SECTION III. (Continued.)

CHAPTER X.

THE UPANIŚHATS.

The Upāniṣhats—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 Upāniṣhats.—The contents of those of the Brāhmaṇa.—The sub-divisions of the root-elements.—Indication of the contents of the other Upāniṣhats.—The meaning of the word.—The special power of mantras.—Why.—The dual nature of the World-process, growth and decay.—Evolution as a whole.—Minor Upāniṣhats.

After the Brāhmaṇas come the Upāniṣhats. They too are in the nature of comments on the Vedas, and are constructed, and for a similar purpose, also, by the authors of the corresponding Brāhmaṇas, viz., by the sub-hierarchs of Viśnu, Brahma and Shiva. The difference between the various parts may be described thus: In the Vedas proper, the original Samhitā, such extremely general and comparatively abstract facts are dealt with as prākṛti, 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; आवंश्यकता, necessity; the birth of अकाश, and so on. In the ब्रह्माण्यस, the शुल्क तत्त्वस or 'large,' 'gross,' concrete, homogeneous, (so-to-say preatomic) elements, आकाश, वायु, etc., are described, generally. In the उपनिषदोः, the differentiation of atoms and their activities is treated of, in accordance with each वेद, 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 वेद 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 मंत्र or सामहिता, the ब्रह्माण्य, and the उपनिषद portions are, each of them, incomplete and unintelligible without the others.

In obedience to this principle of method, the उपनिषदोः describe the whole work of the seven तत्त्वस, viz., महात, बुध्धि, आकाश, etc.; their differentiation into atoms or परा-अनु; the causes and purposes thereof; the functions and uses of the atoms; and what and how many in each तत्त्वा 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 उपनिषदेः expound the work of the whole of सामान्य 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 सामान्य-धिकरण्य, consciousness of common purpose, synthesis, co-ordination, unification in a substrate, and वैय-धिकरण्य, 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.¹ For the word

¹ Modern science is rapidly approaching these conclusions. Ernest Haeckel in The Riddle of the Universe (translated by MacCulloch) speaks of every atom possessing ñesthesia, ‘feeling’ or ‘sensation,’ and troposis, ‘an active inclination.’
paramāṇu, 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 Upaniṣhats 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).\(^1\)

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

\(^1\) 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 Upaniṣhats each similarly deal, those of the Yajuk with the four portions of action, those of the Śānro 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 Upaniṣhats 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-tattva, (a) mahaṭ proper, (b) chit, and (c) nit. All three are constantly intermingled 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. Vyakti, manifestation, definition, individuation or specifications possible by means of work or activity only; and that vyakti itself is the atom, vyakti meaning the act of manifestation as well as a manifested individual.

(The sub-division of ‘mahaṭ proper’ constitutes the actional atom, and that of nit the atom of desire.) The buddhi-tattva is

\(^1\) The text for some reason or other does not characterise the other sub-divisions of mahaṭ, viz., mahaṭ proper and nit, 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-tattva as a whole is said to be predominantly connected with
similarly sub-divided into (a) budhhi proper, (b) chitta, and (c) manas. Of these the paramāṇu or atom formed by the chitta is described in the *Rg-Veda* (*Upaniṣhats*). The summation of (the three sub-divisions of) the budhhi-tattva is ahaṅkāra. So the summation (of the sub-divisions) of the maha-tattva is sattva. In such order, then, of action, cognition, desire and summation is each atom described in the *Upaniṣhats* of each *Veda*.\(^1\)

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

\(^1\) 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* *Upaniṣhats* describe the cognition-atoms of each tattva particularly and the other atoms generally; those of the *Yajush*, action-atoms particularly and the others generally; those of the *Sāman*, desire-atoms particularly and the others generally; and those of the *Aitareya*, summation-atoms particularly and all others as subservient. And if so, one would think that the order might rather have been 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—chitta—sattva;
U—Not-Self—kriyā-karma—sat—rajas;
M—Negation—ichchha—dravya—ānanda—tamas etc.; yet, the order in which they are spoken of commonly is very different, thus: jñāna, —ichchha—kriyā—dravya—guṇa—karma—sat—chitta—ānanda; sattva—rajas—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 apas are: (a) salila, cognitional, (b) apas proper, desiderative, (c) toyam, actional. Jala is the summation.

The sub-divisions of prithivi are: (a) prithi, cognitional, (b) medint, actional, and (c) mahi, connected with desire. Dharitri 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 mahat-tattva first and then the buddhi-tattva; but when the synonyms of these, viz., anupadaka and adi respectively are used, then the order is reversed and adi is mentioned first and anupadaka next. The statement in the text here, that, (to translate strictly literally,) 'in the Bheda 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 tattvas are formed by different operations. All these operations, together with their causes and principles, are described in the Upanishats; 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-tattva the special sub-division of (a) buddhi proper was formed of cognitional atoms, (b) manasa, (not manas nor manasa 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 sattva and ascertainment; ahamkara of tamas and 'I shall act.' The reconciliation will probably be found in the principle of sub-divisions by reflexion. The Vishnu Bhagavata, III, xxvi, says clearly that buddhi has jnana-shakti; ahamkara, kriyashakti; and manas is 'born of kama,' chitta being apparently regarded as the summation, as in the Yoga-Sutra and Vyden-Bhashya 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 triunity; and hence the treatment of them in the Vedas separately as also in their combination as a fourth and all-dominating fact.

