

SECTION III. (*Continued.*)

CHAPTER VI. (*Continued.*) Sub-Section (iv).

THE SACRAMENTS OF THE YAJUR-VEDA.

The various samskāras.—Implantation of the seed of the body.—2. Invocation of the jīva to inhabit it.—3. Humanisation of both.—4. Bringing to birth and outer manifestation.—5. Assignment of characteristic name.—6. Dressing up and preparing for future work.—7. Determination of specific vocation and outer marking of it.

(a) The first sacrament is the garbhāḍhāna, 'the planting of the seed,' the conception. When kāmā, love, desire, arises in the woman, then the rajas, menstrual flux, appears. It recurs every month, hence is called the ṛtū, season, and hence also the word ṛtū-maṭī for woman. Four days is the period thereof and therein union should be avoided; thereafter the eagerness, the culmination, of desire comes to the woman, and union is permitted. The embryo arises from the conjunction of the vīrya, seed or sperm, and the rajas, ovum or germ. The establishment of the embryo is accompanied by a sacrament, a consecration. The condition of a woman carrying a foetus is different from her ordinary condition, even as the case is with plants when in flower before fruiting. The

fruiting is a sacrament, a *samskāra*; therein manyness is achieved. Women are the means of this achievement. All this relates to the sacrament of *garbh-āḍhāna*, which is needed to secure the due retention and development of the foetus.

The real, inner, consecration, (the metaphysical or subjective idea underlying the external formalities of the rite), the *saḍ-garbh-āḍhāna* is the beginning of reflexion about Brahman, 'Who am I, and whence am I?' (It is the planting of the seed of introspective self-consciousness, out of which, as one among other consequences, will grow and develop the inner, subtler body).

(b) The second is the *sīmanṭ-unnayana*. Growth begins in the embryo from the very moment of conception. The time of the completion of this growth, of its full filling out with the atoms of the seed and the ovum, and of the clear definition of trunk and limbs and organs, is the time for this sacrament. It is the time when the *jīva* comes and enters into the embryonic body.¹ The entrance of the *jīva*

¹ The permanent atom enters the seminal fluid and attaches itself to a spermatozoon; the physical sheath of the thread to which the atom is attached, connecting it with the higher atoms, is completed in the fourth month, and with this there is a flow of life downwards from the *jīva*, and

subsequently to the formation of the body is declared everywhere. The body is formed by the multiplication of the compounded atoms of germ and sperm, because each such atom is a trinity and possesses the power of multiplication which manifests everywhere in the World-process; and thereafter some one *jīvātmā* which is connected with the atoms of the body in the womb, comes and enters into it. For the joy of that coming and for the assuring of the *jīva*'s connexion with and stay in the body is this rite performed. The *sīmā*, limit of ('mechanical') growth, of the body comes to its *anṭa*, end, then; and *unnayana*, upleading, bringing up, is the fixing of the connexion between the *jīva* and the body,¹ (the

'quickening' occurs. I think this is what is meant by "the *jīva* comes and enters, etc." Until this sheath round the connecting thread is formed, the *jīva* cannot reach the foetus. After that there is free communication between the growing foetus and the astral and mental bodies. Up to this stage, the vegetative and animal processes might have gone on 'mechanically,' i.e., without the presence of a permanent atom, but if that is absent, miscarriage before or at this time *must* occur. (A. B.)

¹ The modern and current interpretation of the word is that *sīmanṭa* is the 'the parting in the middle of the tresses of a woman,' and *unnayana* is the arranging, dressing or braiding *up* thereof; and,

‘taking up’ of the body by the *jīva* itself).

as a matter of fact, this toilette forms the chief item in the ceremony as it is performed in India, now-a-days.

The remarks in the text are very interesting and suggestive in the light of modern embryology and the theosophical and Vedāntic views and discussions as to the exact relation between the *jīva* and the embryo. One view is that the *jīva* enters into the matrix *together with* the paternal sperm with which it is *already* connected; another, that it enters the embryo at the moment of conception; a third that it comes to occupy it later on, but while it is still in the womb, e.g., *Manu Samhitā* gives the seventh month, (when, medically, the child becomes viable); a fourth that it does not enter the body *fully* till the seventh year after birth, and so on. The view stated here seems, with a little explanation, to reconcile all these various views. The *jīva enters* into the embryo when it is fully formed, as a master *begins to live* in a new house only after it has been completed by the builders; but the master is *in relation* with the house from the *earliest* diggings of its foundations and initiates its commencement, and the builders build it according to his needs and wishes and under his direct or indirect supervision and guidance. (See note on p. 178 *supra*). Even so the super-physical ‘builders’ build each body in accordance with the needs of the karma of each *jīva*, from the moment of conception. Indeed, in view of the fact that the World-process is an unbroken continuum everywhere, this relation of

The true sacrament here is the completion, the the *jīva* to its physical envelopes may be traceable in an indefinite regression and progression before and after any particular conception through progenital cells and particles of matter, (the germplasm) into all the kingdoms, animal, vegetable, mineral, elemental, etc. The theories which say that the physical attraction which brings together two beings of opposite sexes is the action of a soul seeking birth, the pretty mythos that makes Cupid a little child shooting arrows of love to bring together youth and maiden, also find explanation in the light of this interpretation; a *jīva* seeking birth influences the coming together of the parents. (See *Bhaviṣhya-Purāṇa*, Pt. III, kh-iv, ch-xiv. 30-31, where this view is stated almost in so many words).

The Vedāntic statement is that the *jīva* that is still subject to rebirth goes to the moon, Chandramā or Soma, (“the gate of Svarga” in and out of which the *jīva* goes and comes, see the *Chhândogya*.) after quitting its physical tenement on this earth (those going to the Sun not being liable to rebirth); and that when the time for its rebirth arrives it descends to the earth by means of parjanya, clouds, through the good offices of Varuṇa, the ruler of the water-world; that the drop of rain to which the *jīva* is attached enters into a cereal, and the *jīva* finally passes into the paternal human parent attached to a food-grain and thence into the womb of the maternal parent attached to the sperm. The theosophical allegorical explanation of this is that the Soma

perfection, of the consciousness of the I and world is the lower mental plane and the Varuṇa-world, the astral plane, and that the redescending jīva first re-creates for itself a mental body and an astral body (by means of the faculties stored in its kāraṇa-sarīra, which practically constitutes its higher self and to a varying extent influences the builders, the nature-spirits, in their work of building up these lower bodies); and that a nature-spirit finally shapes the embryo in the womb according to its needs and deserts as embodied in a 'form' provided by the agents of the karmic law. Of course this allegorical explanation is very illuminative. But there is no inconsistency between it and the literal interpretation. The latter seems no doubt very fanciful at first sight; but let us look again, a second time, and we may see better. Compare the following extract, from an up-to-date modern book of science, *The Story of Animal life*, by D. Lindsay (1902 A. D.) "The history of the Liver-fluke is a most complicated example of alternation of generations. The adult form infests the sheep's liver. There it produces eggs, which afterwards find their way into water. Here they die unless they find their way into a certain water-snail, which many of them do. Within this snail--*linnæa truncatula*--the egg develops into a sac-like body, called a sporocyst. This produces within itself numbers of a small creature which is called the Redia form. These in turn produce a tailed form, called a Cercaria, which gets out of the snail, swims in water, and finally settles down on some plant. Here it is eaten by an unfortu-

of the fact that the I is the Ātman, connected

nate sheep, within which it develops into the adult fluke" (p.75). The history of the seventeen-year locust is even more astonishing. Which of these stories is the more fanciful? Indeed the student of science, and, more so, of metaphysic must always be prepared to meet without surprise and with a sympathetic smile the perpetration of the most fanciful conceits and far-fetched jokes by that great amusement-seeker and inveterate pastime-hunter, the Self, in concert with His life-long and equally facetious and sport-loving companion and playmate, Prakṛti, the Not-Self. In this particular case indeed, there is much reason to believe that the physical moon, which has in past time contributed to the population of this earth by sending lunar piṭṛs (micro-organisms) to inhabit it, is still connected in some way or other with our mental plane, and so the clouds and waters with our astral plane, for, after all, these planes are material and so in space and time. Thus may both these interpretations be regarded as quite consistent with our text here.

Development by cell-multiplication seems also to be alluded to in the text, and in a way which, while not contradicting the latest views as to specialised sperm and germ cells, indicates that those views should not be emphasised too much and exaggerated; each atom has the power of multiplying and reproducing itself inherent within it, and though division of labour is a patent fact in nature it is

with the A and distinct from space, time, and substance.

also not infrequent for a person brought up in one occupation to take up another, at a pinch. By a due combination of these two facts observable in every department of the world-process, a real *continuum* underlying an apparent separateness, the one and the many, in consequence of which 'all exists everywhere,' we can generally successfully appraise the value of and locate the amount of truth present in each of two conflicting hypotheses that may be put forward in connexion with any series of observed facts. Thus, in the conflict of opinion as regards the transmission of acquired characters, between Darwinism and Weismannism, the solution would lie in the *degree* of acquisition. Where, in an abnormal individual, the consciousness has, so to say, run away from his sex-side to develop lop-sidedly his music-side or painting-side, or poetry-side, there the germ-cells cannot be sufficiently modified to reproduce the faculty for music, painting, etc. But if the two sides, *viz.*, the sex-feeling and the special genius-faculty were normally connected by and in the ensouling consciousness, as arms and legs and trunk and senses are, they too would be as unfailingly reproduced as these. The intelligence of an ordinarily well-educated European would amount to abnormal genius in a race of primitive savages; and if one of the latter should develop it in some way, his consciousness would have to be so turned aside from nourishing the sex-nature that he would probably fail to transmit it to any physical progeny

(c) The third sacrament is the *p u m*-his bodily instincts and passions may (if at all) produce; but the capacity, the power, of developing that amount of intelligence is normally reproduced in Europe because a higher general level has been reached and a *sufficient amount* of consciousness is available for the even nourishment of both sides. On this point the following statement of Weismann himself, in his latest and maturest work, is worth considering: "Potentially the first Biophorids contained an absolutely inexhaustible wealth of forms of life, and not merely those which have actually been evolved." (*The Evolution Theory*, vol. II. pp. 390, 391). The statement may help to bring out the significance of the metaphysical paradox that all exists everywhere and also to show that Weismann's insistence on the non-transmissibility of acquired characters is self-contradictory, except in a very restricted and special sense, for, indeed, there is no real acquiring of any absolutely new characters in any case, but only an unfoldment of something which was already and always potentially present, and only *seems* new because newly *unfolded*.

In theosophical language, a reconciliation between the different views, mentioned at p. 180, may perhaps be effected by saying that the various permanent atoms, physical, astral, mental etc., (see Annie Besant's *A Study in Consciousness*, I. iv.) corresponding to the various bodies, enter or make connexion with or take possession of their living sheaths, at different successive stages, more and more fully; there being a parallel weaning from or 'birth' out of parental envelopment and

savana, the 'human birth.'¹ After the stay of the jīva has been assured, this rite is performed, and it helps to make known all the conditions and stages that the jīva passes protection, (in and by means of the various parental bodies, physical, etheric, astral, etc.) at each such step. These periodic crises (see *The Science of the Emotions*, p. 2, footnote) may be regarded as forming a continuous series of comparative 'movings in' and 'movings out,' in terms of the different planes; and may be said to be observable in the various grades of superphysical achievement and technical mukṭi, in yoga-progress also. Thus for a human yogī to become able to function beyond the limits of 'the sphere of influence,' 'the aura,' 'the gravitation-periphery' of the Earth would be like an infant's developing sufficient muscle-power and mental self-reliance to be able to crawl out from the protecting arms, wishes, thoughts of the parents. In the terms of the illustration of the house, we may say that the master continues to enter into possession of it ever more and more fully, from its very inception, by means of various agents, architects, builders, servants, etc., step by step; and even after he has begun to occupy it with his physical body, continues to be 'settled' in it more and more, for long.

¹ The modern interpretation is 'the bringing forth of a male child.' Also, it now-a-days precedes sīmanta, in the families where it is observed, at all. [Sex is determined before the seventh month. A. B.]

through. Briefly, the jīva passes through, in that one womb, an 'imitation' of what it passed through in every 'womb,' (matrix, type, kingdom) that it has ever experienced before; the embryo is transformed and evolved and the body formed in the order of all the 'wombs,' kingdoms, types, wherein the jīva has dwelt in the past. Thus, when a jīva has passed from the vegetable to the animal kingdom, in becoming born as an animal it first develops the 'genus and the individuality' or the form of a plant and then receives the impress of animality in the uterus. This is observable everywhere. Hence after the sīmantonayana is mentioned the 'imitation' by the foetus, while the body is still forming, of all its previous 'wombs'. This 'imitation' takes place again (a second time, as regards the inner, mental, characteristics?) after the coming in of the jīva, hence the corresponding sacrament of pum-savana¹.

¹ This is a statement of the newly re-discovered facts of ontogeny, palingeny and phylogeny. The modern ceremony is directed to bringing about that the child to be born shall be a male child. The text seems to indicate that the aim of the rite is to make sure that the embryo, in the course of its biogenetic recapitulation, shall arrive at the full human stage and not stop short at an earlier one and so be born as an atavistic monstrosity.

The real sacrament here is the conjunction of the I with the This, (and the definite subordination of the lower self to the Higher Self).

(d) The fourth is j ā ṭ a - k a r m a, the 'birth-rite.' It is the accompaniment of the success of the wish, 'May I be many,' which was formed at the time of the union of the man and the woman. This rite is performed for the maintenance of that success. All action being three-fold, *viz.*, birth, stay, and death, the endeavour to secure stay naturally follows after the birth.

In the corresponding true consecration the idea is 'What is This; what accrues to the I by that which This is?' (*i.e.*, the endeavour to realise in life and surroundings, to make manifest, the reign of the Higher Self and its benefits.)

(e) The fifth is the n ā m a - k a r a ṇ a, the naming. It is true that Brahman is one, yet separateness appears therein and those that appear separate have separate names also, fitly. In truth however all names belong to all.

The true naming is the thinking of the This by the I and of the I by the This—mutual cognition of subject and object, so to say. The name given to an object depends upon the nature of the cognition connected therewith, for cognition and sound are correlated. He who knows or cognises anything, invents a name for it. Words, sounds, names, are necessary for

the accomplishment of the desire connected with cognition. To frame sounds on the basis of that knowledge is to give names whereby things are recognised. Thus, by the utterance of the word A h a m, such a cognition connected or concerned with A, by the utterance of E ṭ a ṭ, such another connected with U, is understood. E ṭ a ṭ is included in A h a m and A h a m in E ṭ a ṭ; this is the underlying principle here. If the two were not so included within each other, there would be neither I nor This.¹ (In other words, the metaphysical counterpart of the sacrament is the naming, the translation, the understanding of the World-process by the I in terms of Itself and *vice versa*).²

¹ More on the connexion of language and thought will be found later on in dealing with *Vyākaraṇa* or grammar. (See Sec. III, Chapter XIII, *infra*).

² The following note was sent to me by my good friend, Mr. E. H. Bellairs:—... In this connexion it is interesting to compare Prof. Adamson's excellent exposition of Fichte. He says (p. 172). "The very characteristic of the Ego, its reflexion upon itself as a definite somewhat, is possible only under the condition that it limits itself through an opposite"—(E. H. B.)

As said in *The Science of Peace*, Fichte, of all western philosophers, is the most helpful preparation for the student of metaphysic, at least as

(f) The sixth is the *chūḍā-karaṇa*, the hair-dressing or 'lock-making.' It signifies the assignment of a work, a duty, to the *jīva* that has been born. What is the purpose of a *jīva* being born? To accomplish the work of the World-process. This rite is performed to indicate the fact that henceforward this *jīva* also engages in work. The *kṣhaura-karma*, 'shaving-act,' etc., signifies that the work of the world should be taken up after removing the hair and the nails that were formed in the

expounded in the *Vedānta*, and in such works as this. For he endeavours to understand the World-process in terms of Ego and Non-Ego, Self and Not-Self, and comes nearest to the final solution as presented here.

Adamson's *Fichte* (Blackwood's *Philosophical Classics*) is invaluable for students who cannot read German; and pp. 153-188, especially, expound his main theses, referred to at p. 66, of *The Science of Peace*. The sentence quoted by Mr. Bellairs is the explanation of Fichte's rather obscure proposition that Ego in part=Non-Ego, and Non-Ego in part=Ego. But withal, after having struggled with Fichte, when the student comes to the Indian terminology, he will probably feel that from struggling with air he has 'come home to rest' and then, if he goes back to Fichte, he will understand him much better. Thus the proposition above referred to means that the soul puts on a body and *vice versa*.

uterus. They grow anew. Such is the result of the procession. That which is born, perishes, and *vice versa*. After the removal of the hair, etc., the *jīva* is dressed in clothes and ornaments, and his egoism, his sense of individuality, grows thereby.

The 'real' consecration implies the union of I and This, 'I am This'—the (higher) egoism (or Universalism) of the I permeates the This fully, the entrance into the world and the worldly life (for self-sacrifice) is complete. The sense of I-ness and 'mineness' ('all is mine') grows. 'I am this, thus; there is none else; I alone am what I am'. The full cognition of the I and the This and the going forwards of the I into the This—such is the essence of *chūḍā-karaṇa*. The loss of its original character (of self-ness) by the I and its complete absorption into the This, the envelopment of the former by the latter, is the real dressing, 'toilette' or make-up.

In imitation thereof the hair and nails are removed in the formal rite and the dress of the world is put on. As the babe grows into the child, his freedom from conventions disappears and his sense of shame, etc., grows. In infancy, there is entire freedom; the infant knows not himself, nor another, *i.e.*, he does not know himself as distinguished from another; all is composed of Self to him, as may be seen in the

behaviour of infants. (The distinguishing of others from oneself, of *meum* and *tuum*, the recognition of *jīvas* other than oneself, is absent in the earliest child-life; that there are others and others' goods to be respected and refrained from is a later idea; the moon is reached for, others' fruits and sweets are seized in the most natural way, living men and women are criticised and appraised to their faces like inanimate toys or animals, clothes are deemed unnecessary, 'I am the monarch of all I survey,' is the natural attitude; for only *oneself*, in imitation of the One Self, is felt and all other living and so-called non-living things and beings are lumped up as the Not-Self; *many* selves and many not-selves are not realised.)

(g) The seventh is the *karṇa-veḍha*, the 'ear-boring'. Knowledge of all activity is implied hereby, (*karṇa*, ear, the instrument of hearing and learning, being also connected by archaic etymology with *karṇa*, doing, action, activity); it means the *veḍha*, or cutting, piercing, separation or division of self and others with reference to differentiating action. The consciousness is, 'all this is mine, all else, *i.e.*, that which is not mine is useless; this *Samsāra* is the chief fact, and neither the *Ātman* nor the *Paramātmā*. The affirmation of and entrance upon activity is thus the *karṇa-veḍha* sacrament, and the joy of action belongs to it.

The true sacrament signifies: 'This and not I; I am (or the Aham is) nothing; that which is is This only; I am born from This.' Such is the belief, view, or knowledge that marks this sacrament. Only after having understood this *Samsāra* exactly and fully does the need for another (*i.e.*, the Self) arise. Hence the need for the sacrament.

The external representation thereof is the piercing of the ear and the putting on of ear-rings, signifying that there are gems and gold and many other precious things in the world which should be acquired and possessed and enjoyed henceforwards. The sense of mineness increases further thereby.

In the real consecration, knowledge of the whole of This is secured to the effect that all the This is composed of pleasure and pain and that the sense of mineness persists notwithstanding this unavoidable alloy of pain.¹

¹ *Karṇa-veḍha* is here practically interpreted as equivalent to *karṇa-bheda*, division of labour, differentiation of occupations or functions. The physiological benefits of ear-boring are not made clear, nor *why* this particular act should mark the separation of occupation. Possibly different kinds of ear-rings might have been used in the early days, like different kinds of 'sacred thread,' to mark such differences of professions and castes, the ear-rings being preliminary to and less final though

more prominent than the 'thread'; both these distinctions, in ear-ring and in thread, have now disappeared. There is also a vague tradition in the land that the operation has certain beneficial effects on physical health, something like vaccination without its inseparable ill effects, for there is no virus injected, and the piercing is, or at least ought to be, done with a needle of gold.