

SECTION III. (*Continued.*)CHAPTER VI. (*Continued.*) Sub-Section (v).

THE SACRAMENTS OF THE YAJUR VEDA.

The eighth sacrament, *u p a - n a y a n a*, investiture with the sacred thread.—Study and preparation for future duty.

The eighth sacrament is the *vrata-bandha*, the 'binding on of the vow,' or *u p a - v i t a* 'approach'. Having obtained a partial knowledge of the operations of the World-process and of 'mineness,' the *jīva* thinks: 'This is so, generally, but I should now acquire a more detailed knowledge of the methods, the laws, the workers etc., of this World-process.' And, in consequence, he turns inward, he begins to reflect: 'In what ways should the World-process be accomplished; what are the laws underlying it,' and so on. In order to find out all this the study of subjective science is necessary. His parents also wish him to engage in such study, as the life-work of the twice-born indispensably requires such knowledge, and they therefore employ their child in the pursuit thereof. The commencement of the study is marked by a rejoicing. The *u p a v i t a*-ceremony is performed to ward off all future hindrances. After

performing the rite, they send him away with the teacher: 'Go and learn the truth of *Brahman*, in the fullness of I-This-Not; the I is such, the This is such, the conjunction of the two is such, the Not is such, the conjunction of the Not and the This is such, the conjunctions of Not and I, and of Not with I and This are such, and so on; and having learnt all this, engage in the accomplishment of the I-This-Not.'

In the true consecration, the *jīva*, harassed with the worries of the world, distractedly asks itself: 'What is all this; is This only to be ever believed in, (must I rest content, for ever, with a blind and helpless acceptance of the unintelligibility of this condition of things,) must I ever go on circling in this round of work, though it is so full of misery?' And gradually he sinks into despondency and despair. At this stage, he who knows the whole truth of the This, becomes his teacher and instructs him: 'Such is the World-process, this is necessary, this is otherwise; know the I, know the This, know the Not, their permutations, combinations and conjunctions.' Thus does the true master teach, and this is the true *u p a - n a y a n a*, up-leading.

There is, indeed, only one true Ruler and *Āchārya* of this whole World-process, and That is defined and designated by I-This-Not; That supreme Teacher is always inspiring it. (But, in each world-system,) there is also a

separate āchārya (Viṣṇu or one of his line of sub-hierarchs?) of the I alone; another (Brahmā, etc.?) of the This: another (Shiva, etc.?) of the Not; another (Mahā-Viṣṇu, etc.?) of the conjunction of the Three, and so on. As the methods and the laws of the World-process are many, so are the teachers. In accordance with this law, the teacher of each method or department of the world performs the appropriate consecration or initiation of the jīva connected with that method or department. Each jīva is guided by the ruler of the department to which it belongs.¹ Hence the need of a saḍ-guru, a true master, for the rite of saḍ-upanayana.

In the ceremony the guru teaches the practising of the *Gāyatrī*, then he teaches him the *Veda*. Such study is true brahmacharya. The preceptor teaches further: Such power resides in sound; by the utterance of such a sound such

¹ Compare the theosophical doctrine of the sub-division of all jīvas into various rays, seven being specially mentioned; also the division into sātṭvika, rājasa, and tāmasa according to the *Gītā* and the *Purāṇas*. The division by jñāna, ichchhā and kriyā as propounded here, with its permutations and combinations, illuminates and permeates all such, for all further sub-division by fives or sevens or tens and twelves and eighteens, etc., are only permutations and combinations of the primal three.

a result happens; such a transformation is brought about by such a change in the succession of the sounds; these two, (result and result, or sound and result, or sound and sound,) are joined together by such and such a cause, or disjoined by such another; such is the root-cause or essence of disjunction and conjunction, such their fruit, such the proper time, etc.; this should be done, this avoided; and so on.

All this is represented in the formal rite also. The guru first teaches the *Gāyatrī* together with the *Pranava*, then enjoins japa or repetition thereof. Japa is the constant recollection of the word *with its meaning*. This practice is distributed over the morning, the noon and the evening. On awaking in the morning the *Gāyatrī* together with the *Pranava* should be called to mind. Then, the two continuing to be borne in mind as the source of everything, the daily study should be entered on. Some one *Āṅga*, 'limb' or portion of the methods, manifestations or kinds of the This should be studied, according to the student's capacity. This process is to be repeated at noon and again in the evening.

To 'realise in thought,' saṇḍhyākaraṇa, that the *Pranava* and the *Gāyatrī* are the foundation of all, and to make sure what the cause, the motive, of the actions that we have performed is—this is the purpose of saṇḍhyā. The word

means: *sa mya k*, thoroughly, completely, well, *ḍ hy ā y a ṭ ī*, thinks, considers, ponders, *sa r v ā n*, all things.¹

In this interpretation, *ḍ hy ā n a* refers to the root and *sa r v a* to the knowledge. The significance is that all knowledge should be traced to its single central root and source in the *Gāyatrī* (and derived genetically from one chief principle, for otherwise it remains unsystematised and therefore unscientific.)²

¹ This interpretation is not in strict accordance with modern Samskr̥t grammar. But like all 'occult,' *i. e.*, truly scientific words and ideas, the word has many meanings and applications, each correct and each allied with all others. *San ḍ hy ā* is the 'joining-time' of day and night, and of forenoon and afternoon, which is the fit time, especially seasonable and favourable, for the 'joining' together of the individual with the universal in the higher *sa m ā ḍ h i* (of which it is but another form), of the human *jī va* with the Solar Logos or other deity, in consciousness, in the lower *sa m ā ḍ h i*, of the 'synthesising and placing together' of separate-seeming things with each other by careful and 'proper thinking,' and so on.

² The statement occurs frequently that the *Praṇava* is all, that the *Mahā-Vākyas* and the *Gāyatrī* are the sources of the *Veḍas*, and the *Veḍas* the foundation of the Universe and so on. And this is also a traditional article of faith with the Hindū at the present day, though what it means he

Morning, noon, and eve correspond to the three times, past, present and future, and to the does not know at all. Of course, this whole book is just an explanation of what it means. Yet, for the convenience of the 'modern' reader, to bring the idea a little nearer home to him, to make it appear a little less fanciful, we might try to put it in the nutshell of a foot-note. AUM means the Self, the Not-Self, and the Relation between them, according to the 'technical convention' explained in this work. Now, if so, then, when we have mentioned these three, have we not exhausted all things and everything? There is obviously nothing left, that falls outside these. These make up the World-process. In the second place, what are the main features, the principal appearances, that are most prominently and most continuously manifest in this manifestation that we call the World-process? Are they not birth and death, integration and disintegration, growth and decay, origin and dissolution? These are unmistakably the very heart-beat, the pulse, the rhythm and swing of all this procession. And are not these 'methods' of manifestation best described by 'I-This' and 'This-not'? Indeed, the permutations and combinations of A, U and M are the best descriptions of these and all subordinate methods that are variations of these; and such permutations and combinations are the *Mahā-Vākyas*. In the third place, what is the main law that underlies all these methods of manifestation? Is it not the triple law of the indestructibility of matter, the conservation of energy

Self, the Not-Self, and the Negation. The *Āt mā* is the dawn; herein the I revels alone in itself, free, fresh, innocent of all world-knowledge. Hence the supreme beauty of the dawn. The *Āt mā*, unlimited, unbounded, stretching and streaming like the rays of the rising sun, its visible symbol, in all directions—this itself is all light and all glory, *pra-bhā*; and that wherein this light alone exists, that is the morning, *pra-bhā-ṭa*, the dawn. At that time, the Self Itself shines forth, *bhāṭi*, without effort, supremely. Then comes the midday, connected with *Sam-sāra*, wherein the Self has entered into the Not-Self, and is full of action, and also full of knowledge. The evening is related to the Negation and is the time for the ceasing of all the interaction of the Self and the Not-Self. The three *saṇḍhyās* thus refer respectively to the I, the This, and the Not. After the evening comes the night, wherein takes place the work of dissolution, *pralaya*, or Not-This-I (the Logion reversed).

and the transformation of motion? But the *Gāyatrī* is the embodiment of this law, (see note on *saṇḍhyā*, at the end of this chapter, for fuller expansion of this statement); and the *Vedas* and subsidiary scriptures are but the detailed commentaries on these three, the *Praṇava*, the *Mahā-Vākyas* and the *Gāyatrī*. And if this be really so, then may we not say that the traditional article of faith is justified?

From another standpoint, because of the endless permutations and combinations of I-This-Not, *saṇḍhyās* are also endless in number and not merely three.

Only the *jīva* that has passed through *upa-nayana* is entitled to the *saṇḍhyā*; such only can think *Brahman*, and such thinking only is true *saṇḍhya*. The relating of *Brahman* or I-This-Not with time results in *jñāna*, *ichchhā* and *kriyā*, the summation being *samāḍhi*, absorption, mergence, rapport, rapture, union or identification with the object of attention or consciousness. Those who have received the *upa-nayana* according to the rule of the realisation of the nature of cognition, desire and action are entitled to the three *saṇḍhyās*. The *saṇḍhyā* is thus of three kinds, *sāttvikī*, *rājasī* and *tāmasī* respectively, as referring to cognition, action, or desire. This triple sub-division is present in each of the three *saṇḍhyās*, of the morning, the noon and the evening. Hence the declaration: The morning-*saṇḍhyā* is best with the stars still shining, middling with the stars vanished, poorest with the sun risen; so too the midday is threefold, with forenoon, noon and afternoon; and, finally, the evening *saṇḍhyā* is best with the sun still shining, middling with the sun set, and poorest with the stars risen. The significance of these distinctions should be grasped by reference to

the distinction of cognition, desire, and action. With the stars still shining, the dawn is only being born; when the stars are gone the dawn is full, and when it is full then contact with samsāra has begun and the free pure light of the Self no longer shines unalloyed; hence, the sandhyā with the stars unvanishing, in the infancy of the dawn, is the best and most completely connected with cognition. The middling is the one with the stars gone and the light of the dawn at full; the birds and the beasts and other beings have begun their samsāra-work then. With the sun risen the sandhyā merges in samsāra and comes under 'negation, niṣhiddha', the dawn is practically dead, heat, etc., come into play and light and shade begin to appear in conjunction. Similarly, with regard to the midday, action has its infancy in the forenoon, its prime at noon, and its decay in the afternoon. The evening sandhyā is best with the sun unset, as that is the fit time for the closing of the pursuit of knowledge and activity; again, even immediately after sunset, there is still some light left for winding up the day's work; but with the stars

¹ The word niṣhiddha in the text has the technical meaning of 'negation' everywhere, but here it has also the ordinary significance of 'prohibited'. In modern Hindū life, too, the 'negative' sandhyās are prohibited.

risen, sandhyā falls within the time of pralaya and is niṣhiddha (as before)¹. There is a similar triplicity in the night also, corresponding

¹ The morning sandhyā seems especially to be a direction of the mind towards, and a preparation for the accumulation of, knowledge, and is therefore followed by the daily study of the forenoon, even during the household life. The midday sandhyā is similarly, a preparation for action, for the day's work, for the most strenuous part of which work the fit time is the afternoon. Finally, the evening sandhyā is a preliminary to a peaceful night of rest, after the winding up of the day's work. This seems to have been the ideal, possibly the real, routine of life amongst the older nations and societies, and is prescribed in the current *Smṛtis* or works of Hindū religious law. It is possible, of course, only in a happier condition of the social organisation of humanity, such as would allow a comparatively short afternoon's bread-winning work to suffice for the supply of the needs of the twenty-four hours. At the same time it is worth noting that, though not possible to realise in its ideal perfection amidst present-day conditions, still this is the routine which is followed, in its general outlines by a considerable part of mankind to-day; accumulation of information, knowledge, reading of the daily papers if nothing else, in the mornings, business in the middle of the day, recreation and rest in the evenings, seems to be generally ordained by the physical laws of nature. The text is not quite clear

to the A, U, and M. The night too is sāttvikī, rājasī and tāmāsī, or cognitive, active and conative.

as to whether the *afternoon* is the fittest time for the climax of business-activity or the noon; in India, the precise noon is generally regarded, and, when possible, treated, as the time for a little repose, a siesta, and when so treated, especially in the summers, is conducive to health. Possibly, if the text was written in the cooler, northern, Himālayan portion of India, it did not take sufficient cognisance of this fact; but the very vagueness of the language of the text here, and the possibility of interpreting it in two ways, seems to indicate that the different senses would apply to different climatic conditions, the logical principle of the sub-divisions being supported by other facts not discernible by a modern reader of the text, as it stands, by itself, without further elucidations. Clearly the text would not apply to the polar regions, without being supplemented.

It may also be noted that in the brahmacharya stage, the 'business' of the midday and the winding up of the evening would also take on the form of *study* predominantly; while in the household stage, the 'study' of the morning would be similarly colored and guided by the main object of the stage, and be, predominantly, study of a kind directly conducive to the success of the business; in the 'forest' stage, all three would be prevailingly tinged with 'sacrifice'; while, finally, in the condition of the wanderer, they would all be merged in the 'summation'.

All beings thus follow the succession of day and night, and in these two taken together with the sandhyā we see the Trinity reappear as everywhere else. Generally speaking, the morning sandhyā is sāttvikī, the noonday rājasī, and the evening one tāmāsī; though each of these three kinds reappears again as a sub-division of each. Of all who have received the upanayana, this observance of the sandhyā is the duty and the right; as the dhyāna or fixed thought is, so is the gain to the jīva; dhyāna is Brahman; dhyātā, the thinker, is Brahman; dhyeya, the object thought, is Brahman too. Hence (as Manu ordains): He who observeth not the morning sandhyā, nor observeth the evening sandhyā, like a śūdra should he be excluded from all work wherein the twice-born should officiate. For the inference as to such a one is that he pursues not nor even aspires after Brahman, and has not apperception, the subjective consciousness, but wears only the visible thread and is twice-born but in name¹.

¹ Compare the interpretation of 'twice-born' by James in his *Varieties of Religious Experience*. He who has not longed after an explanation of the paradoxes of the world, who has not achieved the Self and the Self-consciousness which enables us 'to see ourselves as others see us,' who is not able to understand and deal with other selves as with him-

Various acts, āchamana, prāṇāyāma, muḍrā etc., are prescribed for the sandhyā also.¹

Āchamana is the preparatory purification, by means of water, for entrance into meditation on and realisation of Brahman. The water is consecrated by the power of a mantra and then drunk for the purification of the heart. The power of sound is the chief of all forces (at the present stage of evolution, its substratum, ākāśha, being the subtlest and most potent element so far manifested); hence the consecration with the sound of the mantra; without the mantra, the āchamana is worthless.

self, he is not twice-born, not a true 'gentleman,' (for he *cannot be gentle* to others unless he consciously or subconsciously and instinctively knows them to be himself and so can put himself in the position of others).

¹ Certain other accessories of meditation, aṅga-nyāsa, kara-nyāsa, etc., are spoken of and endeavoured to be interpreted in the *Introduction to The Bhagavad-Gītā* by Annie Besant and Bhagavān Dās. For details as to current interpretations of prāṇāyāma, muḍrā, āsana, etc., the *Gheraṇḍa Samhitā*, translated by Śrīśh Chandra Bose, may be consulted. One distinction between muḍrā and āsana may be made by regarding the former as 'gesture, expression, attitude' and the latter as 'posture'.

Prāṇāyāma is threefold, as said before, kumbhaka, rechaka and pūraka, retention, expiration, and inspiration. The samsāra appears and manifests by and in the way of these three only, for this triplet appears in every atom in every moment. 'Know Brahman to be such' (i.e., to consist of this triple movement—this is the result of prāṇāyāma in its metaphysical significance.)

Muḍrā is mutual conjunction. We see that one object is born from another; that after the birth, the producer disappears; that another is born from that produced object again, and the latter disappears in turn. This oscillation of birth and disappearance proceeds apace, endlessly, by means of mutual conjunction. Of such yōga¹ or conjunction, there are twenty-four (principal) methods, and these are indicated by the twenty-four muḍras, for the same reasons for which, as explained before, the twenty-four letters of the *Gāyatrī* indicate twenty-four laws or methods. 'Such is the state of the

¹ As in the case of so many other Samskr̥t derivations, the word yōga here has a double significance and the two meanings have an alliance which appears on going back to the root. Yōga-muḍrā is a gesture, an arrangement, a method of balancing and 'joining' together of the limbs, corresponding to a method of yōga, meditation, 'conjunction' of thinker and object thought.

world,' 'this is so'—bearing such thoughts in the mind, to endeavour to conjoin and unify all—this is the practice of *mudrā*. Its essential nature is the thought, 'this has to be, and therefore I am thus also.' The various *mudrās* are: (1) I-I, (2) This-This, (3) I-I-This, (4) This-This-I, (5) This-This-Not, (6) Not-Not-This, (7) Not-This-I, and so on, altogether twenty-four¹. In the verity wherein all are one, a *mudrā* has no use, so too there is nothing impure or pure, no sin and no merit; but all is necessary and connected with all under the double law of necessity and contingency, limitation or definition and endlessness or absence of limit,—to think thus is to perform the *mānasa-snāna* the mental bath, (for securing mental cleanliness and purity)².

Knowing all as one, the self is purified and becomes Brahman. The external representation thereof is the bath in water consecrated with a *mantra*, promotive of that thought of unity.

The full procedure of the *sandhyā* is as follows:— Sit down in a steady posture, in a

¹ It may be remembered that the *Rg-Veda* was said to have 24 *maṇḍalas*, and *kriyā* also said to be of 24 kinds and so on. The reason for these numbers is not quite clear.

² As the *Bhagavad Gītā* says: 'There is no purifier like unto knowledge.' iv. 38.

solitary place, and think in such thoughts and words as these: What is duty, what is Brahman, what is I, what is This, what is the Relation between them. After this questioning repeat the *mantra* (the Logion) that is the answer thereto. This is *ḍhyāna*. Then sprinkle water all around you after energising it with the appropriate *mantra*. This too indicates the unity of the separable (in the all enclosing circle)¹. Thereafter, side by side with the endeavour to realise the unity of the Three, the necessity of and present in this fact should be sought. Then make the *saṅkalpa* with the consciousness first of the I, and then of the appearance of the Many. The *saṅkalpa* is the imitation of the idea 'I am this many-ness'. Then make an *āchamana*, again endeavouring to realise purity. Then make the *prāṇāyāma* according to rule. (Then, or concurrently with the *prāṇāyāma*) the *Gāyatrī* should be *dhāraṇiyā*, 'borne in mind,' together with the *Praṇava* and the three *Vyāhṛtis*, (Bhūh, Bhuvah and Svah). If, gradually, the power of the *jīva* increases, then

¹ This states only the metaphysical aspect. The superphysical and physical significance is besides this. The process is said to have the effect of completing the 'self-containment' and freedom from outer interruption and also protection from evil disturbances, that is needed for successful meditation.

the *Gāyatrī* should be practised in all its fullness, *i.e.*, with the *Praṇava* and all the seven *Vyāhrtis*, as including all laws and methods and being the support of all supports. *Dhāraṇa* means conduct (in or of consciousness?) harmonious (with the sense of the *Gāyatrī*). *Mudrā* is of the nature of complete knowledge of the methods and laws of the World-process in all their conjunctions and disjunctions. The *Gāyatrī* should be recited in the proper *mudrā*, posture, *i.e.*, while in the appropriate attitude of mind and body, and its significance pondered. With constant practice the conduct of the whole life of the *jīva* begins gradually to accord with that significance. Hence the aphorism of the *Yoga-Sūtra*: Japa of It is the pondering of Its meaning. Or of the *Brahma-sūtra*: Thinking on the sense (of words) is for the sake of (attaining to) conduct (in harmony with that sense).

For such reasons should the *sandhyā*, all-helping and all-supporting, be understood clearly and practised diligently as prescribed in the ordinance: 'Observe the *sandhyā*, day by day.' 'He that diligently pursueth the *sandhyā* at all three times, the *sandhyā* that discovereth the final truth of all things, he obtaineth the Supreme Essence, the Truth that is sensed by the highest sense alone.' Thus

should Brahman be pondered, and step by step, after the *upa-nayana*, should the *Āṅgas*, the *Upāṅgas* and the *Veḍas* with the *Upaniṣats*, *Brāhmaṇas* and *Upa-veḍas*, all be studied. Thereafter, when the great Truth of all things has been grasped, the Supreme Refuge of all beings attained, and thereby the due capacity secured for the work which is the work of Brahman, the work of the World-process, then should that work, the work of the household, be undertaken.

NOTE.—In order to appreciate fully the significance of the *sandhyā*, to enter into the spirit of it, it is, necessary to have arrived at the point of view from which consciousness appears as the supreme fact and force in the World-process, guiding, governing, indeed creating all its manifestations.

Once this is realised the performance of the *sandhyā*, meditation, is seen to be practically the only means of securing power and carrying on the work of life; and it is also seen that those who do not practise it deliberately and with formality do so sub-consciously and irregularly. All thinking is seeking, seeking to establish relations, and all seeking is prayer; and therefore not only all thought, but indeed all activity, effort, aspiration, is such, addressed sub-consciously or deliberately, either to the Total Whole, or an individual being. 'To win by one's own exertion' is also to pray to the Universal Storehouse, in the form of *wishing* ardently. As described here, and

as practised in various forms in modern Hindū life, the essence of it is the drawing in, by means of an exertion of or within consciousness, of nourishment and force from some great fount and reservoir of it. Force, power, energy, etc., cannot come to one place and be used by an individual without being drawn away from some other place or person; this fact we see summed up in the laws of the conservation of energy or persistence of force, the transformation of motion, and the indestructibility of matter. The *Gāyatrī*-prayer is only a practical application to daily life, on the mental plane, of this triple law, as said in a previous footnote. On the physical plane, for the support of our physical life, we draw the necessary nourishment from the earth, in the shape of solids, liquids, gases, ethers, etc., directing our consciousness (or sub-consciousness) that way and using the necessary instruments; and the earth draws her nourishment and vitality from the sun, which again draws its food from some higher sun and so on endlessly, the *pralaya* or dissolution of one system conducing to the *sarga* or creation of another and *vice versa*, in an endless chain of transformation and balancing. And this goes on not only on our physical plane, but on an endless number of planes. To recapitulate what has already been said in a previous note, our world-system deals with seven such planes, represented by the seven *Vyāhṛtis* or 'exclamations' that are uttered with the *Gāyatrī*, but present humanity has reached up to and developed the third only and not

the subtler four. Hence, the *Gāyatrī*—which is an invocation of the sun, the Mahā-Viṣṇu, the central fount and source of all the life on every plane of our world-system, and a prayer, a direction of the consciousness, to him, 'to inspire *our* intelligence,' the collective intelligence of the whole of humanity, so as to inspire sympathetic co-operation and mutual good-will and help—is to be directed to and practised upon the *third* plane, Svah, the matter of which is the matter which in us is *intelligence*, mind-stuff, mental matter. The other two planes, the physical and astral, are also named, as Bhūh and Bhuvah, respectively, and the prayer indirectly covers them, but is mainly directed towards the intelligence-inspiring forces of the sun, for the mind is the most important feature, the most prominent and indeed differentiating characteristic of humanity, (from the Samskr̥t root *man*, to think) and governs its life on the other two planes. If the intelligence were perfect, the life of the other two planes would be made perfect also. When the other subtler planes come into manifestation in the life of our humanity, and become to us as the Svah plane is now, and the less subtle planes including the Svah become as the physical plane is now, then 'the power of the *jīva* increasing,' he will reach up to and work with the higher *Vyāhṛtis*. *Mantras*, postures, etc., are helpful, indeed sometimes necessary, for these meditations, in the same way that implements and instruments and right ways of holding tools are helpful, nay indispensable, for the

successful performance of the work of ordinary life. In order to appreciate the value of *mudrās*, the psycho-physical parallelism between conditions of body, especially of all sensor and motor organs, and states of consciousness should be studied; *e.g.*, the eye-balls mechanically turn up during sleep, and to turn up the eyeballs consciously will promote sleep, or to turn them towards the frontal sinus at the root of the nose will help to bring on that semi-comatose condition wherein consciousness does not merge into sleep, but tends into deliberate and self-controlled clairvoyance; when we think of our heart, endeavouring to concentrate the mind or consciousness there (*Yoga-Sūtra*, iii, 1.) the eyeballs automatically turn towards the tip of the nose, so to consciously turn them to the tip of the nose will help *dhāraṇā* in the heart; during intense concentration of attention on any subject, the breathing becomes almost imperceptible, and to regulate the breathing deliberately will help such concentration, *vice versa*; during certain activities of mind or body, certain nerve-centres or nerves are excited in a special degree, and to excite the latter deliberately by the concentration of consciousness on them will promote those activities in turn, *e.g.*, it has been found in hypnotic experiments that the suggestion of a gesture has been followed by a corresponding emotion in the subject; thus if it was suggested to him to contract his brows in a frown and clench his fist, he did so and also showed all other symptoms of being evidently angry; even mental moods

which are predominantly intellectual have also their characteristic physical accompaniments, and *vice versa*, as for instance, the 'expressive' gestures of orators and teachers. And so on. Indeed the science of the *sandhyā* is but the science of *yoga*; it is a psycho-physical science which gives to mind as well as body the due share of each, regarding both as equally important. And because the general principles underlying it are true and applicable everywhere and on all scales, the education of a child that is just beginning its alphabet as well as the educating of a consciousness that could cope with the affairs of a whole solar system, therefore is such great stress laid upon the regular performance of *sandhyā* in the Hīndū religious books.