

### SECTION III. (*Continued.*)

#### CHAPTER X.

##### THE UPANIṢHAṬS.

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The *Upaniṣhaṭs*—Their relation to the other parts of scripture.—Their contents; the description of the forms and functions of the atoms of the various root-elements.—The number of the *Upaniṣhaṭs*.—The contents of those of the *Rk.*—The sub-divisions of the root-elements.—Indication of the contents of the other *Upaniṣhaṭs*.—The meaning of the word.—The special power of *manṭras*.—Why.—The dual nature of the World-process, growth and decay.—Evolution as a whole.—Minor *Upaniṣhaṭs*.

After the *Brāhmaṇas* come the *Upaniṣhaṭs*. They too are in the nature of comments on the *Veḍas*, and are constructed, and for a similar purpose, also, by the authors of the corresponding *Brāhmaṇas*, viz., by the sub-hierarchs of Viṣṇu, Brahmā and Shiva. The difference between the various parts may be described thus: In the *Veḍas* proper, the original *Samhitā*, such extremely general and comparatively abstract facts are dealt with as *prakṛti*, the essential nature of the penultimates and especially the Not-Self; *vikṛti*; change or transformation; *saṭṭva*, being; *svabhāva*, Self-

nature; Self-being, the constitution (so-to-say) of the Absolute; āvashyakatā, necessity; the birth of ākāśha, and so on. In the *Brāhmaṇas*, the sṭhūla ṭaṭṭvas or 'large,' 'gross,' concrete, homogeneous, (so-to-say pre-atomic) elements, ākāśha, vāyu, etc., are described, generally. In the *Upaniṣhats*, the differentiation of atoms and their activities is treated of, in accordance with each *Veda*, in pursuance of the general principles enunciated there, and with special reference to cognition, action, desire and summation in the various permutations in which they occur.

This distinction only illustrates the general rule and order of all exposition whatsoever, viz., first, the statement of the root-facts, then that of their more particular parts and branches, and thereafter of twigs and leaves and further details of them and of their behaviour and operations. The *Veda* is sub-divided into divisions in conformity with this method; and it is worth noting that the mere fact of such division inevitably implies that each sub-division is incomplete by itself. The *Mantra* or *Samhitā*, the *Brāhmaṇa*, and the *Upaniṣhat* portions are, each of them, incomplete and unintelligible without the others.

In obedience to this principle of method, the *Upaniṣhats* describe the whole work of the seven ṭaṭṭvas, viz., mahat, buddhi, ākāśha,

etc.; their differentiation into atoms or paramāṇus; the causes and purposes thereof; the functions and uses of the atoms; and what and how many in each ṭaṭṭva are concerned with cognition, how many with action, or desire, or summation, how one is born from or is destroyed by another, etc. In thus expounding the work of the atoms the *Upaniṣhats* expound the work of the whole of Samsāra in reality, for the one obvious and manifest doer of all work in the World-process is the atom. Without it the formation of organised bodies, the vehicles of individual consciousness and experience, is impossible; hence the importance of describing them and their sāmānādhikarāṇya, consciousness of common purpose, synthesis, co-ordination, unification in a substrate, and vaiyadhi-karāṇya, analysis, differentiation, manifoldness, reference to different objects, during manifestation. In every work or activity whatever all four kinds of atoms, of cognition, of action, of desire and of the summation, are engaged constantly, however infinitesimal, even minuter than the 'atom,' the activity may be.<sup>1</sup> For the word

<sup>1</sup> Modern science is rapidly approaching these conclusions. Ernest Hækel in *The Riddle of the Universe* (translated by MacCabe) speaks of every atom possessing æsthesis, 'feeling' or 'sensation,' and tropesis, 'an active inclination.'



para-m-āṇu, super-atom, is used here only for practical convenience and as representative of the general fact; in reality, there are layers within layers of being, subtler and grosser, in endless number and degree, each layer embodying successions, orders and methods similar to those prevailing in the denser planes with which we are more or less familiar.

As there are sixteen classes of the *Brāhmaṇas*, so are there sixteen of the *Upaniṣats* also. Thus the *Rg-Veda* has four; and their order of treatment and succession is the same too. The four portions relating to cognition are described in them (that is to say, the elements are sub-divisions of cognition comprised within each of the four, cognition, action, desire and summation).<sup>1</sup>

(In the *Rk Upaniṣats*) there are first described the causes of the formation of atoms in the *mahaṭ* and *buddhi-ṭaṭṭvas*, with refer-

<sup>1</sup> The text is silent on the subject, but presuming from the general symmetry of the whole scheme, we may suppose that the other three sets of four *Upaniṣats* each similarly deal, those of the *Yajur* with the four portions of action, those of the *Sāma* with the four portions of desire, and those of the *Atharva* with the four portions of the summation, but all under the dominance of 'desire' and 'more detailed exposition' which is the prevailing double characteristic of the *Upaniṣat* as such.

ence to the cognition-element only; their characteristic marks and functions or activities are also stated; also, to some extent, the methods or laws which govern those activities. Thus:

There are three sub-divisions or kinds under the *mahaṭ-ṭaṭṭva*, (a) *mahaṭ* proper, (b) *chit*, and (c) *niṭ*. All three are constantly intermixed in the universal (*mahaṭ*), and all three are always actively functioning everywhere in conjunction; none can ever stay still for a moment without performing its own proper work. The *chit* sub-division is the cognitional atom. The work done in or by this sub-division is the work of cognition. *Vyakṭi*, manifestation, definition, individuation or specifications possible by means of work or activity only; and that *vyakṭi* itself is the atom, *vyakṭi* meaning the act of manifestation as well as a manifested individual.

(The sub-division of 'mahaṭ proper' constitutes the actional atom, and that of *niṭ* the atom of desire.) The *buddhi-ṭaṭṭva* is

<sup>1</sup> The text for some reason or other does not characterise the other sub-divisions of *mahaṭ*, viz., *mahaṭ* proper and *niṭ*, as it does *chit*. The parenthesis is added to supply this, but with some diffidence. The reason for the assumptions therein are that elsewhere in the text *mahaṭ-ṭaṭṭva* as a whole is said to be predominantly connected with



similarly sub-divided into (a) *buddhi* proper, (b) *chitta*, and (c) *manas*. Of these the *paramāṇu* or atom formed by the *chitta* is described in the *Rg-Veda (Upāniṣhats)*. The summation of (the three sub-divisions of) the *buddhi-tattva* is *ahamkāra*. So the summation (of the sub-divisions) of the *mahat-tattva* is *satṭva*. In such order, then, of action, cognition, desire and summation is each atom described in the *Upāniṣhats* of each *Veda*<sup>1</sup>.

action, *buddhi-tattva* in general with cognition, and *ākāsha* with desire; and names in this scheme of metaphysic are typical as well as proper.

<sup>1</sup> The text here is obviously perplexing. I have tried to be as literal as possible, following the exact order of the words where feasible and likely to be significant, as in this sentence, 'in such order, then, of action, cognition, desire and summation, etc.' The reason of the particular order of action, cognition etc. here observed is not easy to see. Apparently, what is meant is that the *Rg-Veda Upāniṣhats* describe the cognition-atoms of each *tattva* particularly and the other atoms generally; those of the *Yajuh*, action-atoms particularly and the others generally; those of the *Sāma*, desire-atoms particularly and the others generally; and those of the *Atharva*, summation-atoms particularly and all others as subservient. And if so, one would think that the order might rather have been

In *ākāsha* too we have the same arrangement: (a) *ākāsha* proper or the desiderative element, (b) *chidākāsha*, the cognitional, and (c) *mahākāsha*, the actional. (d) *Parākāsha* is the summation.

The sub-divisions of *vāyu* are: (a) *chidvāyu*, cognitional, also called *māruṭa*, (b) *para-vāyu*, actional, also called *pavana*, and (c) *vāyu* proper, desiderative, also called *vāta*. *Anuvāyu*, or *maruṭ* is the summation.

cognition, action, desire and summation. Ordinarily, one might have thought that the little change in order did not mean anything particular; but all over the work, we find so much significance attaching to each particular order that it does not seem justifiable to apply a different standard in this particular place. Thus while there is no doubt as to the following correspondences:

A—Self—*jñāna-guṇa-chiṭ-satṭva*;  
 U—Not-Self—*kriyā-karma-sat-rajās*;  
 M—Negation—*ichchhā-draṇya-ānanda-  
 —tamas* etc.; yet, the order in which they are spoken of commonly is very different, thus: *jñāna-  
 —ichchhā-kriyā; draṇya-guṇa-karma;  
 sat-chiṭ-ānanda; satṭva-rajās-tamas*;  
 etc. With each change of aspect the order of succession changes more or less. The reasons for such variations are touched upon here and there in the text, though in a cursory and merely suggestive fashion; but they are sufficient to make us feel that



The sub-divisions of *tejas* are: (a) *agni*, cognitional, (b) *tejas* proper, desiderative, and (c) *vahni*, actional. *Anala* is the summation.

The sub-divisions of *āpas* are: (a) *salila*, cognitional, (b) *āpas* proper, desiderative, (c) *toyam*, actional. *Jala* is the summation.

The sub-divisions of *pr̥thivī* are: (a) *pr̥thivī*, cognitional, (b) *meḍinī*, actional, and (c) *mahī*, connected with desire. *Dhāritrī* is the summation.

liberties are not to be taken lightly with the text anywhere, however unimportant it may seem in any place. The author shows a decided reserve throughout on the subject of the two less-known elements, and more or less lumps them up together, while treating the other five distinctively, as in the present instance itself; and consequently it is difficult to form a clear idea as to some of their bearings. On this same question of order, for instance, he almost invariably mentions the *mahaṭ-ṭaṭṭva* first and then the *buddhi-ṭaṭṭva*; but when the synonyms of these, *viz.*, *anupādaka* and *ādi* respectively are used, then the order is reversed and *ādi* is mentioned first and *anupādaka* next. The statement in the text here, that, (to translate strictly literally,) 'in the *R̥g-veda* is the description of the *chitta*-made atom,' is even more perplexing. On the principles stated in the preceding note, and in view of other statements scattered over the book one would have thought that under the general

Such are the laws or ways of differentiation that govern all the elements. These different atoms of the different *ṭaṭṭvas* are formed by different operations. All these operations, together with their causes and principles, are described in the *Upaniṣhats*; also the time when atomicity begins, how long it lasts and what modifications it undergoes. It should here be again impressed on the mind that the atoms

*buddhi-ṭaṭṭva* the special sub-division of (a) *buddhi* proper was formed of cognitional atoms, (b) *manasa*, (not *manas* nor *mānasa* which are the two other words of similar sound used in the book though apparently in more or less different senses), of actional atoms and (c) *chitta*, of those of desire. In the circumstances, I do not attempt to give any positive interpretation of the text here.

Towards the end of Section III, there are statements, inconsistent-seeming again, that *manas* (not *manasa*) is of the nature of *rajas*, and has the quality of desire; *buddhi*, of *saṭṭva* and ascertainment; *ahamkāra* of *ṭamas* and 'I shall act.' The reconciliation will probably be found in the principle of sub-divisions by reflexion. The *Viṣṇu Bhāgavata*, III. xxvi, says clearly that *buddhi* has *jñānashakti*; *ahamkāra*, *kriyāshakti*; and *manas* is 'born of *kāma*,' *chitta* being apparently regarded as the summation, as in the *Yoga-Sūtra* and *Vyāsa-Bhāṣya* also.



born of cognition, or those connected with action or desire or the summation, do not work separately; they can work only in collaboration or combination, because of the necessity of trinity; and hence the treatment of them in the *Vedas* separately as also in their combination as a fourth and all-dominating fact.<sup>1</sup>

<sup>1</sup> In these observations as regards the sub-divisions of elements, we may find indicated the *reason why* of the gradual evolution and multiplicity of 'elements'. The so far arbitrary and haphazard, purely empirical, list of sixty-five or seventy elements of modern Chemistry, is just beginning to receive the impress of an explanatory reason in the shape of the principle of "the diagram of the grouping of the elements, showing them as arranged on successive 'figures of eight'". (*Occult Chemistry*, by Annie Besant and C. W. Leadbeater, pp. 1-2.) It is to be hoped that in the course of time a junction will take place between the available remnants of ancient metaphysic and the growing discoveries of modern science and then the true significance and rationale of the successively three and five and seven kinds or planes of matter and then by further division and multiplication, permutation and combination, the arising of forty-nine kinds of *maruṭ*, forty-nine kinds of *agni*, seven kinds of anatomical tissues, the ten kinds of 'vital forces' etc., will be found out. The very ways of sub-division, given as stories in the *Purāṇas*, must have some significance, awaiting

All the various kinds of *paramāṇus* or atoms are thus described in the sixteen *Upaniṣhaṭs* (i.e., with reference to the cognition-element mainly in those of the *Rk*, to the action-element in those of the *Yajuh*, to the desire-element in those of the *Sāma*, and to the summation-element in those of the *Aṭharva*). Of and by them are all minerals, vegetables, animals, humans, superhumans, and the various 'earths' or globes, composed, nourished and maintained.

Upa is near, and niṣhaṭ is doing, making, bringing; that which brings the World-process near, brings it home, to every one—that is *Upaniṣhaṭ*. It, together with the *Brāhmaṇa* is called the *Shruṭi*, the *Veda* (or *Samhitā*) alone being called the *Māntra*. *Shruṭi* means hearing. Of course, in the literal sense all sounds whatever are *shruṭi*; but technically only that is so-called wherein is heard the

discovery by the earnest student. Thus the forty-nine 'airs' arise by simple sub-division; Indra (Ruler of *ākāśa* and the *vajra* force) cuts one embryo into seven pieces, and each of these again into seven. The forty-nine 'fires' grow, on the other hand, by marriages and progenition. There are ten *Varuṇas*, twenty-six *Kuberas*, three hundred and sixty *Prabhāṣas*—and so on. (See *Bhaviṣhya-Purāṇa*, III. xviii). All these require interpretation, in many different ways, each correct.



method of *sr̥ṣhti*, creation in all its details; and such description is to be found only in the *Brāhmaṇas* and the *Upaniṣhats*. Similarly, the *Samhitā* is called the *Mantra* because therein all things, *i.e.*, the basic principles of the universe, are pondered or reflected on (from *man*, to think), or again because it is 'protected, *trāta*, by the *M* or Negation,' which is the connecting link between *A* and *U* and on which therefore all the procession of the world depends. The special reason why a particular collocation of sounds becomes a *mantra* in the special and technical sense, *i.e.*, a 'word of power,' a 'magic chant or incantation,' consists in the special order or arrangement of the sounds. A special power resides in sound, and a special arrangement of sounds evolves a special form of that power, whereby special work can be accomplished in the world, as may be learnt from the *Āṅga* of *Chhandah*, metre or music.<sup>1</sup>

<sup>1</sup> These observations would apparently hold good of all sense-qualities and not only of sound. Because present humanity has developed only one organ, *viz.*, the vocal apparatus, for *reproducing* a sense-quality,—while it has senses *cognising* five, evolved in different degrees,—therefore prominence is everywhere given to sound and its powers, the influence of music, etc. The rationale of sounds (or other sense-qualities) creating substantial objects, as in the classical story, familiar to western

As regards the nature of the World-process described in these scriptures, it may be said generally to be one of progress or growth, *varḍhana* or *vr̥ddhi*. It is true that an opposite process of decay or *kṣhaya* is also noticeable and surely exists, but that is 'nothing' and exists only for the sake of, or as a means to, growth (in the same way as the Not-Self is a means to the self-realisation of the Self). We have seen before that *pralaya* takes place for a fresh accumulation of *śakṭi* or energy; and *kṣhaya* is only another name for *pralaya* and has the same purpose.<sup>1</sup>

readers, of the walls of Troy having been created by music, appears to lie in the fact that sense-qualities are inseparable from the substances to which they belong, the substrates in which they inhere. To utter sounds is to build in *ākāsha* with the vocal apparatus, in the same way as to arrange tacts (touches) is to build in earth with the hands.

<sup>1</sup> In modern language, the storing up of energy in new compounds or tissues is possible only by and after the disintegration and destruction of old compounds or tissues—another aspect of the *negative* nature of *Śakṭi*. [The construction of a compound is accompanied with a great disappearance of energy, and this disappearance means that the energy is stored up in the compound; it has become latent. When the compound is resolved into its component parts, this energy is liberated and



Viewing the World-process thus, we find that everything, the store of knowledge of every one, increases and expands every moment and continuously; that every one is ever climbing higher and higher, and not descending lower. This is the inevitable consequence of the operation of the law of *prasāraṇa*, expansion. It is true that in *laya* (which also inevitably takes place in consequence of the complementary law of *ākūñcana* or contraction,) all things are reduced to a common unity (so that higher and lower disappear); yet that unity also refers (backwards as well as forwards) to a separateness. After every *pralaya*, when *śiṣṭī* begins again, every one, whatever the stage and condition at which he went into *pralaya*, takes up work anew precisely there where he left off, and goes forwards again therefrom. Our daily life illustrates this; a man goes to sleep for the night after having performed a certain piece of work in the previous day; when he wakes up again next morning, he does not do that same work over again, but takes up either

becomes available for the building up of new compounds. Hence 'death' is necessary for a new birth, *pralaya* for a new *manvantara*. For illustration of the amount of energy set free by the dissolution of an atom, see *Theosophy in relation to Human Life*, Lecture on Science. (A.B.)]

the unfinished remainder of it or another piece of work altogether. So, too, when a *jīva* has gained all the knowledge and exhausted all the experiences possible, of all the facts of one world-system, then the ruler of that system sends the *jīva* on into another system; 'Your work here is finished, go into another world'.<sup>1</sup> For, we must bear in mind, all these *brahmāndas* and cosmic systems are all of them graded by the law of relativity into an endless chain and series of greater and smaller, lower and higher; and because this gradation is endless therefore there never can be at any time or place a final completion of the work of evolution and world-progress. The universal rule therefore is that when a *brahmānda* exhausts its energy, it goes into *pralaya*, and every one belonging to that system goes into *pralaya* also, and at that same stage that he may be in when the general *pralaya* of the world-system sets in; and, as said before, begins from that stage anew at the dawn of the next cycle of

<sup>1</sup> This is just as students are promoted from class to class in a school. Analogy reigns throughout, on all planes, on all scales. In illustration of this law we have the fact stated in *The Secret Doctrine* that the *nīrvāṇīs* of the Lunar chain become the *Jīvas* of the Terrene chain, and so on, chain after chain, world-system after world-system.



activity. The *aṇus* or atoms (of any world-system) are not fixed or determined, *niyāta*, (in size, or indivisible and permanent); they also are born (and die). Therefore we see only progress in the universe and never regress. It is true that we are told now and then that the *jīva* grows by knowledge and may thus, by expansion of consciousness, pass beyond Mahā-Viṣṇu even, and so, on the other hand, by decrease of knowledge, limitation of consciousness, it may redescend to the state of an atom; but, in reality, Mahā-Viṣṇu, or the essence of Mahā-Viṣṇu, does not contract in knowledge, because *jñāna* is *Ātmā* and *Ātmā* is indivisible, unbreakable, all-pervading, perfect. What is meant is this, *viz.*, the *jīva* grows by the growth of knowledge, but from the standpoint of decay, smallness is present everywhere and in everything, by comparison with things greater. From this standpoint indeed everything is equally great as well as small. In this sense smallness may well be ascribed to Mahā-Viṣṇu, and hence is it declared that 'although there is a constant progress, there is a constant regress also'. Thus we conclude that there is progress only in the world.<sup>1</sup> The evidence of

<sup>1</sup> The reader must have noticed the apparent perplexity of the argument here. One feels that the author is unwilling to speak out his mind, clearly,

this is the very work of 'becoming,' which is itself *prakṛti*. If decay and loss were also facts (in the positive sense, and not merely in the negative sense, if they were of the nature of

as it were. To the careful and sympathetic reader there is of course no mistaking his meaning. He even says plainly that there *is* a return from *mukṛti* into *bandhana*, that there is a contraction of Mahā-Viṣṇu into an atom, as surely as there is the converse process. But while everyone is glad and even eager to believe in the reality of this converse process, *i.e.*, in our emergence as individuals from bondage into unchecked and unlimited freedom, in the expansion of our individual consciousness into the glories of the consciousness of a solar logos at the very least, we are all naturally loth to entertain, even as a possibility, the fall from freedom back into bondage, the descent from a gloriously divine condition into the crawling and creeping or even stone-bound limitations of the lower kingdoms; our sentiment is hurt, our desire feels frustrated; we, *i.e.*, our lower mind, our egoism and egotism, our almost unconquerable individualism, desirous of a *separate* greatness as compared with others and not the *Absolute* greatness of the Changeless Whole, cannot readily believe whatever we do not like, and insist and persist in believing what we do like; 'the wish is father to the thought'.

It is more than likely that the saintly sage Gārgyāyana has hesitated to state the bare truth



being or the Self rather than of non-being or the Not-Self), then the work of Prakṛti (from the standpoint of Prakṛti) would become purposeless, devoid of goal and motive and

here plainly and somewhat disguised the actual fact in tangled statements, stating it and then trying to explain it away, reaffirming it and again softening it down by giving a new turn to it—only out of respect for this sentiment, out of a desire not to hurt the feelings of a reader who may casually take up the work for mere curiosity, out of a tender wish not to cause even a passing spasm of despair to the earnest but not yet sufficiently strong and self-contained one. But to the student who is at the stage where happiness is in the Changeless One only, who sees that expansion and contraction are interdependent, a single inseparable pair of relatives, each involving the other and unable to exist without it, to him the bare fact is far more satisfactory, and for him it is not very deeply disguised in the work. He sees clearly, as said in the text, that kṣhaya corresponds to 'no-thing' and vṛddhi to 'be-ing,' and that both are necessary. The sage who leaves one body at a hundred years, in order to become a greater sage after another hundred years in a new body, has to be born again into a new body and pass through a 'deeper' ignorance and innocence and infancy. As Sāḍī, the Persian poet said: "The chick begins to peck and earn its livelihood as soon as it breaks its egg-shell, but it remains a fowl all its life. The

therefore useless. (From the standpoint of the Absolute of course there is no motive needed, for there is no change at all; but from the standpoint of Prakṛti, whose very heart is limit-

child of man remains helpless for twenty years—but becomes a man". The chick, by much progress and regress, becomes the man. As pointed out throughout *The Science of the Emotions*, (2nd edition) especially in the footnotes at p. 2 and p. 245, the human soul cannot comprehend the Whole Truth, of nivr̥tti as well as prav̥tti, till it has itself passed from the latter to the former; the ethical change in the spirit, the whole being, of the man, is indispensable to and inseparable from the corresponding cognitional and practical changes. See the (*Vishṇu-Bhāgavata*, VII. xv. 62 *et seq.* for the concomitance of dravyādvaita, bhāvādvaita and kriyādvaita). After vairāgya the jīva sees that even as the whole of the World-process is the sheathing of the Pratyagātmā, even so is a world-system, with all its details, its stones and rocks, its reptiles and worms, its animals and men, its gods and its ṛṣhis, identified with, *actually is* part of the life and the form of, its Logos or Īshvara. Our life is in our nails and hairs and all the constituents of the body, some of which we think of with little liking or even with disgust while we are under the dominance of the spirit of 'invidious distinctions' and 'separateness'. So, the sun is the *visible* physical heart of our Logos, pratyakṣha-devatā



ation and change, a 'purpose,' reason, motive, aim, is needed at every step to justify the change, and this is supplied by the idea of a constant progress towards the encompassing of

(—because visible, therefore thoughtlessly not revered on the principle of 'familiarity,') and the planets, and atmospheres, and *we* and all the mineral, vegetable and animal kingdoms *are* part and parcel of His 'Glorious Body'—*Divya-Vigraha*—as He of a still Greater One, and so on endlessly. But to understand and realise this without a pang, nay, with an all-filling joy—the soul must have passed *through* that quintessence of all pangs, the *vairāgya* of utter isolation, must have passed from utmost lone-li-ness to Oneness, from *avichī*, the terrible weight of a waveless ocean, to *kaivalya*, the peace of a stirless sea. Then only does the *jīva* solve the problem of 'personality'—now concentrated into an all-else-resisting adamantine point when identified intensely with an atom of Not-Self, and now dissolved into an all-embracing 'emptiness of space,' excluding or repelling none, when identified with the Self; now dreading annihilation so intensely that it struggles madly to seize immortality with the help of the philosopher's stone, and now, when it has found it, desiring equally intensely to cease from the individual life wherein is only selfishness.

I have so far, in this paragraph of the text, reproduced the author's statements without adding any explanatory parentheses or making any alterations, just to give the reader an idea of the hesita-

the totality of details in *individual* consciousness; though, in very truth, such encompassing is not possible at any point of time or space by any limited individual consciousness, and there-

tions of the author. But from this point onwards I will make such additions more freely, in order to bring out the real meaning of the author, as I understand it to be, in view of the rest of the work.

One point is worthy of special note here, the statement that atoms are not fixed and indivisible, but are born and die for each world-system. This is characteristic and necessarily follows from the metaphysic here expounded. The essential characteristic of the Not-Self is manyness and *appearance* or *false existence*, absence of *real* definiteness but *appearance* of definiteness on a basis of indefiniteness; hence the many-atom is necessarily definite only within a cycle, a system, a plane, and so on. In reality there is no finality to it; it will be always breakable into corpuscles, electrons, ions and 'super-atoms,' and these again, endlessly, plane within plane. The 'permanent' atom of theosophical literature means that just as a man's physical body is permanent through any number of changes of houses he may make in his lifetime, so some one physical atom is permanent through all the changes that physical body may undergo, the *jīva* being primarily connected with this one physical atom out of all that go to make up the physical body; so, again, one astral atom would be permanent throughout all the changes of



fore is always only an endless endeavour, an ever-receding, an ever more and more glorious goal.)

It is true that certain sins are declared to result in rebirth into lower kingdoms. (These statements are to be interpreted in two ways. One is literal.) The chief of these sins is the slaying of the brāhmaṇa; this means the slaying of one who knows Brahman, that is to say, it means the injuring of Brahman, of one's own higher Self, the denial of it and of all law and order; it is the unreserved surrender of the Self to the senses. (Because of such suppres-

the astral body; and so on, indefinitely. (See Annie Besant's *A Study in Consciousness*.) (As to whether each successive permanent atom, astral, mental, etc., is or is not one out of those that constitute the next denser permanent atom of the grosser plane, requires further clarification). What the relations are to each other of the several permanent atoms (a conglomerate of which seems to make up the 'ultimate' sheath of a jīva—the expression jīva-kosha appears in the *Viṣṇu-Bhāgavata*—for a given cycle and system embracing the planes to which those atoms belong severally)—this may be worked out, perhaps, from the relation of the various sharīras or kōshas to each other. The Samskṛt way of describing the matter seems to be that the jīva passes from body to body, accompanied by the sūkṣhma-bhūtas (*Vedānta*); or the chitta, by the indriyas (*Yoga*).

sion of the higher self, exceptional individuals may, during the actual general evolutionary progress of a race, be thrown back into lower kingdoms temporarily. This is the literal interpretation. The other is a symbolical one.) All conditions are present in the human stage, all kinds and shades of life, vile as well as noble. And ordinarily when it is said that a jīva, for instance, becomes a worm, what is meant is that he is born into certain very mean and groveling conditions of human life.<sup>1</sup>

<sup>1</sup> The Theosophical doctrines and Purāṇic statements on the subject should be studied together with these statements. They supply a good commentary on these 'general rules'. The arrival of 'the divine solar and lunar kings' on this earth, with 'solar piṭṛs' and 'lunar piṭṛs' and five other classes, lunar nirvāṇīs beginning further evolution anew on earth, etc., will all acquire a clearer meaning in the light of the statements contained in the text.

The more familiar, the 'homelier,' the illustration, the better it serves its true purpose. To understand this idea of a new globe being peopled by jīvas from other and older globes, we may look at the United States of America, peopled by emigrants from a score of the older nations, and developing variations of physical, mental, moral, social, linguistic, political, religious and other characteristics under the same general idea of



The one purpose of all the *Upaniṣhats* is to make clear this fact that in all this *samsāra* every *paramāṇu* rises steadily to the status of Mahā-Viṣṇu by evolution. They establish clearly that even as the many sons of one father themselves attain in turn to the condition of paternity, so every atom formed by Mahā-Viṣṇu ought to attain to his estate. And as subservient to this general purpose of evolution which they describe, the *Upaniṣhats* also teach

‘civilisation.’ It is such endless variations of detail under the universal law of the Logion, that make up the ‘pastime,’ the ‘time-filling’ and the ‘space-filling’, of the endless universe, and explain the meaning of *nirvāṇis* beginning evolution anew over and over again. The scientific hypothesis of the origin of life upon earth by the transfer of micro-organisms from other globes, in primeval times, may also be considered in this connexion.

One point may be noted more particularly. Ordinarily, the staying behind or the rebirth into a lower kingdom of a *jīva* is no more hard to understand than the non-promotion to a higher class, after the annual examination, or even his degradation to a lower class, of a student, in an ordinary school, who falls into the mortal sins of laziness, carelessness, and slovenly and unintelligent habits. It is notorious that the last case, of positive degradation, is very infrequent; so too is the rebirth of a *jīva* into a lower kingdom. The

the *dharma*, the ethical duties, which are the means thereto.

Only sixteen *Upaniṣhats* have been mentioned so far, because they are the chief, and are alone entitled to the name of *Śruti*, being the utterance of Viṣṇu, Brahmā, Shiva (and Mahā-Viṣṇu.) But later on, one hundred and eight other *Upaniṣhats* were compiled by *brāhmaṇas* for the instruction of the world, according to the needs of the times. These compilers

formidable statements in the books are largely deterrent only. Current Penal Codes prescribe seven years and ten years and lifelong imprisonment for thefts and burglaries, etc., though it is only a very, very small percentage of cases in which these heavier sentences have to be resorted to.

In the earlier stages of our humanity, the ebb and flow between the animal and human kingdoms was not infrequent, as even to-day between certain low forms of vegetable and animal life in the ocean; but with the ever-widening gulf between them, due to the more rapid evolution of the human kingdom, cases of reversion have become more rare. It must be clearly understood, however, that the consciousness, having unfolded into the human stage, cannot again revert to the stage of the animal, any more than the flower can rebecome a bud; but where the *kāmic* properties are very largely developed and dominate the intellectual and emotional, it may happen that the human *jīva*, on its



were the subordinate rulers of the system and had the necessary authority, and moreover constructed their scriptures in strict accordance with, and in pursuance of the method of, and in expansion and exposition of the same subjects as those of, the original *Upaniṣhaṭs*, whence their works also came to be called by the same name. Finally, we have another set of two hundred and fifty *Upaniṣhaṭs* framed by ṛṣhis. These one hundred and eight, and again two

way to reincarnation, may be temporarily attached by its animalised astral to the astral body of an animal, and hence to its physical body also, being then held in bondage, bound to an animal form as a prisoner, until it has thus worked off sufficient of these passions to render incarnation in a human form again possible. The consciousness remains human, and herein lies the suffering of such a condition, the suffering being due to the constant frustration of the efforts for human expression through an inadequate organism. For a purely physical-plane illustration, we may imagine the case of an otherwise refined and cultured 'degenerate,' with an occasional mania for torturing animals, being forcibly apprenticed to a butcher, till he is surfeited with horror.

But, after all this is understood, there may still be felt by some, a certain amount of mysteriousness attaching to the process, on our earth and in our particular evolution, of a higher *jīva* being

hundred and fifty, *Upaniṣhaṭs* should be regarded as commentaries on the original sixteen—not in the way of repetitions or interpretations of the mere *words* used there, but in the way of analyses and abstracts and expansions, for the sake of assistance in the study of the original. The stamp, the marks of their *Veḍa-mūlaṭā*, their 'source in the *Veḍa*,' appear on the face of the sixteen chief *Brāhmaṇas* and *Upaniṣhaṭs*. Exact methods for the determination of these marks are to be found in the *Āṅgas*.

connected with the body of a lower animal. This last remaining mystery is perhaps due to the special fact that on our earth particularly, as one variation out of the endless modes of manifestation, *jīvas* from other globes *took up* bodies developed on this by *other jīvas*, in the Third Race, as a person may get a house built by others instead of raising a cottage himself—which is the normal and natural process at the primitive and elementary stages of life before complex organisation and division of labor supervene. This special 'accident' probably may help to explain statements about 'the nameless, eighth region' or *Avichi*, the second death, the breaking away of the higher self and the vitalisation of the lower, etc. The breaking away means either going into *pralaya* or 'sleep,' or, if it is a degradation or case of vampirism, then it means a subjugation to new and lower conditions, as of an honest citizen gradually becoming an



But throughout our studies of the *Upaniṣhats*, with their descriptions of endless progress and evolution, we must not forget that the *Ātman* is without growth and evolution, ever eternally fixed in its own nature, *Saṭ-chiḍ-ānanda*:

Not by the *Veḍa*, nor the crown thereof  
Which is the 'end of knowledge,' high *Veḍānt*,  
May this Supremest Self be compassed round !  
It is the Thought that ever flows with help,  
It is the order of the world as Being,  
It is the bringer of the endless Bliss,  
Pure Being and pure Bliss and Consciousness,  
Free of all bonds, an endless ecstasy !  
Not all the *Veḍas*, nor the *Brāhmaṇas*,  
Nor *Katha*, nor *Chhāṇḍogya*, nor the *Ish'*,  
Nor *Aiṭareya*, *Taiṭṭirīya*, *Kēn'*,  
Nor *Prashna Upaniṣhaṭ* grasps Its greatness,  
Not the *Jābāla*, nor *Āraṇyaka*,<sup>1</sup>

associate of robbers. The vitalisation of the lower, when the higher has broken away, means the coming into possession, by another thief, of the property of an honest man who has been turned away on becoming a thief; and so on. Each of such matters has many aspects, all of which should be examined and reconciled by the careful student.

<sup>1</sup> The names of 108 *Upaniṣhats* are known currently; but ten are regarded as the chief and most studied: *Īsha*, *Kena*, *Katha*, *Prashna*, *Muṇḍa*, *Māṇḍūkya*, *Taiṭṭirīya*, *Aiṭareya*, *Chhāṇḍogya* and *Brhadāraṇyaka*.

Describe adequately that boundless Being—  
Alone the 'I—This—Not,' the 'I—this—Not,'  
Alike on every side, changing Unchanged !