1 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 manas, 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 Puranas, must have some significance, awaiting

All the various kinds of paramanus or atoms are thus described in the sixteen Upanishats (i.e., with reference to the cognition-element mainly in those of the Brha, to the action-element in those of the Yajur, to the desire-element in those of the Soma, and to the summation-element in those of the Atharva). 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 nisha is doing, making, bringing; that which brings the World-process near, brings it home, to every one—that is Upanishat. It, together with the Brhaexclusive is called the Shruti, the Veda (or Samhita) alone being called the Mantra. Shruti means hearing. Of course, in the literal sense all sounds whatever are shruti; 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 akasa 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 procreation. There are ten Varanas, twenty-six Kubenas, three hundred and sixty Prabhwas—and so on. (See Bhavishya-Purana, III. xviii). All these require interpretation, in many different ways, each correct.
method of śṛṣṭi, creation in all its details; and such description is to be found only in the Brāhmaṇas and the Upaniṣads. Similarly, the Sāṃhitā is called the Maṇtra because therein all things, i.e., the basic principles of the universe, are pondered or reflected on (from mān to think), or again because it is ‘protected, त्रात, 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 maṇṭra 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 Ānuge of Chhandāk, metre or music.¹

¹ 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 composing 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, vṛdha or vṛddhi. It is true that an opposite process of decay or kṣaya 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 śakti or energy; and kṣaya is only another name for pralaya and has the same purpose.

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 akṣara with the vocal apparatus, in the same way as to arrange tacts (touches) is to build in earth with the hands.

¹In 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 Śakti. [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 ākaurana 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 śrṣti 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 Thesophy 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.’

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

1 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 pirācīs of the Lunar chain become the Jīvas of the Terræs chain, and so on, chain after chain, world-system after world-system.
activity. The अणु or atoms (of any world-system) are not fixed or determined, नियम, (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 जीवा 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 descend to the state of an atom; but, in reality, Mahā-Viṣṇu, or the essence of Mahā-Viṣṇu, does not contract in knowledge, because ज्ञान is अत्म म अत्म म is indivisible, unbreakable, all-pervading, perfect. What is meant is this, viz., the जीवा 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 it is 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.7 The evidence of this is the very work of ‘becoming,’ which is itself प्राकृति. 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 मुक्ति into बन्धन, 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 reverse process, i.e., in our emergence as individuals from bondage into unchained 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, desires 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

7 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,
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 kṣaṇa corresponds to ‘no-thing’ and vṛddhi to ‘being,’ 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 Śādī, 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 pūrṇa as well as pārvṛti, 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 concomitant and practical changes. See the (Vīshṇu-Bhāgavata, VII. xv. 62 et seq. for the concomitance of ānava-aññātā, bhāvāññātā and kriyāññātā). After vairāgya the jīva sees that even as the whole of the World-process is the sheathing of the Pratyāhātā, 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 rāhirs, identified with, actually is part of the life and the form of, its Logos or Ishvara. 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, pratyaṅkṣaḥ-ādevaṭā
otation 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 vairagya of utter isolation, must have passed from utmost loneliness to Oneness, from a维奇ि, the terrible weight of a waveless ocean, to kaivalya, the peace of a stillless sea. Then only does the jiva solve the problem of personality—now concentrated into an all-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-

ctions 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 finity 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 jiva 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 brahmaṇa; this means the slaying of one who knows Brahmā, that is to say, it means the injuring of Brahmā, 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 suppression of 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 jīvakosha 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 kārṇas or kōsās to each other. The Sanskrit way of describing the matter seems to be that the jīva passes from body to body, accompanied by the śūṣṭha-bhūtās (Vedānta); or the chitta, by the indriyas (Yoga).

Theosophical doctrines and Purānic 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 pīṭhas' and 'lunar pīṭhas' and five other classes, lunar nirvāṇas 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 Upaniṣāt 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 Upaniṣāt 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 nirvāṇā is 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 Upaniṣāt have been mentioned so far, because they are the chief, and are alone entitled to the name of Shruti, being the utterance of Viṣṇu, Brahma, Shiva (and Mahā-Viṣṇu.) But later on, one hundred and eight other Upaniṣāt 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 rebeome 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 Upaniṣhats, whence their works also came to be called by the same name. Finally, we have another set of two hundred and fifty Upaniṣhats framed by Rādhāśi. These one hundred and eight, and again two hundred and fifty, Upaniṣhats 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 Veda-mulaṭa, their ‘source in the Veda,’ appear on the face of the sixteen chief Brāhmaṇas and Upaniṣhats. Exact methods for the determination of these marks are to be found in the Ārgas.

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 saturated 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 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 Ārīchi, 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 Upanishads, 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, Sā ti-chi dān dā:

Not by the Veda, nor the crown thereof.
Which is the ‘end of knowledge,’ high Vedānta.
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 Vedas, nor the Brāhmanas,
Nor Katha, nor Chhandogya, nor the Ish,
Nor Aitareya, Taittirīya, Kēva,
Nor Prashna Upanishat grasps its greatness,
Not the Jāhala, nor Aranyaka,¹

¹ The names of 108 Upanishads are known currently: but ten are regarded as the chief and most studied: Iska, Kena, Katha, Prashna, Mâgoda, Mâyâlâyya, Taittirīya, Aitareya, Chhandogya and Brhadāraṇyaka.