

SECTION III. (*Continued*).

CHAPTER VII. (*Continued*.)—Sub-Section (ii).

THE SĀMA-VEĀDA.

Particular forms of Shakti-Energy.—Sarasvatī Lakṣhmī, Saṭī.—Their summation in Paramā.—Their sub-divisions.

Yoga-māyā, etc., are the universal aspects of Energy, based on I-This-Not, and present in each single atom; but the individual shaktis of the rulers of this world are Lakṣhmī, Sarasvatī and Saṭī. The order just mentioned is the principal order, but they may be taken in any other order, Sarasvatī, Lakṣhmī, Saṭī or Saṭī, Lakṣhmī, and Sarasvatī, etc. Sarasvatī is devoted to cognition, Lakṣhmī to action, and Saṭī to desire.

Brahmā, the upholder of action, is, however, entirely powerless to perform any action without the power of cognition; action without knowledge is not possible; hence he takes Sarasvatī as his help-mate. Again, the power of cognition is ineffective and useless without the power of action; hence Viṣṇu takes Lakṣhmī for consort. Because of the conjunction between I and This, and the mutual dependence of cognition and action, these two powers are

exchanged between Brahma and Viṣṇu. The Self is knowledge; in order to conjoin with the Not-Self, action, it needs the energy thereof; and *vice versa*. That which unites with another takes on the powers, the work, and the time-cycle or life-period of that other. So long as there is not a complete co-ordination and unity in all these three respects there is no possibility of a conjunction, there is no *is-ness*, existence, reality, in the conjunction. This is the significance of the ceremony of marriage, which is the imitation, in the outer world (of these divine marriages). In a sense, all women have the same *s v a - b h ā v a*, nature (*i.e.*, femininity); all have the same limbs, and the same work or function and so are one; yet, by difference of situation, they, each, have different relations with different persons: the wife of one—the daughter of another, the daughter of one—the wife of another, and so on. Throughout, however, wifehood is the principal element in the nature of woman generally; the inner principle whereof is only the conjunction of I and This. As the *Brahma-sūtra* declares: Yoga, conjunction, union, is the mutual completion of two incompletes.

Finally there is the *ichchhā-shakti* of Shiva, *viz.*, Saṭi, of the nature of Negation. As indicated by the etymology of the name Shiva, *viz.*, *sheṭe*, he who sleeps in all, the Not is

inter-present between I and This. These two make up the all and in them sleeps the Not, in the shape of (affirmative-negative) desire, and abolishes them both. This Saṭi is the disjoiner of conjoined pairs, for the transformation of the complete into incompletes is disjunction; and the Negation disjoins the I and the This. It is indeed present in them both, at their beginning middle and end, and always and everywhere separates them. That which is not limited by space, time and *v a s t u*, substance, substantiality, thisness, is *saṭ*, being; that which possesses *saṭ*, is Saṭi. I-This is limited (in the World-process of particular experiences) by space, time and substance; *saṭ* is opposed thereto (negates the limitation); hence the *shakti* of Shiva is named Saṭi.¹

The summation of these three, the *shakti* of Mahā-Viṣṇu, is the Paramā-Shakti.

Each of these three is again sub-divided many times.

Lakṣmī has three forms: Ramā, Lakṣmī and Shārādā. That wherein all rejoice or play, *ra man ṭe*, *i.e.*, expand endlessly, for play is expansion, is Ramā, connected with cognition. That whereby every object is manifested, *lakṣhyaṭe*, is seen or made visible, is Lakṣmī,

¹ The significance of these observations will be developed further in the next chapter on the *Aṭharva-Veda*.

connected with action. That whereby the *jīva* discards all, *sharaḍaṭi*, is *Shāraḍā*, connected with *ichchhā*.

Sarasvaṭi is sub-divided into *Aindrī*, *Brāhmī*, and *Sarasvaṭī*. That which pervades, *inḍaṭi*, is *Indra*, and the necessity or energy of the pervasion is *Aindrī*, connected with action; *Brāhmī* is connected with desire; and *Sarasvaṭī* with cognition.

The sub-divisions of *Saṭi* are *Saṭi*, *Gaurī* and *Pārvaṭī*, respectively corresponding to desire, cognition and action. The status of the *guru*, the giver of knowledge, is *gauram*, and that to whom this belongs is *Gaurī*. The nature of the cognition here is, 'This-(is) Not-possible' 'Not-I-anything,' 'Not-I-This'. 'Not-This-I'; and accordingly we see in the world that on the acquisition of some partial knowledge (of the distinction between the permanent and the impermanent) dislike and weariness of the world arise in the *jīva*. Finally, we have *Pārvaṭī*, the daughter of the *Parvata*, (literally, the mountain) which signifies the transcendence of the Negation. The power of realising or expressing this Negation in action, is *Pārvaṭī*; it is the power of performing such actions as end in destruction of self as well as another.¹

¹The text here goes off into a symbolical explanation of *Himāchala*, the mountain of snow, etc. It may be noted, in passing, that the explanation given in

The summation of these nine *shaktis* is the tenth, *Bhairavī*, of the nature of *shūnya*, vacuum. He who protects, *avaṭi*, the *samsāra* or *bhaira*, is *Bhairava*, and his power of protection is *Bhairavī*.

Such are the ten *Mahā-Vidyās*. The possessor of all these is the omnipotent *Īshvara*. The relation between the four *Īshvaras* of this *samsāra*, viz., *Mahā-Viṣṇu*, *Viṣṇu*, *Shiva* and *Brahmā*, and their *shaktis*, is that of *sākṣhāṭ-kāra*, mutual facing, vision, association.

The *avasthā*, (? condition, state, status, constitution, standing, standing-place) of the potency and its possessor is one (and the same?), and this status is named the vehicle. The vehicle of *Viṣṇu* is *Garuḍa*; of *Brahmā*, *Hamsa*; of *Shiva*, *Vṛṣhabha*.

Garuḍa signifies succession in the transcendence of time, knowledge in and of parts and particulars in succession. *Hamsa* is space. *Vṛṣhabha* is motion. *Mahā-Viṣṇu* occupies one cycle within endless time; so *Viṣṇu* too is the promulgator the text of *Pārvaṭī* would have fitted in better with the current Purāṇic legend about *Saṭi*, who destroyed herself and was the cause of the destruction of her father's sacrificial arrangements; also that where the word *gauram* is mentioned above, modern Samskr̥t would say *gauravam*; and that *parva* means a joint, a junction-point.

of (one sub-cycle of) the cycle of Mahā-Viṣṇu. Only that portion of time (or sub-cycle) is Garuḍa which is or corresponds to the aspect of jñāna. The marvel of the vast movement of time is spoken of everywhere. The sweep of Garuḍa is similar in nature; in the moment of cognition it reaches into the All, the Supreme, the Transcendent; and this is true of every atom. Viṣṇu causes the samsāra to be known, to become knowable, and he, in setting the time-bounds of knowledge, in the moment of his own cognition, examines and ascertains all that is ordained for his cycle and then settles down to work. The significance is that he regards all selves as his own work (kārya, effect, progeny?), of himself and within himself, and therefore he moves to the help of his devotees when grief befalls them, leaving even his Garuḍa *i.e.*, the proper time, behind.¹

(Such a change in the course of what has been described above as preordained necessity is

¹ This explanation refers to the Purāṇic legends according to which, in many instances, Viṣṇu has left his Garuḍa behind when it could not carry him sufficiently swiftly to the side of his devotee in trouble, that is to say, in other words, when it became necessary to modify a current law in accordance with a higher or larger law. (See *Viṣṇu-Bhāgavata* VIII, iii, where, also, Garuḍa is described as composed of the *Veḍas*; and the *Gāruḍopaniṣat*.)

possible for two reasons, mainly. In the first place, the event itself is not changed, but only the order, the succession in time, of events.¹ Secondly, the preordainment is perfect and literal only in the transcendental sense, *i.e.*, when we are thinking of the All, the Absolute; the pre-arrangement of the particular course of events of any particular cycle is fixed only in a general sense by the

¹ Change within changelessness is possible where the All is the Changeless, and the juxtaposition or succession of the parts is changeable. Where the balance of spirit and matter in any part—any separated portion—is such that the part becomes, self-moving as well as moved from without, moved by motives as well as by impacts, the position of that part relatively to other parts is constantly changing, apart from the action of the mechanical laws imposing changes on all parts. Hence a prophecy (based on the ‘vision’ of a *limited* number of facts and *planes*) which tells of a sequence in the future, a sequence which exists at the time of the prophecy and is *seen—foreseen* only metaphorically—may be rendered false by subsequent changes in the position of one of the parts, causing a change in the sequence the causal changes being self-motivated (in consequence of facts *beyond* the limits on which the prophecy was based), and at the time of the prophecy not indicated; in fact, sometimes the prophecy (being brought out by causes deeper than its own plane) may itself act as a new cause, and avert its own fulfilment. (A.B.)

desire or will, *i.e.*, the necessity of the nature, of the ruler of that cycle, who is, in turn, subject to the desire of a higher ruler, and may therefore occasionally be over-ruled by him, and so on, endlessly.)

The vehicle of Brahmā is appropriately the Hamsa,¹ *i.e.*, space, wherein all action takes place. As the *Nyāya* says: The sub-divisions of the quarters, the directions or cardinal points, are in the Hamsa. In reality, transcendence underlies space also, and space is only a name for a certain kind of succession.²

¹ It is well-known, in current Samskr̥t mystic literature also, that ha-m-sa is only sa-h-a-ham, 'That-am-I,' reversed.

² From one standpoint of course, space is best characterised as simultaneity, and time as succession; but both are *realised*, seen, felt, experienced, in the *succession* of the World-process, only in and by *motion*, which is explicitly successive, though implying also the being of something in and for which it takes place and which being, as a whole, exists or is simultaneously in all its constituent parts; therefore it *may* be said that, from another point of view, space is also a kind of succession, *viz.*, that very rapid kind which appears as simultaneity. The general principle under which all individualised objects divide up into inner and outer, ideal and real, abstract and concrete, applies here also. (See *The Science of Peace*, p. 283 *et seq.*)

That which moves, hides, or energises destructively, *vṛṣhyate*, within *jñāna* and *kriyā*, is Vṛṣhabha, the Bull, the vehicle of Shiva; it is connected with the two, because they only, as being in space and time, are possible to destroy; it is the succession in the Negation.¹

The *śaktis* of the gods have the same vehicles as the gods. Aindrī, the *śakti* of Indra, rides on an elephant, which signifies the conjunction of space and time, intoxicate with action, ever endeavouring to bring about a connexion between *jñāna* and *kriyā*. Vaiṣṇavī rides on the eagle; Māheshvarī on the bull; Kaumārī on the peacock; Brāhmī on the swan; Lakṣhmī on the lotus; the white goddess, Dharā, on the antelope; and so on. All these vehicles differ with and symbolise the different functions of their owners.²

¹ Compare the fact of the disintegration of tissue and the formation of poisonous toxins in the organism with each exercise of function under the stress of desire, with the statements in the text about the destructive or negative property of desire and the venom in the throat of Shiva.

² These names are different from those of the sub-divisions previously mentioned of the three principal *śaktis*. Probably Aindrī, Kaumārī, etc., are the 'wives' of the sub-hierarchs of the three principal gods. These sub-hierarchs are referred to elsewhere, without mention of names and details. Aindrī is the consort of Indra; Kaumārī of Kumāra and so on.

The ornaments assigned to the divinities are similarly symbolical of functions. Thus, the lotus, the seat of Lakṣhmī, represents jñāna. For this reason, indeed, is Brahmā said to arise out of the lotus; that is to say, action arises by or from knowledge. The coming together, the facing each other, of the two, Self and This, is cognition; and in this act or process the name Brahmā is uttered (? given), for to name is also to bring face to face, as when we call another to us, (externally, or call up his picture in imagination, internally). Such names are given by jīvas to each other in order to indicate the specific, concrete aspect of the individual, for, otherwise, all are one in essence. At the primal conjunction of I and This, the nāma-karaṇa, the name-baptism, of Brahmā, Viṣṇu, and Shiva takes place. The description of Lakṣhmī as 'lotus-handed' has the same significance; the hand is the organ of action and that holds fast to knowledge. So the other epithet of Lakṣhmī, viz., