

and intellectual conditions at any given moment, is called the "Light" of the Soul, or the Self, the Consciousness.

By the "Light" of Consciousness, every thought is brilliantly lit in the awareness of our life. Thus, it has become a spiritual tradition to call Consciousness as "Light."

The moment the student comes across such an expression, he is apt to misunderstand it as the LIGHT he has experienced in the world. The brilliance of the light experienced in the outer-world belongs to the realm-of-objects, and it cannot be the subject that is conscious of it. Therefore, it is necessary that the teacher should indicate, in some way, what exactly is meant by such familiar terms as "the Illumination of the Soul," "the Effulgence of the Self," "the Incandescence of the Consciousness."

LIGHT-OF-ALL-LIGHTS --- To indicate the Subject, we have to negate the entire field-of-objects. Sources of light such as the Sun, moon, stars, lightning or even fire, are described as having no illumination at all in the blinding luminosity of the Self. Therefore, Krishna indicates that the Self, in each, is the "Light" which illumines all other perceptible lights! Even the Sun, though it has light of its own, is immaterial to the living world of beings, if the Consciousness in them does not illumine it. If I am not aware, but I am told by some wise-looking sage, that I have a pair of horns, it does not matter to me, because they are not available for my enjoyment, nor are they