,16}for He is this World's Master & ¹⁷all shall adore Him. [18/245]

[Notes]

The Divine [devatānām paramam ca daivatam] is supracosmic [paramam parastāt], the eternal Parabrahman who supports with his timeless and spaceless existence all this cosmic manifestation of his own being and nature in Space and Time. He is the supreme spirit who ensouls the forms and movements of the universe, Paramatman. He is the supernal Person of whom all self and nature, all being and becoming in this or any universe are the self-conception and the self-energising, Purushottama. He is the ineffable Lord of all existence [maheśvaram, bhuvaneśam] who by his spiritual control of his own manifested Power in Nature unrolls the cycles of the world and the natural evolution of creatures in the cycles, Parameshwara. [19/322]

Para Purusha [paramam parastāt] 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 [patim patinām], Brahman, the All, the Indefinable and Unknowable. It is this supreme Self that has to be realised [vidāmaḥ] in both the unmoving and the mutable. [17/32]

He who pervades the world as the one unchanging self that supports all its mutations, is equally the Godhead in man, the Lord in the heart of every creature [patim patinām], the conscient Cause and Master of all our subjective becoming and all our inward-taking and outward-going objectivised action [bhuvaneśam]. The Ishwara [maheśvaram] of the Yogins is one with the Brahman of the seeker of knowledge, one supreme and universal Spirit [paramam parastāt], one supreme and universal Godhead [devatānām paramam ca daivatam]. [19/342]

Swetaswatara Upanishad - VI.8

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते ।

परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया ॥

न¹ तस्य² कार्यं³ करणं⁴ च⁵ विद्यते⁶ न⁷ तत्समः⁸ अभ्यधिकः⁹ च¹⁰ दृश्यते¹¹ ।

परा¹² अस्य¹³ शक्तिः¹⁴ विविधा¹⁵ एव¹⁶ श्रूयते¹⁷ स्वाभाविकी¹⁸ ज्ञानबलक्रिया¹⁹ ॥

na tasya kāryam karaṇam ca vidyate na tatsamaḥ ca abhyadhikaḥ ca dṛśyate ।

parā asya śaktiḥ vividhā eva śrūyate svābhāvikī jñānabalakriyā ॥

[Part] ¹²Supreme too is ¹³his ¹⁴Shakti and ¹⁵manifold ¹⁸the natural ¹⁹working [kriyā] of her knowledge [jñāna] and her force [bala]. [21/336]

^{1,2,6}God needeth not ³to do anything ^{1,2,5,6}neither hath He ⁴any organ of doing; ⁷there is none ⁹greater than He ^{7,10}nor do ¹¹we see ⁸any that is His equal - ¹³for His ¹⁴power is ¹²far over all,

¹⁷only men hear of it ¹⁵under a thousand names & various fashions. ¹⁹Lo the strength of Him and the works of Him and His Knowledge, they are ¹⁸self-efficient & their own cause & nature. [18/245]

[Notes]

परा अस्य शक्तिः विविधा एव श्रूयते स्वाभाविकी ज्ञानबलक्रिया

The one original transcendent [parā] Shakti, the Mother stands above all the worlds and bears in her eternal consciousness the Supreme Divine. Alone, she harbours the absolute Power and the ineffable Presence; containing or calling the Truths that have to be manifested, she brings them down from the Mystery in which they were hidden into the light of her infinite consciousness and gives them a form of force in her omnipotent power [svābhāvīkī jñānabalakriyā] and her boundless life and a body in the universe. The Supreme is manifest in her for ever as the everlasting Sachchidananda, manifested through her in the worlds as the one and dual consciousness of Ishwara-Shakti and the dual principle of Purusha-Prakriti, embodied by her in the Worlds and the Planes and the Gods and their Energies and figured because of her as all that is in the known worlds and in unknown others. All is her play with the Supreme; all is her manifestation of the mysteries of the Eternal, the miracles of the Infinite. [32/14-15]

The power by which the self-conscience brings out of itself its potential complexities is termed Tapas, Force or Energy [śaktiḥ], and, being self-conscious, is obviously of the nature of Will. But not Will as we understand it, something exterior to its object, other than its works, labouring on material outside itself, but Will inherent [svābhāvīkī] in the Being, inherent in the becoming, one with the movement of existence,—self-conscious Will that becomes what it sees and knows in itself [jñānabalakriyā], Will that is expressed as Force of its own work and formulates itself in the result of its work. By this Will, Tapas or Chit-Shakti, the worlds are created. [17/69]

It is already indicated in the Gita's teaching of the Purushottama and the Parashakti (Adya Shakti) who becomes the Jiva and upholds the universe. It is evident that Purushottama and Parashakti [parā asya śaktiḥ] are both eternal and are inseparable and one in being; the Parashakti manifests the universe, manifests too the Divine in the universe as the Ishwara and herself appears at his side as the Ishwari Shakti. Or, one may say, it is the Supreme Consciousness-Power of the Supreme that manifests or puts forth itself as Ishwara Ishwari, Atma Atmashakti, Purusha Prakriti, Jiva Jagat. That is the truth in its completeness as far as the mind can formulate it. [32/57]

On the side of Prakriti the power and Ananda of the Spirit [asya śaktiḥ] come into the front to manifest this Infinite in the beings and personalities and ideas and forms and forces of the universe and there is then present to us the divine Mahashakti, original Power, supreme Nature [parā śaktiḥ], holding in herself infinite existence and creating the wonders of the cosmos [svābhāvīkī jñānabalakriyā]. [24/759-60]

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।

कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥

एकः¹ देवः² सर्वभूतेषु³ गूढः⁴ सर्वव्यापी⁵ सर्वभूतान्तरात्मा⁶ ।

कर्माध्यक्षः⁷ सर्वभूताधिवासः⁸ साक्षी⁹ चेता¹⁰ केवलः¹¹ निर्गुणः¹² च¹³ ॥

ekahaḥ devaḥ sarvabhūteṣu gūḍhaḥ sarvavyāpī sarvabhūtāntarātmā ।

karmādhyakṣaḥ sarvabhūtādhivāsaḥ sākṣī cetā kevalaḥ nirguṇaḥ ca ॥

¹One ²Godhead, ⁴occult ³in all beings, ⁶the inner Self of all beings, ⁵the all-pervading, ¹¹absolute ¹²without qualities, ⁷the overseer of all actions, ⁹the witness, ¹⁰the knower. [21/336]

²One God ¹who alone is & ⁴He lurketh hidden ³in every creature ⁵for He pervadeth and ⁶is the inmost Self of all beings, ⁷He presideth over all work and ⁸is the home of all things living. ⁹He is the Mighty Witness ¹⁰who relateth thought with thought ¹³and again ¹¹He is the Absolute ¹²in whom mood is not nor any attribute. [18/246]

[Notes]

Here the supreme Person [ekahaḥ devaḥ], the Being in its transcendental and cosmic consciousness and force, comes to the front, omnipotent, omniscient, the controller of all energies, the Conscious in all that is conscient or inconscient [sarvabhūtāntarātmā], the Inhabitant of all souls and minds and hearts and bodies [sarvabhūtādhivāsaḥ], the Ruler or Overruler of all works [karmādhyakṣaḥ], the Enjoyer of all delight, the Creator who has built all things in his own being, the All-Person of whom all beings are personalities, the Power from whom are all powers, the Self, the Spirit in all, by his being the Father of all that is, in his Consciousness-Force the Divine Mother, the Friend of all creatures, the All-blissful and All-beautiful of whom beauty and joy are the revelation, the All-Beloved and All-Lover. [21/366]

If we pursue the Nirguna into a farthest possible self-experience, we arrive at a supreme Absolute [kevalaḥ] void of all relations and determinations, the ineffable first and last word of existence. If we enter through the Saguna into some ultimate possible of experience, we arrive at a divine Absolute, a personal supreme [ekahaḥ] and omnipresent [sarvavyāpī] Godhead [devaḥ], transcendent as well as universal, an infinite Master of all relations and determinations [karmādhyakṣaḥ] who can uphold in his being a million universes and pervade each [sarvabhūtādhivāsaḥ] with a single ray of his self-light and a single degree of his ineffable existence. [21/325]

There is a spirit within us calm, superior to works [karmādhyakṣaḥ], equal, not bound in this external tangle, surveying it as its supporter, source, immanent [sarvabhūtādhivāsaḥ] witness [sākṣī], but not involved in it. Infinite, containing all [sarvavyāpī], one self in all

[sarvabhūtāntarātmā], it surveys impartially the whole action of nature and it sees that it is only the action of Nature, not its own action. [19/303]

Eventually in this witness [sākṣī] soul or behind it is revealed to him the presence of a Knower and master Will in Nature [cetā], and all her activities more and more appear as an expression of what is known and either actively willed or passively permitted by this Lord of her existence [karmādhyakṣaḥ]. [23/123]

Chapter III

The Eternal and the Individual

Isha Upanishad - Verse 16

पूषन्नेकर्षे यम सूर्यं प्राजापत्य व्यूह रश्मीन् समूह ।
तेजो यत् ते रूपं कल्याणतमं तत्ते पश्यामि
योऽसावसौ पुरुषः सोऽहमस्मि ॥

पूषन्¹ एकर्षे² यम³ प्राजापत्य⁴ सूर्यरश्मीन्⁵ व्यूह⁶ समूह⁷ ।
तेजः⁸ यत्⁹ ते¹⁰ कल्याणतमं¹¹ रूपं¹² तत्¹³ ते¹⁴ पश्यामि¹⁵ ।
यः¹⁶ असौ¹⁷ पुरुषः¹⁸ सः¹⁹ अहम्²⁰ अस्मि²¹ ॥

pūṣan ekarṣe yama prājāpatya sūryaraśmīn vyuha tejaḥ ।
yat te kalyāṇatamaṁ rūpaṁ tat te paśyāmi ।
yaḥ asau puruṣaḥ saḥ aham asmi ॥

[Part] ¹⁹He ²¹am ²⁰I. [21/380]

¹O Sun, ²O sole Seer, ⁶marshal ⁵thy rays, ⁷gather them together, — ¹⁵let me see ¹⁴of thee ¹⁰thy ^{11a}happiest ¹²form ^{11b}of all; ¹⁶that ¹⁸Conscious Being ¹⁷everywhere, ¹⁹He ²¹am ²⁰I. [21/285]

¹O Fosterer, ²O sole Seer, ³O Ordainer, ^{5a}O illumining Sun [sūrya], ⁴O power of the Father of creatures, ⁶marshal ^{5b}thy rays [raśmīn], ⁷draw together ^{5b}thy light; ⁸the Lustre ¹⁰which is ¹⁰thy ^{11a}most blessed ¹²form ^{11b}of all, ¹³that ¹⁴in Thee ¹⁵I behold. ¹⁶The ¹⁸Purusha ¹⁷there and there, ¹⁹He ²¹am ²⁰I. [17/65]

¹O fosterer, ²O solitary traveller, ^{5a}O Sun, ³O Master of Death, ⁴O child of God, ⁶dissipate ^{5b}thy beams, ⁷gather inward ⁸thy light; ⁹so ¹⁵shall I behold ¹³that splendour, ¹¹thy ^{11a}goodliest ¹²form ^{11b}of all. ¹⁸For the Spirit ¹⁶who ¹⁷is there and there, ¹⁹He ²¹am ²⁰I. [36/128 fn 2]

[Notes]

सोऽहमस्मि

This is the Lord, the Purusha, the self-conscious Being. When we have this vision, there is the integral self-knowledge, the perfect seeing, expressed in the great cry of the Upanishad, *so'ham*. The Purusha there and there, **He am I**. The Lord manifests Himself in the movements and inhabits many forms, but it is One who inhabits all. This self-conscious being, this real “I” whom the mental being individualised in the form is aware of as his true self—it is He. It is the All; and it is that which transcends the All. [17/75]

All this knowledge and experience are primary means of arriving at and of

possessing identity. It is our self that we see and experience and therefore vision and experience are incomplete unless they culminate in identity, unless we are able to live in all our being the supreme Vedantic knowledge, **He am I**. We must not only see God and embrace Him, but become that Reality. We must become one with the Self in its transcendence of all form and manifestation by the resolution, the sublimation, the escape from itself of ego and all its belongings into That from which they proceed, as well as become the Self in all its manifested existences and becomings, one with it in the infinite existence, consciousness, peace, delight by which it reveals itself in us and one with it in the action, formation, play of self-conception with which it garbs itself in the world. [23/306]

...the most important of all [realisations] to our race,—that the Transcendent Self in individual man is as complete *because identically the same* as the Transcendent Self in the Universe; for the Transcendent is indivisible and the sense of separate individuality is only one of the fundamental seemings on which the manifestation of phenomenal existence perpetually depends. In this way the Absolute which would otherwise be beyond knowledge, becomes knowable; and the man who knows his whole Self knows the whole Universe. This stupendous truth is enshrined to us in the two famous formulae of Vedanta, SO 'HAM, He am I, and AHAM BRAHM' ÂSMI, I am Brahman the Eternal. [18/357]

The experience to which the *So'ham* mantra leads is the realisation of one Being everywhere, all as the Divine, oneself and all as essentially one with that Divine. It is an experience in which one's separate personal existence shut up in the body ceases to be the normal thing; one feels the body as a point or small thing in a vast existence, consciousness or Ananda that is the Divine and oneself as spread out in that vast consciousness—as if the world were within us and not we inside the world or as if the world were one with us and one with the Divine. It is the “cosmic consciousness” that comes by this mantra. [29/324-25]

Gita - XV.7

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥

मम¹ एव² अंशः³ जीव-लोके⁴ जीव-भूतः⁵ सनातनः⁶ ।

मनः-षष्ठानि-इन्द्रियाणि⁷ प्रकृति-स्थानि⁸ कर्षति⁹ ॥

mama eva aṁśḥ jīvaloke jīvabhūtaḥ sanātanaḥ ।

manaḥ-ṣaṣṭhāni-indriyāṇi prakṛti-sthāni karṣati ॥

[Part] ⁶It is an eternal ³portion ¹of Me ⁵that has become the living being ⁴in a world of living beings. [21/380]

[Notes]

It is an eternal portion of Me that becomes the Jiva in the world of Jivas.... This is an epithet, a statement of immense bearing and consequence. For it means that each soul, each being in its spiritual reality is the very Divine, however partial its actual manifestation of him in Nature. And it means too, if words have any sense, that each manifesting spirit, each of the many, is an eternal individual, an eternal unborn and undying power of the one Existence. We call this manifesting spirit the Jiva, because it appears here as if a living creature in a world of living creatures.... The individual spirit exists and ever existed beyond in the Eternal, for it is itself everlasting, *sanātanaḥ*..... [19/445]

This eternal individual is not other than or in any way really separate from the Divine Purusha. It is the Lord himself, the Ishwara who by virtue of the eternal multiplicity of his oneness — is not all existence a rendering of that truth of the Infinite? — exists for ever as the immortal soul within us and has taken up this body and goes forth from the transient framework when it is cast away to disappear into the elements of Nature. He brings in with him and cultivates [karṣati] for the enjoyment of the objects of mind and sense the subjective powers of Prakriti [prakṛti-sthāni], mind and the five senses [manaḥ-ṣaṣṭhāni-indriyāṇi], and in his going forth too he goes taking them as the wind takes the perfumes from a vase. [19/446]

Birth, growth and death of life are in their outward aspect the same process of aggregation, formation and disaggregation, though more than that in their inner process and significance. Even the ensoulment of the body by the psychic being follows, if the occult view of these things is correct, a similar outward process, for the soul as nucleus draws [karṣati] to itself [prakṛti-sthāni] for birth and aggregates the elements of its mental, vital and physical sheaths and their contents [manaḥ-ṣaṣṭhāni-indriyāṇi], increases these formations in life, and in its departing drops and disaggregates again these aggregates, drawing back into itself its inner powers, till in rebirth it repeats the original process. [21/198 fn 3]

It is the *kṣara puruṣa* who is all creatures, and the variety of experience, character and development is effected by a particular part of the universal swabhava or nature of conscious existence in phenomena being attached to a particular individual or Jiva. This is what is meant by saying that it is a part of God [mama eva aṁśḥ] which becomes the Jiva [jīvabhūtaḥ]. This swabhava, once determined, does not change; but it manifests various parts of itself, at various times, under various circumstances, in various forms of action and various bodies suited to the action or development it has to enjoy. It is for this reason that the Purusha in Nature is called *kṣara*, fluid, shifting, although it is not in reality fluid or shifting, but constant, eternal and immutable, *sanātana*. It is the variety of its enjoyment in Time, Space and Causality that makes it *kṣara*. The enjoyment of the *akṣara puruṣa* is self-existent, beyond Time, Space and Causality, aware of but undisturbed by the continual multitudinous flux and reflux of Prakriti. The enjoyment of Purushottama is both in Prakriti and beyond it, it embraces and is the reality of all experience and enjoyment. [13/54]

उत्क्रामन्तं स्थितं वाऽपि भुञ्जानं वा गुणान्वितम् ।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥

उत्क्रामन्तम्¹ स्थितम्² वा³ अपि⁴ भुञ्जानम्⁵ वा⁶ गुण-अन्वितम्⁷ ।

विमूढाः⁸ न⁹ अनुपश्यन्ति¹⁰ पश्यन्ति¹¹ ज्ञान-चक्षुषः¹² ॥

utkrāmantaṁ sthitaṁ vā api bhuñjānaṁ vā guṇa-anvitaṁ ।

vimūḍhā na anupaśyanti paśyanti jñāna-cakṣuṣaḥ ॥

[Part] ¹²The eye of knowledge ¹¹sees ²the Lord abiding in the body ⁶and ⁵enjoying ³and ¹going forth from it. [21/380]

[Notes]

And those who allow themselves to be governed by the figures of Nature, the figure of humanity or any other form, will never see it, but will ignore and despise the Divine lodged in the human body. Their ignorance cannot perceive him [vimūḍhā na anupaśyanti] in his coming in and his going forth [utkrāmantaṁ] or in his staying [sthitaṁ] and enjoying [bhuñjānaṁ] and assumption of quality [guṇa-anvitaṁ], but sees only what is there visible to the mind and senses, not the greater truth which can only be glimpsed by the eye of knowledge [paśyanti jñāna-cakṣuṣaḥ]. [19/446]

Those who know not [vimūḍhā na anupaśyanti] the Divine lodged [sthitaṁ] in the human body, are ignorant of it because they are grossly subject to this mechanism of Prakriti, helplessly subject to its mental limitations and acquiescent in them, and dwell in an Asuric nature that deludes with desire and bewilders with egoism the will and the intelligence, *mohinīm prakṛtiṁ śritāḥ* [Gita - IX.12]. [19/154]

Rig Veda - 01.164.20

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परि षस्वजाते ।

तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभि चाकशीति ॥

द्वा¹ । सुऽपर्णा² । सऽयुजा³ । सखाया⁴ । समानम्⁵ । वृक्षम्⁶ । परि⁷ । सस्वजाते⁸ इति ।

तयोः⁹ । अन्यः¹⁰ । पिप्पलम्¹¹ । स्वादु¹² । अत्ति¹³ । अनश्नन्¹⁴ । अन्यः¹⁵ । अभि¹⁶ । चाकशीति¹⁷ ॥

dvā | su-parṇā | sa-yujā | sakhāyā | samānam | vṛkṣam | pari | sasvajāte iti |

tayoḥ | anyaḥ | pippalam | svādu | atti | anaśnan | anyaḥ | abhi | cākaśīti ॥

¹Two birds beautiful of wing, ³friends and ⁴comrades, ^{7,8}cling ⁵to a common ⁶tree, and ¹⁰one ¹³eats ¹²the sweet ¹¹fruit, ¹⁵the other ^{16,17}regards him ¹⁴and eats not.... [21/380]

[Notes]

In another verse [Swetaswatara Upanishad - IV.7] they are described as two birds on one tree, eternally yoked companions, one of whom eats the fruits of the tree, — the Purusha in Nature enjoying her cosmos, — the other eats not, but watches his fellow, — the silent Witness, withdrawn from the enjoyment; when the first sees the second and knows that all is his greatness, then he is delivered from sorrow... One of the birds is the eternally silent, unbound Self or Purusha by whom all this is extended and he regards the cosmos he has extended, but is aloof from it; the other is the Purusha involved in Prakriti. [19/78]

The Upanishads [Swetaswatara Upanishad - IV.7,9] speak of two birds on one tree, of which one eats the fruit of the tree, the other, seated on a higher branch, does not eat but watches its fellow; one is *īśa* or lord of itself, the other is *anīśa*, not lord of itself, and it is when the eater looks up and perceives the greatness of the watcher and fills himself with it that grief, death, subjection,—in one word *māyā*, ignorance and illusion, ceases to touch him. There are two unborn who are male and one unborn who is female; she is the tree with its sweet and bitter fruit, the two are the birds. One of the unborn enjoys her sweetness, the other has put it away from him. These are the two Purushas, the *akṣara*, or immutable spirit, and the *kṣara*, or apparently mutable, and the tree or woman is Prakriti, universal Energy which the Europeans call Nature. The *kṣara puruṣa* is the soul in Nature and enjoying Nature, the *akṣara puruṣa* is the soul above Nature and watching her. [13/52]

The Jiva or individual is *kṣara puruṣa*, and between him and the Supreme stands the *akṣara puruṣa*, the bird on the summit of the tree, joyous in his own bliss, undisturbed by the play of Nature, impartially watching it, receiving its images on his calm immovable existence without being for a moment bound or affected, eternally self-gathered, eternally free. This *akṣara puruṣa* is our real self, our divine unity with God, our inalienable freedom from that which is transient and changing. [13/53]

Rig Veda - 01.164.21

यत्रा सुपर्णा अमृतस्य भागमनिमेषं विदथाभिस्वरन्ति ।

इनो विश्वस्य भुवनस्य गोपाः स मा धीरः पाकमत्रा विवेश ॥

यत्र¹ । सुऽपर्णा² । अमृतस्य³ । भागम्⁴ । अनिऽमेषम्⁵ । विदथा⁶ । अभिऽस्वरन्ति⁷ ।

इनः⁸ । विश्वस्य⁹ । भुवनस्य¹⁰ । गोपाः¹¹ । सः¹² । मा¹³ । धीरः¹⁴ । पाकम्¹⁵ । अत्र¹⁶ । आ¹⁷ । विवेश¹⁸ ॥

yatra | su-parṇā | amṛtasya | bhāgam | ani-meṣam | vidathā | abhi-svaranti |
inaḥ | viśvasya | bhuvanasya | gopāḥ | saḥ | mā | dhīraḥ | pākam | atra | ā | viveśa ॥

¹Where ²winged souls ³cry ⁴the discoveries of knowledge ⁵over their portion ⁶of immortality, ⁷there ⁸the Lord ⁹of all, ¹⁰the Guardian ¹¹of the World ^{12,13}took possession of me, ¹⁴he ¹⁵the Wise, ¹⁶me ¹⁷the ignorant. [21/380]

Chapter IV

The Divine and the Undivine

Isha Upanishad - Verse 8

स पर्यगाच्छुक्रमकायमव्रणमस्नाविरं शुद्धमपापविद्धम् ।

कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधात् शाश्वतीभ्यः समाभ्यः ॥

सः¹ पर्यगात्² शुक्रम³ अकायम्⁴ अव्रणं⁵ अस्नाविरम्⁶ शुद्धं⁷ अपापविद्धं⁸ ।

कविः⁹ मनीषी¹⁰ परिभूः¹¹ स्वयम्भुः¹² याथातथ्यतः¹³ अर्थान्¹⁴ व्यदधात्¹⁵ शाश्वतीभ्यः¹⁶ समाभ्यः¹⁷ ॥

saḥ paryagāt śukram akāyam avraṇaṁ asnāviram śuddham apāpaviddham ।

kaviḥ manīṣī paribhuḥ svayambhuḥ yāthātathyataḥ arthān vyadadhāt śāśvatībhyaḥ samābhyaḥ ॥

[Part] The Seer, the Thinker, the Self-existent who becomes every-where has ordered perfectly all things from years sempiternal. [21/403]

¹It is He ²that has gone abroad - ³That which is bright, ⁴bodiless, ⁵without scar of imperfection, ⁶without sinews, ⁷pure, ⁸unpierced by evil. ⁹The Seer, ¹⁰the Thinker, ¹¹the One who becomes everywhere, ¹²the Self-existent ¹⁵has ordered ¹⁴objects ¹³perfectly according to their nature ¹⁷from years ¹⁶sempiternal. [17/40]

[Notes]

To express the infinite Immutability the Upanishad uses a series of *neuter adjectives*, “Bright, bodiless [akāyam], without scar [avraṇaṁ], without sinews [asnāviram], pure [śuddham], unpierced by evil [a-pāpa-viddham].” To express the same Absolute as cause, continent and governing Inhabitant of the totality of objects [arthān] and of each object in the totality (*jagatyām jagat*) it uses four *masculine epithets*, “The Seer [kaviḥ], the Thinker [manīṣī], the One who becomes everywhere [paribhuḥ], the Self-existent” or “the Self-Becoming” [svayambhuḥ] ...Secure and free in His eternal immutability the Lord projects Himself into the play and the movement, becoming there in His self-existence all that the Seer in Him visualises and the Thinker in Him conceives. *Kavir manīṣī paribhūḥ svayambhūḥ*.

The pure immutability of the Lord is “bright” [śukram]. It is a luminosity of pure concentrated Self-awareness, not broken by refractions, not breaking out into colour and form. ...It is “bodiless” [akāyam],—without form, indivisible and without appearance of division. ...It is without scar [avraṇaṁ], that is, without defect, break or imperfection. It is untouched and unaffected by the mutabilities. The reason for Its being without scar [avraṇaṁ] is that It does not put out Power, does not dispense Force in multiple channels, does not lose it here,

increase it there, replenish its loss or seek by love or by violence its complementary or its food. It is without nerves of force [asnāvīram]; It does not pour itself out in the energies of the Pranic dynamism, of Life, of Matarishwan....It is pure [śuddham], unpierced by evil [a-pāpavidham]. What we call sin or evil, is merely excess and defect, wrong placement, inharmonious action and reaction. By its equality, by its inaction even while it supports all action, the conscious Soul retains its eternal freedom and eternal purity.

[17/44-45]

All objective existence is the Self-existent, the Self-becoming, "Swayambhu", becoming by the force of the Idea within it.... For Swayambhu sees or comprehends Himself in the essence of the Fact as "Kavi", thinks Himself out in the evolution of its possibilities as "Manishi", becomes form of Himself in the movement in Space and Time as "Paribhu"..... It follows that every object holds in itself the law of its own being eternally, *śāśvatībhyaḥ samābhyaḥ*, from years sempiternal, in perpetual Time..... Therefore all things [arthān] are arranged [vyadadhāt] by Him perfectly, *yāthā-tathyataḥ*, as they should be in their nature. [17/47-48]

“This is He that went round [saḥ paryagāt].” In other words the whirl of motion which the manifested Eternal set at work created the worlds;He the Creator of the Worlds is in reality That Brightness [śukram], the luminous shadow of the Unknowable of which we can only speak in negatives. That has not a body or form [akāyam], form being created by Him and therefore this side of Him; He has no scars [avraṇam] or imperfections, but is one faultless & perfect light; He has no sinews or muscles [asnāvīram]; ie He is that side of matter and creation is produced from him not by physical means or physical strength & skill, but by the mere flowing forth of his Shakti or Will. Finally He is not only that side of Matter, but He is that side of Mind also, for He is pure [śuddham] and untouched by evil [apāpavidham].

...the Sruti describes the Lord in his capacity of the All-wise Governor; he is the Seer & Poet, who by his illumined inspirations creates as Hiranyagarbha the whole world in His own infinite Mind, He is the Thinker, Prajna, the Wise One, from whose essential mass of equipoised consciousness all existence and its laws draw their perennial strength and being and flow forth to their works, and He is also that which flows forth, Virat, the pervading spirit which enters into all things and encompasses.

..... He is *kavi*, the great seer & poet in the true sense of the word poet; the *kavi* is he who divines things luminously & distinctly by sheer intuition and whose divinations become, by their own overflow, creations. Then the Lord is described as *manishi*, the Thinker. It is the thought of the Lord that is the basis or substratum of all this creation; it is therefore that the inanimate object forms faultlessly, that the tree grows unerringly, that the animal acts with infallible instinct towards his dominant needs, that the star moves in its course & the mountain holds to its base. Then again He is *paribhu*, He who exists all round, the great pervading Bliss of existence (Ananda). For the works of the Poet even though upheld by the Thinker, could not last, if it were not that the bliss of existence [is] poured through all created things like a stream of heavenly nectar & makes life, being, their first imperative need.

The Poet, the Thinker, the Pervading Presence, these three are the Swayambhu, the eternal Self-born who is born by HimSelf out of HimSelf into HimSelf.This is He who has ordered from eternal years perfectly all things. याथातथ्यतः, each duly as it should be & must be because of its own nature, for the nature of a thing is its origin, its law, its destiny, its end; and harmony with its nature is its perfection. All this mighty universe where various things acting according to their various natures harmonise & melt into a perfect unity, all this wonderful Kingdom of a single Law in its manifold aspects He has ordered, व्यदधात्, he has arranged diversely; he has set each thing in its own place, working in its own orbit & according to its own overmastering & inexorable nature. All this He has done from years eternal, not in time, not at a particular date & season, but eternally, before Time was. The Law did not spring into being, but was, is & for ever shall be. The forms of objects, it is true, vary in Time, but the law of their nature is of eternal origin.

[17/161-65]

Gita - IV.10

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥

वीत-राग-भय-क्रोधाः¹ मन्मयाः² माम्³ उपाश्रिताः⁴ ।

बहवः⁵ ज्ञान-तपसा⁶ पूताः⁷ मद्भावम्⁸ आगताः⁹ ॥

vīta-rāga-bhaya-krodhā manmayā mām upāśritāḥ ।

bahavo jñāna-tapasā pūtā madbhāvam āgatāḥ ॥

[Part] ⁵Many ⁷purified ⁶by knowledge ⁹have come ⁸to My state of being. [21/403]

¹Delivered from liking and fear and wrath, ²full of me, ⁴taking refuge ³in me, ⁵many ⁷purified ⁶by austerity of knowledge ⁹have arrived ⁸at my nature of being (madbhāvam, the divine nature of the Purushottama). [19/147]

[Notes]

The inner fruit of the Avatar's coming is gained by those who learn from it the true nature of the divine birth and the divine works and who, growing full of him in their consciousness and taking refuge in him with their whole being, *manmayā mām upāśritāḥ*, purified [pūtā] by the realising force of their knowledge [jñāna-tapasā] and delivered from the lower nature, attain [āgatāḥ] to the divine being and divine nature, *madbhāvam*. The Avatar comes to reveal the divine nature in man above this lower nature and to show what are the divine works, free, unegoistic, disinterested, impersonal, universal, full of the divine light, the divine power and the divine love. He comes as the divine personality which shall fill the consciousness of the human being [manmayā] and replace the limited egoistic personality, so that it shall be

liberated out of ego into infinity and universality, out of birth into immortality. He comes as the divine power and love which calls men to itself, so that they may take refuge in that [mām upāśritāḥ] and no longer in the insufficiency of their human wills and the strife of their human fear, wrath and passion, and liberated from all this unquiet and suffering [vīta-rāga-bhaya-krodhā] may live in the calm and bliss of the Divine. [19/175-76]

Gita - XIV.2

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥

इदम्¹ ज्ञानम्² उपाश्रित्य³ मम⁴ साधर्म्यम्⁵ आगताः⁶ ।
सर्गे⁷ अपि⁸ न⁹ उपजायन्ते¹⁰ प्रलये¹¹ न¹² व्यथन्ति¹³ च¹⁴ ॥

idaṁ jñānam upāśritya mama sādharmaṁ āgatāḥ ।
sarge api na upajāyante pralaye na vyathanti ca ॥

[Part] ⁶They have reached ⁵likeness in their law of being ⁴to Me. [21/403]

⁵ *Sādharmaṁ* is becoming of one law of being and action with the Divine. [19/137 fn 1]

[Notes]

The birth [upajāyante] is the movement of evolution of this conscious Energy out of the Spirit, *parā prakṛtir jīvabhūtā*, its activity in the mutable universe; the dissolution [pralaye] is the withdrawing of that activity by involution of the Energy into the immutable existence and self-gathered power of the Spirit. [19/269]

It is [idaṁ] the eternal wisdom [jñānam], the great spiritual experience by which [upāśritya] all the sages attained [āgatāḥ] to that highest perfection, grew into one law of being [sā-dharmaṁ] with the Supreme and live for ever in his eternity, not [na] born [upajāyante] in the creation [sarge api], not [na] troubled by the anguish [vyathanti ca] of the universal dissolution [pralaye]. This perfection, then, this *sādharmaṁ* is the way of immortality and the indispensable condition without which the soul cannot consciously live in the Eternal. [19/424]

That liberation, that oneness, that putting on of the divine nature, *sādharmaṁ*, it [the Gita] declares to be the very essence of spiritual freedom and the whole significance of immortality. This supreme importance assigned to *sādharmaṁ* is a capital point in the teaching of the Gita. [19/421]

Therefore, says the Gita, this is the supreme knowledge and the highest of all knowings because it leads [idaṁ jñānam upāśritya] to the highest perfection and spiritual status, *parām siddhim*, and brings the soul to likeness with the Divine, *sādharmaṁ*. It is the eternal wisdom,

the great spiritual experience by which all the sages attained to that highest perfection, grew into one law of being with the Supreme [mama sādharmaṃ āgatāḥ] and live for ever in his eternity, not born in the creation [sarge api na upajāyante], not troubled by the anguish of the universal dissolution [pralaye na vyathanti]. This perfection, then, this *sādharmya* is the way of immortality and the indispensable condition without which the soul cannot consciously live in the Eternal. [19/423-24]

Kena Upanishad - I.4

यद्वाचानभ्युदितं येन वागभ्युद्यते।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

यत्¹ वाचा² अनभ्युदितम्³ येन⁴ वाक्⁵ अभ्युद्यते⁶ ।
तत्⁷ एव⁸ ब्रह्म⁹ त्वं¹⁰ विद्धि¹¹ न¹² इदं¹³ यत्¹⁴ इदं¹⁵ उपासते¹⁶ ॥

yat vācā anabhyuditam yena vāk abhyudyate ।
tat eva brahma tvam viddhi na idaṃ yat idaṃ upāsate ॥

[Part] ¹¹Know ⁷That ⁹for the Brahman and ¹²not ¹³this ¹⁴which ¹⁶men cherish ¹⁵here. [21/403]

¹That which is ³unexpressed by the word, ⁴that by which ⁵the word ⁶is expressed, ¹¹know
⁷That ⁹to be the Brahman and ¹²not ¹³this ¹⁴which ¹⁶men follow after ¹⁵here. [18/5]

[Notes]

Brahman is not expressed [anabhyuditam] by speech [vācā], but speech is itself expressed by Brahman. And that which expresses speech in us, brings it up out of our consciousness [yena vāk abhy-ud-yate] with its strivings to raise up the truth of things to our mind, is Brahman himself [tat eva brahma] as the Word, a Thing that is in the supreme superconscience. Therefore it is not the happenings and phenomena of the world that we have to accept finally as our object of pursuit [na upāsate], but That which brings out from itself the Word [yena vāk abhyudyate] by which they were thrown into form for our observation by the consciousness and for our pursuit by the will. [18/32-33]

Katha Upanishad - II.2.12

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥

एकः¹ वशी² सर्वभूतान्तरात्मा³ एकं⁴ रूपं⁵ बहुधा⁶ यः⁷ करोति⁸ ।
तं⁹ आत्मस्थम्¹⁰ अनुपश्यन्ति¹¹ धीराः¹² तेषाम्¹³ सुखं¹⁴ शाश्वतं¹⁵ भवति¹⁶ न¹⁷ इतरेषाम्¹⁸ ॥

ekaḥ vaśī sarvabhutāntarātmā ekaṁ rūpaṁ bahudhā yaḥ karoti ।
tam ātmastham anupaśyanti dhirāḥ teṣāṁ sukhaṁ śāśvataṁ bhavati na itareṣāṁ ॥

[Part] ¹One ²controlling ³inner Self of all beings... [21/403]

¹One ²calm and controlling ³Spirit within all creatures ⁷that ⁸maketh ⁴one ⁵form ⁶into many fashions; ¹²the calm and strong who ^{11a}see ⁹Him ¹⁰in the self ^{11b}as in a mirror, ¹³theirs ¹⁶is ¹⁵eternal ¹⁴felicity and ¹⁷'tis not ¹⁸for others. [18/122]

[Notes]

Mind and Life are disclosed in that illumination as at once figures and instruments of the supreme Conscious Being by which It extends and houses Itself in material form [sarvabhutāntarātmā] and in that form unveils Itself to Its multiple centres of consciousness. Mind [dhirāḥ] attains its self-fulfilment when it becomes a pure mirror of the Truth of Being [tam ātmastham anupaśyanti] which expresses itself in the symbols of the universe; Life, when it consciously lends its energies to the perfect self-figuration of the Divine in ever-new forms and activities of the universal existence [ekaṁ rūpaṁ bahudhā yaḥ karoti]. [21/30]

एकं रूपं बहुधा यः करोति

The Self becomes insect and bird and beast and man, but it is always the same Self through these mutations because it is the One [ekaṁ] who manifests [rūpaṁ yaḥ karoti] himself infinitely in endless diversity [bahudhā]. [21/355]

All things in the Universe are of one texture & substance [ekaṁ rūpaṁ] and subject to a single law; existence is a fundamental unity under a superficial diversity. Each part of the Universe is therefore a little Universe in itself repeating under different conditions and in different forms [bahudhā] the nature and operations of the wider Cosmos. [17/231]

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 [rūpaṁ bahudhā] and entering into various relations with Itself in the play of the divine consciousness; in being, each individual is all Brahman. [17/24]

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 [ekaṁ rūpaṁ bahudhā yaḥ karoti]... Brahman is one, not numerically, but in essence....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 [bahudhā], so each individual soul is all Brahman regarding Itself and world from a centre of cosmic consciousness [anupaśyanti ātmastham]. [17/23]

....only by going back from the formed creature to its skeleton and from the skeleton to the embryo could the great truth be established that in matter also the great Vedantic formula holds good —of a world formed by development of many forms from one seed in the will of the Universal Being, *ya ekaṁ bījaṁ bahudhā vidadhāti*....[14/559]

One thing more seems now equally certain that not only the seed of all life was one,—again the great intuition of the Upanishads foreruns the conclusions of the physical enquiry, one seed which the universal self-existence by process of force has disposed in many ways [= *ekaṁ rūpaṁ bahudhā yaḥ karoti*], *ekaṁ bījaṁ bahudhā śakti-yogāt* [Swetaswara Verse 12]—but even the principle of development is one and the structural ground-plan too as it develops step by step, in spite of all departures to this side or that in the workings of the creative Force or the creative Idea. [13/279]

Katha Upanishad - II.2.11

सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषैर्बह्यदोषैः।

एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥

सूर्यः¹ यथा² सर्वलोकस्य³ चक्षुः⁴ न⁵ लिप्यते⁶ चक्षुषैः⁷ बह्यदोषैः⁸ ।

एकः⁹ तथा¹⁰ सर्वभूतान्तरात्मा¹¹ न¹² लिप्यते¹³ लोकदुःखेन¹⁴ बाह्यः¹⁵ ॥

sūryaḥ yathā sarvalokasya cakṣuḥ na lipyate cakṣuṣaiḥ bahyadoṣaiḥ ।

ekaḥ tathā sarvabhūtāntarātmā na lipyate lokaduḥkhena bāhyaḥ ॥

²As ¹the Sun, ⁴the eye ³of the world, ⁵is not ⁶touched ⁸by the external faults ⁷of vision, ¹⁰so ¹¹this inner Self in beings ¹²is not ¹³touched ¹⁴by the sorrow of the world. [21/403]

²Even as ¹the Sun is ⁴the eye ³of all this world, ⁵yet it is not ⁶soiled ⁸by the outward blemishes ⁷of the visual, ¹⁰so ⁹there is one ¹¹Spirit within all creatures, ¹⁴but the sorrow of this world ¹³soils it ¹²not, ¹⁵for it is beyond [bāhyaḥ] grief and his danger. [18/122]

[Notes]

.....in all things there is a presence, a primal Reality,—the Self, the Divine, Brahman,—which is for ever pure, perfect, blissful, infinite: its infinity is not affected by the limitations of relative things; its purity is not stained by our sin and evil; its bliss is not touched by our pain and suffering [na lipyate lokaduḥkhena bāhyaḥ]; its perfection is not impaired by our defects of consciousness, knowledge, will, unity. In certain images of the Upanishads the divine Purusha is described as the one Fire which has entered into all forms and shapes itself according to the form, as the one Sun which illumines all impartially and is not affected by the faults of our seeing [na lipyate cakṣuṣaiḥ bahyadoṣaiḥ]. [21/407]

The being itself, the spirit, the divine Reality in man stands in no need of purification; it is for ever pure, not affected by the faults of its instrumentation or the stumblings of mind and

heart and body in their work, as the sun, says the Upanishad, is not touched or stained by the faults of the eye of vision. [24/644]

By its equality, by its inaction even while it supports all action, the conscious Soul [sarvabhūtāntarātmā] retains its eternal freedom and eternal purity. For it is unmodified; It watches as the Sakshi, the witness, the modifications effected by Prakriti, but does not partake of them, does not get clogged with them, receives not their impression. *Na lipyate*. [17/45]

.....if we take the Vedic image in which the Sun represents the gnosis and the sky, mid-air and earth the mentality, vitality, physicality of man and of the universe. Living on the earth, climbing into the mid-air or even winging in the sky, the mental being, the *manomaya* Purusha, would still live in the rays of the sun and not in its bodily light. And in those rays he would see things not as they are, but as reflected in his organ of vision, deformed by its faults [cakṣuṣaiḥ bahyadoṣaiḥ] or limited in their truth by its restrictions. But the *vijnānamaya* Purusha lives in the Sun itself, in the very body and blaze of the true light; he knows this light to be his own self-luminous being and he sees besides all that dwells in the rays of the sun, sees the whole truth of the lower triplicity and each thing that is in it. He sees it not by reflection in a mental organ of vision, but with the Sun of gnosis itself as his eye, — for the Sun, says the Veda, is the eye of the gods. The mental being, even in the intuitive mind, can perceive the truth only by a brilliant reflection or limited communication and subject to the restrictions and the inferior capacity of the mental vision [cakṣuṣaiḥ bahyadoṣaiḥ]; but the supramental being sees it by the gnosis itself, from the very centre and outwelling fount of the truth, in its very form and by its own spontaneous and self-illuminating process. [23/482]

Gita - XVIII.61

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥

ईश्वरः¹ सर्व-भूतानाम्² हृत्-देशे³ अर्जुन⁴ तिष्ठति⁵ ।

भ्रामयन्⁶ सर्व-भूतानि⁷ यन्त्र-आरूढानि⁸ मायया⁹ ॥

[Part] ¹The Lord ⁵abides ³in the heart ²of all things. [21/403]

¹The Lord ⁵is seated ³in the heart ²of all beings ⁶turning ⁷all beings ⁸mounted upon a machine ⁹by his Maya. [21/220]

³In the heart ²of all existences ¹the Lord ⁵abides ⁶turning ⁷all existences ⁸as if mounted on a machine ⁹by Maya. [19/153]

¹The Lord ⁵is stationed ³in the heart ²of all existences, ⁴O Arjuna, and ^{6,7}turns them all round and round ⁸mounted on a machine ⁹by his Maya. [19/541]

¹It is the Lord ⁵seated ³in the heart ²of every creature ⁶who has been turning us ⁷in all our

inner and outer action during the ignorance ⁸as if mounted on a machine ⁹on the wheel of this Maya of the lower Nature. [19/554-55]

[Notes]

.....he [man] only knows and governs a part of himself, the greater part of himself is subconscious and it is this greater cosmic part that really governs his surface being. This is what is meant by his being governed by his Nature and by the Lord seated within through the Maya or apparent denial of Sachchidananda by Himself. [13/476]

This is what the old wisdom meant when it said that man imagines himself to be the doer of the work by his free will, but in reality Nature determines all his works and even the wise are compelled to follow their own Nature. But since Nature is the creative force of consciousness of the Being within us who is masked by His own inverse movement and apparent denial of Himself, they called that inverse creative movement of His consciousness the Maya or Illusion-Power of the Lord and said that all existences are turned as upon a machine through His Maya by the Lord seated within the heart of all existences. [21/225-26]

The heart or emotional centre of the thinking desire mind is the strongest in the ordinary man, gathers up or at least affects the presentation of things to the consciousness and is the capital of the system. It is from there that the Lord seated in the heart of all creatures turns them mounted on the machine of Nature by the Maya of the mental ignorance. [24/804]

There is a secret divine Will, eternal and infinite, omniscient and omnipotent, that expresses itself in the universality and in each particular of all these apparently temporal and finite inconscient or half-conscient things. This is the Power or Presence meant by the Gita when it speaks of the Lord within the heart of all existences who turns all creatures as if mounted on a machine by the illusion of Nature. [23/97]

The mind rides on a swirl of natural forces, balances on a poise between several possibilities, inclines to one side or another, settles and has the sense of choosing: but it does not see, it is not even dimly aware of the Force behind that has determined its choice. Partial itself, the mind rides on a part of the machine [yantra-ārūḍhāni], unaware of nine-tenths of its motor agencies in Time and environment [māyayā], unaware of its past preparation and future drift; but because it rides, it thinks that it is directing the machine. [23/96-97]

Chapter V

The Cosmic Illusion; Mind, Dream and Hallucination

Gita - IX.33

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥

किम्¹ पुनः² ब्राह्मणाः³ पुण्याः⁴ भक्ताः⁵ राजर्षयः⁶ तथा⁷ ।
अनित्यम्⁸ असुखम्⁹ लोकम्¹⁰ इमम्¹¹ प्राप्य¹² भजस्व¹³ माम्¹⁴ ॥

kiṁ punaḥ brāhmaṇāḥ puṇyāḥ bhaktāḥ rājarṣayaḥ tathā ।
anityam asukham lokam imam prāpya bhajasva mām ॥

[Part] ¹²Thou who hast come ¹¹to this ⁸transient and ⁹unhappy ¹⁰world, ¹³turn ¹⁴to Me.
[21/428]

[Part] ¹²O soul that findest thyself ¹¹in this ⁸transient and ⁹unhappy ¹⁰world, ¹³turn and put
thy delight ¹⁴in Me. [19/194]

[Notes]

Previous effort and preparation, the purity and the holiness [puṇyāḥ] of the Brahmin [brāhmaṇāḥ], the enlightened strength of the king-sage [rājarṣayaḥ] great in works and knowledge have their value, because they make it easier for the imperfect human creature to arrive at this wide vision and self-surrender; but even without this preparation all who take refuge in the divine Lover of man [bhajasva mām], ...find at once the gates of God opening before them. [19/335]

The pleasure, joy, satisfaction which the finite by itself can give or the ego in its own right attain, is transitory, petty and insecure. To dwell entirely in the ego-sense and its finite conceptions, powers, satisfactions is to find this world for ever full of transience and suffering, *anityam asukham*; the finite life is always troubled by a certain sense of vanity for this fundamental reason that the finite is not the whole or the highest truth of life; life is not entirely real until it opens into the sense of the infinite. [19/128]

For the first practical step towards freedom must always be to distinguish between the Inhabitant and the habitation and withdraw from the motion towards the Lord of the motion. It is in the motion that these shadows of limitation, grief and death appear; the Inhabitant is free, blissful and immortal. To escape, then, we must turn from the world to the Master of the world; in ordinary religious parlance, we must renounce the world in order to find and possess God. So also the Gita, after describing our condition, arrived in this transient and troubled

world, anityam asukham imam lokam prápya, immediately points out the remedy, bhajaswa Mám. [17/449]

Brihadaranyaka Upanishad - IV.3.7

कतम आत्मेति योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः
स समानः सन्नुभौ लोकावनुसंचरति ध्यायतीव लेलायतीव
स हि स्वप्नो भूत्वेमं लोकमतिक्रामति मृत्यो रूपाणि ॥

कतमः¹ आत्मा² इति³ यः⁴ अयम्⁵ विज्ञानमयः⁶ प्राणेषु⁷ हृदि⁸ अन्तर्ज्योतिः⁹ पुरुषः¹⁰
स¹¹ समानः¹² सन्¹³ उभौ¹⁴ लोकौ¹⁵ अनुसञ्चरति¹⁶ ध्यायति¹⁷ इव¹⁸ लेलायति¹⁹ इव²⁰
स²¹ हि²² स्वप्नो²³ भूत्वा²⁴ इमम्²⁵ लोकम्²⁶ अतिक्रामति²⁷ मृत्यो²⁸ रूपाणि²⁹ ॥

katamaḥ ātmā iti yaḥ ayam vijñānamayaḥ prāṇeṣu hṛdi antarjyotiḥ puruṣaḥ
sa samānaḥ san ubhau lokau anusañcarati dhyāyati iva lelāyati iva
sa hi svapno bhūtvā imam lokam atikrāmati mṛtyo rūpāṇi ॥

⁵This Self is ²a self ⁶of Knowledge, ⁹an inner light ⁸in the heart; ¹¹he is ¹⁰the conscious being
¹²common ¹³to all the states of being and ¹⁶moves ¹⁴in both ¹⁵worlds. ²¹He ²⁴becomes ²³a
dream-self and ²⁷passes beyond ²⁵this ²⁶world and ²⁹its forms ²⁸of death. [21/428]

[Notes]

Our subliminal self [antarjyotiḥ puruṣaḥ] is not, like our surface physical being, an outcome of the energy of the Inconscient; it is a meeting-place of the consciousness that emerges from below by evolution and the consciousness that has descended from above for involution.....The subliminal has the right of entry [anusañcarati] into the mental and vital and subtle-physical planes of the universal consciousness, it is not confined to the material plane and the physical world [imam lokam atikrāmati]; it possesses means of communication with the worlds of being which the descent towards involution created in its passage and with all corresponding planes or worlds that may have arisen or been constructed to serve the purpose of the re-ascent from Inconscience to Superconscience. [21/442]

The subliminal, with the subconscious as an annexe of itself, — for the subconscious is also part of the behind-the-veil entity, — is the seer of inner things and of supraphysical experiences; the surface subconscious is only a transcriber. It is for this reason that the Upanishad describes the subliminal being as the Dream Self [sa hi svapno bhūtvā] because it is normally in dreams, visions, absorbed states of inner experience that we enter into and are part of its experiences,.... [21/443]

In man also as in the larger Cosmos each spiritual State lives in and uses its corresponding medium of matter and out of that matter shapes for itself its own body or material case. He has therefore a causal body for his Sleep-State or causal self, a subtle body for his Dream-State

or psychical self and a gross body for his Waking-State or physical self. When he dies, what happens is simply the disintegration of the physical body and the return of the Waking into the Dream-State [sa hi svapno bhūtva] from which it was originally projected.The Waking-State having disappeared into the Dream-State and no longer existing, the physical body must necessarily disintegrate since it has no longer a soul to support it and keep naturally together the gross material atoms out of which it is constructed. But because the physical body is destroyed or dropped off, it does not follow that no body is left. Man goes on existing after death [atikrāmati mṛtyo rūpāṇi] in his Dream-State and moves & acts with his subtle body; it is this dream-state in the subtle body to which the name soul or spirit is popularly given. [17/233-34]

Brihadaranyaka Upanishad - IV.3.9

तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवत इदं च परलोकस्थानं च सन्ध्यं तृतीय स्वप्नस्थानं तस्मिन्सन्ध्ये स्थाने तिष्ठन्नेते उभे स्थाने पश्यतीदं च परलोकस्थानं च ।
अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्योभयान् पाप्मन आनन्दाश्च पश्यति स यत्र प्रस्वपित्यस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहत्य स्वयं निर्माय स्वेन भासा स्वेन ज्योतिषा प्रस्वपित्यत्रायं पुरुषः स्वयंज्योतिर्भवति ॥

तस्य¹ वा² एतस्य³ पुरुषस्य⁴ द्वे⁵ एव⁶ स्थाने⁷ भवतः⁸ इदम्⁹ च¹⁰ परलोकस्थानम्¹¹ च¹² सन्ध्यम्¹³ तृतीयम्¹⁴ स्वप्नस्थानम्¹⁵ तस्मिन्¹⁶ सन्ध्ये¹⁷ स्थाने¹⁸ तिष्ठन्¹⁹ एते²⁰ उभे²¹ स्थाने²² पश्यति²³ इदम्²⁴ च²⁵ परलोकस्थानम्²⁶ च²⁷ । अथ²⁸ यथाक्रमः²⁹ अयम्³⁰ परलोकस्थाने³¹ भवति³² तम्³³ आक्रमम्³⁴ आक्रम्य³⁵ उभयान्³⁶ पाप्मन³⁷ आनन्दान्³⁸ च³⁹ पश्यति⁴⁰ स⁴¹ यत्र⁴² प्रस्वपिति⁴³ अस्य⁴⁴ लोकस्य⁴⁵ सर्वावतः⁴⁶ मात्राम्⁴⁷ अपादाय⁴⁸ स्वयम्⁴⁹ विहत्य⁵⁰ स्वयम्⁵¹ निर्माय⁵² स्वेन⁵³ भासा⁵⁴ स्वेन⁵⁵ ज्योतिषा⁵⁶ प्रस्वपिति⁵⁷ अत्र⁵⁸ अयम्⁵⁹ पुरुषः⁶⁰ स्वयञ्ज्योतिः⁶¹ भवति⁶² ॥

tasya vā etasya puruṣasya dve eva sthāne bhavataḥ idam ca paralokasthānam ca sandhyam tṛtīyam svapnasthānam tasmin sandhye sthāne tiṣṭhan ete ubhe sthāne paśyati idam ca paralokasthānam ca |
atha yathākramaḥ ayam paralokasthāne bhavati tam ākramam ākramya ubhayān pāpmana ānandān ca paśyati sa yatra prasvapiti asya lokasya sarvāvataḥ mātrām apādāya svayam vihatya svayam nirmāya svena bhāsā svena jyotiṣā prasvapiti atra ayam puruṣaḥ svayañjyotiḥ bhavati ॥

[Part] ¹There ⁸are ⁵two ⁷planes ³of this ⁴conscious being, ⁹this ¹⁰and ¹¹the other worlds; ¹⁴a third state is ¹³their place of joining, ¹⁵the state of dream, ¹⁹and when he stands ¹⁶in this ¹⁸place ¹⁷of their joining, ²³he sees ²¹both ²²planes of his existence, ²⁴this world ²⁵and ²⁶the other world. ⁴²When ⁴¹he ⁴³sleeps, ⁴⁸he takes ⁴⁷the substance ⁴⁴of this ⁴⁵world ⁴⁶in which all is and ⁴⁹himself ⁵⁰undoes and ⁵¹himself ⁵²builds ⁵³by his own ⁵⁴illumination, ⁵⁵his own ⁵⁶light; ⁵⁸when ⁵⁹this ⁶⁰conscious being ⁵⁷sleeps, ⁶²he becomes ⁶¹luminous with his self-light. [21/428]

[Notes]

Yajnavalkya in the Brihadaranyaka Upanishad states very positively that there are two planes or states [dve sthāne] of the being [puruṣasya] which are two worlds [idam ca paralokasthānam], and that in the dream state [svapnasthānam] one can see both worlds [ubhe sthāne paśyati], for the dream state is intermediate between them, it is their joining-plane [sandhye sthāne]. This makes it clear that he is speaking of a subliminal condition of the consciousness which can carry in it communications between the physical and the supraphysical worlds. [21/468 fn 5]

The Dream-State is the psychical condition of Spirit and operates in a world of subtle matter finer and more elastic than gross physical matter and therefore not subject to the heavy restrictions and slow processes with which the latter is burdened. For this reason while physical workings are fixed, slow and confined by walls within walls, thought, psychical manifestation and other operations in subtle matter are in comparison volatile, rapid and free, reacting more elastically against the pressure of Time, Condition and Space. This State of Dream may be envisaged as Eternal Will and Energy in the process of creation with the whole activity of the Universe teeming and fructuating within it; it is that psychical matrix out of which physical form and life are evolved [nirmāya svena bhāsā svena jyotiṣā] and to which in sleep it partially returns so that it may recuperate and drink in a fresh store of psychical energy to support the heavy strain of physical processes in gross matter. Spirit in the middle or Dream-State is called Taijasa or Hiranyagarbha, the Shining Embryon. It is Taijasa, Energy of Light, and Hiranya the Shining because in psychical matter luminous energy [jyotiṣā, svayañjyotiḥ] is the chief characteristic, colour and light predominating over fluid or solid form. It is Garbha, Embryon, because out of psychical matter physical life and form are selected and evolved [nirmāya] into the final or Waking State in which Spirit manifests itself as physically visible, audible & sensible form and life, and arrives at last at an appearance of firm stability & solidity in gross matter. [17/230]

Brihadaranyaka Upanishad - IV.3.10

न तत्र रथा न रथयोगा न पन्थानो भवन्त्यथ रथात्रथयोगान्पथः सृजते न तत्रानन्दा मुदः प्रमुदो भवन्ताथानन्दान्मुदः
प्रमुदः सृजते न तत्र वेशान्ताः पुष्करिण्यः स्रवन्त्यो भवन्त्यथ वेशान्तान् पुष्करिणीः स्रवन्तीः सृजते स हि कर्ता ॥

न¹ तत्र² रथाः³ न⁴ रथयोगाः⁵ न⁶ पन्थानः⁷ भवन्ति⁸ अथ⁹ रथान्¹⁰ रथयोगान्¹¹ पथः¹² सृजते¹³ न¹⁴ तत्र¹⁵ आनन्दाः¹⁶ मुदः¹⁷
प्रमुदः¹⁸ भवन्ति¹⁹ अथ²⁰ आनन्दान्²¹ मुदः²² प्रमुदः²³ सृजते²⁴ न²⁵ तत्र²⁶ वेशान्ताः²⁷ पुष्करिण्यः²⁸ स्रवन्त्यः²⁹ भवन्ति³⁰
अथ³¹ वेशान्तान्³² पुष्करिणीः³³ स्रवन्तीः³⁴ सृजते³⁵ स³⁶ हि³⁷ कर्ता³⁸ ॥

na tatra rathāḥ na rathayogaḥ na panthānaḥ bhavanti atha rathān rathayogān pathaḥ sṛjate
na tatra ānandāḥ mudāḥ pramudaḥ bhavanti atha ānandān mudāḥ pramudaḥ sṛjate na tatra
veśāntāḥ puṣkariṇyaḥ sṛvantyaḥ bhavanti atha veśāntān puṣkariṇīḥ sṛvantīḥ sṛjate sa hi
kartā ॥

[Part] ²There ⁸are ⁶no ⁷roads ¹nor ³chariots, ¹⁴nor ¹⁷joys ¹⁴nor ¹⁶pleasures, ²⁵nor ²⁷tanks ²⁵nor ²⁸ponds ²⁵nor ²⁹rivers, ³¹but ³⁵he creates them by his own light, ³⁷for ³⁶he is ³⁸the maker.

[Notes]

It is Garbha, Embryon, because out of psychical matter physical life and form are selected and evolved [srjate] into the final or Waking State in which Spirit manifests [srjate] itself as physically visible, audible & sensible form and life [rathān rathayogān pathaḥ ... puṣkariṇyah savantyāḥ] and arrives at last at an appearance of firm stability & solidity in gross matter. [17/230]

Brihadaranyaka Upanishad - IV.3.11

तदेते श्लोका भवन्ति ॥

स्वप्नेन शारीरमभिप्रहत्याऽसुप्तः सुप्तानभिचाकशीति ॥

शुक्रमादाय पुनरैति स्थानं हिरण्मयः पुरुष एकहसः॥

तद्¹ एते² श्लोकाः³ भवन्ति⁴ ॥

स्वप्नेन⁵ शारीरम्⁶ अभिप्रहत्य⁷ असुप्तः⁸ सुप्तान्⁹ अभिचाकशीति¹⁰ ॥

शुक्रम्¹¹ आदाय¹² पुनरैति¹³ स्थानम्¹⁴ हिरण्मयः¹⁵ पुरुषः¹⁶ एकहसः¹⁷ ॥

tad ete ślokāḥ bhavanti ॥

svapnena śārīram abhiprahatya asuptaḥ suptān abhicākaśīti ॥

śukram ādāya punaraiti sthānam hiraṇmayāḥ puruṣaḥ ekahasāḥ ॥

[Part] ⁵By sleep ⁷he casts off ⁶his body and ⁸unsleeping ¹⁰sees ⁹those that sleep;... [21/428]

Brihadaranyaka Upanishad - IV.3.12

प्राणेन रक्षन्नवरं कुलायं बहिष्कुलायादमृतश्चरित्वा ।

स ईयतेऽमृतो यत्रकाम हिरण्मयः पुरुष एकहसः ॥

प्राणेन¹ रक्षन्² अवरम्³ कुलायम्⁴ बहिः⁵ कुलायाद्⁶ अमृतः⁷ चरित्वा⁸ ।

सः⁹ ईयते¹⁰ अमृतः¹¹ यत्रकामम्¹² हिरण्मयः¹³ पुरुषः¹⁴ एकहसः¹⁵ ॥

prāṇena rakṣan avaram kulāyam bahiḥ kulāyād amṛtaḥ caritvā ।

saḥ iyate amṛtaḥ yatrakāmam hiraṇmayāḥ puruṣaḥ ekahasāḥ ॥

...²he preserves ¹by his life-breath ³this lower ⁴nest and ⁸goes forth, ⁷immortal, ⁶from his nest; ¹¹immortal, ⁹he ¹⁰goes ¹²where he wills, ¹³the golden Purusha, ¹⁵the solitary Swan. [21/428]

[Notes]

It [prana] supports and occupies all forms and without it no physical form could have come into being or could remain in being [prāṇena rakṣan avaram kulāyam]. [18/64]

Pranayama [the control of the breath or vital power], for the Hathayogin, serves a double purpose. First, it completes the perfection of the body. The vitality is liberated from many of the ordinary necessities of physical Nature; robust health, prolonged youth, often an extraordinary longevity are attained [prāṇena rakṣan avaram kulāyam]. On the other hand, Pranayama awakens the coiled-up serpent of the Pranic dynamism in the vital sheath and opens to the Yogin fields of consciousness [bahih kulāyād caritvā], ranges of experience, abnormal faculties denied to the ordinary human life while it puissantly intensifies such normal powers and faculties as he already possesses. [23/34]

But the Pranic energy supports not only the operations of our physical life, but also those of the mind in the living body. Therefore by the control of the Pranic energy it is not only possible to control our physical and vital functionings and to transcend their ordinary operation, but to control also the workings of the mind and to transcend its ordinary operations [bahih kulāyād caritvā]. The human mind in fact depends always on the pranic force which links it with the body through which it manifests itself, and it is able to deploy its own force only in proportion as it can make that energy available for its own uses and subservient to its own purposes. In proportion, therefore, as the Yogin gets back to the control of the Prana, and by the direction of its batteries opens up those nervous centres (*cakras*) in which it is now sluggish or only partially operative, he is able to manifest powers of mind, sense and consciousness which transcend our ordinary experience. The so-called occult powers of Yoga are such faculties which thus open up of themselves as the Yogin advances in the control of the Pranic force and, purifying the channels of its movement, establishes an increasing communication between the consciousness of his subtle subliminal being and the consciousness of his gross physical and superficial existence. [18/65]

Brihadaranyaka Upanishad - IV.3.14

आराममस्य पश्यन्ति न तं कश्चनेति । तं नायतं बोधयेदित्याहुः ॥

दुर्भिषज्य ह्यास्मै भवति यमेष न प्रतिपद्यते ।

अथो खल्वाहुर्जागरितदेश एवास्यैष इति यानि ह्येव जाग्रत्पश्यति तानि सुप्त इत्यत्रायं पुरुषः स्वयंज्योतिर्भवति सोऽहं भगवते सहस्रं ददाम्यत ऊर्ध्वं विमोक्षाय ब्रूहीति ॥

आरामम्¹ अस्य² पश्यन्ति³ न⁴ तम्⁵ कश्चन⁶ इति⁷ । तम्⁸ न⁹ आयतम्¹⁰ बोधयेत्¹¹ इति¹² आहुः¹³ ॥

दुर्भिषज्यम्¹⁴ ह¹⁵ अस्मै¹⁶ भवति¹⁷ यम्¹⁸ एष¹⁹ न²⁰ प्रतिपद्यते²¹ ।

अथ²² उ²³ खलु²⁴ आहुः²⁵ जागरितदेशः²⁶ एव²⁷ अस्य²⁸ एष²⁹ इति³⁰ यानि³¹ हि³² एव³³ जाग्रत्³⁴ पश्यति³⁵ तानि³⁶

सुप्तः³⁷ इति³⁸ अत्र³⁹ अयम्⁴⁰ पुरुषः⁴¹ स्वयञ्ज्योतिः⁴² भवति⁴³ सः⁴⁴ अहम्⁴⁵ भगवते⁴⁶ सहस्रम्⁴⁷ ददामि⁴⁸ अतः⁴⁹

ऊर्ध्वम्⁵⁰ विमोक्षाय⁵¹ ब्रूहि⁵² इति⁵³ ॥

arāmam asya paśyanti na tam kaścana iti । tam na āyatam bodhayet iti āhuḥ ॥
durbhīṣajyam ha asmaī bhavati yam eṣa na pratipadyate ।
atha u khalu āhuḥ jāgaritadeśaḥ eva asya eṣa iti yāni hi eva jāgrat paśyati tāni suptaḥ iti atra
ayam puruṣaḥ svayañjyotiḥ bhavati saḥ aham bhagavate sahasram dadāmi ataḥ ūrdhvam
vimokṣāya brūhi iti ॥

[Part] ²²⁻²⁵They say, “²⁶the country of waking ²⁷only is ²⁸his, ³²for ³¹the things which ³⁵he sees
³⁴when awake, ³⁶these ³³only ³⁵he sees ³⁷when asleep”, ³⁹but there ⁴³he is ⁴²his own self-light.
[21/428]

Prasna Upanishad - IV.5

अत्रैष देवः स्वप्ने महिमानमनुभवति ।

यद् दृष्टं दृष्टमनुपश्यति श्रुतं श्रुतमेवार्थमनुशृणोति देशदिगन्तरैश्च प्रत्यनुभूतं पुनः पुनः प्रत्यनुभवति दृष्टं चादृष्टं च श्रुतं
चाश्रुतं चानुभूतं चाननुभूतं च सच्चासच्च सर्वं पश्यति सर्वः पश्यति ॥

अत्र¹ एषः² देवः³ स्वप्ने⁴ महिमानं⁵ अनुभवति⁶ ।

यत्⁷ दृष्टं⁸ दृष्टं⁹ अनुपश्यति¹⁰ श्रुतं¹¹ श्रुतम्¹² एव¹³ अर्थम्¹⁴ अनुशृणोति¹⁵ देशादिगन्तरैः¹⁶ च¹⁷ प्रत्यनुभूतं¹⁸ पुनः¹⁹ पुनः²⁰
प्रत्यनुभवति²¹ दृष्टं²² च²³ अदृष्टं²⁴ च²⁵ श्रुतम्²⁶ च²⁷ अश्रुतं²⁸ च²⁹ अनुभूतं³⁰ च³¹ अननुभूतं³² च³³ सत्³⁴ च³⁵ असत्³⁶
च³⁷ सर्वं³⁸ पश्यति³⁹ सर्वः⁴⁰ पश्यति⁴¹ ॥

atra eṣaḥ devaḥ svapne mahimānam anubhavati ।

yat dṛṣṭam dṛṣṭam anupaśyati śrutam śrutam eva artham anuśṛṇoti deśādīgantaraiḥ ca
pratyanubhūtam punaḥ punaḥ pratyanubhavati dṛṣṭam ca adṛṣṭam ca śrutam ca aśrutam ca
anubhūtam ananubhūtam ca sat ca asat ca sarvaḥ paśyati sarvaḥ paśyati ॥

[Part] ²²What is seen ²³and ²⁴what is not seen, ³⁰what is experienced ³¹and ³²what is not
experienced, ³⁴what is ³⁵and ³⁶what is not, — ³⁸all ³⁹it sees, ⁴⁰it is all and ⁴¹sees. [21/428]

¹Here ²this ³God, the Mind, ⁴in its dream ²¹experiences ¹⁹again ²⁰and again ¹⁸what once was
experienced; ²²what has been seen ²³and ²⁴what has not been seen, ²⁶what has been heard
²⁷and ²⁸what has not been heard, ²⁶what has been experienced ³¹and ³²what has not been
experienced, ³⁴what is ³⁵and ³⁶what is not, ³⁸all ³⁹it sees, ⁴⁰it is all ⁴¹and sees. [21/529]

²Now ³the Mind ⁴in dream ⁶revelleth ⁵in the glory of his imaginings. ^{8,9}All that it hath seen
¹⁰it seemeth to see over again, ¹³and ¹¹⁻¹⁴of all that it hath heard ¹⁵it repeateth the hearing;
¹⁷yea, ¹⁸all that it hath felt and thought and known ¹⁶in many lands and in various regions,
^{21a}these it liveth over ^{19,20}again ^{21b}in its dreaming. ²²What it hath seen ²³and ²⁴what it hath not
seen, ²⁶what it hath heard ²⁷and ²⁸what it hath not heard, ³⁰what it hath known ³¹and ³²what it
hath not known, ³⁴what is ³⁵and ³⁶what is not, ³⁸all, all ³⁹it seeth; ⁴⁰for the Mind is the
Universe. [18/186]

[Notes]

But even in the highest forms here in this material world, matter being the basis, life an intermediary and mind the third result, the normal rule is that matter & life (where life is expressed) shall always be active, mind only exceptionally active *in the body*. In other words, the ordinary action of mind is subconscious and receptive, as in the stone, clod & tree. The image that touches the eye [dṛṣṭam], the sound that touches the ear [śrutam] is immediately taken in by the mind-informed life, the mind-informed & life-informed matter & becomes a part of the experience [anubhūtam] of Brahman in that system. Not only does it create a vibration in body, a stream of movement in life but also an impression in mind. This is inevitable, because mind, life & matter are one. [18/308]

The Upanishads declare that the Mind in us is infinite; it knows not only what has been seen but what has not been seen [dṛṣṭam ca adṛṣṭam ca], not only what has been heard but what has not been heard [śrutam ca aśrutam ca], not only what has been discriminated by the thought but what has not been discriminated by the thought [anubhūtam ananubhūtam ca]. Let us say, then, in the tongue of our modern knowledge that the surface man in us is limited by his physical experiences; he knows only what his nervous life in the body brings to his embodied mind; and even of those bringings he knows, he can retain and utilise only so much as his surface mind-sense attends to and consciously remembers; but there is a larger subliminal consciousness within him which is not thus limited. That consciousness senses what has not been sensed by the surface mind and its organs and knows what the surface mind has not learned by its acquisitive thought. [18/55-56]

Mind is capable of a sight that is independent of the physical eye, a hearing that is independent of the physical ear, and so with the action of all the other senses. It is capable too of an awareness, operating by what appears to us as mental impressions, of things not conveyed or even suggested by the agency of the physical organs,—an opening to relations, happenings, forms even and the action of forces to which the physical organs could not have borne evidence. [24/864]

Chapter VI

Reality and the Cosmic Illusion

Vivekachudamani - Verse 20

ब्रह्म सत्यं जगन्मिथ्येत्येवंरूपो विनिश्चयः ।
सोऽयं नित्यानित्यवस्तुविवेकः समुदाहृतः ॥

brahma satyaṃ jagata mithya iti evaṃ rūpa viniścayaḥ ।
so ayaṃ nitya-anitya-vastu-vivekaḥ samudāhṛtaḥ ॥

[Part] The Eternal [brahma] is true [satyaṃ]; the world [jagata] is a lie [mithya]. [21/455]

[Notes]

In the classical theory of Illusionism a sole and supreme spiritual Existence is accepted as the one Reality [brahma satyaṃ]: it is by its essentiality the Self, yet the natural beings of which it is the Self are only temporary appearances; it is in its absoluteness the substratum of all things, but the universe erected on the substratum is either a non-existence, a semblance, or else in some way unreal; it is a cosmic illusion [jagata mithya]. [21/457-8]

Maya's creation [jagata] is a presentation [viniścayaḥ] of beings, names, forms, happenings, things [rūpa], impossible to accept as true, contradictory of the indeterminable purity of the One Existence. Maya then is not real, it is non-existent [mithya]: Maya is itself an illusion, the parent of numberless illusions. [21/458]

But the universe is condemned as ultimately unreal [mithya] because it is temporary and not eternal [anitya], a perishable form of being imposed on the Formless and Imperishable [nitya]. [21/473]

I do not agree with the view that the world is an illusion, *mithyā*. The Brahman is here as well as in the supracosmic Absolute. The thing to be overcome is the Ignorance which makes us blind and prevents us from realising Brahman in the world as well as beyond it and the true nature of existence. [29/391]

The Mayavada demands that every time we look out on the world & its creatures, we shall say "This is not Brahman, it is a dream, a lie"; Advaita of the Isha demands that looking out on the world & its creatures we shall say "This is Brahman, it is God, it is myself." [17/416-17]

छन्दांसि यज्ञाः क्रतवो व्रतानि भूतं भव्यं यच्च वेदा वदन्ति ।

अस्मान्मायी सृजते विश्वमेतत्तस्मिंश्चान्यो मायया सन्निरुद्धः॥

छन्दंसि¹ यज्ञाः² क्रतवः³ व्रतानि⁴ भूतम्⁵ भव्यम्⁶ यत्⁷ च⁸ वेदाः⁹ वदन्ति¹⁰ ।

अस्मान्¹¹ मायी¹² सृजते¹³ विश्वम्¹⁴ एतत्¹⁵ तस्मिन्¹⁶ च¹⁷ अन्यः¹⁸ मायया¹⁹ सन्निरुद्धः²⁰ ॥

chandamsi yajñāḥ kratavaḥ vratāni bhūtam bhavyam yat ca vedāḥ vadanti ।

etat viśvam asmān māyī sṛjate tasmin anyaḥ māyayā sanniruddhaḥ ॥

[Part] ¹²The Master of Maya ¹³creates ¹⁵this ¹⁴world ¹⁹by his Maya and ¹⁶within it ²⁰is confined ¹⁸another... [21/455]

¹Rhythms and ²sacrifices and ³ritual and ⁴vows, ⁵what has been and ⁶what is to be ⁸and ⁷what the ⁹Vedas ¹⁰declare, - ¹²the Master of Maya ¹³brings forth ¹⁵from that ¹⁴all ¹¹this that is ¹⁷and ¹⁸there is another ^{20a}whom ¹⁶within it ¹⁹his Maya ^{20b}holds imprisoned. [18/236-37]

[Notes]

छन्दंसि

There is perhaps a truth in the Vedic idea that the Spirit of creation framed all the movements of the world by *chandas*, in certain fixed rhythms of the formative Word, and it is because they are faithful to the cosmic metres that the basic world-movements unchangingly endure. A balanced harmony maintained by a system of subtle recurrences is the foundation of immortality in created things, and metrical movement is nothing else than creative sound grown conscious of this secret of its own powers. [26/21]

For the world in the old Vedic conception is a rhythm of action and movement in God's conscious being; or rather it is a combination and concord of rhythms; it is *chandas*, it is metre, it is a choral symphony of Jagati & Gayatri, Brihati & Pankti, Tristubh & Anustubh; it is Vak, a formation of His Word, a formal harmony of His self-expressive consciousness, a harmony discovered and selected out of God's infinite possibilities and exposed therefore to the perpetual attack of those infinite possibilities.

[17/507]

The laws of Nature, as we have seen, cannot be laws of being at all, since Nature itself is a becoming; they are processes which regulate the harmonies of becoming, processes which are, in the Vedic image, *chandas*, rhythms of the movement and not in their own being rigid, inexorable & eternal because self-existent verities; they are results of the tendency to order & harmony, not sempiternal fetters on Existence.

[17/436]

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।

तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥

मायां¹ तु² प्रकृतिं³ विद्यात्⁴ मायिनं⁵ च⁶ महेश्वरम्⁷ ।

तस्य⁸ अवयव⁹ भूतैः¹⁰ तु¹¹ व्याप्तम्¹² सर्वम्¹³ इदं¹⁴ जगत्¹⁵ ॥

māyāṁ tu prakṛtiṁ vidyāt māyinaṁ ca maheśvaram ।

tasya avayava bhutaiḥ tu vyāptam sarvam idaṁ jagat ॥

[Part] ⁴One should know ¹his Maya ³as Nature ⁶and ⁵the Master of Maya ⁷as the great Lord of all. [21/455]

[Part] ⁴One must know ¹Maya ³as Prakriti ⁶and ⁵the Master of Maya ⁷as the great Lord of all. [21/336]

⁴Thou shalt know ¹Maya ³to be Force of Nature ⁶and ⁵the Master of Maya ⁷to be the great Lord; ¹⁴this ¹³whole ¹⁵universe ¹²is occupied ⁸by His becomings ⁹that are His members. [18/237]

[Notes]

मायां तु प्रकृतिं विद्यात्

.....in the Gita there is little talk of Maya and much of Prakriti and, even, the former word is used as little more than an equivalent of the latter but only in its inferior status; it is the lower Prakriti of the three gunas, *traiguṇyamayī māyā*. Prakriti, not illusive Maya, is in the teaching of the Gita the effective cause of cosmic existence. [19/84]

The Gita explains the ordinary imperfect action of the creature by its subjection to the mechanism of Prakriti and its limitation by the self-representations of Maya. These two terms are only complementary aspects of one and the same effective force of divine consciousness. Maya is not essentially illusion,—the element or appearance of illusion only enters in by the ignorance of the lower Prakriti, Maya of the three modes of Nature,—it is the divine consciousness in its power of various self-representation of its being, while Prakriti is the effective force of that consciousness which operates to work out each such self-representation according to its own law and fundamental idea, *svabhāva* and *svadharma*, in its own proper quality and particular force of working, *guṇa-karma*. [19/154]

मायिनं च महेश्वरम्

As there are three fundamental aspects in which we meet this Reality, — Self, Conscious Being or Spirit and God, the Divine Being, or to use the Indian terms, the absolute and omnipresent Reality, **Brahman**, manifest to us as Atman, **Purusha**, **Ishwara**, — so too its power of Consciousness appears to us in three aspects: it is the self-force of that consciousness

conceptively creative of all things, **Maya**; it is **Prakriti**, Nature or Force made dynamically executive, working out all things under the witnessing eye of the Conscious Being, the Self or Spirit; it is the conscious Power of the Divine Being, **Shakti**, which is both conceptively creative and dynamically executive of all the divine workings. [21/339-40]

One Being, one Reality as Self bases, supports, informs, as Purusha or Conscious Being experiences, as Ishwara [maheśvara] wills, governs and possesses its world of manifestation created and kept in motion and action by its own Consciousness-Force or Self-Power, — Maya, Prakriti, Shakti. [21/372]

Swetaswatara Upanishad - III.15

पुरुष एवेद सर्वं यद्भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥

पुरुषः¹ एव² इदं³ सर्वं⁴ यद्⁵ भूतं⁶ यद्⁷ च⁸ भव्यं⁹ ।
उत¹⁰ अमृतत्वस्य¹¹ ईशानः¹² यद्¹³ अन्नेन¹⁴ अतिरोहति¹⁵ ॥

puruṣaḥ eva idaṁ sarvaṁ yad bhūtaṁ yad ca bhavyaṁ ।
uta amṛtatvasya īśānaḥ yad annena atirohati ॥

¹The Purusha is ⁴all ³this that is, ⁵what ⁶has been ⁸and ⁷what is ⁹yet to be; ¹²he is the master ¹¹of Immortality and ¹³he is whatever ¹⁵grows ¹⁴by food. [21/455]

[Notes]

यद् अन्नेन अतिरोहति

The fundamental principle of vitality is hunger and all gross matter forms the food with which Prana satisfies this, its root-impulse. Hence the universality of the struggle for life. This hungry Prana first needs to build up a body in which it can subsist and in order to do so, it devours external substances so as to provide itself with the requisite material. This body once found it is continually eating up by the ceaselessness of its vital activity and has to repair its own ravages by continually drawing in external substances to form fresh material for an ever-wasting and ever-renewing frame. Unable to preserve its body for ever under the exhausting stress of its own activity, it has to procreate fresh forms which will continue vital activity and for the purpose concentrates itself in a part of its material which it throws out of itself to lead a similar but independent life even after the parent form decays. To satisfy its hunger it is ever evolving fresh means and new potencies for mastery & seizure of its food. Dissatisfied with the poor sustenance a stationary existence can supply, it develops the power & evolves various means of locomotion. To perceive its food more & more thoroughly & rapidly it develops the five senses and evolves the organs of perception through which they can act. To deal successfully with the food perceived, it develops the five potencies of action and evolves the

active organs which enable them to work. As a centre of all this sensational and actional activity it evolves the central mind-organ in the brain and as channels of communication between the central & the outer organs it develops a great nerve-system centred in seven plexuses, through which it moves with a ceaseless stir and activity, satisfying hunger, satisfying lust, satisfying desire. [17/238-39]

Gita - VII.19

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥

बहूनाम्¹ जन्मनाम्² अन्ते³ ज्ञानवान्⁴ माम्⁵ प्रपद्यते⁶ ।

वासुदेवः⁷ सर्वम्⁸ इति⁹ सः¹⁰ महात्मा¹¹ सुदुर्लभः¹² ॥

bahūnām janmanām ante jñānavān mām prapadyate |

vāsudevaḥ sarvam iti saḥ mahātmā sudurlabhaḥ ||

[Part] ¹²Rare is ^{10,11}the great of soul to whom ⁸all is ⁷the Divine Being. [21/309]

[Part] ⁸All is ⁷the Divine being. [21/455]

[Notes]

For the Gita itself here says that it is only at the end of many existences [bahūnām janmanām ante] that one can, after possession of the integral knowledge [jñānavān] and after working that out in oneself through many lives, attain [prapadyate] at the long last to the Transcendent. For the knowledge of the Divine as all things that are [vāsudevaḥ sarvam iti] is difficult to attain and rare [sudurlabhaḥ] on earth is the great soul [mahātmā], who is capable of fully so seeing him and of entering into him with his whole being, in every way of his nature, by the wide power of this all-embracing knowledge. [19/285]

All this is Brahman, says the Upanishad; all this is Vasudeva, says the Gita,—the supreme Brahman is all that moves or is stable and his hands and feet and eyes and heads and faces are on every side of us. But still there are two aspects of this All,—his immutable eternal self that supports existence and his self of active power that moves abroad in the world movement. It is only when we lose our limited ego personality in the impersonality of the self that we arrive at the calm and free oneness by which we can possess a true unity with the universal power of the Divine in his world movement. [19/532]

Brahman is all this that is, says the Upanishad, for Brahman is one self which sees itself in four successive positions of consciousness. Vasudeva, the eternal Being, is all, says the Gita. He is the Brahman, consciously supports and originates all from his higher spiritual nature, consciously here becomes all things in a nature of intelligence, mind, life and sense and objective phenomenon of material existence. The Jiva is he in that spiritual nature of the Eternal, his eternal multiplicity, his self-vision from many centres of conscious self-power.

God, Nature and Jiva are the three terms of existence, and these three are one being. [19/308]

For the Transcendent beyond the worlds is at the same time Vasudeva who is all things in all worlds; he is the Lord standing in the heart of every creature and the self of all existences and the origin and supernal meaning of everything that he has put forth in his Prakriti. He is manifested in his Vibhuti and he is the Spirit in Time who compels the action of the world and the Sun of all knowledge and the Lover and Beloved of the soul and the Master of all works and sacrifice. [19/558]

Chapter VII

The Knowledge and the Ignorance

Rig Veda - 04.002.11

चित्तिमचित्तिं चिनवद् वि विद्वान् पृष्ठेव वीता वृजिना च मर्तान् ।

राये च नः स्वपत्याय देव दितिं च रास्वादितिमुरुष्य ॥

चित्तिम्¹ । अचित्तिम्² । चिनवत्³ । वि⁴ । विद्वान्⁵ । पृष्ठाऽइव⁶ । वीता⁷ । वृजिना⁸ । च⁹ । मर्तान्¹⁰ ।
राये¹¹ । च¹² । नः¹³ । सुऽअपत्याय¹⁴ । देव¹⁵ । दितिम्¹⁶ । च¹⁷ । रास्व¹⁸ । अदितिम्¹⁹ । उरुष्य²⁰ ॥

cittim | acittim | cinavat | vi | vidvān | pṛṣṭhā-iva | vītā | vṛjinā | ca | martān |
rāye | ca | naḥ | su-apatyāya | deva | ditim | ca | rāsva | aditim | uruṣya ॥

^{3a}Let ⁵the Knower ^{4,3b}distinguish ¹the Knowledge and ²the Ignorance [21/499]. ¹⁵O Godhead,
²⁰guard ¹for us ¹⁹the Infinite ¹⁷and ¹⁸lavish ¹⁶the finite [22/684].

^{3a}May ⁵he the knower ^{3b}discern ⁴perfectly ¹the Knowledge and ²the Ignorance, ⁷the wide
⁶levels ⁹and ⁸the crooked that shut in ¹⁰mortals; ¹²and, ¹⁵O God, ¹¹for a bliss ¹⁴fruitful in
offspring, ¹⁸lavish ¹³on us ¹⁶Diti ¹⁷and ²⁰protect ¹⁹Aditi. [15/206]

^{3a}Let ⁵the knower ^{4,3b}discriminate ¹the Knowledge and ²the Ignorance, ⁷the straight ⁶open
levels ⁹and ⁸the crooked that shut in ¹⁰mortals; ¹⁵O God, ¹¹for the riches, ¹⁴for the
right birth of the Son (or, ¹¹for the riches ¹⁴with the fair offspring), ¹⁸lavish ¹³on us ¹⁶the finite
and ²⁰guard ¹⁹the Infinite. [16/221]

⁵In his wisdom ^{4,3}may he distinguish ¹the Knowledge and ²the Ignorance ^{6b}like ⁷wide open
^{6a}levels ⁹and ⁸those that hamper ¹⁰mortals; ¹²and, ¹⁵O god, ¹¹for our felicity ¹⁴fruitful of its
works ¹⁸enrich ¹³for us ¹⁶the divided being ¹⁷and ²⁰widen ¹⁹the undivided. [16/648]

⁸ *vṛjinā* means crooked, and is used in the Veda to indicate the crookedness of the falsehood as opposed to
the open straightness of the Truth, but the poet has evidently in his mind the verbal sense of *vṛj*, to
separate, screen off, and it is this verbal sense in the adjective that governs *martān*. [15/207 *fn*]

^{16,19} Diti and Aditi, the divided and the undivided Consciousness, the Mother of division and the
Indivisible Mother. [16/221 *fn*]

[Notes]

This eleventh verse is very striking in its significance. We have the opposition of the Knowledge (*cittim*) and the Ignorance (*acittim*) familiar to Vedanta; and the Knowledge is likened to the wide open levels (*vītā pṛṣṭhā'iva*) which are frequently referred to in the Veda; the Ignorance on the other hand is identified with the crooked or uneven levels which shut in (*vṛjinā*) mortals (*martān*) and it is therefore the limited, divided mortal existence. Moreover it

is evident that the Ignorance is the Diti of the next half-verse, *ditim ca rāsva aditim uruṣya*, and the Knowledge is Aditi. Diti, called also Danu, means division and the obstructing powers or Vritras are her children, Danus, Danavas, Daityas, while Aditi is existence in its infinity and the mother of the gods. The Rishi desires a bliss fruitful in offspring (*su'apatyāya*), that is in divine works and their results and this is to be effected through the conquest (*rāsva*) of all the riches (*rāye*) held in itself by our divided (*ditim*) mortal being but kept from us by the Vritras and Panis and through the holding of them in the infinite divine being (*aditim*). The latter (*aditim*) is to be in us protected (*uruṣya*) from the ordinary tendency of our human existence, from subjection to the sons of Danu or Diti. [15/206-07]

The distinction between the Knowledge and the Ignorance begins with the hymns of the Rig Veda. Here knowledge appears to signify a consciousness of the Truth, the Right, *satyam ṛtam*, and of all that is of the order of the Truth and Right; ignorance is an unconsciousness, *acitti*, of the Truth and Right, an opposition to its workings and a creation of false or adverse workings. Ignorance is the absence of the divine eye of perception which gives us the sight of the supramental Truth; it is the non-perceiving principle in our consciousness [acitti] as opposed to the truth-perceiving conscious vision and knowledge [citti]. In its actual operation this non-perceiving is not an entire inconscience, the inconscient sea [apraketaṁ salilam] from which this world has arisen, but either a limited or a false knowledge, a knowledge based on the division of undivided being, founded upon the fragmentary, the little, opposed to the opulent, vast and luminous completeness of things [pṛṣṭhā-iva vītā]; it is a cognition which by the opportunity of its limitations is turned into falsehood [vrjinā] and supported in that aspect by the Sons of Darkness and Division, enemies of the divine endeavour in man, the assailants, robbers, coverers of his light of knowledge. [21/506-07]

Swetaswatara Upanishad - V.1

द्वे अक्षरे ब्रह्मपरे त्वनन्ते विद्याविद्ये निहिते यत्र गूढे ।

क्षरं त्वविद्या ह्यमृतं तु विद्या विद्याविद्ये ईशते यस्तु सोऽन्यः ॥

द्वे¹ अक्षरे² ब्रह्मपरे³ तु⁴ अनन्ते⁵ विद्याविद्ये⁶ निहिते⁷ यत्र⁸ गूढे⁹ ।

क्षरम्¹⁰ तु¹¹ अविद्या¹² हि¹³ अमृतं¹⁴ तु¹⁵ विद्या¹⁶ विद्याविद्ये¹⁷ ईशते¹⁸ यः¹⁹ तु²⁰ सः²¹ अन्यः²² ॥

dve akṣare brahmapare tu anante vidyāvidye nihite yatra gūdhe ।

kṣaram tu avidyā hi amṛtam tu vidyā vidyāvidye īśate yaḥ tu saḥ anyaḥ ॥

¹Two ⁸are there, ⁷hidden ⁹in the secrecy ⁵of the Infinite, ⁶the Knowledge and the Ignorance; ¹¹but ¹⁰perishable is ¹²the Ignorance, ¹⁴immortal is ¹⁶the Knowledge; ²²another than they ²¹is He ¹⁹who ¹⁸rules over ¹⁷both the Knowledge and the Ignorance. [21/499]

¹Both of these ²in the Transcendent, ⁶the Knowledge & the Ignorance, ⁹yea both have their hidden being ⁵in the Eternal & Infinite ³Who dwelleth beyond Brahman of the Veda, & ⁷are

set in it for ever. ¹¹But of these ¹²Ignorance ¹⁰dieth and ¹⁶Knowledge ¹⁴liveth for ever; and ²¹He ¹⁹who ¹⁸is master of both is ²²other than they. [18/240]

[Notes]

All manifestation proceeds by the two terms, Vidya and Avidya [vidyāvidye], the consciousness of Unity and the consciousness of Multiplicity. They are the two aspects of the Maya, the formative self-conception of the Eternal.

Unity is the eternal and fundamental fact, without which all multiplicity would be unreal and an impossible illusion. The consciousness of Unity is therefore called Vidya, the Knowledge.

...But the consciousness of multiplicity separated from the true knowledge in the many of their own essential oneness,—the view-point of the separate ego identifying itself with the divided form and the limited action,—is a state of error and delusion. In man this is the form taken by the consciousness of multiplicity. Therefore it is given the name of Avidya, the Ignorance.

Brahman, the Lord, is one and all-blissful, but free from limitation by His unity; all-powerful, He is able to conceive Himself from multiple centres in multiple forms from which and upon which flow multiple currents of energy, seen by us as actions or play of forces. When He is thus multiple, He is not bound by His multiplicity, but amid all variations dwells eternally in His own oneness. He is Lord of Vidya and Avidya [vidyāvidye īśate yaḥ tu saḥ anyah]. They are the two sides [dve akṣare] of His self-conception (Maya), the twin powers of His Energy (Chit-Shakti).

[17/51-52]

In the Upanishads Vidya and Avidya [vidyāvidye] are spoken of as eternal in the supreme Brahman [dve akṣare brahmapare]; but this can be accepted in the sense of the consciousness of the multiplicity and the consciousness of the Oneness which by coexistence in the supreme self-awareness became the basis of the Manifestation; they would there be two sides of an eternal self-knowledge. [21/517 fn 4]

The knowledge of the One and the knowledge of the Many [vidyāvidye] are a result of the movement [īśate] of the one consciousness [saḥ anyah], which sees all things as One in their truth-Idea but differentiates them in their mentality and formal becoming. If the mind (Manishi) absorbs itself in God as the formal becoming (Paribhu) and separates itself from God in the true Idea (Kavi), then it loses Vidya, the knowledge of the One, and has only the knowledge of the Many which becomes no longer knowledge at all but ignorance, Avidya. This is the cause of the separate ego-sense.

Avidya is accepted by the Lord in the Mind (Manishi) in order to develop individual relations to their utmost in all the possibilities of division and its consequences and then through these individual relations to come back individually to the knowledge of the One in

all. That knowledge has remained all along unabrogated in the consciousness of the true seer or Kavi. This seer in ourselves stands back from the mental thinker; the latter, thus separated, has to conquer death and division by a developing experience as the individual Inhabitant and finally to recover by the reunited knowledge of the One and the Many the state of Immortality [amṛtam]. This is our proper course and not either to devote ourselves exclusively to the life of Avidya or to reject it entirely for motionless absorption in the One.

[17/88-89]

Swetaswatara Upanishad - I.9

ज्ञाज्ञौ द्वावजावीशनीशावजा ह्येका भोक्तृभोग्यार्थयुक्ता ।

अनन्तश्चात्मा विश्वरूपो ह्यकर्ता त्रयं यदा विन्दते ब्रह्ममेतत् ॥

ज्ञाज्ञौ¹ द्वौ² अजौ³ ईशनीशौः⁴ अजा⁵ हि⁶ एका⁷ भोक्तृभोग्यार्थयुक्ता⁸ ।

अनन्तः⁹ च¹⁰ आत्मा¹¹ विश्वरूपः¹² हि¹³ अकर्ता¹⁴ त्रयं¹⁵ यदा¹⁶ विन्दते¹⁷ ब्रह्मम्¹⁸ एतत्¹⁹ ॥

jñājñau dvau ajau īśanīśauḥ ajā hi ekā bhoktr̥bhogyārthayuktā |

anantaḥ ca ātmā viśvarūpaḥ hi akartā trayam yadā vindate brahmam etat | |

[Part] ²Two ³Unborn, ¹the Knower and one who knows not, ⁴the Lord and one who has not mastery: ⁷one ⁵Unborn and ⁸in her are the object of enjoyment and the enjoyer. [21/499]

[Notes]

There are two [dvau] unborn who are male [ajau] and one [ekā] unborn who is female [ajā]; she is the tree with its sweet and bitter fruit [bhogyārthayuktā], the two are the birds. One of the unborn enjoys her sweetness [bhoktr̥], the other has put it away from him. These are the two Purushas, the *akṣara*, or immutable spirit, and the *kṣara*, or apparently mutable, and the tree or woman is Prakriti, universal Energy which the Europeans call Nature. The *kṣara puruṣa* is the soul in Nature and enjoying Nature, the *akṣara puruṣa* is the soul above Nature and watching her. But there is One who is not seated on the tree but occupies and possesses it, who is not only lord of Himself, but lord of all that is: He is higher than the *kṣara*, higher than the *akṣara*, He is Purushottama, the Soul one with God, with the All [anantaḥ ca ātmā viśvarūpaḥ]. [13/52]

There is one unborn [ajā hi ekā] of three colours [red, white and black], says a text [Swetaswatara Upanishad - IV.5], the eternal feminine principle of Prakriti with its three gunas [Rajas, Sattwa, Tamas] ever creating; there are two unborn [dvau ajau], two Purushas, of whom one cleaves to and enjoys her [bhoktr̥], the other abandons her because he has enjoyed all her enjoyments. In another verse [Swetaswatara Upanishad - IV.7] they are described as two birds on one tree, eternally yoked companions, one of whom eats the fruits of the tree,—the Purusha in Nature enjoying her cosmos [bhoktr̥],—the other eats not, but

watches his fellow,—the silent Witness, withdrawn from the enjoyment; when the first sees the second and knows that all is his greatness, then he is delivered from sorrow. [19/78]

Rig Veda - 10.005.03

ऋतायिनी मायिनी सं दधाते मित्वा शिशुं जज्ञतुर्वर्धयन्ती ।
विश्वस्य नाभिं चरतो ध्रुवस्य कवेश्चित् तन्तुं मनसा वियन्तः ॥

ऋतायिनी¹ । मायिनी² इति । सम्³ । दधाते⁴ इति । मित्वा⁵ । शिशुम्⁶ । जज्ञतुः⁷ । वर्धयन्ती⁸ इति ।
विश्वस्य⁹ । नाभिम्¹⁰ । चरतः¹¹ । ध्रुवस्य¹² । कवेः¹³ । चित्¹⁴ । तन्तुम्¹⁵ । मनसा¹⁶ । वियन्तः¹⁷ ॥

ṛtayinī | māyinī iti | sam | dadhāte iti | mitvā | śiśum | jajñatuḥ | vardhayantī iti |
viśvasya | nābhim | carataḥ | dhruvasya | kaveḥ | cit | tantum | manasā | vi-yantaḥ ॥

[Part] ⁴Two are joined together, ¹powers of Truth, ²powers of Maya, — ⁵they have built ⁶the Child and ⁷given him birth and ⁸they nourish his growth. [21/499]

¹The two mothers in whom is the Truth, ²in whom is the mage-wisdom, ⁵formed him and ⁷brought to birth ⁶like an infant child, ^{3,4}they have put him firm in his place and ⁸make him grow. Men found in him ¹⁰the navel-centre ⁹of all ¹¹that is moving and ¹²stable and ¹⁷they weave ¹⁶by the mind ¹⁵the weft ¹³of the seer. [16/395]

[Notes]

The divine Maya is the knowledge of the Truth of things [ṛtayinī], its essence, law, operation, which the gods possess and on which they found their own eternal action and creation and their building of their powers in the human being [mitvā śiśum jajñatuḥ vardhayantī]. [21/507]

The power by which the self-consciousness brings out of itself its potential complexities is termed Tapas, Force or Energy, and, being self-conscious, is obviously of the nature of Will. But not Will as we understand it, something exterior to its object, other than its works, labouring on material outside itself, but Will inherent in the Being, inherent in the becoming [ṛtayinī], one [sam dadhāte] with the movement of existence [māyinī],—self-conscious Will that becomes what it sees and knows in itself [ṛtayinī], Will that is expressed as Force of its own work [māyinī] and formulates itself in the result of its work. By this Will, Tapas or Chit-Shakti, the worlds are created [jajñatuḥ]. [17/69]

True too it is that thou [Agni] art born from the two Workings* like a new-born infant (उत्सम यं शिशुं यथा नवं जनिष्ठाणी - RV 5.9.3) [15/424-25]

* The two Aranis or tinders [here, "powers of Truth, powers of Maya"] by which the fire is struck out; the word can also mean workings and is related to *arya*. [15/425 fn 1]

The all-knowing Gods [kaveḥ] have taken the Infant [śiśum] of a year and they have woven [vi-yantaḥ] about him seven threads [tantum] to make this weft. [21/276]

Chapter VIII

Memory, Self-Consciousness and the Ignorance

Swetaswatara Upanishad - VI.1

स्वभावमेके कवयो वदन्ति कालं तथान्ये परिमुह्यमानाः ।

देवस्यैष महिमा तु लोके येनेदं भ्राम्यते ब्रह्मचक्रम् ॥

स्वभावं¹ एके² कवयः³ वदन्ति⁴ कालम्⁵ तथा⁶ अन्ये⁷ परिमुह्यमानाः⁸ ।

देवस्य⁹ एषः¹⁰ महिमा¹¹ तु¹² लोके¹³ येन¹⁴ इदं¹⁵ भ्राम्यते¹⁶ ब्रह्मचक्रं¹⁷ ॥

svabhāvaṃ eke kavayaḥ vadanti kālam tathā anye parimuhyamānāḥ ।

devasya eṣaḥ mahimā tu loke yena idaṃ bhrāmyate brahmacakraṃ ॥

[Part] ^{2,3}Some ⁴speak ¹of the self-nature of things, ⁷others ⁴say ⁵that it is Time. [21/519]

[Part] ¹⁰It is ¹¹the might ⁹of the Godhead ¹³in the world ¹⁴that ¹⁶turns ¹⁷the wheel of Brahman. [21/336]

⁴'Tis Nature and Self-existence, ⁴say ²one ³school of the Seers. ^{6,5}Nay, 'tis Time, ⁴say ⁷another; ⁸both are deceived and bewildered. ¹¹'Tis the Majesty ⁹of the Lord ¹³in the world of His creatures ¹⁴whereby ¹⁷the Wheel of the Eternal ¹⁶whirleth about continually. [18/244]

¹⁷Bhur, Bhuvah, Swar are the lower or human half of existence, the aparardha of the Brahmanda, (the Brahmacircle or universe of manifest consciousness). (14/56)

[Notes]

There is a constant rapid shifting of Time-point which it is impossible to arrest for a moment. There is a constant changing, even when there is no shifting of Space circumstance, a change both in the body or form of itself which the consciousness directly inhabits and the environing body or form of things in which it less directly lives....All this change of circumstance is summed up in philosophical language as causality; for in this stream of the cosmic movement [brahmacakraṃ] the antecedent state seems to be the cause of a subsequent state [kālam....yena idaṃ bhrāmyate], or else this subsequent state seems to be the result of a previous action of persons, objects or forces [svabhāvaṃ]: yet in fact what we call cause may very well be only circumstance. [21/531]

Or might it not be that the Oneness which ties together and governs phenomena and rolls out [bhrāmyate] the evolution of the worlds [brahmacakraṃ], is really the thing we call *Time* [kālam], since of the three original conditions of phenomenal existence, Time, Space and Causality, Time is a necessary part of the conception of Causality and can hardly be

abstracted from the conception of Space, but neither Space nor Causality seems necessary to the conception of Time? Or if it be not Time, might it not be *Swabhava*, the essential Nature of Things taking various conditions and forms? [18/352]

It is not the phenomenal developments of the senses or of life or of light, intelligence, energy, strength, manhood, ascetic force that are proper to the supreme Prakriti. It is the essential quality in its spiritual power that constitutes the *Swabhava*. It is the force of spirit so manifesting, it is the light of its consciousness and the power of its energy in things revealed in a pure original sign that is the self-nature. That force, light, power is the eternal seed from which all other things are the developments and derivations and variabilities and plastic circumstances. Therefore the Gita throws in as the most general statement in the series, “Know me to be the eternal seed of all existences, O son of Pritha [Gita - VII.10].” This eternal seed is the power of spiritual being [*devasya eṣaḥ mahimā*], the conscious will in the being, the seed which, as is said elsewhere, the Divine casts into the great Brahman, into the supramental vastness, and from that all are born into phenomenal existence. It is that seed of spirit which manifests itself as the essential quality in all becomings and constitutes their *swabhava*. [19/273-74]

But of itself the immutable Brahman does nothing, causes nothing, determines nothing; it is impartial, equal, all-supporting, but does not select or originate. What then originates, what determines, what gives the divine impulsion of the Supreme? what is it that governs Karma and actively unrolls the cosmic becoming in Time out of the eternal being [*yena idam bhrāmyate brahmacakram*]? It is Nature as *Swabhava*. The Supreme, the Godhead, the Purushottama is there and supports on his eternal immutability the action of his higher spiritual Shakti [*devasya eṣaḥ mahimā*]. He displays the divine Being, Consciousness, Will or Power, *yayedam dhāryate jagat*: that is the Para Prakriti.All that is in the *Swabhava* is loosed out into cosmic Nature for her to do what she can with it under the inner eye of the Purushottama. Out of the constant *svabhāva*, out of the essential nature and self-principle of being of each becoming, she creates the varied mutations by which she strives to express it, unrolls [*bhrāmyate*] all her changes in name and form [*brahmacakram*], in time and space and those successions of condition developed one out of the other in time and space which we call causality, *nimitta*. [19/292-93]

Maitri Upanishad - VI.15

द्वे¹ वाव² ब्रह्मणो³ रूपे⁴ कालश्चाकालश्चाथ⁵ [Part]

[Part] ¹Two are ⁴the forms ³of Brahman, ⁵Time and the Timeless. [21/519]

[Notes]

If there is an eternal Existence which is a conscious being, it must be beyond Time which

it contains, timeless as we say; it must be the Eternal of the Vedanta who, we may then conjecture, uses Time only as a conceptual perspective for His view of His self-manifestation. But the timeless self-knowledge of this Eternal is beyond mind; it is a supramental knowledge superconscious to us and only to be acquired by the stilling or transcending of the temporal activity of our conscious mind, by an entry into Silence or a passage through Silence into the consciousness of eternity. [21/523]

From the larger point of view, the ancient Vedantic, we must conceive of ourselves not as a dual being, but as one conscious existence with a double phase of consciousness: one of them is conscient or partly conscient in our mind, the other superconscious to mind; one, a knowledge situated in Time, works under its conditions and for that purpose puts its self-knowledge behind it, the other, timeless, works out with mastery and knowledge its own self-determined conditions of Time; one knows itself only by its growth in Time-experience, the other knows its timeless self and consciously manifests itself in Time-experience. [21/524-25]

Behind the mind and using it as its own surface activity there is a stable consciousness in which there is no binding conceptual division between itself in the present and itself in the past and future; and yet it knows itself in Time, in the present, past and future, but at once, with an undivided view which embraces all the mobile experiences of the Time-self and holds them on the foundation of the immobile timeless self. [21/526]

The real self is the eternal who is obviously capable of both the mobility in Time and the immobility basing Time, — simultaneously, otherwise they could not both exist; nor, even, could one exist and the other create seemings. This is the supreme Soul, Self and Being of the Gita who upholds both the immobile and the mobile being as the self and lord of all existence. [21/527]

But there are really two powers of our conscious being, Ignorance of the mind, Knowledge beyond mind, simultaneously existing, either separately in an eternal dualism or, as is really the fact, as superior and inferior, sovereign and dependent states of the same consciousness, by which the Knower sees his timeless being [Akālah] and the action of Time [Kālah] in that self through the Knowledge while he sees himself in Time and travelling in the succession of its moments by the Ignorance. For this reason the Upanishad declares that Brahman can really be known only by knowing him as both the Knowledge and the Ignorance and so only can one arrive at the status of immortality.

Ignorance is therefore the consciousness of being in the succession of Time [Kālah], and it is so called because, actually self-divided by the moments of Time, the field of space and the forms of the multiplicity, it cannot know either eternal Being or the World, either the transcendent or the universal reality. Its knowledge is partly true, partly false, because it ignores the essence and sees only fugitive parts of the phenomenon. It is through self-consciousness that the mind can arrive most readily at the eternal Reality [Akālah]; the rest of its means of knowledge are, like memory, devices and substitutes for direct consciousness.

....The real self is the Eternal who is capable simultaneously of the mobility in Time and the immobility basing Time [kālaścākālaścātha]. All object of knowledge is that real and eternal self whether seen in essence and stability or in phenomenon and instability of Time.

The Ignorance is a means by which it is rendered into values of knowledge and action, Time being a sort of bank on which we draw for valuation and action in the present, with a realised store in the account of the past and an unrealised infinite deposit to be taken from the future so as to be made valuable for Time-experience and valid for Time-activity. But, behind, all is known and ready for use according to the will of the Self in its dealings with Time and Space and Causality.

[13/490-91]

Rig Veda - 10.190.01

ऋतं च सत्यं चाभीद्धात्तपसोऽध्यजायत ।
ततो रात्र्यजायत ततः समुद्रो अर्णवः ॥

ऋतम्¹ । च² । सत्यम्³ । च⁴ । अभीद्धात्⁵ । तपसः⁶ । अधि⁷ । अजायत⁸ ।
ततः⁹ । रात्री¹⁰ । अजायत¹¹ । ततः¹² । समुद्रः¹³ । अर्णवः¹⁴ ॥

ṛtam | ca | satyam | ca | abhīddhāt | tapasaḥ | adhi | ajāyata |
tataḥ | rātrī | ajāyata | tataḥ | samudraḥ | arṇavaḥ ॥

⁵From the kindled fire ⁶of Energy of Consciousness ³Truth ^{7,8}was born ²and ¹the Law of Truth; ⁹from that ¹⁰the Night, ¹²from the Night ¹⁴the flowing ¹³ocean of being. [21/602]

Rig Veda - 10.190.02

समुद्रादर्णवादधि संवत्सरो अजायत ।
अहोरात्राणि विदधद्विश्वस्य मिषतो वशी ॥

समुद्रात्¹⁵ । अर्णवात्¹⁶ । अधि¹⁷ । संवत्सरः¹⁸ । अजायत¹⁹ ।
अहोरात्राणि²⁰ । विदधत्²¹ । विश्वस्य²² । मिषतः²³ । वशी²⁴ ॥

samudrāt | arṇavāt | adhi | saṁvatsaraḥ | ajāyata |
ahorātrāṇi | vi-dadhat | viśvasya | miṣataḥ | vaśī ॥

[10.190.1-2]

[Part] ¹⁰Night ¹¹was born and ⁹from Night ¹⁴the flowing ¹³ocean of being and ¹⁷on ¹⁵the ocean ¹⁸Time ¹⁹was born ²⁴to whom is subjected ²²every ²³seeing creature. [21/519]

³Truth ²and ¹the Law of Truth ^{7,8}were born ⁵from the kindled ⁶flame of Energy, ⁹thence

¹⁰Night ¹¹was born and ¹⁴the flowing ¹³Ocean of being, ¹⁵from the Ocean ¹⁸Time ^{17,19}arose
²⁴controller ²²of all ²³that lives and sees. [14/344-45]

[Notes]

समुद्रात् अर्णवात् अधि संवत्सरः अजायत... अहोरात्राणि विऽदधत्

Day [ahan] is the symbol of the continual manifestation of material things [in] the vyakta, the manifest or fundamentally in Sat, in infinite being; Night [rātrī] is the symbol of their continual disappearance in Avyakta, the unmanifest or finally into Asat, into infinite non-being. They appear according to the swift movement of this Horse of the Worlds, anu ajayata, or, as I have written, translating the idea & rhythm of the [Brihad Aranyaka] Upanishad rather than the exact words, as he gallops. Day is the greatness that appears in his front, Night is the greatness that appears in his rear,—whatever this Time-Spirit, this Zeitgeist, turns his face towards or arrives at as he gallops through Time, that appears or, as we say, comes into being, whatever he passes away from & leaves, that disappears out of being or, as we say, perishes. Not that things are really destroyed, for nothing that is can be destroyed—nabhavo vidyate satah, but they no longer appear, they are swallowed up in this darkness of his refusal of consciousness; for the purposes of manifestation they cease to exist. All things exist already in Parabrahman, but all are not here manifest. They are already there in Being, not in Time. The universal Thought expressing itself as Time reaches them, they seem to be born; It passes away from them, they seem to perish; but there they still are, in Being, but not in Time. These two greatnesses of the appearance of things in Time & Space & their disappearance in Time & Space [ahorātrāṇi] act always & continuously so long as the Horse is galloping, are his essential greatnesses. Etau vai mahimanau. The birth of one is in the eastern ocean, of the other in the western, that is to say in Sat & Asat, in the ocean of Being & the ocean of denial of Being or else in Vyakrita Prakriti & Avyakrita Prakriti, occult sea of Chaos, manifest sea of Cosmos [samudrāt...arṇavāt.. ajāyata].

[18/282-83]

The seasons, determined for us by the movements of the sun & stars, are the flanks of the horse and he stands upon the months and the fortnights—the lunar divisions. Space, then, is the flesh constituting materially this body of Time which the Sage attributes to his Horse of the worlds,—by movement in Space its periods are shaped & determined. Therefore we return always to the full idea of the Horse—not as an image of matter, not as a symbol of the unknown supra-material Power in its supra-material reality, but of that Power expressing itself in matter—materially, we might almost say, pervading & constituting the universe. Time is its body,—yes, but sanvatsara not kala, Time in its periods determined by movement in Space, not Time in its essentiality.

[18/279]

स्मरो वावाकाशाद्भूयस्तस्माद्यद्यपि बहव आसीरन् स्मरन्तो नैव ते कंचन शृणुयुर्न मन्वीरन् विजानीरन्यदा वाव ते स्मरेयुथ शृणुयुथ मन्वीरन्थ विजानीरन्स्मरेण वै पुत्रान्विजानाति स्मरेण पशून् स्मरमुपास्वेति ॥
स यः स्मरं ब्रह्मेत्युपास्ते यावत्स्मरस्य गतं तत्रास्य यथाकामचारो भवति यः स्मरं ब्रह्मेत्युपास्तेऽस्ति भगवः स्मराद्भूय इति स्मराद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति॥

स्मरः¹ वाव² आकाशात्³ भूयः⁴ तस्मात्⁵ यदि⁶ अपि⁷ बहवः⁸ आसीरन्⁹ न¹⁰ स्मरन्तः¹¹ न¹² एव¹³ ते¹⁴ कंचन¹⁵ शृणुयुः¹⁶ न¹⁷ मन्वीरन्¹⁸ न¹⁹ विजानीरन्²⁰ यदा²¹ वाव²² ते²³ स्मरेयुः²⁴ अथ²⁵ शृणुयुः²⁶ अथ²⁷ मन्वीरन्²⁸ न²⁹ अथ³⁰ विजानीरन्³¹ स्मरेण³² वै³³ पुत्रान्³⁴ विजानाति³⁵ स्मरेण³⁶ पशून्³⁷ स्मरम्³⁸ उपास्व³⁹ इति⁴⁰ ॥
स⁴¹ यः⁴² स्मरं⁴³ ब्रह्म⁴⁴ इति⁴⁵ उपास्ते⁴⁶ यावत्⁴⁷ स्मरस्य⁴⁸ गतं⁴⁹ तत्र⁵⁰ अस्य⁵¹ यथा⁵² कामचारः⁵³ भवति⁵⁴ यः⁵⁵ स्मरं⁵⁶ ब्रह्म⁵⁷ इति⁵⁸ उपास्ते⁵⁹ अस्ति⁶⁰ भगवः⁶¹ स्मराद्⁶² भूयः⁶³ इति⁶⁴ स्मराद्⁶⁵ वाव⁶⁶ भूयः⁶⁷ अस्ति⁶⁸ इति⁶⁹ तत्⁷⁰ मे⁷¹ भगवान्⁷² ब्रवीतु⁷³ इति⁷⁴ ॥

smaraḥ vāva ākāśāt bhūyaḥ tasmāt yadi api bahavaḥ āsīran na smarantaḥ na eva te kaṃcana śṛṇuyuḥ na manvīran na vijānīran yadā vāva te smareyuḥ atha śṛṇuyuḥ atha manvīran na atha vijānīran smareṇa vai putrān vijānāti smareṇa paśūn smaram upāsva iti sa yaḥ smaraṃ brahma iti upāste yāvat smarasya gataṃ tatra asya yathā kāmacāraḥ bhavati yaḥ smaraṃ brahma iti upāste asti bhagavaḥ smarād bhūyaḥ iti smarād vāva bhūyaḥ asti iti tat me bhagavān bravītu iti ॥

[Part] ¹Memory ⁴is greater. . ¹²without ¹¹memory ^{14,15}men ¹⁸could think and ²⁰know ^{17/19}nothing. . . . ⁴⁷As far as ⁴⁹goes the movement ⁴⁸of Memory, ⁵⁰there ⁵¹⁻⁴¹he ranges at will. [21/519]

[Notes]

First, radically, it [mind] applies memory to the fact of our conscious-being and relates that to Time. It says, “I am now, I was in the past, I shall therefore be in the future, it is the same I in all the three ever unstable divisions of Time.” Thus it tries to render to itself in the terms of Time an account of that which it feels to be the fact, but cannot know or prove to be true, the eternity of the conscious being.it [mind] can only carry back the past to the limit of its memory and infer from the evidence of others and the facts of life it observes around it that the conscious being already was in times which it can no longer remember. It knows that it existed in an infant unreasoning state of the mind to which memory has lost its link; whether it existed before physical birth, the mortal mind owing to the gap of memory cannot determine. [21/521]

Memory, properly speaking, is merely the device by which the witnessing Mind helps itself to link together these movements and their occurrence and recurrences in the successions of Time for Time-experience, for increasing use by a more and more co-ordinating will and for a constantly developing valuation by a more and more co-ordinating reason. [21/537]

Memory is believed by some schools to be the constituent of our continuous personality; but memory is only a mechanism, a device, a substitute for direct consciousness. The mind is directly conscious of existence in the present, holds existence in the past by its substitute memory, infers its future existence from this direct present self-consciousness and the memory of its continuity in the past. This sense of self-conscious existence it extends into the idea of eternity, but the only eternity the mind really seizes is a continuous succession of moments of being in eternal Time; of this eternity it possesses only the present moment, a limited portion of the past held fragmentarily [yāvat smarasya gatam tatra asya yathā kāmacāraḥ bhavati] and nothing at all of the future, while it is unable to know any timeless eternity of conscious being, any real eternal Self. Therefore the nature of our Mind is an Ignorance seizing at knowledge by successive action in the moments of Time. [13/490]

Memory here is an indispensable factor in the linking of past and present experience and is necessary to secure its continuity and coherence. Still Memory is not all; it is only a mediator between the mind-sense and the coordinating mind. [13/492]

It is the character of this indirect mental consciousness which can experience only by succession of Time that brings in the device of Memory. Memory is not the essence of mental experience of becoming, nor of its continuity, nor of the recurrence of the same experience or the same cause and effect in Time. These are circumstances of the movement of the stuff of conscious being and conscious force of being, a movement which is really undivided though only seen by mind in artificial divisions. Memory is a device by which the experiences of the mind-sense are linked together and these artificial divisions in Time bridged over so that the coordinating mind and will may better and better use the material of experience and impose order on its conscious knowledge of its self and its conscious action in its environment. It is an aid to our ignorance of self developing, in the evolution of mind out of inconscient force, knowledge of self by experience. [13/493]

Prasna Upanishad - IV.9

एष हि द्रष्ट स्प्रष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्ता विज्ञानात्मा पुरुषः ।
स परेऽक्षर आत्मनि संप्रतिष्ठते ॥

एषः¹ हि² द्रष्टा³ स्प्रष्टा⁴ श्रोता⁵ घ्राता⁶ रसयिता⁷ मन्ता⁸ बोद्धा⁹ कर्ता¹⁰ विज्ञानात्मा¹¹ पुरुषः¹² ।
सः¹³ परे¹⁴ अक्षरे¹⁵ आत्मनि¹⁶ संप्रतिष्ठते¹⁷ ॥

eṣa hi draṣṭa spraṣṭā śrotā ghrātā rasayitā mantā boddhā kartā vijñānātmā puruṣaḥ ।
saḥ pare akṣare ātmani sampratiṣṭhate ॥

[Part] ¹This is he who is ³that which sees, ⁴touches, ⁵hears, ⁶smells, ⁷tastes, ⁸thinks, ⁹understands, ¹⁰acts in us, ¹²a conscious being, ¹¹a self of knowledge. [21/519]

²For ¹this ³that seeth and ⁴toucheth, ⁵heareth, ⁶smelleth, ⁷tasteth, ⁸feeeth, ⁹understandeth, ¹⁰acteth, is ¹¹the reasoning self, ¹²the Male within. ¹³This ¹⁷too departeth ¹⁴into the Higher ¹⁶Self ¹⁵which is Imperishable. [18/187]

[Notes]

Normally people think that it is the physical senses that are the powers that hold knowledge; but the wise know that the eye does not see, it is the mind that sees, the ear hears not, it is the mind that hears, the nose smells not, it is the mind that smells. Men of still greater knowledge know that even the mind sees not, hears not, smells not, it is the being that sees, hears, smells. The Being is the knower, the being is God, part of the Supreme. [9/88; English translation by other authors @ incarnateword.in]

....our idea of sense action is governed by the limiting experience of the **physical mind** and we suppose that the fundamental thing in it is the impression made by an external object on the physical organ of sight, hearing, smell, touch, taste, and that the business of the mind, the present central organ of our consciousness, is only to receive the physical impression and its nervous translation and so become intelligently conscious of the object. [24/864]

....we have to realise—and this is more difficult to admit for our normal ideas in the matter—that the mind itself is only the characteristic instrument of sense, but the thing itself, sense in its purity, *saṁjñāna*, exists behind and beyond the mind it uses and is a movement of the self, a direct and original activity of the infinite power of its consciousness. The pure action of sense is a spiritual action and pure sense is itself a power of the spirit. [24/865]

This essential sense [**Sanjnana**] is the original capacity of consciousness to feel in itself all that consciousness has formed and to feel it in all the essential properties and operations of that which has form, whether represented materially by vibration of sound or images of light or any other physical symbol. [18/57]

This spiritual sense of things, secret and superconscient in us, alone gives their being, worth and reality to the psychical and physical sense; in themselves they have none. When we attain to it, these inferior operations are, as it were, taken up into it and the whole world and everything in it changes to us and takes on a different and a non-material value. That **Master-consciousness** in us senses our sensations of objects, sees our seeings, hears our hearings no longer for the benefit of the senses and their desires, but with the embrace of the self-existent Bliss which has no cause, beginning or end, eternal in its own immortality. [18/61-62]

....The **supermind** [vijñānātmā puruṣaḥ] acting through sense feels all as God and in God, all as the manifest touch, sight, hearing, taste, perfume, all as the felt, seen, directly experienced substance and power and energy and movement, play, penetration, vibration, form, nearness, pressure, substantial interchange of the Infinite. [24/866]

All relations of Soul and Nature are circumstances in the eternity of Brahman; sense and quality, their reflectors and constituents, are this **supreme Soul**'s devices for the presentation

of the workings that his own energy in things constantly liberates into movement. He is himself beyond the limitation of the senses, sees all things but not with the physical eye, hears all things but not with the physical ear, is aware of all things but not with the limiting mind—mind which represents but cannot truly know. [19/416]

Chapter IX

Memory, Ego and Self-Experience

Prasna Upanishad - IV.5

अत्रैष देवः स्वप्ने महिमानमनुभवति ।

यद् दृष्टं दृष्टमनुपश्यति श्रुतं श्रुतमेवार्थमनुशृणोति देशादिगन्तरैश्च प्रत्यनुभूतं पुनः पुनः प्रत्यनुभवति दृष्टं चादृष्टं च श्रुतं चाश्रुतं चानुभूतं चाननुभूतं च सच्चासच्च सर्वं पश्यति सर्वः पश्यति ॥

अत्र¹ एषः² देवः³ स्वप्ने⁴ महिमानं⁵ अनुभवति⁶ ।

यत्⁷ दृष्टं⁸ दृष्टं⁹ अनुपश्यति¹⁰ श्रुतं¹¹ श्रुतम्¹² एव¹³ अर्थम्¹⁴ अनुशृणोति¹⁵ देशादिगन्तरैः¹⁶ च¹⁷ प्रत्यनुभूतं¹⁸ पुनः¹⁹ पुनः²⁰ प्रत्यनुभवति²¹ दृष्टं²² च²³ अदृष्टं²⁴ च²⁵ श्रुतम्²⁶ च²⁷ अश्रुतं²⁸ च²⁹ अनुभूतं³⁰ च³¹ अननुभूतं³² च³³ सत्³⁴ च³⁵ असत्³⁶ च³⁷ सर्वं³⁸ पश्यति³⁹ सर्वः⁴⁰ पश्यति⁴¹ ॥

atra eṣaḥ devaḥ svapne mahimānaṁ anubhavati ।

yat dṛṣṭaṁ dṛṣṭaṁ anupaśyati śrutam śrutam eva artham anuśṛṇoti deśādīgantaraiḥ ca pratyānubhūtaṁ punaḥ punaḥ pratyānubhavati dṛṣṭaṁ ca adṛṣṭaṁ ca śrutam ca aśrutam ca anubhūtaṁ ananubhūtaṁ ca sat ca asat ca sarvaṁ paśyati sarvaḥ paśyati ॥

¹Here ²this ³God, the Mind, ⁴in its dream ²¹experiences ¹⁹again ²⁰and again ¹⁸what once was experienced; ²²what has been seen ²³and ²⁴what has not been seen, ²⁶what has been heard ²⁷and ²⁸what has not been heard, ²⁶what has been experienced ³¹and ³²what has not been experienced, ³⁴what is ³⁵and ³⁶what is not, ³⁸all ³⁹it sees, ⁴⁰it is all ⁴¹and sees. [21/529]

[Part] ²²What is seen ²³and ²⁴what is not seen, ³⁰what is experienced ³¹and ³²what is not experienced, ³⁴what is ³⁵and ³⁶what is not, — ³⁸all ³⁹it sees, ⁴⁰it is all and ⁴¹sees. [21/428]

²Now ³the Mind ⁴in dream ⁶revelleth ⁵in the glory of his imaginings. ^{8,9}All that it hath seen ¹⁰it seemeth to see over again, ¹³and ¹¹⁻¹⁴of all that it hath heard ¹⁵it repeateth the hearing; ¹⁷yea, ¹⁸all that it hath felt and thought and known ¹⁶in many lands and in various regions, ^{21a}these it liveth over ^{19,20}again ^{21b}in its dreaming. ²²What it hath seen ²³and ²⁴what it hath not seen, ²⁶what it hath heard ²⁷and ²⁸what it hath not heard, ³⁰what it hath known ³¹and ³²what it hath not known, ³⁴what is ³⁵and ³⁶what is not, ³⁸all, all ³⁹it seeth; ⁴⁰for the Mind is the Universe. [18/186]

[Notes]

But even in the highest forms here in this material world, matter being the basis, life an intermediary and mind the third result, the normal rule is that matter & life (where life is expressed) shall always be active, mind only exceptionally active *in the body*. In other words, the ordinary action of mind is subconscious and receptive, as in the stone, clod & tree. The image

that touches the eye [dṛṣṭam], the sound that touches the ear [śrutam] is immediately taken in by the mind-informed life, the mind-informed & life-informed matter & becomes a part of the experience [anubhūtam] of Brahman in that system. Not only does it create a vibration in body, a stream of movement in life but also an impression in mind. This is inevitable, because mind, life & matter are one. [18/308]

It [the dream-state] is able first to take cognizance of all things whether in the material world or upon other planes by aid of perceptible images, not only images of things visible, but of sounds, touch, smell, taste, movement, action, of all that makes itself sensible to the mind and its organs [dṛṣṭam ca adṛṣṭam ca śrutam ca aśrutam ca]. For the mind in Samadhi has access to the inner space called sometimes the *cidākāśa*, to depths of more and more subtle ether which are heavily curtained from the physical sense by the grosser ether of the material universe, and all things sensible, whether in the material world or any other, create reconstituting vibrations, sensible echoes, reproductions, recurrent images of themselves which that subtler ether receives and retains.

It is this which explains many of the phenomena of clairvoyance, clairaudience, etc.; for these phenomena are only the exceptional admission of the waking mentality into a limited sensitiveness to what might be called the image memory of the subtle ether, by which not only the signs of all things past and present, but even those of things future can be seized [dṛṣṭam ca adṛṣṭam ca śrutam ca aśrutam ca]; for things future are already accomplished to knowledge and vision on higher planes of mind and their images can be reflected upon mind in the present [sarvaṃ paśyati].

[23/523-4]

Mahopanishad - V.2

पदान्तराण्यसंख्यानि प्रभवन्त्यन्यथैतयोः ।
स्वरूपावस्थितिर्मुक्तिस्तत्रशोऽहंत्ववेदनम् ॥

padāntarāṇyasamkhyāni prabhavantyananyathaitayoḥ ।
svarūpāvasthitirmuktistabhraṃśo'hamtvavedanam ॥

[Part] To dwell in our true being [स्वरूपावस्थितिः] is liberation [मुक्तिः]; the sense of ego [अहंत्ववेदनम्] is a fall from the truth of our being [तत्रशः]. [21/529]

[Notes]

But it is evident that a self-knowledge based on the separative ego-sense [aṃhatva-vedanam] is imperfect and that no knowledge founded upon it alone or primarily or on a reaction against it can be secure or assured of completeness. *First*, it is a knowledge of our superficial mental activity and its experiences and, with regard to all the large rest of our

becoming that is behind, it is an Ignorance.... *Secondly*, it is a knowledge only of being and becoming as limited to the individual self and its experiences; all the rest of the world is to it not-self, something, that is to say, which it does not realise as part of its own being but as some outside existence presented to its separate consciousness..... *Thirdly*, the true relation between the being and the becoming has not been worked out on the basis of perfect self-knowledge but rather by the Ignorance, by a partial knowledge. [21/540]

The formation of a mental and vital ego tied to the body-sense was the first great labour of the cosmic Life in its progressive evolution; for this was the means it found for creating out of matter a conscious individual. The dissolution of this limiting ego is the one condition, the necessary means for this very same Life to arrive at its divine fruition: for only so can the conscious individual find either his transcendent self or his true Person [svarūpāvasthi]. This double movement is usually represented as a fall [bhraṁśaḥ] and a redemption or a creation and a destruction, — the kindling of a light and its extinction or the formation first of a smaller temporary and unreal self and a release from it [mukti] into our true self's eternal largeness. [23/356]

A psychic entity is there behind these occult activities which is the true support of our individualisation; the ego is only an outward false substitute: for it is this secret soul that supports and holds together our self-experience and world-experience; the mental, vital, physical, external ego is a superficial construction [bhraṁśaḥ] of Nature. It is only when we have seen both our self and our nature as a whole, in the depths as well as on the surface, that we can acquire a true basis of knowledge [svarūpāvasthi]. [21/542]

Rig Veda - 10.005.01

एकः समुद्रो धरुणो रयीणामस्मद्भृदो भूरिजन्मा वि चष्टे ।
सिषक्त्यूधनिण्योरुपस्थ उत्सस्य मध्ये निहितं पदं वेः ॥

एकः¹ । समुद्रः² । धरुणः³ । रयीणाम्⁴ । अस्मत्⁵ । हृदः⁶ । भूरिजन्मा⁷ । वि⁸ । चष्टे⁹ ।
सिसक्ति¹⁰ । ऊधः¹¹ । निण्योः¹² । उपस्थे¹³ । उत्सस्य¹⁴ । मध्ये¹⁵ । निहितम्¹⁶ । पदम्¹⁷ । वेः¹⁸ ॥

ekaḥ | samudraḥ | dharuṇaḥ | rayīṇām | asmat | ḥṛdaḥ | bhūri-janmā | vi | caṣṭe |
sisakti | ūdhaḥ | niṇyoḥ | upa-sthe | utsasya | madhye | ni-hitam | padam | veḥ ॥

[Part] ⁷One in many births, ¹a single ²ocean ³holder ⁴of all streams of movement, ^{8,9}sees ⁵our ⁶hearts. [21/529]

¹One ²sea ³that holds ⁴all the streams of Energy, — ⁷one who has many [bhūri] births [janmā] ^{8,9}sees the world ⁵from our ⁶heart. ¹³In the lap ¹²of the two secret ones (mystic Mothers) ¹⁶is ¹⁶the hidden ¹⁷plane ¹⁸of the Being. [14/344]

¹One sole ²ocean ³holding ⁴all the riches, ⁷born in manifold births ⁵from our ⁶heart ^{8,9}it sees all; ¹⁰there cleaves ¹¹to the teat ¹³in the lap ¹²of the two secret ones ¹⁵in the midst ¹⁴of the

fountain-source ¹⁶the hidden ¹⁷seat ¹⁸of the being. [16/394]

¹⁻⁴ All states of being, whether matter, mind or life and all material, mental & vital activities depend upon an original flowing mass of Energy which is in the vivid phraseology of the Vedas called a flood or sea, *samudra*, *sindhu* or *arnas*. [14/128]

[Notes]

एकः समुद्रः धरुणः रयीणाम्

All experience or substance of becoming in Time is a flowing stream or sea [ekah samudraḥ dharuṇaḥ rayīṇām] not divided in itself, but only divided in the observing consciousness by the limited movement of the Ignorance which has to leap from moment to moment like a dragon-fly darting about on the surface of the stream: so too all substance of being in Space is a flowing sea not divided in itself, but only divided in the observing consciousness because our sense-faculty is limited in its grasp, can see only a part and is therefore bound to observe forms of substance as if they were separate things in themselves, independent of the one substance. [21/536]

भूरिजन्मा

It is necessary to understand clearly the difference between the evolving soul (psychic being) and the pure Atman, self or spirit. The pure self is unborn, does not pass through death or birth, is independent of birth or body, mind or life or this manifested Nature. The soul, on the contrary, is something that comes down into birth and passes through death—although it does not itself die, for it is immortal—from one state to another, from the earth-plane to other planes [bhūri-janmā] and back again to the earth-existence. It goes on with this progression from life to life through an evolution which leads it up to the human state and evolves through it all a being of itself which we call the psychic being. [28/536]

So also there comes a time when the soul becomes aware of itself in its eternal and mutable movement; it is then aware of the ages behind that constituted the present organisation of the movement, sees how this was prepared in an uninterrupted past, remembers something of the bygone soul-states [bhūri-janmā], environments, particular forms of activity which built up its present constituents and knows to what it is moving by development in an uninterrupted future. [13/268]

More reasonable therefore is a recent theory which suggests that a spirit or mental being has descended from another and greater plane and taken up the material existence when the physical and the animal evolution had proceeded far enough for a human embodiment upon earth to be possible. He looks back to a long series of human lives [bhūri-janmā], beginning from that point, which has brought each of us to his present condition, and forward to a still continuing series which will carry all by their own degrees and in their own time to whatever completion, transfiguration, return awaits the self-embodying human soul and is the crown of its long endeavour. [13/292-93]

What we are is a soul of the transcendent Spirit and Self unfolding itself in the cosmos in

a constant evolutionary embodiment [bhūri-janmā] of which the physical side is only a pedestal of form corresponding in its evolution to the ascending degrees of the spirit, but the spiritual growth is the real sense and motive. What is behind us is the past terms of the spiritual evolution, the upward gradations of spirit already climbed, by which through constant rebirth we have developed what we are, and are still developing this present and middle human term of the ascension. [13/303-04]

Chapter X

Knowledge by Identity and Separative Knowledge

Gita - VI.20

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥

यत्र¹ उपरमते² चित्तम्³ निरुद्धम्⁴ योग-सेवया⁵ ।
यत्र⁶ च⁷ एव⁸ आत्मना⁹ आत्मानम्¹⁰ पश्यन्¹¹ आत्मनि¹² तुष्यति¹³ ॥

yatra uparamate cittam niruddham yoga-sevayā ।
yatra ca eva ātmanā ātmānam paśyan ātmani tuṣyati ॥

[Part] ¹¹They see ¹⁰the Self ¹²in the Self ⁹by the Self. [21/543]

[Notes]

That in which the mind [cittam] becomes silent and still [uparamate] by the practice of Yoga [yoga-sevayā]...This peace of Nirvana is reached when all the mental consciousness [cittam] is perfectly controlled [ni-ruddham] and liberated from desire and remains still [uparamate] in the Self, when, motionless like the light of a lamp in a windless place [yathā dīpo nivāstho - Gita - VI.19], it ceases from its restless action [uparamate], shut in from its outward motion [ni-ruddham], and by the silence and stillness of the mind the Self is seen within, not disfigured as in the mind, but in the Self [ātmani], seen, not as it is mistranslated falsely or partially by the mind and represented to us through the ego, but self-perceived by the Self [ātmanā ātmānam paśyan], svaprakāśa [= Knowledge by Identity]. Then the soul is satisfied [tuṣyati] and knows its own true and exceeding bliss, not that untroubled happiness which is the portion of the mind and the senses, but an inner and serene felicity in which it is safe from the mind's perturbations and can no longer fall away from the spiritual truth of its being. [19/242]

It [the gnostic being] will act not by the discovery of the unknown, but by the bringing out of the known; all will be the finding "of the self [ātmanā] by the self [ātmani] in the self [ātmani]". For the self of the gnostic being will not be the mental ego but the Spirit that is one in all; he will see the world as a universe of the Spirit [jagatyam jagat - Isha Upanishad]. The finding of the one truth underlying all things will be the Identical discovering identity and identical truth everywhere and discovering too the power and workings and relations of that identity. [22/1018]

The Isha speaks of things as jagatyam jagat, particular movement in the general

movement of conscious Being steadily *viewed* by that Being in His own self-knowledge, atmani atmanam atmana, self by self in self. This is the motion & nature of the Universe. [18/419]

He watches the bird flying through the air, but what he is aware of is the Self watching the movement of the Self through the Self—air & bird & flight & watcher are only name & form, presentations of the one Reality to itself in itself by itself atmani atmanam atmana. [17/400]

The supermind knows most completely and securely not by thought but by identity, by a pure awareness of the self-truth of things in the self and by the self, *ātmani ātmānam ātmanā*. I get the supramental knowledge best by becoming one with the truth, one with the object of knowledge; the supramental satisfaction and integral light is most there when there is no further division between the knower, knowledge and the known, *jñātā, jñānam, jñeyam*. I see the thing known not as an object outside myself, but as myself or a part of my universal self contained in my most direct consciousness. [24/831-32]

The supramental knowledge or experience by identity carries in it as a result or as a secondary part of itself a supramental vision that needs the support of no image, can concretise what is to the mind abstract and has the character of sight though its object may be the invisible truth of that which has form or the truth of the formless. This vision can come before there is any identity, as a sort of previous emanation of light from it, or may act detached from it as a separate power. The truth or the thing known is then not altogether or not yet one with myself, but an object of my knowledge: but still it is an object subjectively seen in the self [*paśyan ātmani*] or at least, even if it is still farther separated and objectivised to the knower, by the self [*ātmanā*], not through any intermediate process, but by a direct inner seizing or a penetrating and enveloping luminous contact of the spiritual consciousness with its object. It is this luminous seizing and contact that is the spiritual vision, *dr̥ṣṭi*,—“*paśyati*”, says the Upanishad continually of the spiritual knowledge, “he sees”; and of the Self conceiving the idea of creation, where we should expect “he thought”, it says instead “he saw”. [24/832-33]

Brihadaranyaka Upanishad - IV.5.15

यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति तदितर इतरं जिघ्रति तदितर इतर रसयते तदितर इतरमभिवदति तदितर इतर शृणोति तदितर इतरं मनुते तदितर इतर स्पृशति तदितर इतरं विजानाति यत्र त्वस्य सर्वमात्मैवाभूत्तत्केन कं पश्येत्तत्केन कं जिघ्रेत्तत्केन क रसयेत्तत्केन कमभिवदेत्तत्केन क शृणुयात्तत्केन कं मन्वीत तत्केन क स्पृशेत्तत्केन कं विजानीयाद्येनेद सर्वं विजानाति तं केन विजानीयात्स एष नेति नेत्यात्माऽगृह्यो न हि गृह्यतेऽशीर्यो न हि शीर्यतेऽसङ्गो न हि सज्यतेऽसितो न व्यथते न रिष्यति विज्ञातारमरे केन विजानीयादित्युक्तानुशासनासि मैत्रेयेतावदरे खल्वमृतत्वमिति होक्त्वा याज्ञवल्क्यो विजहार ॥

यत्र¹ हि² द्वैतम्³ इव⁴ भवति⁵ तद्⁶ इतरः⁷ इतरम्⁸ पश्यति⁹ तद्¹⁰ इतरः¹¹ इतरम्¹² जिघ्रति¹³ तद्¹⁴ इतरः¹⁵ इतरम्¹⁶ रसयति¹⁷ तद्¹⁸ इतरः¹⁹ इतरम्²⁰ अभिवदति²¹ तद्²² इतरः²³ इतरम्²⁴ शृणोति²⁵ तद्²⁶ इतरः²⁷ इतरम्²⁸ मनुते²⁹ तद्³⁰ इतरः³¹ इतरम्³² स्पृशति³³ तद्³⁴ इतरः³⁵ इतरम्³⁶ विजानाति³⁷ यत्र³⁸ तु³⁹ अस्य⁴⁰ सर्वम्⁴¹ आत्मा⁴² एव⁴³ अभूत्⁴⁴ तद्⁴⁵ केन⁴⁶ कम्⁴⁷ पश्येत्⁴⁸ तद्⁴⁹ केन⁵⁰ कम्⁵¹ जिघ्रेत्⁵² तद्⁵³ केन⁵⁴ कम्⁵⁵ रसयेत्⁵⁶ तद्⁵⁷ केन⁵⁸ कम्⁵⁹ अभिवदेत्⁶⁰ तद्⁶¹ केन⁶² कम्⁶³ शृणुयात्⁶⁴ तद्⁶⁵ केन⁶⁶ कम्⁶⁷ मन्वीत्⁶⁸ तद्⁶⁹ केन⁷⁰ कम्⁷¹ स्पृशेत्⁷² तद्⁷³ केन⁷⁴ कम्⁷⁵ विजानीयात्⁷⁶ येन⁷⁷ सर्व⁷⁸ विजानाति⁷⁹ तम्⁸⁰ केन⁸¹ विजानीयात्⁸² सः⁸³ एष⁸⁴ न⁸⁵ इति⁸⁶ न⁸⁷ इति⁸⁸ आत्मा⁸⁹ अगृह्यः⁹⁰ न⁹¹ हि⁹² गृह्यते⁹³ अशीर्यः⁹⁴ न⁹⁵ हि⁹⁶ शीर्यते⁹⁷ असङ्गः⁹⁸ न⁹⁹ हि¹⁰⁰ सज्यते¹⁰¹ असितः¹⁰² न¹⁰³ व्यथते¹⁰⁴ न¹⁰⁵ रिष्यति¹⁰⁶ विज्ञातारम्¹⁰⁷ अरे¹⁰⁸ केन¹⁰⁹ विजानीयात्¹¹⁰ इति¹¹¹ उक्तानुशासना¹¹² असि¹¹³ मैत्रेयि¹¹⁴ एतावत्¹¹⁵ अरे¹¹⁶ खलु¹¹⁷ अमृतत्वम्¹¹⁸ इति¹¹⁹ ह¹²⁰ उक्त्वा¹²¹ याज्ञवल्क्यः¹²² विजहार¹²³ ॥

yatra hi dvaitam iva bhavati tad itaraḥ itaram paśyati tad itaraḥ itaram jighrati tad itaraḥ itaram rasayati tad itaraḥ itaram abhivadati tad itaraḥ itaram śṛṇoti tad itaraḥ itaram manute tad itaraḥ itaram spr̥ṣati tad itaraḥ itaram vijānāti yatra tu asya sarvam ātmā eva abhūt tad kena kam paśyet tad kena kam jighret tad kena kam rasayet tad kena kam abhivadet tad kena kam śṛṇuyāt tad kena kam manvīta tad kena kam spr̥ṣet tad kena kam vijānīyāt yena sarvaṃ vijānāti tam kena vijānīyāt saḥ eṣa na iti na iti ātmā agr̥hyaḥ na hi gr̥hyate aśīryaḥ na hi śīryate asaṅgaḥ na hi sajyate asitaḥ na vyathate na riṣyati vijñātāram are kena vijānīyāt iti uktānuśāsanā asi maitreyi etāvat are khalu amṛtatvam iti ha uktvā yājñavalkyaḥ vijahāra ॥

[Part] ¹Where ⁵there is ³duality, ⁶there ⁷other ⁹sees ⁸other, ²³other ²⁵hears, ³³touches, ²⁹thinks of, ³⁷knows ³⁶other. ³⁹But ³⁸when ⁴¹one sees all ⁴³as ⁴²the Self, ⁷⁴by what ⁷⁶shall one know ⁵⁹it? ⁷⁷it is by the Self ⁷⁹that one knows ⁷⁸all this that is . . . [21/543]

Brihadaranyaka Upanishad - IV.5.7

सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेदेदं ब्रह्मेदं क्षत्रमिमे लोका इमे देवा इमे वेदा इमानि भूतानीद सर्वं यदयमात्मा ॥ [Part]

सर्वम्¹ तम्² परादात्³ यः⁴ अन्यत्र⁵ आत्मनः⁶ सर्वम्⁷ वेद⁸ इदम्⁹ ब्रह्म¹⁰ इदम्¹¹ क्षत्रम्¹² इमे¹³ लोकाः¹⁴ इमे¹⁵ देवाः¹⁶ इमे¹⁷ वेदाः¹⁸ इमानि¹⁹ भूतानि²⁰ इदम्²¹ सर्वम्²² यद्²³ अयम्²⁴ आत्मा²⁵ ॥

sarvam tam parādāt yaḥ anyatra ātmanaḥ sarvam veda idam brahma idam kṣatram ime lokāḥ ime devāḥ ime vedāḥ imāni bhūtāni idam sarvam yad ayam ātmā ॥

[Part] ¹All ³betrays ²him ⁴who ⁸sees ⁷all ⁵elsewhere than ⁶in the Self; ⁹for all this that is is ¹⁰the Brahman, ¹⁹⁻²⁰all beings and ²¹⁻²⁴all this that is are ²⁵this Self. [21/543]

[Notes: BU 4.5.15; 4.5.7]

यत्र हि द्वैतम् इव भवति तद् इतरः इतरम् पश्यति.... यः अन्यत्र आत्मनः सर्वम् वेद

In the cognition of external things, our knowledge has an entirely separative basis [yatra hi dvaitam iva bhavati; anyatra ātmanah sarvam veda]; its whole machinery and process are of the nature of an indirect perception. [21/547]

There is on the surface a complete separateness, a division into self and not-self; there is the necessity of dealing with the not-self, but no direct means of knowing it or mastering it. Nature then creates indirect means, a contact by physical organs of sense, a penetration of outside impacts through the nerve currents, a reaction of mind and its co-ordinations acting as an aid and supplement to the activity of the physical organs,—all of them methods of an indirect knowledge; for the consciousness is forced to rely on these instruments and cannot act directly on the object. To these means is added a reason, intelligence and intuition which seize on the communications thus indirectly brought to them, put all in order and utilise their data to get as much knowledge and mastery and possession of the not-self or as much partial unity with it as the original division allows to the separated being. These means are obviously insufficient and often inefficient [sarvam tam parādāt], and the indirect basis of the mind's operations afflicts knowledge with a fundamental incertitude; but this initial insufficiency is inherent in the very nature of our material existence and of all still undelivered existence that emerges from the Inconscience. [21/569-70]

इदम् सर्वम् यद् अयम् आत्मा; येन सर्वं विजानाति

The Mind is cosmic, one in all the universe; so too are the Life, and the Sense, so too is Matter of the body; and when they exist in and for the Brahman only, they will not only know this but will sense, feel and live in that universal unity. Therefore to whatever thing they turn which to the individual sense and mind and life seems now external to them [yatra hi dvaitam iva bhavati], there also it is not the mere form of things which they will know, think of, sense, embrace and enjoy, but always and only the Brahman. even in what we call the external, the eye will see Brahman only in every sight, the ear will hear Brahman only in every sound, the inner and outer body will feel Brahman only in every touch and the touch itself as if internal in the greater body. The soul whose gods are thus converted to this supreme law and religion, will realise in the cosmos itself and in all its multiplicity the truth of the One besides whom there is no other or second [sarvam ātmā eva abhūt]. [18/86-87]

Here [in the supermind] the one thing that is always and constantly present, that which one has grown to and in which one lives always, is infinite being and all that is seen, felt, known, existed in as only substance of the one being; it is infinite consciousness and all that is conscious and acts and moves is seen, felt, received, known, lived in as self-experience and energy of the one being; it is infinite Ananda and all that feels and is felt is seen and felt and known, received and lived in as forms of the one Ananda. [24/822]

पराञ्चिखानि व्यतृणत्स्वयंभूस्तस्मात्पराङ्पश्यति नान्तरात्मन्।

कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन् ॥

पराञ्चि¹ खानि² व्यतृणत्³ स्वयम्भूः⁴ तस्मात्⁵ पराङ्⁶ पश्यति⁷ न⁸ अन्तरात्मन्⁹ ।

कश्चित्¹⁰ धीरः¹¹ प्रत्यगात्मानम्¹² ऐक्षत्¹³ आवृत्तचक्षुः¹⁴ अमृतत्वम्¹⁵ इच्छन्¹⁶ ॥

parāñci khāni vyatṛṇat svayambhūḥ tasmāt parāṅ paśyati na antarātman ।

kaścit dhīraḥ pratyagātmānam aikṣat āvṛttacakṣuḥ amṛtatvam icchan ॥

⁴The Self-Existent ³has pierced ²the doors of sense ¹outward, ⁵therefore ⁷one sees things ⁶outwardly ⁷and sees ⁸not ⁹in one's inner being. ¹⁰Rarely ¹¹a sage ¹⁶desiring ¹⁵immortality, ¹⁴his sight turned inward, ¹³sees ¹²the Self face to face. [21/543]

¹The Self-born ³hath set ²the doors of the body ¹to face outward, ⁵therefore ^{9b}the soul of a man [ātman] ⁷gazeth ⁶outward ⁸and not ^{9a}at the Self within [antaḥ] ; ^{10a}hardly ¹¹a wise man ^{10b}here and there ¹⁶desiring ¹⁵immortality ¹⁴turneth his eyes inward ¹³and seeth ¹²the Self within him. [18/117]

[Notes]

The Upanishad tells us that the Self-existent has so set the doors [khāni] of the soul that they turn outwards [parāñci] and most men look outward [parāṅ paśyati] into the appearances of things; only the rare soul [kaścit] that is ripe for a calm thought and steady wisdom [dhīraḥ] turns its eye inward [āvṛtta-cakṣuḥ], sees the Self [pratyagātmānam aikṣat] and attains to immortality [amṛtatvam]. [23/303]

In the Upanishad it has been said, “The self-born has set the doors of the body outwards, therefore the soul of a man gazes outward and not at the self within; hardly a wise man here and there, desiring immortality turns his eye inward and sees the Self within him.” [9/54; English translation by other authors @ incarnateword.in]

The body provides our consciousness with the gates of the senses [khāni] through which it can establish the necessary communication and means of observation and action upon the world, upon the not-self outside it [parāñci]; the mind uses these means and invents others that supplement them and it succeeds in establishing some construction, some system of knowledge which serves its immediate purpose or its general will to master partially and use this huge alien environmental existence or deal with it where it cannot master it. But the knowledge it gains is objective; it is mainly a knowledge of the surface of things or of what is just below the surface, pragmatic, limited and insecure. [21/550]

As the physical sight can present to us the actual body of things of which the thought had only possessed an indication or mental description and they become to us at once real and evident, *pratyakṣa*, so the spiritual sight surpasses the indications or representations of thought

and can make the self and truth of all things present to us and directly evident, *pratyakṣa*.
[24/833]

This internal vision [āvṛttacakṣuḥ], *dr̥ṣṭi*, the power so highly valued by the ancient sages, the power which made a man a Rishi or Kavi and no longer a mere thinker, is a sort of light in the soul by which things unseen become as evident and real to it—to the soul and not merely to the intellect—as do things seen to the physical eye. In the physical world there are always two forms of knowledge, the direct and the indirect, *pratyakṣa*, of that which is present to the eyes, and *parokṣa*, of that which is remote from and beyond our vision.

.....We may hear clear and luminous teachings about the Self from philosophers or teachers or from ancient writings; we may by thought, inference, imagination, analogy or by any other available means attempt to form a mental figure or conception of it; we may hold firmly that conception in our mind and fix it by an entire and exclusive concentration; but we have not yet realised it, we have not seen God [*parokṣa*]. It is only when after long and persistent concentration or by other means the veil of the mind is rent or swept aside, only when a flood of light breaks over the awakened mentality, *jyotirmaya brahman*, and conception gives place to a knowledge-vision in which the Self is as present, real, concrete as a physical object to the physical eye [*pratyakṣa*], that we possess in knowledge; for we have seen [*pratyag-ātmānam aikṣat*].

[23/305]

Brihadaranyaka Upanishad - IV.3.23

यद्वै तन्न पश्यति पश्यन्वै तन्न पश्यति

नहि द्रष्टृदृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्पश्येत् ॥

यद्¹ वै² तद्³ न⁴ पश्यति⁵ पश्यन्⁶ वै⁷ तद्⁸ न⁹ पश्यति¹⁰

न¹¹ हि¹² द्रष्टृः¹³ दृष्टेः¹⁴ विपरिलोपः¹⁵ विद्यते¹⁶ अविनाशित्वाद्¹⁷ न¹⁸ तु¹⁹ तद्²⁰ द्वितीयम्²¹ अस्ति²² ततः²³ अन्यद्²⁴

विभक्तम्²⁵ यद्²⁶ पश्येत्²⁷ ॥

yad vai tad na paśyati paśyan vai tad na paśyati

na hi draṣṭuḥ dr̥ṣṭeḥ viparilopaḥ vidyate avināśitvād na tu tad dvitīyam asti tataḥ anyad vibhaktam yad paśyeta ॥

[Part] ¹⁶There is ¹¹no ¹⁵annihilation ¹⁴of the seeing ¹³of the seer ¹⁷for they are indestructible; ¹⁹but ²⁰it ²²is ¹⁸not ²¹a second ²⁴or other than ²⁵and separate ²³from himself ²⁶that ²⁷he sees.

[21/543]

[Notes]

The Sun is for ever illuminative by its nature and non-illumination or misillumination as contrary to its nature cannot happen to it; and the same train of reasoning applies to the Omniscience

of the Turiya. The Scripture also says “For of the Sight of the Seer there is no annihilation.” Or indeed, since it is the Fourth [Turiya] that in the Waking and Dream State dwelling in all creatures is the light or reflection in them to which all objects *present themselves as visible ie cognizable objects*, it is *in this way too* the seer of all things for ever. The Scripture says “There is nought else [na tu tad dvtiyam asti] than This that seeth.” [18/329]

Brihadaranyaka Upanishad - IV.3.26

यद्वै तन्न वदति वदन्वै तन्न वदति

नहि वक्तुर्वक्तेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्वदेत् ॥

यद्¹ वै² तद्³ न⁴ वदति⁵ वदन्⁶ वै⁷ तद्⁸ न⁹ वदति¹⁰

न¹¹ हि¹² वक्तुः¹³ वक्तेः¹⁴ विपरिलोपः¹⁵ विद्यते¹⁶ अविनाशित्वाद्¹⁷ न¹⁸ तु¹⁹ तद्²⁰ द्वितीयम्²¹ अस्ति²² ततः²³ अन्यद्²⁴ विभक्तम्²⁵ यद्²⁶ वदेत्²⁷ ॥

yad vai tad na vadati vadan vai tad na vadati

na hi vaktuḥ vakteḥ viparilopaḥ vidyate avināśitvād na tu tad dvtiyam asti tataḥ anyad vibhaktam yad vadet ॥

[Part] ¹⁶There is ¹¹no ¹⁵annihilation ¹⁴of the speaking ¹³of the speaker ¹⁷for they are indestructible; ¹⁹but ²⁰it ²²is ¹⁸not ²¹a second ²⁴or other than ²⁵and separate ²³from himself ²⁶that he ²⁷speaks to. [21/543]

Brihadaranyaka Upanishad - IV.3.27

यद्वै तन्न शृणोति शृण्वन्वै तन्न शृणोति

नहि श्रोतुः श्रुतेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीयमस्ति ततोऽन्यद्विभक्तं यच्छृणुयात् ॥

यद्¹ वै² तद्³ न⁴ शृणोति⁵ शृण्वन्⁶ वै⁷ तद्⁸ न⁹ शृणोति¹⁰

न¹¹ हि¹² श्रोतुः¹³ श्रुतेः¹⁴ विपरिलोपः¹⁵ विद्यते¹⁶ अविनाशित्वाद्¹⁷ न¹⁸ तु¹⁹ तद्²⁰ द्वितीयम्²¹ अस्ति²² ततः²³ अन्यद्²⁴ विभक्तम्²⁵ यद्²⁶ शृणुयात्²⁷ ॥

yad vai tad na śṛṇoti śṛṇvan vai tad na śṛṇoti

na hi śrotuḥ śruteḥ viparilopaḥ vidyate avināśitvād na tu tad dvtiyam asti tataḥ anyad vibhaktam yad śruṇuyāt ॥

[Part] ¹⁶There is ¹¹no ¹⁵annihilation ¹⁴of the hearing ¹³of the hearer ¹⁷for they are indestructible; ¹⁹but ²⁰it ²²is ¹⁸not ²¹a second ²⁴or other than ²⁵and separate ²³from himself ²⁶that ²⁷he hears. [21/543]

यद्वै तन्न विजानाति विजानन्वै तन्न विजानाति

न हि विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्विजानीयात् ॥

यद्¹ वै² तद्³ न⁴ विजानाति⁵ विजानन्⁶ वै⁷ तद्⁸ न⁹ विजानाति¹⁰

न¹¹ हि¹² विज्ञातुः¹³ विज्ञातेः¹⁴ विपरिलोपः¹⁵ विद्यते¹⁶ अविनाशित्वाद्¹⁷ न¹⁸ तु¹⁹ तद्²⁰ द्वितीयम्²¹ अस्ति²² ततः²³
अन्यद्²⁴ विभक्तम्²⁵ यद्²⁶ विजानीयात्²⁷ ॥

yad vai tad na vijānāti vijānan vai tad na vijānāti

na hi vijñātuḥ vijñāteḥ viparilopaḥ vidyate avināśitvād na tu tad dvitīyam asti tataḥ anyad vibhaktam yad vijānīyāt ॥

[Part] ¹⁶There is ¹¹no ¹⁵annihilation ¹⁴of the knowing ¹³of the knower, ¹⁷for they are indestructible; ¹⁹but ²⁰it ²²is ¹⁸not ²¹a second ²⁴or other than ²⁵and separate ²³from himself ²⁶that ²⁷he knows. [21/543]

[Notes]

न तु तद् द्वितीयम् अस्ति ततः अन्यद् विभक्तम् यद् पश्येत्.. वदेत्... शृणुयात्... विजानीयात्

..... even in what we call the external, the eye will see [paśyet] Brahman only in every sight, the ear will hear [śruṇuyāt] Brahman only in every sound, the inner and outer body will feel Brahman only in every touch and the touch itself as if internal in the greater body. The soul whose gods are thus converted to this supreme law and religion, will realise [vijānīyāt] in the cosmos itself and in all its multiplicity the truth of the One besides whom there is no other or second [na tu tad dvitīyam asti tataḥ anyad vibhaktam]. [18/86-87]

न हि विज्ञातुः विज्ञातेः विपरिलोपः विद्यते

Because the senses were evolved in order to sense external being and where externality ceases [na tu tad dvitīyam asti tataḥ anyad vibhaktam], they having no action cease to exist.The deprivation of the limited senses in His boundlessness is not a loss or an extinction [na viparilopaḥ], but must be a fulfilment, a development into Being which rejoices in its own infinity. [18/363-64]

Chapter XI

The Boundaries of Ignorance

Katha Upanishad - I.2.6

न साम्परायः प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन मूढम् ।
अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते मे ॥

न¹ साम्परायः² प्रतिभाति³ बालं⁴ प्रमाद्यन्तं⁵ वित्तमोहेन⁶ मूढं⁷ ।
अयं⁸ लोकः⁹ न¹⁰ अस्ति¹¹ परः¹² इति¹³ मानी¹⁴ पुनः¹⁵ पुनः¹⁶ वशम्¹⁷ आपद्यते¹⁸ मे¹⁹ ॥

na sāmparāyaḥ pratibhāti bālaṁ pramādyantaṁ vittamohena mūḍham ।
ayaṁ lokaḥ na asti para iti mānī punaḥ punaḥ vaśam āpadyate me ॥

[Part] ¹⁴One who thinks ¹¹there is ⁸this ⁹world ¹⁰and no ¹²other. [21/573]

⁴The childish wit ⁷bewildered ⁵and drunken ⁶with the illusion of riches ¹cannot ³open its eyes to see ²the passage to heaven; ¹⁴for he that thinks ⁸this ⁹world ¹¹is and there is ¹⁰no ¹²other, ¹⁸comes ¹⁵again ¹⁶and again ¹⁹into Death's thralldom. [18/109]

[Notes]

अयं लोकः न अस्ति परः

Now when He was born, He thought and spoke only of Nature and her creations; in this world of matter [ayaṁ lokaḥ] of what else should He speak or reason? [18/202]

For we read in the Aitareya Upanishad that entering upon possession of the material world and the body, the Purusha, the Conscious Soul, asks himself, “If utterance is by speech and life by the breath, vision by the eye, hearing by the ear, thought by the mind,” if in short all the apparent activities of the being can be accounted for by the automatic functioning of Nature, “then what am I?” And the Upanishad says farther, “He being born distinguished only the working of the material elements, for what else was there of which he should discuss and conclude?” Yet in the end “he beheld this conscious being which is Brahman utterly extended and he said to himself, Now have I really seen”. [13/180-81]

A world is a loka, a way in which conscious being images itself. [15/288]

Vedic religion is based on an elaborate psychology & cosmology of which the keyword is the great Vedic formula OM, Bhur Bhuvah Swah; the three vyahritis and the Pranava. The three Vyahritis are the three lower principles of Matter, Life & Mind, Annam, Prana & Manas of the Vedanta. OM is Brahman or Sacchidananda of whom these three are the expressions in the phenomenal world. OM & the vyahritis are connected by an intermediate principle,

Mahas, Vijnanam of the Vedanta, ideal Truth which has arranged the lower worlds & on which amidst all their confusions they rest. Corresponding roughly to the vyahritis are three worlds, Bhurloka (Prana-Annam, the material world), Bhuvarloka (Prana-Manas, the lower subjective world), Swarloka (Manas-Buddhi, the higher subjective world). These are the tribhuvana of Hinduism. Corresponding to Mahas is Maharloka or Mahi Dyaus, the great heavens (pure Buddhi or Vijnana, the ideal world). The Pranava in its three essentialities rules over the three supreme worlds, the Satyaloka (divine being), Tapoloka (divine Awareness & Force), Anandaloka (divine Bliss) of the Puranas, which constitute Amritam, immortality or the true kingdom of heaven of the Vedic religion. These are the Vedic *sapta dhamani* & the seven different movements of consciousness to which they correspond are the *sapta sindhu* of the hymns. [14/33-34]

वित्तमोहेन मूढं.....पुनः पुनः वशम् आपद्यते मे

According to the state of consciousness which we reach here in the body, will be our state of consciousness and the surroundings organised by it when the mental being passes out of the body. [17/65]

...man may aim at three distinct objects beyond death,—a better or more fortunate life or lives upon earth, eternal enjoyment of bliss in an ultra-terrestrial world of light and joy or a transcendence exclusive of all universal existence, merged in the Supreme as in one's true self..The attainment of a better life or lives upon earth [vittamoha] is not the consummation offered to the soul by the thought of the Upanishad. But it is an important intermediate object so long as the soul is in a state of growth and self-enlargement and has not attained to liberation [vittamohena mūḍham]. The obligation of birth and death [punaḥ punaḥ vaśam me] is a sign that the mental being has not yet unified itself with its true supramental self and spirit, but is dwelling “in Avidya and enclosed within it” [Mundaka Upanishad - I.2.8]. [17/66]

Rig Veda - 04.001.07

त्रिरस्य ता परमा सन्ति सत्या स्पर्हा देवस्य जनिमान्यग्नेः ।

अनन्ते अन्तः परिवीत आगाच्छुचिः शुक्रो अर्यो रोरुचानः ॥

त्रिः¹ । अस्य² । ता³ । परमा⁴ । सन्ति⁵ । सत्या⁶ । स्पर्हा⁷ । देवस्य⁸ । जनिमानि⁹ । अग्नेः¹⁰ ।

अनन्ते¹¹ । अन्तः¹² । परिऽवीतः¹³ । आ¹⁴ । अगात्¹⁵ । शुचिः¹⁶ । शुक्रः¹⁷ । अर्यः¹⁸ । रोरुचानः¹⁹ ॥

triḥ | asya | tā | paramā | santi | satyā | spārhā | devasya | janimāni | agneḥ |
anante | antariti | pari-vītaḥ | ā | agāt | śuciḥ | śukraḥ | ariyaḥ | rorucānaḥ ॥

[Part] ¹³Extended ¹²within ¹¹the Infinite, . . . [21/573]

¹Threefold ⁵are ³those ⁴supreme ⁹births ²of this ⁸divine force that is in the world, ³they ⁵are ⁶true, ³they ⁵are ⁷desirable; ^{14,15}he moves there ¹³wide-overt ¹²within ¹¹the Infinite and ¹⁹shines

¹⁶pure, ¹⁷luminous and ¹⁸fulfilling. [21/3]

¹Three ⁵are ³they, ²his ⁴supreme ⁶truths, ⁷the desirable ⁹births ⁸of the divine ¹⁰Fire; ¹²within ¹¹in the infinite ¹³he is spread wide everywhere and ^{14,15}has come to us ¹⁶pure and ¹⁷brilliant and ¹⁸noble, ¹⁹shining in his beauty. [16/215]

¹Three ⁵are ³those ⁴supreme, ⁶true and ⁷desirable ⁹births ⁸of the god ¹⁰Agni; ¹³manifested pervasively ¹²within ¹¹the Infinite ^{14,15}may he come ¹⁶pure and ¹⁷bright and ¹⁸noble and ¹⁹shining. [16/637]

[Notes]

These three births of Fire are not, as usually explained, its three physical forms — which even if accepted shows the Vedic people far from the mere primitive barbarian — his birth is connected with Truth — his births are “within in the Infinite” — *saccidānanda*. These are the three levels of the earthly evolution on each of which this Divine Fire takes his birth, *pari'vītaḥ*, on the plane of matter and life and mind. [16/215 *fn*]

There are three births of him [Fire] that seek to come into being around us, one is in the ocean of the infinite, one is in the heavens, one is in the waters that descend from the heavens. [16/146]

Matter expresses itself eventually as a formulation of some unknown Force. Life, too, that yet unfathomed mystery, begins to reveal itself as an obscure energy of sensibility imprisoned in its material formulation; and when the dividing ignorance is cured which gives us the sense of a gulf between Life and Matter, it is difficult to suppose that Mind, Life and Matter will be found to be anything else than one Energy triply formulated, the triple world of the Vedic seers. [21/17]

We perceive, then, these three steps in Nature, a bodily life which is the basis of our existence here in the material world, a mental life into which we emerge and by which we raise the bodily to higher uses and enlarge it into a greater completeness, and a divine existence which is at once the goal of the other two and returns upon them to liberate them into their highest possibilities. [23/19]

Rig Veda - 04.001.11

स जायत प्रथमः पस्त्यासु महो बुध्ने रजसो अस्य योनौ ।
अपादशीर्षा गुहमानो अंतायुयवानो वृषभस्य नीले ॥

सः¹ । जायत² । प्रथमः³ । पस्त्यासु⁴ । महः⁵ । बुध्ने⁶ । रजसः⁷ । अस्य⁸ । योनौ⁹ ।

अपात्¹⁰ । अशीर्षा¹¹ । गुहमानः¹² । अन्ता¹³ । आऽयुयवानः¹⁴ । वृषभस्य¹⁵ । नीले¹⁶ ॥

saḥ | jāyata | prathamah | pastyāsu | mahah | budhne | rajasaḥ | asya | yonau |
apāt | aśīrṣā | guhamānaḥ | antā | ā-yoyuvānaḥ | vṛṣabhasya | nīle ॥

[Part] ...¹¹headless ¹⁰and footless, ¹²concealing ¹³his two ends [21/573]

¹He ²was born, ³the first, ⁴in the waters, ⁶in the foundation ⁵of the vast ⁷world (*Swar*), ⁸in its ⁹womb, (i.e. its seat and birthplace, its original home); ^{11,10}without head and feet, ¹²concealing ¹³his two extremities, ¹⁴setting himself to his work ¹⁶in the lair ¹⁵of the Bull. [15/204]

¹He ²was born ³first and supreme ⁴in the Rivers (or, in our habitations), ⁶in the foundation ⁵of the vast ⁷mid-world, ⁸in his ⁹native seat; ¹¹without head, ¹⁰without feet, ¹²concealing ¹³his two ends ¹⁴he joins them ¹⁶in the lair ¹⁵of the Bull. [16/216]

¹He ²was born ³the first ⁴in the waters ⁶in the foundation ⁷of the kingdom ⁵of the vastness, ⁹in the womb ⁸of the Truth (*asya*); ^{11,10}without head or feet, ¹²concealing ¹³his ends, ¹⁴setting himself to his works ¹⁶in the lair ¹⁵of the Bull of Heaven. [16/638-39]

¹³ Head and feet, the superconscient and the inconscient. [21/573 fn 2]

[Notes]

The Bull (*vr̥ṣabhasya*) is the Deva or Purusha, his lair (*nīle*) is the plane of the Truth, and Agni the Seer-Will, working in the truth-consciousness, creates the worlds; but he conceals (*guhamānaḥ*) his two extremities (*antā*), his head and feet; that is to say, his workings act between the superconscient and the subconscious in which his highest and his lowest states are respectively concealed, one in an utter light, the other in an utter darkness. From that he goes forth as the first and supreme force and is born to the Bull or the Lord by the action of the seven powers of the Bliss, the seven Beloved. “He went forward by illumined knowledge as the first force, in the seat of the Truth, in the lair of the Bull, desirable, young, full in body, shining wide; the seven Beloved bore him to the Lord. [RV 4.1.1 - 15/204]

The same Fire joins his two extremities (*antā*) — of the superconscient and the spirit and inconscient matter — in the lair (*nīle*) of the Bull (*vr̥ṣabhasya*). This is the Bull which represents the Purusha. The lair of the Bull is the original status of Him called at other places, *viṣṇoḥ paramaṃ padaṃ**, *sadā paśyanti sūryaḥ*. [16/216 fn 9]

* Rig Veda 1.154.2 says that Vishnu's lair is on the mountain-tops [15/343].

It is said in the Veda of Agni, the flame of the creative Will and Force, that he hides his two extremities; only his middle is patent and visible. The head of Agni is occult in some superconscient height, his feet are plunged in the abyss of the material Inconscience. Consciousness emerging in the universe of life and mind is the bridge and link between the two poles. [12/287-88]

In a sense, the whole of creation may be said to be a movement between two involutions [guhamānaḥ], Spirit in which all is involved and out of which all evolves downward to the other pole of Matter, Matter in which also all is involved and out of which all evolves upward to the other pole of Spirit. [21/137]

He [God] has manifested in the world through the play of all-governing Soul [the Bull] with its own formative Will or Shakti [Agni] a rhythm of existence of which Matter is the lowest term [pāt] and pure being the highest [śīrṣā]. Mind & Life stand upon Matter (Manas & Prana on Annam) and make the lower half of world-existence (aparardha); pure consciousness and pure bliss proceed out of pure Being (Chit and Ananda out of Sat) and make the upper half of world-existence. Pure idea (vijñana) stands as the link between the two. These seven principles or terms of existence are the basis of the sevenfold world of the Puranas (Satyaloka, Tapas, Jana, Mahar, Swar, Bhuvan & Bhur). [12/99]

Brihadaranyaka Upanishad - I.4.10

...य एवं वेदाऽहं ब्रह्मास्मीति स इदं सर्वं भवति ... ।

...आत्मा ह्येषा स भवति अथ योऽन्यां देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति न स वेद... ॥ [Part]

...यः¹ एवम्² वेद³ अहम्⁴ ब्रह्म⁵ अस्मि⁶ इति⁷ सः⁸ इदम्⁹ सर्वं¹⁰ भवति¹¹ ... ।

...अथ¹² यः¹³ अन्याम्¹⁴ देवताम्¹⁵ उपास्ते¹⁶ अन्यः¹⁷ असौ¹⁸ अन्यः¹⁹ अहम्²⁰ अस्मि²¹ इति²² न²³ सः²⁴ वेद²⁵ ... ॥

...yaḥ evaṃ veda ahaṃ brahma asmi iti saḥ idam sarvaṃ bhavati ... ।

...atha yaḥ anyāṃ devatām upāste anyāḥ asau anyāḥ ahaṃ asmi iti na saḥ veda... ॥

[Part] ⁸He ¹who ^{2,3}has the knowledge “I ⁶am ⁵Brahman” ¹¹becomes ^{9,10}all this that is; ¹²but ¹³whoever ¹⁶worships ^{14a}another ¹⁵divinity ^{14b}than the One Self ²²and thinks, “¹⁷Other ¹⁸is he ²⁰and I ²¹am ¹⁹other”, ²⁴he ²⁵knows ²³not. [21/573]

[Notes]

अहम् ब्रह्म अस्मि

..the Transcendent Self in individual man is as complete *because identically the same* as the Transcendent Self in the Universe; for the Transcendent is indivisible and the sense of separate individuality is only one of the fundamental seemings on which the manifestation of phenomenal existence perpetually depends. In this way the Absolute which would otherwise be beyond knowledge, becomes knowable; and the man who knows his whole Self knows the whole Universe. This stupendous truth is enshrined to us in the two famous formulae of Vedanta, SO ‘HAM, He am I, and AHAM BRAHM’ ÂSMI, I am Brahman the Eternal. [18/357]

अन्याम् देवताम् उपास्ते

Ordinary religion is a sacrifice to partial godheads other than the integral Divinity. The Gita takes its direct examples from the old Vedic religion on its exoteric side as it had then developed; it describes this outward worship as a sacrifice to other godheads, *anya-devatāḥ*, to

the gods, or to the divinised Ancestors, or to elemental powers and spirits, *devān, pitṛn, bhūtāni*. Men consecrate their life and works ordinarily to partial powers or aspects of the divine Existence as they see or conceive them—mostly powers and aspects that ensoul to them things prominent in Nature and man or else reflect to them their own humanity in a divine exceeding symbol. If they do this with faith, then their faith is justified; for the Divine accepts whatever symbol, form or conception of himself is present to the mind of the worshipper, *yām yām tanuṁ śraddhayā arcati* [Gita - VII.21], as it is said elsewhere, and meets him according to the faith that is in him. All sincere religious belief and practice is really a seeking after the one supreme and universal Godhead; for he always is the sole master of man's sacrifice and askesis and infinite enjoyer of his effort and aspiration. However small or low the form of the worship, however limited the idea of the godhead, however restricted the giving, the faith, the effort to get behind the veil of one's own ego-worship and limitation by material Nature, it yet forms a thread of connection between the soul of man and the All-soul and there is a response. Still the response, the fruit of the adoration and offering is according to the knowledge, the faith and the work and cannot exceed their limitations, and therefore from the point of view of the greater God-knowledge, which alone gives the entire truth of being and becoming, this inferior offering is not given according to the true and highest law of the sacrifice. It is not founded on a knowledge of the supreme Godhead in his integral existence and the true principles of his self-manifestation, but attaches itself to external and partial appearances,—*na mām abhijānanti tattvena* [Gita - IX.24]. Therefore its sacrifice too is limited in its object, largely egoistic in its motive, partial and mistaken in its action and its giving, *yajanti avidhi-pūrvakam* [Gita - IX.23]. An entire seeing of the Divine is the condition of an entire conscious self-surrender; the rest attains to things that are incomplete and partial, and has to fall back from them and return to enlarge itself in a greater seeking and wider God-experience. But to follow after the supreme and universal Godhead alone and utterly is to attain to all knowledge and result which other ways acquire, while yet one is not limited by any aspect, though one finds the truth of him in all aspects. This movement embraces all forms of divine being on its way to the supreme Purushottama. [19/332-33]

All this mutable becoming emerges by a combination of the powers and energies of Nature, *adhibhūta*, which constitutes the world and is the object of the soul's consciousness. In it all the soul is the enjoying and observing Deity in Nature; the divine powers of mind and will and sense, all the powers of its conscious being by which it reflects this working of Prakriti are its godheads, *adhidaiva*. This soul in Nature is therefore the *kṣara puruṣa*, it is the mutable soul, the eternal activity of the Godhead: the same soul in the Brahman drawn back from her is the *akṣara puruṣa*, the immutable self, the eternal silence of the Godhead. But in the form and body of the mutable being inhabits the supreme Godhead. Possessing at once the calm of the immutable existence and the enjoyment of the mutable action there dwells in man the Purushottama. He is not only remote from us in some supreme status beyond, but he is here too in the body of every being, in the heart of man and in Nature. There he receives the works of Nature as a sacrifice and awaits the conscious self-giving of the human soul: but always

even in the human creature's ignorance and egoism he is the Lord of his Swabhava and the Master of all his works, who presides over the law of Prakriti and Karma. From him the soul came forth into the play of Nature's mutations; to him the soul returns through immutable self-existence to the highest status of the Divine, *param dhāma*. [Gita VIII.4 - 19/293-94]

Mandukya Upanishad - Verse 2

सर्वं ह्येतद् ब्रह्म अयमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥

सर्वं¹ हि² एतत्³ ब्रह्म⁴ अयम्⁵ आत्मा⁶ ब्रह्म⁷ सः⁸ अयम्⁹ आत्मा¹⁰ चतुष्पात्¹¹ ॥

sarvaṁ hi etat brahma ayam ātmā brahma saḥ ayam ātmā catuṣpāt ॥

[Part] ^{8,9}This ¹⁰Self is ¹¹fourfold — [21/573]

¹All ³this is ⁴the Brahman; ⁵this ⁶Self is ⁷the Brahman and ¹⁰the Self ¹¹is fourfold. [21/20]

¹All ³this Universe is ⁴the Eternal Brahman, ⁵this ⁶Self is ⁷the Eternal, and ¹⁰the Self is ¹¹fourfold. [18/193]

[Notes]

We must say with the Mandukya, Sarvam hyetad Brahma—Ayam Atma Brahma—So'yam atma chatuspat. All this world is Brahman, this Self is Brahman, & this Self which is Brahman is fourfold. Fourfold, not only the Transcendent Turiya, but also He who sees Himself the gross & sees Himself the subtle & sees His own single & blissful being in the states to which we have only access now in the deep trance of sushupti. [17/406-07]

सर्वं हि एतद् ब्रह्म

An Omnipresent Reality is the truth of all life and existence whether absolute or relative, whether corporeal or incorporeal, whether animate or inanimate, whether intelligent or unintelligent; and in all its infinitely varying and even constantly opposed self-expressions, from the contradictions nearest to our ordinary experience to those remotest antinomies which lose themselves on the verges of the Ineffable, the Reality is one and not a sum or concourse. [21/38]

अयम् आत्मा ब्रह्म

The Brahman becomes all these beings; all beings must be seen in the Self, the Reality, and the Reality must be seen in them, the Reality must be seen as being actually all these beings; for not only the Self is Brahman [ayam ātmā brahma], but all is the Self, all this that is is the Brahman, the Reality [sarvaṁ hi etat brahma]. [21/468]

सः अयम् आत्मा चतुष्पात्

For the affirmation there [in the Upanishad] is that Brahman as Self is fourfold; the Self is Brahman and all that is is the Brahman, but all that is is the Self seen by the Self in four

states of its being [catuspāt]. [21/466]

The old Indian psychology expressed this fact by dividing consciousness into three provinces, waking state, dream-state, sleep-state, *jāgrat, svapna, suṣupti*; and it supposed in the human being a waking self, a dream-self, a sleep-self, with the supreme or absolute self of being, the fourth or Turiya, beyond, of which all these are derivations for the enjoyment of relative experience in the world. [23/520]

Brahman is Vaisvanor, the Waking Self, in whom is contained and by whom exists all this evolution of physical world; Brahman is Taijasa, the Dream Self, in whom is contained and by whom exists all the psychical evolution from which the physical draws its material; Brahman is Prajna, the Sleep Self, in whom all evolution psychical & physical is for ever self-existent and preordained; Brahman is the Turiya Atman in whom and by whom Prajna-Taijasa-Vaisvanor are. [17/274-75]

These four names [*vaiśvānara, taijasa, prājña, kūṭastha*] are given to four conditions of transcendent and universal Brahman or Self, — they are merely conditions of Being and Consciousness — the Self that supports the Waking State or *sthūla* consciousness, the Self that supports the Dream State or subtle consciousness, the Self that supports the Deep Sleep State or Causal consciousness, *kāraṇa*, and the Self in the supracosmic consciousness. The meaning of these expressions is fixed in the Mandukya Upanishad. [28/38]

In the pure self-status neither consciousness nor unconsciousness as we conceive it can be affirmed about Brahman; it is a **state of superconsciousness** absorbed in its self-existence, in a self-silence or a self-ecstasy, or else it is the status of a free Superconscient containing or basing everything but involved in nothing. But there is also a luminous status of sleep-self, a massed consciousness which is the origin of cosmic existence; this **state of deep sleep** in which yet there is the presence of an omnipotent Intelligence is the seed state or causal condition from which emerges the cosmos;—this and the **dream-self** which is the continent of all subtle, subjective or supraphysical experience, and the **self of waking** which is the support of all physical experience, can be taken as the whole field of Maya. [21/466-67]

Mandukya Upanishad - Verse 3

जागरितस्थानो¹ बहिःप्रज्ञः² सप्ताङ्ग³ एकोनविंशतिमुखः⁴ स्थूलभुग्⁵ वैश्वानरः⁶ प्रथमः⁷ पादः⁸ ॥

jāgaritasthāno bahiḥprajñāḥ saptāṅga ekonaviṁśatimukhaḥ sthūlabhug vaiśvānaraḥ
prathamāḥ pādāḥ ॥

[Part] ..¹the Self of Waking ²who has the outer intelligence and ⁵enjoys external things, is ⁷its first ⁸part; [21/573]

¹He whose place is the wakefulness, ²who is wise of the outward, ³who has seven limbs, ⁴to whom there are nineteen doors, ⁵who feeleth and enjoyeth gross objects, ⁶Vaiswanara, the

Universal Male, ^{7,8}He is the first. [18/193]

[Notes]

We know only a part even of our superficial life and conscious becoming, fastening only on a little of our experience of self and things, memorising less, using still less for knowledge and action. What we reject, Nature stores and uses in our development, for the most part by her subconscious action. Our waking self [jāgaritasthāno] is only a superimposition, a visible summit; the great body of our being is submerged or subliminal. [13/495]

सप्ताङ्ग

Of this Vaisvanara Self the head is Sutejas (the Good Light), the eye Visvarupa (the Universal Form), the prana Prithagvartma (of various courses), the trunk Bahula (full), the bladder Rayi (wealth), the feet Prithivi (the earth), the chest the Vedi (altar), the hair (the kusa grass on the altar), the heart (the Garhapatya Fire), the mind (the Anvaharya Fire) and the mouth (the Ahavaniya Fire). [Chhandogya Upanishad 5.18.2; upanishads.org.in]

Fire is the head of Him and his eyes are the Sun and Moon, the quarters his organs of hearing and the revealed Vedas are his voice, air is his breath, the universe is his heart, Earth lies at his feet. He is the inner Self in all beings. [Mundaka Upanishad 2.1.4; upanishads.org.in]

Mandukya Upanishad - Verse 4

स्वप्नस्थानः¹ अन्तःप्रज्ञः² सप्ताङ्ग³ एकोनविंशतिमुखः⁴ प्रविविक्तभुक्⁵ तैजसो⁶ द्वितीयः⁷ पादः⁸ ॥

svapnasthānaḥ antaḥprajñāḥ saptāṅgaḥ ekonaviṁśatimukhaḥ praviviktabhuk taijasaḥ
dvitīyaḥ pādaḥ ॥

[Part] ...¹the Self of Dream ²who has the inner intelligence and ⁵enjoys things subtle, is ⁷its second ⁸part; [21/573]

¹He whose place is the dream, ²who is wise of the inward, ³who has seven limbs, ⁴to whom there are nineteen doors, ⁵who feeleth and enjoyeth subtle objects, ⁶Taijasa, the Inhabitant in Luminous Mind, ^{7,8}He is the second. [18/193]

[Notes]

The Dream-State [svapnasthānaḥ] is the psychical condition of Spirit and operates in a world of subtle matter [praviviktabhuk] finer and more elastic than gross physical matter and therefore not subject to the heavy restrictions and slow processes with which the latter is burdened. For this reason while physical workings are fixed, slow and confined by walls within walls, thought, psychical manifestation and other operations in subtle matter are in comparison volatile, rapid and free, reacting more elastically against the pressure of Time, Condition and Space.Spirit in the middle or Dream State isTaijasa, Energy of Light,... because in psychical matter luminous energy is the chief characteristic, colour and light predominating over fluid or solid form. [17/230]

The subliminal, with the subconscious as an annexe of itself,—for the subconscious is also part of the behind-the-veil entity,—is the seer of inner things [antaḥprajñāḥ] and of supraphysical experiences [praviviktabhuk]; the surface subconscious is only a transcriber. It is for this reason that the Upanishad describes the subliminal being as the Dream Self [svapnasthānaḥ] because it is normally in dreams, visions, absorbed states of inner experience that we enter into and are part of its experiences,...[21/443]

The experiences of the dream-state [svapnasthānaḥ] are infinitely various. For not only has it sovereign possession of the usual mental powers, reasoning, discrimination, will, imagination, and can use them in whatever way, on whatever subject, for whatever purpose it pleases, but it is able to establish connection with all the worlds to which it has natural access or to which it chooses to acquire access, from the physical to the higher mental worlds. This it does by various means open to the subtlety, flexibility and comprehensive movement of this internalised mind [antaḥprajñāḥ] liberated from the narrow limitations of the physical outward-going senses. It is able first to take cognizance of all things whether in the material world or upon other planes by aid of perceptible images, not only images of things visible, but of sounds, touch, smell, taste, movement, action, of all that makes itself sensible to the mind and its organs [praviviktabhuk]. For the mind in Samadhi has access to the inner space called sometimes the *cidākāśa*, to depths of more and more subtle ether [pravivikta] which are heavily curtained from the physical sense by the grosser ether of the material universe, and all things sensible, whether in the material world or any other, create reconstituting vibrations, sensible echoes, reproductions, recurrent images of themselves which that subtler ether receives and retains.... It is this which explains many of the phenomena of clairvoyance, clairaudience, etc. [23/523]

Mandukya Upanishad - Verse 5

यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत् सुषुप्तम् ।

सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः ॥

यत्र¹ सुप्तः² न³ कम्⁴ च⁵ न⁶ कामं⁷ कामयते⁸ न⁹ कम्¹⁰ च¹¹ न¹² स्वप्नं¹³ पश्यति¹⁴ तत्¹⁵ सुषुप्तं¹⁶ ।

सुषुप्तस्थानः¹⁷ एकीभूतः¹⁸ प्रज्ञानघनः¹⁹ एव²⁰ आनन्दमयः²¹ हि²² आनन्दभुक्²³ चेतोमुखः²⁴ प्राज्ञः²⁵ तृतीयः²⁶ पादः²⁷ ॥

yatra suptaḥ na kam ca na kāmāṁ kāmāyate na kam ca na svapnaṁ paśyati tat suṣuptaṁ |
suṣuptasthānaḥ ekībhūtaḥ prajñānaghanaḥ eva ānandamayaḥ hi ānandabhuk cetomukhaḥ
prājñāḥ ṛtīyaḥ pādaḥ ॥

[Part] ...¹⁷the Self of Sleep, ¹⁸unified, ¹⁹a massed intelligence, ²¹blissful and ²³enjoying bliss, is ²⁶the third ²⁷part . . . [21/573]

[Part] ¹⁷One seated in the sleep of Superconscience, ¹⁹a massed Intelligence, ²¹blissful and ²³the enjoyer of Bliss. . . . [21/141]

¹When ^{4,5}one ²sleepeth and ⁸yearneth ⁶not ⁷with any desire, ¹²nor ¹⁴seeth ¹³any dream, ¹⁵that is ¹⁶the perfect slumber. ¹⁷He whose place [sthānaḥ] is the perfect slumber [suṣupta], ¹⁸who is become [bhūtaḥ] Oneness [ekī], ¹⁹who is wisdom [prajñāna] gathered into itself [ghanah], ²¹who is made of mere delight, ²³who enjoyeth delight unrelated, ²⁴to whom conscious mind [ceto] is the door [mukhaḥ], ²⁵Prajna, the Lord of Wisdom, ²⁶⁻⁷He is the third. [18/194]

[Notes]

सुषुप्तस्थानः एकीभूतः प्रज्ञानघनः

If we examine the phraseology of the old books, we shall find that the waking state [*jāgrat*] is the consciousness of the material universe which we normally possess in this embodied existence dominated by the physical mind. The dream-state [*svapna*] is a consciousness corresponding to the subtler life-plane and mind-plane behind, which to us, even when we get intimations of them, have not the same concrete reality as the things of the physical existence. The sleep-state [*suṣupti*] is a consciousness corresponding to the supramental plane proper to the gnosis, which is beyond our experience because our causal body or envelope of gnosis is not developed in us, its faculties not active, and therefore we are in relation to that plane in a condition of dreamless sleep [na kam cana svapnam paśyati tat suṣuptam]. [23/520]

This state of Spirit is called variously Avyakta, the unmanifestation, or the seed-condition or the condition of absolute Sleep [suṣuptasthānaḥ], because as yet phenomena and activity are not manifest but preexist gathered-together [ekībhūtaḥ] and undeveloped, just as all the infinite potentialities of organic life upon earth preexist gathered-together and undeveloped in the protoplasm; just as leaf and twig, trunk and branches, sap and pith and bark, root and flower and fruit preexist, gathered-together and undeveloped in the seed. The State of Sleep may be envisaged as Eternal Will and Wisdom [prajñānaghanah] on the brink of creation, with the predestined evolution of a million universes, the development of sun & star and nebula and the shining constellations and the wheeling orbits of satellite and planet, the formation of metals and the life of trees, the motions and actions of fish and bird and beast and the infinite spiritual, mental and physical stir & activities of man already pre-ordained, pre-arranged and preexistent, before Time was or Space existed or Causality began. Spirit in this state of Sleep is called Prajna, the Wise One or He who knows and orders things beforehand. [17/229-30]

It is not the truth that the Self in the third status called perfect sleep, *suṣupti*, is in a state of slumber. The sleep self is on the contrary described as Prajna, the Master of Wisdom and Knowledge, Self of the Gnosis, and as Ishwara, the Lord of being. To the physical mind a sleep, it is to our wider and subtler consciousness a greater waking. [23/525]

.....there is also a luminous status of sleep-self, a massed consciousness [prajñāna-ghanah] which is the origin of cosmic existence; this state of deep sleep [suṣuptasthānaḥ] in which yet there is the presence of an omnipotent Intelligence is the seed state or causal condition from which emerges the cosmos;..... [21/466]

प्राज्ञः

Parabrahman in the state of Avyakta Purusha is known as Prajna [prājñāḥ], the Master of Prajnâ, Eternal Wisdom or Providence, for it is here that He orders and marshals before Himself like a great poet planning a wonderful masterpiece in his mind, the eternal laws of existence and the unending procession of the worlds. [18/398-99]

Therefore in all things the Hindu thinker sees the stress of the hidden spirit. We see it as Prajna [prājñāḥ], the universal Intelligence, conscious in things unconscious, active in things inert. The energy of Prajna is what the Europeans call Nature. The tree does not and cannot shape itself, the stress of the hidden Intelligence shapes it. He is in the seed of man and in that little particle of matter carries habit, character, types of emotion into the unborn child. Therefore heredity is true; but if Prajna were not concealed in the seed, heredity would be false, inexplicable, impossible. [13/65-6]

आनन्दमयः हि आनन्दभुक्

A supramental manifestation in its ascent would have as a next sequence and culmination of self-result a manifestation of the Bliss of the Brahman: the evolution of the being of gnosis [prajñānaghanāḥ] would be followed by an evolution of the being of bliss [ānandamayāḥ]; an embodiment of gnostic existence would have as its consequence an embodiment of the beatific existence. [22/1026]

The Upanishad tells us that after the knowledge-self above the mental is possessed and all the lower selves have been drawn up into it, there is another and last step of all still left to us—though one might ask, is it eternally the last or only the last practically conceivable or at all necessary for us now?—to take up our gnostic existence into the Bliss-Self and there complete the spiritual self-discovery of the divine Infinite. [23/498]

Mandukya Upanishad - Verse 6

एष सर्वेश्वरः एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥

एषः¹ सर्वेश्वरः² एषः³ सर्वज्ञः⁴ एषः⁵ अन्तर्यामी⁶ एषः⁷ योनिः⁸ सर्वस्य⁹ प्रभवाप्ययौ¹⁰ हि¹¹ भूतानां¹² ॥

eṣaḥ sarveśvaraḥ eṣaḥ sarvajñaḥ eṣaḥ antaryāmī eṣaḥ yoniḥ sarvasya prabhavāpyayau hi bhūtānām ॥

[Part]..^{1,2}the lord of all, ^{3,4}the omniscient, ^{5,6}the inner Control. [21/573]

[Part] ¹This is ²the omnipotent, ³this is ⁴the omniscient, ⁵this is ⁶the inner control, ⁷this is ⁸the source ⁹of all. [21/141]

¹This is ²the Almighty, ³this is ⁴the Omniscient, ⁵this is ⁶the Inner Soul, ⁷this is ⁸the Womb ⁹of the Universe, ¹⁰this is the Birth and Destruction ¹²of creatures. [18/194]

Mandukya Upanishad - Verse 7

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।

अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स
आत्मा स विज्ञेयः ॥

न¹ अन्तःप्रज्ञम्² न³ बहिःप्रज्ञम्⁴ न⁵ उभयतःप्रज्ञम्⁶ न⁷ प्रज्ञानघनम्⁸ न⁹ प्रज्ञम्¹⁰ न¹¹ अप्रज्ञम्¹² ।

अदृष्टम्¹³ अव्यवहार्यम्¹⁴ अग्राह्यम्¹⁵ अलक्षणम्¹⁶ अचिन्त्यम्¹⁷ अव्यपदेश्यम्¹⁸ एकात्मप्रत्ययसारं¹⁹ प्रपञ्चोपशमम्²⁰
शान्तं²¹ शिवम्²² अद्वैतं²³ चतुर्थं²⁴ मन्यन्ते²⁵ सः²⁶ आत्मा²⁷ सः²⁸ विज्ञेयः²⁹ ॥

na antaḥprajñam na bahiḥprajñam na ubhayataḥprajñam na prajñānaghanam na prajñam
na aprajñam ।

a-dṛṣṭam avyavahāryam agrāhyam alakṣaṇam acintyam avyapadeśyam
ekātmapratyayasāraṁ prapañcōpaśamam śāntaṁ śivam advaitaṁ caturthaṁ manyante saḥ
ātmā saḥ vijñeyaḥ ॥

[Part] ¹³That which is unseen, ¹⁸indefinable, ¹⁹self-evident in its one selfhood, ²⁴is the fourth part: ²⁶this is ²⁷the Self, ²⁸this is ²⁹that which has to be known. [21/573]

[Part] ¹⁴Beyond relation, ¹⁶featureless, ¹⁷unthinkable, ²¹in which all is still. [21/20]

[Part] ¹³The Unseen ¹⁴with whom there can be no pragmatic relations, ¹⁵unseizable, ¹⁶featureless, ¹⁷unthinkable, ¹⁸undesignable by name, ¹⁹whose substance is the certitude of One Self, ²⁰in whom world-existence is stilled, ²¹who is all peace and bliss — ²⁶that is ²⁷the Self, ²⁸that is ²⁹what must be known. [21/309]

¹He who is neither ²inward-wise, ³nor ⁴outward-wise, ⁵nor ⁶both inward and outward wise, ⁷nor ⁸wisdom self-gathered, ⁹nor ¹⁰possessed of wisdom, ¹¹nor ¹²unpossessed of wisdom, ¹³He Who is unseen and ¹⁴incommunicable, ¹⁵unseizable, ¹⁶featureless, ¹⁷unthinkable, and ¹⁸unnameable, ¹⁹Whose essentiality is awareness of the Self in its single existence, ²⁰in Whom all phenomena dissolve, ²¹Who is Calm, ²²Who is Good, ²³Who is the One than Whom there is no other, ²⁵Him they deem ²⁴the fourth; ²⁶He is ²⁷the Self, ²⁸He is ²⁹the object of Knowledge. [18/194-95]

[Notes]

It is this essential indeterminability of the Absolute that translates itself into our consciousness through the fundamental negating positives of our spiritual experience, the immobile immutable Self, the Nirguna Brahman, the Eternal without qualities, the pure featureless [alakṣaṇam] One Existence [advaitaṁ], the Impersonal, the Silence [śāntaṁ] void of activities, the Non-being, the Ineffable and the Unknowable. [21/331]

And it is the ancient highest experience of mankind that only by arriving there, only by making oneself impersonal [avyavahāryam alakṣaṇam], one [advaitaṁ], still [śāntaṁ], self-gathered [ekātmapratyayasāraṁ], superior to the mental and vital existence in that which is

eternally superior to it [prapañcopaśamam], can a settled, because self-existent peace and internal freedom be acquired. Therefore this is the first, in a sense the characteristic and essential object of the Yoga of Knowledge [vijñeyah]. [23/384]

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 [avyapadeśyam]. 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 [prapañcopaśamam]. But the Absolute is not a void or negation. It is all that is here in Time and beyond Time. [17/25]

Atman is featureless, unconnected, inactive, alakshanam avyavaharyam akriyam. It must be featureless [alākṣaṇam] in order to contain all possible feature; it must be unconnected [avyavahāryam] with the play of the worlds in order that Chit may play upon Sat with perfect freedom and put forth into the worlds without limitation whatever name, form or being the Lord commands Her to put forth; it must be inactive in order that there may be illimitable possibilities for Her action. For Atman is the foundation and continent of our worlds and if Atman had any definite feature or any bondage of connection or any law of activity, the world play which it supports and contains would be limited by that feature, by that connection or by that activity and God in His manifestation would be bound and not free. Therefore it is that as the featureless, free, inactive Sad Atman the Eternal first manifests Himself on this side of the darkness of Asat. [16/514]

Spiritually, the beginning of all things is the Turiya Atman, spirit in its fourth [caturtham] or transcendental state, intellectually unknowable and indefinable, infinite, indivisible, immutable and supra-conscious. This Turiya Atman may be imaged as the infinite ocean of spirit which evolves in itself spiritual manifestations and workings by that process of limitation or selection on which all creation or manifestation depends. By this Turiya Atman there is conceived or there is selected out of its infinite capacity a state of spirit less unknowable and therefore less indefinable, in which the conceptions of finity and division preexist in a potential state and in which consciousness is self-gathered and as yet inoperative. This state of Spirit is called variously Avyakta, the unmanifestation, or the seed-condition or the condition of absolute Sleep, because as yet phenomena and activity are not manifest but preexist gathered-together and undeveloped,... [17/229]

The old ascetic Path of Knowledge admitted the unity of things and the concentration on all these aspects of the one Existence, but it made a distinction and a hierarchy. The Self that becomes all these forms of things is the Virat or universal Soul; the Self that creates all these forms is Hiranyagarbha, the luminous or creatively perceptive Soul; the Self that contains all these things involved in it is Prajna, the conscious Cause or originally determining Soul; beyond all these is the Absolute [caturtham] who permits all this unreality, but has no dealings with it. ...Our view of the world insists on unity; the universal Self is not different from the perceptive and creative [Hiranyagarbha], nor the perceptive from the causal [Prajna], nor the

causal from the Absolute, but it is one “Self-being which has become all becomings”, and which is not any other than the Lord who manifests Himself as all these individual existences nor the Lord any other than the sole-existing Brahman who verily is all this that we can see, sense, live or mentalise. [23/341]

For the affirmation there [in the Upanishads] is that Brahman as Self is fourfold; the Self is Brahman and all that is is the Brahman, but all that is is the Self seen by the Self in four states of its being. In the pure self-status neither consciousness nor unconsciousness as we conceive it can be affirmed about Brahman; it is a state of superconscience absorbed in its self-existence, in a self-silence or a self-ecstasy, or else it is the status of a free Superconscient containing or basing everything but involved in nothing. But there is also a luminous status of sleep-self, a massed consciousness which is the origin of cosmic existence; this state of deep sleep in which yet there is the presence of an omnipotent Intelligence is the seed state or causal condition from which emerges the cosmos; — this and the dream-self which is the continent of all subtle, subjective or supraphysical experience, and the self of waking which is the support of all physical experience, can be taken as the whole field of Maya. [21/466-67]

Katha Upanishad - II.1.12

अंगुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।

ईशानो भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥

अंगुष्ठमात्रः¹ पुरुषः² मध्ये³ आत्मनि⁴ तिष्ठति⁵ ।

भूतभव्यस्य⁶ ईशानः⁷ न⁸ ततः⁹ विजुगुप्सते¹⁰ । एतत्¹¹ वै¹² तत्¹³ ॥

aṅguṣṭhamātraḥ puruṣaḥ madhye ātmani tiṣṭhati ।

bhūtabhavyasya īśānaḥ na tataḥ vijugupsate । etat vai tat ॥

[Part] ²A conscious being, ¹no larger than a man’s thumb, ⁵stands ³in the centre ⁴of our self; ⁷he is master ⁶of the past and the present;... [21/573]

[Part] ²The Purusha, the inner Self, ¹no larger than the size of a man’s thumb. [21/231]

²The Purusha ⁵who is seated ³in the midst ⁴of ourself ¹is no larger than the finger of a man; ⁷He is the Lord ⁶of what was and what shall be; ⁹Him having seen ^{8,10}one shrinks not from aught nor abhorreth any. ¹¹This is ¹³the thing ¹²thou seekest. [18/119]

[Notes]

अंगुष्ठमात्रः पुरुषः मध्ये आत्मनि तिष्ठति

It [*a flame in the heart as big as a man’s thumb*] is the psychic fire kindled in the heart. The psychic being in the heart is described by the Upanishads as of the size of a thumb, *aṅguṣṭhamātraḥ puruṣo’ntarātmā*—it may manifest first as this psychic flame. [30/368]

The true soul secret in us — subliminal, we have said, but the word is misleading, for this presence is not situated below the threshold of waking mind, but rather burns in the temple of the inmost heart [madhye ātmani] behind the thick screen of an ignorant mind, life and body, not subliminal but behind the veil, — this veiled psychic entity is the flame of the Godhead always alight within us, inextinguishable even by that dense unconsciousness of any spiritual self within which obscures our outward nature. [21/238]

Again, an eternal portion of the Divine [Gita, XV.7], this part is by the law of the Infinite inseparable from its Divine Whole, this part is indeed itself that Whole, except in its frontal appearance, its frontal separative self-experience; A small nucleus here in the mass of our ignorant Nature, so that it is described in the Upanishad as no bigger than a man's thumb [aṅguṣṭhamātraḥ], it can by the spiritual influx enlarge itself and embrace the whole world with the heart and mind in an intimate communion or oneness. [21/241]

When the Sruti says elsewhere that the Purusha lies hidden in the heart of our being and is no larger than the size of a man's thumb, it simply means that to the mind of man under the dominion of Avidya his body, vitality, mind, reason bulk so largely, the Spirit seems a small and indistinguishable thing indeed inside so many and bulky sheaths and coverings. But in reality, it is body, vitality, mind & reason forming the apparent man that are small and trifling and it is the Spirit or real man that is large, grandiose & mighty. [17/182-83]

ईशानम् भूतभव्यस्य

Behind the mind and using it as its own surface activity there is a stable consciousness in which there is no binding conceptual division between itself in the present and itself in the past and future; and yet it knows itself in Time, in the present, past and future [bhūtabhavyasya īśānaḥ], but at once, with an undivided view which embraces all the mobile experiences of the Time-self and holds them on the foundation of the immobile timeless self. [21/526]

....the psychic entity in us persists and is fundamentally the same always: it contains all essential possibilities of our manifestation [bhavyasya = what shall be] but is not constituted by them; it is not limited by what it manifests, not contained by the incomplete forms of the manifestation [bhūta = what was], not tarnished by the imperfections and impurities, the defects and depravations of the surface being. [22/925]

न ततो विजुगुप्सते

If he could find that essence [puruṣaḥ, ātmā, jīva], he would find also the one universal being, power, conscious existence and delight even in this throng of touches and impressions; At the same time he would find his own true soul and through it his self,....But this he cannot do because of the egoistic ignorance in the mind of thought, the heart of emotion, the sense which responds to the touch of things not by a courageous and whole-hearted embrace of the world, but by a flux of reachings and shrinkings, cautious approaches or eager rushes and sullen or discontented or panic or angry recoils [vijugupsate] according as the touch pleases or displeases, comforts or alarms, satisfies or dissatisfies. It is the desire-soul that by

its wrong reception of life becomes the cause of a triple misinterpretation of the *rasa*, the delight in things, so that, instead of figuring the pure essential joy of being, it comes rendered unequally into the three terms of pleasure, pain and indifference. [21/235]

Katha Upanishad - II.1.13

अंगुष्ठमात्रः¹ पुरुषो² ज्योतिः³ इव⁴ अधूमकः⁵ ।
ईशानो⁶ भूतभव्यस्य⁷ स⁸ एव⁹ अद्य¹⁰ स¹¹ उ¹² श्वः¹³ ।
एतद्वै¹⁴ तत्¹⁵ ॥

aṅguṣṭhamātraḥ puruṣo jyotiḥ ivā adhūmakāḥ ।
īśāno bhūtabhavyasya sa eva adya sa u śvaḥ ।
etadvai tat ॥

[Part]...⁸he is ¹⁰today ^{11,12}and he is ¹³tomorrow. [21/573]

²The Purusha that is within ¹is no larger than the finger of a man; ⁴He is like ³a blazing fire ⁵that is without smoke, ⁶He is lord ⁶of His past and ⁷His future. ⁸He ⁹alone is ¹⁰today and ¹¹He ¹²alone ¹³shall be tomorrow. ^{14,15}This is the thing thou seekest. [18/119]

[Notes]

स एव अद्य स उ श्वः

We exist superficially by a becoming in Time; but here again out of that becoming in Time the surface mind, which we call ourselves, is ignorant of all the long past and the long future, ...certain it is that our becoming in Time goes far back into the past [sa eva adya] and continues far on into the future [sa u śvaḥ]. For neither the superconscient nor the subliminal can be limited by a few moments of Time: the one is eternal and Time is only one of its modes; to the other, to the subliminal, it is an infinite field of various experience and the very existence of the being presupposes all the past for its own and equally all the future. [21/582-83]

We are ignorant of ourselves in Time, for we know only a part of the present life we are living; yet that exists only by all our past of which we are ignorant and its trend is determined by all our future of which we are still more ignorant. For our superconscient Self is eternal in its being [sa eva adya sa u śvaḥ] and Time is only one of its modes, our subliminal is eternal in its becoming and Time is its infinite field of experience. [13/495-96]

Chapter XII

The Origin of Ignorance

Mundaka Upanishad - I.1.8

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ।

अन्नात् प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ॥

तपसा¹ चीयते² ब्रह्म³ ततः⁴ अन्नम्⁵ अभिजायते⁶ ।

अन्नात्⁷ प्राणः⁸ मनः⁹ सत्यं¹⁰ लोकाः¹¹ कर्मसु¹² च¹³ अमृतं¹⁴ ॥

tapasā cīyate brahma tataḥ annam abhijāyate ।

annāt prāṇaḥ manaḥ satyaṁ lokāḥ karmasu ca amṛtaṁ ॥

[Part] ¹By energism of consciousness ³Brahman ²is massed; ⁴from that ⁵Matter ⁶is born and ⁷from Matter ⁸Life and ⁹Mind and ¹¹the worlds. [21/586]

³Brahman ²grows ¹by his energy at work, ⁴and then from Him ^{6a}is ⁵Matter ^{6b}born, ⁷and out of Matter ⁸life, and ⁹mind and ¹⁰truth and ¹¹the worlds, ¹³and ¹²in works ¹⁴immortality. [18/132]

[Notes]

Tapas is the energising conscious-power of cosmic being by which the world is created, maintained and governed; it includes all concepts of force, will, energy, power, everything dynamic and dynamising. [25/101 fn 2]

Tapas means literally heat, afterwards any kind of energism, askesis, austerity of conscious force acting upon itself or its object. The world was created by Tapas in the form, says the ancient image, of an egg, which being broken, again by Tapas, heat of incubation of conscious force, the Purusha emerged, Soul in Nature, like a bird from the egg. [21/591 fn 6]

.....it is *tapas* or *tapasya*,—not penance as English scholars will strangely insist on translating it, but HEAT, a tremendous concentration of will, which sets the whole being in a flame, masses all the faculties in closed ranks and hurls them furiously on a single objective. By *tapas* the world was created; by *tapas*, says the Moondaca, creative Brahman is piled up, *chiyate*, gathered & intensified; by *tapas* the rush of inspiration is effected. [18/390]

The agent of this becoming is always the self-conscience of the Being. The power by which the self-conscience brings out of itself its potential complexities is termed Tapas, Force or Energy, and, being self-conscious, is obviously of the nature of Will.By this Will, Tapas or Chit-Shakti, the worlds are created. [17/69]

Thus by the very nature of the world-play as it has been realised by Sachchidananda in

the vastness of His existence [brahma] extended as Space and Time, we have to conceive first of an involution and a self-absorption of conscious being into the density [cīyate] and infinite divisibility of substance [annam], for otherwise there can be no finite variation; next, an emergence of the self-imprisoned force into formal being, living being [prāṇaḥ], thinking being [manaḥ]; and finally a release of the formed thinking being into the free realisation of itself as the One and the Infinite at play in the world and by the release its recovery of the boundless existence-consciousness-bliss that even now it is secretly, really and eternally. This triple movement is the whole key of the world-enigma. [21/121-22]

Matter expresses itself eventually as a formulation of some unknown Force. Life, too, that yet unfathomed mystery, begins to reveal itself as an obscure energy of sensibility imprisoned in its material formulation; and when the dividing ignorance is cured which gives us the sense of a gulf between Life and Matter, it is difficult to suppose that Mind, Life and Matter will be found to be anything else than one Energy triply formulated, the triple world of the Vedic seers. Nor will the conception then be able to endure of a brute material Force as the mother of Mind. The Energy [*tapas* or *tapasya*] that creates the world can be nothing else than a Will, and Will is only consciousness applying itself to a work and a result. [21/17]

Our material world is the result of all the others, for the other principles have all descended into Matter to create the physical universe, and every particle of what we call Matter contains all of them implicit in itself; their secret action, as we have seen, is involved in every moment of its existence and every movement of its activity. And as Matter is the last word of the descent, so it is also the first word of the ascent; as the powers of all these planes, worlds, grades, degrees are involved [cīyate] in the material existence, so are they all capable of evolution out of it. It is for this reason that material being does not begin and end with gases and chemical compounds and physical forces and movements, with nebulae and suns and earths, but evolves life, evolves mind [annāt prāṇaḥ manaḥ], must evolve eventually supermind and the higher degrees of the spiritual existence [satyaṁ lokāḥ]. Evolution comes by the unceasing pressure of the supra-material planes on the material compelling it to deliver out of itself their principles and powers which might conceivably otherwise have slept imprisoned in the rigidity of the material formula. [21/272-73]

Absolute consciousness is in its nature absolute power; the nature of Chit is Shakti: Force or Shakti concentrated and energised for cognition or for action in a realising power effective or creative, the power of conscious being dwelling upon itself and bringing out, as it were, by the heat of its incubation [Tapas] the seed and development of all that is within it or, to use a language convenient to our minds, of all its truths and potentialities, has created the universe. [21/591]

...सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत । स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च । तत् सृष्ट्वा तदेवानुप्राविशत् । तदनुप्रविश्या सच्च त्यच्चाभवत् । निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं चाविज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् । यदिदं किं च । तत्सत्यमित्याचक्षते । तदप्येष श्लोको भवति ॥ [Part]

...सः⁴⁹ अकामयत⁵⁰ । बहु⁵¹ स्याम्⁵² प्रजायेय⁵³ इति⁵⁴ । सः⁵⁵ तपः⁵⁶ अतप्यत⁵⁷ । सः⁵⁸ तपः⁵⁹ तप्त्वा⁶⁰ । इदं⁶¹ सर्वम्⁶² असृजत⁶³ । यत्⁶⁴ इदं⁶⁵ किञ्च⁶⁶ । तत्⁶⁷ सृष्ट्वा⁶⁸ तत्⁶⁹ एव⁷⁰ अनुप्राविशत्⁷¹ । तत्⁷¹ अनुप्रविश्य⁷² । सत्⁷³ च⁷⁴ त्यत्⁷⁵ च⁷⁶ अभवत्⁷⁷ । निरुक्तं⁷⁸ च⁷⁹ अनिरुक्तं⁸⁰ च⁸¹ । निलयनं⁸² च⁸³ अनिलयनं⁸⁴ च⁸⁵ । विज्ञानं⁸⁶ च⁸⁷ अविज्ञानं⁸⁸ च⁸⁹ । सत्यं⁹⁰ च⁹¹ अनृतं⁹² च⁹³ अभवत्⁹⁴ सत्यम्⁹⁵ अभवत्⁹⁶ । यत्⁹⁷ इदं⁹⁸ किञ्च⁹⁹ च¹⁰⁰ । तत्¹⁰¹ सत्यम्¹⁰² इति¹⁰³ आचक्षते¹⁰⁴ । तत्¹⁰⁵ अपि¹⁰⁶ एषः¹⁰⁷ श्लोकः¹⁰⁸ भवति¹⁰⁹ ।

...saḥ akāmayata | bahu syām prajāyeya iti | saḥ tapaḥ atapyat | saḥ tapaḥ taptvā | idaṁ sarvam asrjata | yat idaṁ kiṁca | tat sṛṣṭvā tat eva anuprāviśat | tat anupraviśya | sat ca tyat ca abhavat | niruktaṁ ca aniruktaṁ ca | nilayanaṁ ca anilayanaṁ ca | vijñānaṁ ca avijñānaṁ ca | satyaṁ ca anṛtaṁ ca abhavat satyam abhavat | yat idaṁ kiṁ ca | tat satyam iti ācakṣate | tat api eṣaḥ ślokaḥ bhavati |

[Part] ⁴⁹He ⁵⁰desired, “⁵²May I be ⁵¹Many”. ⁵⁵He ^{56,57}concentrated in Tapas, ⁵⁸⁻⁶⁰by Tapas ⁶³he created ^{61,62}the world; ^{67,68}creating, ⁷¹he entered ^{69,70}into it; ^{71,72}entering, ⁷⁷he became ⁷³the existent ⁷⁴and ⁷⁵the beyond-existence, ⁷⁷he became ⁷⁸the expressed ⁷⁹and ⁸⁰the unexpressed, ⁷⁷he became ⁸⁶knowledge ⁸⁷and ⁸⁸ignorance, ⁹⁴he became ⁹⁰the truth ⁹¹and ⁹²the falsehood: ⁹⁴he became ⁹⁵the truth, ⁹⁷⁻¹⁰⁰even all this whatsoever that is. “¹⁰¹That ¹⁰²Truth” ¹⁰⁴they call him. [21/586]

[Part] ⁴⁹The Spirit ⁵⁰desired of old “⁵²I would be ⁵¹manifold ⁵³for the birth of peoples.” Therefore ⁵⁵He ^{56,57}concentrated all Himself in thought, and ⁵⁸⁻⁶⁰by the force of His brooding ⁶³He created ⁶²all ⁶¹this universe, ⁶⁴⁻⁶⁶yea all whatsoever existeth. ^{67,68}Now when He had brought it forth, ⁷¹He entered ^{69,70}into that He had created, ^{71,72}He entering in ⁷⁷became ⁷³the Is here ⁷⁴and ⁷⁵the May Be there; ⁷⁷He became ⁷⁸that which is defined ⁷⁹and ⁸⁰that which hath no feature; ⁷⁷He became ⁸²this housed thing ⁸³and ⁸⁴that houseless; ⁷⁷He became ⁸⁶Knowledge ⁸⁷and ⁷⁷He became ⁸⁸Ignorance; ⁹⁶He became ⁹⁰Truth ⁹¹and ⁹⁶He became ⁹²falsehood. ⁹⁶Yea He became ⁹⁵all truth, ⁹⁷⁻¹⁰⁰even whatsoever here existeth. ¹⁰¹Therefore ¹⁰⁴they say of Him ¹⁰³that ¹⁰²He is Truth. ¹⁰⁵⁻⁶Whereof ¹⁰⁷this ¹⁰⁹is ¹⁰⁸the Scripture. [18/220-21]

[Notes]

The real Monism, the true Adwaita, is that which admits all things as the one Brahman and does not seek to bisect Its existence into two incompatible entities, an eternal Truth [satyaṁ] and an eternal Falsehood [anṛtaṁ], Brahman and not-Brahman, Self and not-Self, a real Self and an unreal, yet perpetual Maya. If it be true that the Self alone exists, it must be also true that all [yat idaṁ kiṁ ca] is the Self. [21/35]

We start, then, with the conception of an omnipresent Reality of which neither the Non-

Being at the one end nor the universe at the other are negations that annul; they are rather different states of the Reality, obverse and reverse affirmations. [21/36]

Because it [the world] was avyakta in the Nirguna, it is not therefore false when it becomes vyakta any more than an apple hidden is an apple non-existent. The world is not utter reality because it is thing in manifestation, not thing in itself. Yet it is real because it is a manifestation of God in Himself and God who is **satyam** conceives nothing that is not satyam, nothing that is not Himself. He is not a seer of falsehoods. **Anritam** is merely a vikara or perversion of satyam. All ignorance is really partial or misplaced knowledge, all bondage a concealment of freedom, all evil good in the making, all sorrow a veiled delight. This the Saguna Brahman perceives and knows and as Vasudeva, or tranquil Personality, He utterly enjoys without any distinction of pleasure and grief, good and evil, the infinite play of the world within Himself. The Saguna is Sacchidananda envisaging cosmic activity. On the tranquillity [of] Vasudeva God by a new adhyaropa manifests Himself to Himself as the Sarvam Brahman in all things [abhavat...yat idam kim ca]... [16/516]

But in fact our consciousness is a mixture of the true and the false [satyam ca anṛtam ca]; its acts and creations are not a pure invention, a baseless structure. The structure it builds, its form of things or form of the universe, is not a mixture of reality and the unreal so much as a half comprehension, a half expression of the real, and, since all consciousness is force and therefore potentially creative, our ignorance has the result of wrong creation, wrong manifestation, wrong action or misconceived and misdirected energy of the being [anṛtam]. All world-existence is manifestation, but our ignorance is the agent of a partial, limited and ignorant manifestation,—in part an expression but in part also a disguise of the original being, consciousness and delight of existence. [21/496]

If the Reality alone exists and all is the Reality [satyam abhavat... yat idam kim ca], the world also cannot be excluded from that Reality; the universe is real. If it does not reveal to us in its forms and powers the Reality that it is, if it seems only a persistent and yet changing movement in Space and Time, this must be not because it is unreal or because it is not at all That, but because it is a progressive self-expression, a manifestation, an evolving self-development of That in Time which our consciousness cannot yet see in its total or its essential significance. In this sense we can say that it is That and not That [satyam ca anṛtam ca],—because it does not disclose all the Reality through any form or sum of its forms of self-expression; but still all its forms are forms of the substance and being of that Reality. [21/481]

Therefore the relation of truth [satyam] to falsehood [anṛtam], of good to evil is not a mutual dependence, but is in the nature of a contradiction as of light and shadow; a shadow depends on light for its existence, but light does not depend for its existence on the shadow. The relation between the Absolute and these contraries of some of its fundamental aspects is not that they are opposite fundamental aspects of the Absolute; falsehood and evil have no fundamentality, no power of infinity or eternal being, no self-existence even by latency in the Self-Existent, no authenticity of an original inherence. [21/622]

तपो ब्रह्मेति । [Part]

तपः³⁶ ब्रह्म³⁷ इति³⁸ ।

tapah brahma iti |

³⁶Energism of consciousness is ³⁷Brahman. [21/586]

³⁶for the Energy ³⁷is Brahman.” [21/8]

³⁶for concentration in thought ³⁷is the Eternal.” [18/226]

[Notes]

Tapas, in other words, is the dwelling of the soul on its object, by which Brahman originally created the world through vision—sa ikshata—saw Itself, that is to say, as world & what It saw, became,—the dwelling of the soul on its object whether, prospectively, in creative vision, outwardly realising, as the poet & the genius of action dwells, or, retrospectively, in perceptive vision of the thing created, inwardly realising, as the prophet dwells; tapas is the very foundation of the method of revelation & intuition. [17/567]

The Buddhists had to posit their universal principle of Karma which, when you think of it, comes after all to a universal energy as the cause of the world [tapah brahma iti], a creator and preserver of unchanging measures. Nietzsche denied Being, but had to speak of a universal Will-to-be; which again, when you come to think of it, seems to be no more than a translation of the Upanishadic *tapo brahma*, “Will-Energy is Brahman.” [13/230]

...there is not a passive Brahman and an active Brahman, but one Brahman,...The passivity of Brahman is Tapas or concentration of Its being dwelling upon Itself in a self-absorbed concentration of Its immobile energy; the activity is Tapas of Its being releasing what It held out of that incubation into mobility and travelling in a million waves of action, dwelling still upon each as It travels and liberating in it the being's truths and potentialities. [21/594-95]

Chapter XIII

Exclusive Concentration of Consciousness-Force and the Ignorance

Rig Veda - 10.190.01

ऋतं च सत्यं चाभीद्धात्तपसोऽध्यजायत ।

ततो रात्र्यजायत ततः समुद्रो अर्णवः ॥

ऋतम्¹ । च² । सत्यम्³ । च⁴ । अभीद्धात्⁵ । तपसः⁶ । अधि⁷ । अजायत⁸ ।

ततः⁹ । रात्री¹⁰ । अजायत¹¹ । ततः¹² । समुद्रः¹³ । अर्णवः¹⁴ ॥

ṛtam | ca | satyam | ca | abhīddhāt | tapasaḥ | adhi | ajāyata |
tataḥ | rātrī | ajāyata | tataḥ | samudraḥ | arṇavaḥ ॥

⁵From the kindled fire ⁶of Energy of Consciousness ³Truth ^{7,8}was born ²and ¹the Law of Truth; ⁹from that ¹⁰the Night, ¹²from the Night ¹⁴the flowing ¹³ocean of being. [21/602]

[Part] ¹⁰Night ¹¹was born and ⁹from Night ¹⁴the flowing ¹³ocean of being[21/519]

[Part] ³Truth ²and ¹the Law of Truth ^{7,8}were born ⁵from the kindled ⁶flame of Energy, ⁹thence ¹⁰Night ¹¹was born and ¹⁴the flowing ¹³Ocean of being.... [14/344]

[Notes]

We find this fundamental idea of the Vedic Rishis brought out in the Hymn of Creation (X.129.3) ...Darkness [rātrī] hidden by darkness in the beginning was this all, an ocean [samudraḥ, arṇavaḥ] without mental consciousness ... out of it the One [ṛtam ca satyam ca] was born [ajāyata] by the greatness of Its energy [tapasaḥ]. [15/106]

...the Night [rātrī] of the Veda is the obscured consciousness of the mortal being in which the Truth [satyam] is subconscious, hidden in the cave of the hill; that the recovery of the lost sun lying in this darkness of Night is the recovery of the sun of Truth out of the darkened subconscious condition; and that the downflowing earthward of the seven rivers [arṇavaḥ] must be the outstreaming action of the sevenfold principle of our being as it is formulated in the Truth of the divine or immortal existence [ṛtam]. [15/202]

ऋतम् च सत्यम् च

Satyam is Truth, the principle of infinite & divine Being, Sat objectivised to Knowledge as the Truth of things self-manifested; **Ritam** is Law, the motion of things thought out, the principle of divine self-aware energy, Chit-shakti objectivised to knowledge as the Truth of things self-arranged... [14/45]

And it is the causal Truth, represented in the person of Surya Savitri, that is the creator of all its forms. For it is the causal Idea in the infinite being,—the idea, not abstract, but real and dynamic,—that originates the law, the energies, the formations of things and the working out of their potentialities in determined forms by determined processes. Because the causal Idea is a real force of existence, it is called **Satyam**, the True in being; because it is the determining truth of all activity and formation, it is called **Ritam**, the True in movement... [15/288]

This supramental vastness is also the fundamental truth of being, *satyam*, out of which its active truth wells out naturally and without strife of effort into a perfect and faultless movement because there is upon those heights no division, no gulf between consciousness and force, no divorce of knowledge and will, no disharmonising of our being and its action; everything there is the “straight” and there is no least possibility of crookedness. ...Therefore this supramental plane of vastness and true being is also **Ritam**, the true activity of things; it is a supreme truth of movement, action, manifestation, an infallible truth of will and heart and knowledge, a perfect truth of thought and word and emotion; it is the spontaneous Right, the free Law, the original divine order of things untouched by the falsehoods of the divided and separative consciousness. [15/474-75]

अभीद्धात् तपसः अधि अजायत

Tapas is the energising conscious-power of cosmic being by which the world is created [ajāyata], maintained and governed; it includes all concepts of force, will, energy, power, everything dynamic and dynamising. [25/101 fn 2]

Tapas means literally heat, afterwards any kind of energism, askesis, austerity of conscious force acting upon itself or its object. The world was created by Tapas in the form, says the ancient image, of an egg, which being broken, again by Tapas, heat of incubation of conscious force, the Purusha emerged, Soul in Nature, like a bird from the egg. [21/591 fn 6]

The agent of this becoming is always the self-conscience of the Being. The power by which the self-conscience brings out of itself its potential complexities is termed Tapas, Force or Energy, and, being self-conscious, is obviously of the nature of Will.By this Will, Tapas or Chit-Shakti, the worlds are created. [17/69]

Absolute consciousness is in its nature absolute power; the nature of Chit is Shakti: Force or Shakti concentrated and energised [abhīddhāt] for cognition or for action in a realising power effective or creative, the power of conscious being dwelling upon itself and bringing out, as it were, by the heat of its incubation [Tapas] the seed and development of all that is within it or, to use a language convenient to our minds, of all its truths and potentialities, has created the universe. [21/591]

...there is not a passive Brahman and an active Brahman, but one Brahman,...The passivity of Brahman is Tapas or concentration of Its being dwelling upon Itself [satyam] in a self-absorbed concentration of Its immobile energy; the activity is Tapas of Its being releasing what It held out of that incubation into mobility and travelling in a million waves of

action, dwelling still upon each as It travels and liberating in it the being's truths [ṛtam] and potentialities. [21/594-95]

ततः रात्री अजायत

For the world as we see it has come out of the darkness concealed in darkness [rātrī], the deep and abysmal flood [arṇavaḥ] that covered all things, the unconscious ocean [samudraḥ], *apraketaṁ salilam* (X.129.3); in that non-existence the seers have found by desire in the heart and thought in the mind that which builds up the true existence. This non-existence of the truth of things, *asat*, is the first aspect of them that emerges from the unconscious ocean; and its great darkness is the Vedic Night, *rātrīm jagato niveśanīm* (I.35.1), which holds the world and all its unrevealed potentialities in her obscure bosom. [15/232-33]

समुद्रः अर्णवः

That sea is the subliminal self, the superconscious, the subconscious, the intraconscious and circumconscious being, and holding it all together the soul, the psychic entity. The stream is the natural, the superficial man. In this superficial man Tapas [tapasaḥ], the being's dynamic force of consciousness, is concentrated on the surface in a certain mass of superficial workings; all the rest of itself it has put behind and may be vaguely aware of it there in the unformulated back of its conscious existence, but is not aware of it in this superficial absorbed movement in front. It is not precisely, at any rate in that back or in the depths, ignorant of itself in any essential sense of the word, but for the purposes of its superficial movement and within that movement only it is oblivious of its real, its greater self, by absorption, by exclusive concentration on what it is superficially doing. Yet it is really the hidden sea and not the superficial stream which is doing all the action: it is the sea that is the source of this movement, not the conscious wave it throws up, whatever the consciousness of the wave, absorbed in its movement, living in that, seeing nothing else but that, may think about the matter. And that sea, the real self, the integral conscious being, the integral force of being, is not ignorant; even the wave is not essentially ignorant, — for it contains within itself all the consciousness it has forgotten and but for that it could not act or endure at all, — but it is self-oblivious, absorbed in its own movement, too absorbed to note anything else than the movement while that continues to preoccupy it. A limited practical self-oblivion, not an essential and binding self-ignorance, is the nature of this exclusive concentration which is yet the root of that which works as the Ignorance. [21/605-06]

Chapter XIV

The Origin and Remedy of Falsehood, Error, Wrong and Evil

Gita - V.15

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥

न¹ आदत्ते² कस्यचित्³ पापं⁴ न⁵ च⁶ एव⁷ सुकृतं⁸ विभुः⁹ ।

अज्ञानेन¹⁰ आवृतम्¹¹ ज्ञानम्¹² तेन¹³ मुह्यन्ति¹⁴ जन्तवः¹⁵ ॥

na ādatte kasyacit pāpaṃ na ca eva sukr̥taṃ vibhuḥ ।

ajñānena āvṛtam jñānam tena muhyanti jantavaḥ ॥

⁹The ²Lord accepts ⁴the sin ^{6,7}and ⁸the virtue ^{1,3}of none; ¹³because ¹²knowledge ¹¹is veiled ¹⁰by Ignorance, ¹⁵mortal men ¹⁴are deluded. [21/618]

[Part] ⁹The all-pervading Impersonal ²accepts ¹neither ⁴the sin ^{5,6,7}nor ⁸the virtue ³of any... [19/185]

[Notes]

This self, though by its presence authorising the works of Nature, though by its all-pervading existence supporting and consenting to them, *prabhu vibhu*, does not itself create works or the state of the doer or the joining of the works to their fruit, *na karṣṭvaṃ na karmāṇi sṛjati na karma-phala-saṃyogam*, but only watches nature in the Kshara working out these things, *svabhāvas tu pravartate* [Gita V.14]; it accepts neither the sin nor the virtue of the living creatures born into this birth as its own, *nādatte kasyacit pāpaṃ na caiva sukr̥tam*; it preserves its spiritual purity. It is the ego bewildered by ignorance which attributes these things to itself, because it assumes the responsibility of the doer and chooses to figure as that and not as the instrument of a greater power, which is all that it really is; *ajñānenāvṛtaṃ jñānam tena muhyanti jantavaḥ*. [19/231]

The immutable Brahman is there in the spirit's skies above this troubled lower nature of the dualities, untouched either by its virtue [sukr̥taṃ] or by its sin [pāpaṃ], accepting neither [na ādatte] our sense of sin nor our self-righteousness, untouched by its joy and its sorrow, indifferent to our joy in success and our grief in failure, master of all, supreme, all-pervading, prabhu vibhu, calm, strong, pure, equal in all things, the source of Nature, not the direct doer

of our works, but the witness of Nature and her works, not imposing on us either the illusion of being the doer, for that illusion is the result of the ignorance of this lower Nature. But this freedom, mastery, purity we cannot see; we are bewildered [muhyanti jantavaḥ] by the natural ignorance [ajñānena] which hides from us [āvṛtam] the eternal self-knowledge [jñānam] of the Brahman secret within our being. [19/201-02]

The being itself, the spirit, the divine Reality in man stands in no need of purification; it is for ever pure, not affected by the faults of its instrumentation or the stumblings of mind and heart and body in their work, as the sun, says the Upanishad, is not touched or stained by the faults of the eye of vision. [24/644]

In the imperfection and conflict of our members there is an effort to arrive at a right standard of conduct and to observe it; that is ethics, virtue, merit, *punya* [sukṛtaṃ], to do otherwise is sin, demerit, *pāpa*.....All ethics is a construction of good in a Nature which has been smitten with evil by the powers of darkness born of the Ignorance [ajñānena], even as it is expressed in the ancient legend of the Vedanta. But where all is self-determined by truth of consciousness and truth of being, there can be no standard, no struggle to observe it, no virtue or merit, no sin or demerit of the nature. [22/1033]

What we call sin or evil [pāpaṃ], is merely excess and defect, wrong placement, inharmonious action and reaction. By its equality, by its inaction even while it supports all action, the conscious Soul retains its eternal freedom and eternal purity. For it is unmodified; It watches as the Sakshi, the witness, the modifications effected by Prakriti, but does not partake of them, does not get clogged with them, receives not [na ādatte] their impression. [17/45]

What is evil or Sin? It is merely the preference of the more gross to the more subtle, of tamas to rajas and of rajas to sattwa; it operates therefore in the sphere of the *gunas* and the Eternal being above the *gunas* cannot be touched [na ādatte] by Sin [pāpaṃ]. [17/162]

....in all things there is a presence, a primal Reality,—the Self, the Divine, Brahman,—which is for ever pure, perfect, blissful, infinite [vibhuḥ]: its infinity is not affected by the limitations of relative things; its purity is not stained by our sin and evil [na ādatte pāpaṃ]; its bliss is not touched by our pain and suffering; its perfection is not impaired by our defects of consciousness, knowledge, will, unity. In certain images of the Upanishads the divine Purusha is described as the one Fire which has entered into all forms and shapes itself according to the form, as the one Sun which illumines all impartially and is not affected by the faults of our seeing. [21/407]

Maitri Upanishad - VII.10

देवासुरा ह वै य आत्मकामा ब्रह्मणोऽन्तिकं प्रयाताः तस्मै नमस्कृत्वोचुः भगवन् वयमात्मकामाः स त्वं नो ब्रूहीति
अतश्चिरं ध्यात्वाऽमन्यतान्यतामानो वै तेऽसुरा अतोऽन्यतममेतेषामुक्तम्

तदिमे मूढा उपजीवन्त्यभिष्वङ्गिणस्तर्थाभिघातिनोऽनृताभिशांसिनः सत्यमिवानृतं पश्यन्तीन्द्रजालवदित्यतो
यद्वेदेष्वाभिहितं तत्सत्यं यद्वेदेषूक्तं तद्विद्वांस उपजीवन्ति तस्माद्ब्राह्मणो नावैदिकमधीयीतायमर्थः स्यादिति ॥

devāsura ha vai ya ātmakāmā brahmaṇo'ntikaṃ prayātāḥ tasmai namaskṛtvocūḥ
bhagavan vayamātmakāmāḥ sa tvaṃ no brūhīti ataściraṃ dhyātvā'manyatānyatāmāno vai
te'surā ato'nyatamameteṣāmuktam tadime mūdhā
upajīvantyabhiṣvaṅgiṇastaryābhighātino'nṛtābhiśamsinaḥ
satyamivānṛtaṃ paśyantīndrajālavadityato yadvedeṣvābhihitam tatsatyam
yadvedeṣūktam tadvidvāṃsa upajīvanti tasmādbrahmaṇo
nāvaidikamadhyītāyamarthaḥ syāditi ॥

[Part] They [Asuras ते-असुरा] live [उपजीवन्ति] according to another idea of self than the reality [अन्यतामानो], deluded [मूढा], attached [अभिष्वङ्गिणः], expressing a falsehood [अनृत-अभिशांसिनः], — as if by an enchantment [इन्द्रजाल-वत्] they see [पश्यन्ति] the false as the true [सत्य-ईव-अनृत]. [21/618]

[Notes]

The gods and the demons देव-असुरा, wishing to know the Self आत्म-कामा, went प्रयाताः into the presence of Brahman (their father, Prajâpati) ब्रह्मणो-अन्तिकं. Having bowed before him, they said तस्मै नमस्कृत्वा-उचुः: 'O blessed one भगवन्, we wish to know the Self वयम्-आत्मकामाः, do thou tell us स त्वं नो ब्रूहि-इति.' Then, after having pondered a long while अतः-चिरं ध्यात्वा, he thought, these demons are not yet self-subdued अमन्यतान्यतामानो वै ते-असुरा; therefore a very different Self was told to them (from what was told to the gods) अतः-अन्यतमम्-एतेषाम्-उक्तम्. On that Self these तत्-इमे deluded demons मूढा take their stand उपजीवन्ति, clinging to it अभिष्वङ्गिणः, destroying the true means of salvation (the Veda) तर्था - अभिघातिनः, preaching untruth अनृत-अभिशांसिनः. What is untrue they see as true सत्य-ईव-अनृतं पश्यन्ति, as in jugglery इन्द्रजाल-वत्. Therefore, what is taught in the Vedas यत्-वेदेषु-अभिहितम्, that is true तत्-सत्यं. What is said in the Vedas यत्-वेदेषु-उक्तं, on that the wise तत्-विद्वांस keep their stand उपजीवन्ति. Therefore let a Brâhman तस्माद्ब्राह्मणो not read what is not of the Veda न-अवैदिकम्-अधीयीत्, or this will be the result अयम्-अर्थः स्यात्-इति. [Max Müller - Sacred Book of the East, Vol. 15 p. 343]

Those who have given themselves up too entirely to this outward drive of the mentality [अमन्यतान्यतामानो], fall into the hands of the lower nature, cling to it and make it their foundation. They become a prey to the nature of the Rakshasa in man who sacrifices everything to a violent and inordinate satisfaction of his separate vital ego and makes that the dark godhead of his will and thought and action and enjoyment. Or they are hurried onward in a fruitless cycle by the arrogant self-will, self-sufficient thought, self-regarding act, self-satisfied and yet ever unsatisfied intellectualised appetite of enjoyment of the Asuric nature. But to live persistently in this separative ego-consciousness and make that the centre of all our activities is to miss altogether the true self-awareness. The charm it throws upon the misled instruments of the spirit is an enchantment [इन्द्रजाल-वत्] that chains life to a profitless circling. All its hope, action, knowledge are vain things when judged by the divine and eternal standard, for

it shuts out the great hope, excludes the liberating action, banishes the illuminating knowledge. It is a false knowledge that sees the phenomenon but misses the truth of the phenomenon [सत्यं-ईव-अनृतं पश्यन्ति], a blind hope that chases after the transient but misses the eternal, a sterile action whose every profit is annulled by loss and amounts to a perennial labour of Sisyphus. [19/326-27]

It [falsehood - अनृतं] is created by an Asuric power which intervenes in this creation and is not only separated from the Truth [अन्यतमम्-एतेषाम्-उक्तम्] and therefore limited in knowledge and open to error, but in revolt against the Truth or in the habit of seizing the Truth only to pervert it. This Power, the dark Asuric Shakti or Rakshasic Maya, puts forward its own perverted consciousness as true knowledge [सत्यं-ईव-अनृतं] and its wilful distortions [इन्द्रजाल-वत्] or reversals of the Truth as the verity of things. It is the powers and personalities of this perverted and perverting consciousness that we call hostile beings, hostile forces [ते-असुरा]. [28/451]

Mundaka Upanishad - I.2.8

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितमन्यमानाः ।

जङ्घन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥

अविद्यायाम्¹ अन्तरे² वर्तमानः³ स्वयं⁴ धीराः⁵ पण्डितं⁶ मन्यमानः⁷ ।

जङ्घन्यमानाः⁸ परियन्ति⁹ मूढाः¹⁰ अन्धेन¹¹ एव¹² नीयमानाः¹³ यथा¹⁴ अन्धाः¹⁵ ॥

avidyāyām antare vartamānaḥ svayaṁ dhīrāḥ paṇḍitaṁ manyamānaḥ ।

jaṅghanyamānāḥ pariyaṁti mūḍhāḥ andhena eva nīyāmānāḥ yathā andhāḥ ॥

[Part] ³They live and move ²in ¹the Ignorance ⁹and go round and round, ⁸battered and stumbling, ¹⁴like ¹⁵blind men ¹³led ¹¹by one who is blind. [21/618]

³They who dwell ^{2a}in ¹the ignorance, ^{2b}within it, ⁵wise in their own wit and ⁷deeming ⁴themselves ⁶very learned, ¹⁰men bewildered are they who ⁹wander about ⁸stumbling round and round helplessly ¹⁴like ¹⁵blind men ¹³led ¹¹by the blind. [18/109]

³They who dwell shut ²within ¹the ignorance and ^{7a}they hold themselves ⁶for learned men ^{7b}thinking, “⁴We, even we ⁵are the wise and the sages” — ¹⁰fools are they and ⁹they wander around ⁸beaten and stumbling ¹⁴like ¹⁵blind men ¹³led ¹¹by the blind. [18/134]

³Living and moving ²within ¹the Ignorance, ⁹they go round and round ⁸stumbling and battered, ¹⁰men deluded, ¹⁴like ¹⁵the blind ¹³led ¹¹by one who is blind. [21/525 fn 1]

[Notes]

...the blind leading the blind [andhena eva nīyāmānāḥ yathā andhāḥ] who go round and round [pariyaṁti] battering [jaṅghanyamānāḥ] themselves like a blind bird at night against the same eternal walls and never seeing the window open to it for its escape. [17/156]

We realise now what the Upanishad meant when it spoke of Brahman as being both the Knowledge and the Ignorance and of the simultaneous knowledge of Brahman in both as the way to immortality. Knowledge is the inherent power of consciousness of the timeless, spaceless, unconditioned Self which shows itself in its essence as a unity of being; it is this consciousness that alone is real and complete knowledge because it is an eternal transcendence which is not only self-aware but holds in itself, manifests, originates, determines, knows the temporally eternal successions of the universe. Ignorance is the consciousness of being in the successions of Time, divided in its knowledge by dwelling in the moment, divided in its conception of self-being by dwelling in the divisions of Space and the relations of circumstance, self-prisoned in the multiple working of the unity. It is called the Ignorance because it has put behind it the knowledge of unity and by that very fact is unable to know truly or completely either itself or the world, either the transcendent or the universal reality. Living within the Ignorance, from moment to moment, from field to field, from relation to relation, the conscious soul stumbles on in the error of a fragmentary knowledge. [21/524-25]

Gita - II.50

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥

बुद्धि-युक्तः¹ जहाति² इह³ उभे⁴ सुकृत-दुष्कृते⁵ ।

तस्मात्⁶ योगाय⁷ युज्यस्व⁸ योगः⁹ कर्मसु¹⁰ कौशलम्¹¹ ॥

buddhi-yuktaḥ jahāti iha ubhe sukr̥ta-duṣkr̥te ।

tasmāt yogāya yujyasva yogaḥ karmasu kauśalam ॥

[Part] ¹One whose intelligence has attained to Unity, ²casts away from him ⁴both ⁵sin and virtue. [21/618]

[Notes]

....the liberated who has united his reason [buddhi-yuktaḥ] and will with the Divine, casts away from him [jahāti] even here [iha] in this world of dualities both [ubhe] good doing and evil doing [sukr̥ta-duṣkr̥te]; for he rises to a higher law beyond good and evil, founded in the liberty of self-knowledge. Such desireless action can have no decisiveness, no effectiveness, no efficient motive, no large or vigorous creative power? Not so; action done in Yoga is not only the highest but the wisest, the most potent and efficient even for the affairs of the world; for it is informed by the knowledge and will of the Master of works: “Yoga [yogaḥ] is skill [kauśalam] in works [karmasu].” [19/103]

बुद्धि-युक्तः जहाति इह उभे सुकृत-दुष्कृते

It is a higher truth that the distinction of good and evil is indeed a practical fact and law valid for the egoistic human life which is the stage of transition from the animal to the divine, but on a higher plane we rise beyond good and evil, are above their duality [jahāti iha ubhe sukr̥ta-duṣkr̥te] even as the Godhead is above it. [19/216]

योगः कर्मसु कौशलम्

Yoga, says the Gita, is skill in works, and by this phrase the ancient Scripture meant that the transformation of mind and being to which it gave the name of Yoga brought with it a perfect inner state and faculty out of which the right principle of action and the right spiritual and divine result of works emerged naturally like a tree out of its seed. Certainly, it did not mean that the clever general or politician or lawyer or shoemaker deserves the name of a Yogin; it did not mean that any kind of skill in works was Yoga, but by Yoga it signified a spiritual condition of universal equality and God-union and by the skill of the Yogic worker it intended a perfect adaptation of the soul and its instruments to the rhythm of the divine and universal Spirit in a nature liberated from the shackles of egoism and the limitations of the sense-mind. [13/119]

Taittiriya Upanishad - II.9

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति । एतं ह वाव न तपति ।
किमहं साधु नाकरवम् । किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मानं स्पृणुते ।
उभे ह्येवैष एते आत्मानं स्पृणुते । य एवं वेद । इत्युपनिषत् ॥

यतः¹ वाचः² निवर्तन्ते³ । अप्राप्य⁴ मनसा⁵ सह⁶ । आनन्दं⁷ ब्रह्मणः⁸ विद्वान्⁹ । न¹⁰ बिभेति¹¹ कुतश्चन¹² । एतं¹³ ह¹⁴ वाव¹⁵
न¹⁶ तपति¹⁷ । किं¹⁸ अहं¹⁹ साधु²⁰ न²¹ अकरवम्²² । किं²³ अहं²⁴ पापम्²⁵ अकरवम्²⁶ इति²⁷ । सः²⁸ यः²⁹ एवं³⁰ विद्वान्³¹
एते³² आत्मानं³³ स्पृणुते³⁴ । उभे³⁵ हि³⁶ एवं³⁷ एषः³⁸ एते³⁹ आत्मानं⁴⁰ स्पृणुते⁴¹ । यः⁴² एवम्⁴³ वेद⁴⁴ इति⁴⁵ उपनिषद्⁴⁶ ॥

yataḥ vācaḥ nivartante । aprāpya manasā saha । ānandaṁ brahmaṇaḥ vidvān । na bibheti
kutaścana । etaṁ ha vāva na tapati । kiṁ ahaṁ sādhu na akaravam । kiṁ ahaṁ pāpam
akaravam iti । saḥ yaḥ evaṁ vidvān ete ātmānaṁ spr̥ṇute । ubhe hi evam eṣaḥ ete ātmānaṁ
spr̥ṇute । yaḥ evam veda । iti upaniṣad ॥

[Part] ⁹He who has found ⁷the bliss ⁸of the Eternal ¹⁷is afflicted ¹⁶no more ¹³by the thought,
“¹⁸Why ^{21,22}have I not done ²⁰the good? ²³Why ²⁶have I done ²⁵evil?” ²⁸One ³¹who knows the
self ³⁴extricates ³³himself ³⁵from both these things. [21/618]

⁷The Bliss ⁸of the Eternal ¹from which ²words ³turn back ⁴without attaining ^{5,6}and mind also
³returneth ⁴baffled, ⁹who knoweth ⁷the Bliss ⁸of the Eternal? ¹¹He feareth ¹⁰not ¹²for aught in
this world or elsewhere. ¹⁴Verily ¹³to him ¹⁵⁻¹⁷cometh not remorse and her torment saying
“¹⁸Why ^{21,22}have I left undone ²⁰the good ²³& why ^{24,26}have I done ²⁵that which was evil?”
²⁸For he ²⁹who ³¹knoweth ³⁰the Eternal [thus], ³¹knoweth ³²these ^{33,34}that they are alike his

Spirit; yea, ³⁷he knoweth [thus] ³⁵both evil and good for what they are and ⁴¹delivereth ⁴¹Spirit, ⁴²who ⁴⁴knoweth ⁴³the Eternal [thus]. ⁴⁵And ⁴⁶this is Upanishad, the secret of the Veda. [18/224]

[Notes]

The equal will need not feel remorse, sorrow or discouragement over its stumblings [kim aham pāpam akaravam]; if these reactions occur in the habitual mentality, it will only see how far they indicate an imperfection and the thing to be corrected, — for they are not always just indicators, — and so get beyond them to a calm and equal guidance. It will see that these stumblings themselves are necessary to experience and in the end steps towards the goal. [24/719]

To form higher and higher temporary standards as long as they are needed is to serve the Divine in his world march; to erect rigidly an absolute standard is to attempt the erection of a barrier against the eternal waters in their outflow. Once the nature-bound soul realises this truth, it is delivered from the duality of good and evil. For good is all that helps the individual and the world towards their divine fullness, and evil is all that retards or breaks up that increasing perfection. But since the perfection is progressive, evolutive in Time, good and evil are also shifting quantities and change from time to time their meaning and value. This thing which is evil now and in its present shape must be abandoned was once helpful and necessary to the general and individual progress. That other thing which we now regard as evil may well become in another form and arrangement an element in some future perfection. And on the spiritual level we transcend even this distinction; for we discover the purpose and divine utility of all these things that we call good and evil. Then have we to reject the falsehood in them and all that is distorted, ignorant and obscure in that which is called good no less than in that which is called evil. For we have then to accept only the true and the divine, but to make no other distinction in the eternal processes. [23/191]

In the imperfection and conflict of our members there is an effort to arrive at a right standard of conduct and to observe it; that is ethics, virtue, merit, *punya*, to do otherwise is sin, demerit, *pāpa*. Ethical mind declares a law of love, a law of justice, a law of truth, laws without number, difficult to observe, difficult to reconcile. But if oneness with others, oneness with truth is already the essence of the realised spiritual nature, there is no need of a law of truth or of love,—the law, the standard has to be imposed on us now because there is in our natural being an opposite force of separateness, a possibility of antagonism, a force of discord, ill-will, strife. All ethics is a construction of good in a Nature which has been smitten with evil by the powers of darkness born of the Ignorance, even as it is expressed in the ancient legend of the Vedanta. But where all is self-determined by truth of consciousness and truth of being, there can be no standard, no struggle to observe it, no virtue or merit, no sin or demerit of the nature. [22/1033]

इमे चेतारो अनृतस्य भूरेर्मित्रो अर्यमा वरुणो हि सन्ति ।

इम ऋतस्य वावृधुर्दुरोणे शग्मासः पुत्रा अदितेरदब्धाः ॥

इमे¹ चेतारः² अनृतस्य³ भूरेः⁴ मित्रः⁵ अर्यमा⁶ वरुणः⁷ हि⁸ सन्ति⁹ ।

इमे¹⁰ ऋतस्य¹¹ ववृधुः¹² दुरोणे¹³ शग्मासः¹⁴ पुत्राः¹⁵ अदितेः¹⁶ अदब्धाः¹⁷ ॥

ime | cetāraḥ | anṛtasya | bhūreḥ | mitraḥ | aryamā | varuṇaḥ | hi | santi |

ime | ṛtasya | vavṛdhuḥ | duroṇe | śagmāsaḥ | putrāḥ | aditeḥ | adabdhāḥ ॥

[Part] ^{1,8}These ⁹are ²they who are conscious ⁴of the much ³falsehood in the world; ¹⁰they ¹²grow ¹³in the house ¹¹of Truth, ¹⁴they are the strong ¹⁷and invincible ¹⁵sons ¹⁶of Infinity. [21/618]

^{1,8}These ⁹are ²they that discern and separate ⁴all the much ³falsehood in us; ^{1,8,9}they are the Lords of ⁵Love (Mitra) and ⁶Strength (Aryaman) and ⁷Purity (Varuna). ¹⁰These ¹²grow ¹³in the house ¹¹of Truth, ¹⁴puissant and ¹⁷unvanquished ¹⁵Sons ¹⁶of the Infinite. [15/559]

[Notes]

There is the inferior truth here of this world mixed as it is with much falsehood and error, anṛtasya bhūreḥ, and there is a world or home of Truth [ṛtasya ...dуроṇe], sadanam ṛtasya, the Truth, the Right, the Vast, satyam ṛtaṁ bṛhat, where all is Truthconscious, ṛtacit. [16/19-20]

We find here [Rig Veda 1.15.6] both Varuna & Mitra described as pūtadakshas; in both the viveka acts pure from all lower & error-haunted functionings [cetāraḥ anṛtasya] and when they manifest themselves in man, jajnáná, the intuitive power can work with a faultless justness of discrimination; therefore by truth, by this truth-revealing action of the ideal faculty they increase in us the Truth [ṛtasya vavṛdhuḥ], raising our thought, action & feeling into a spontaneous conformity with the divine law, devánám vrata. Mitra & Varuna are the lords, possessors & keepers of the ritam jyotiḥ, the true light, and impart it to the man who gives himself to them in the sacrifice. [14/66]

Brihadaranyaka Upanishad - V.5.1

...प्रथमोत्तमे अक्षरे सत्यं मध्यतोऽनृतं तदेतदनृतमुभयतः सत्येन परिगृहीत सत्यभूयमेव भवति ... ॥ [Part]

...प्रथमोत्तमे¹ अक्षरे² सत्यम्³ मध्यतः⁴ अनृतम्⁵ तद् एतद्⁷ अनृतम्⁸ उभयतः⁹ सत्येन¹⁰ परिगृहीतम्¹¹ सत्यभूयम्¹² एव¹³ भवति¹⁴ ... ॥

...prathamottame akṣare satyaṁ madhyataḥ anṛtaṁ tad etad anṛtam ubhayataḥ satyena parigrhītam satyabhūyam eva bhavati ... ॥

[Part] ¹The first and the highest are ³truth; ⁴in the middle ⁵there is falsehood, ⁶but ⁷it is ¹¹taken between ¹⁰the truth ⁹on both sides of it and ¹⁰⁻¹⁴it draws its being from the truth.
[21/618]

[Notes]

Into the intermediate [madhyataḥ] subjective and mental realities which stand between [the truth of the physical reality and the truth of the spiritual and superconscient reality], falsehood [anṛtaṁ] can enter, but it takes either truth from above or truth from below as the substance out of which it builds itself and both are pressing upon it to turn its misconstructions into truth of life and truth of spirit. [21/618 fn 7]

In the beginning, it is said, was the Eternal, the Infinite, the One. In the middle, it is said, is the finite, the transient, the many. In the end, it is said, shall be the One, the Infinite, the Eternal. [12/219-20]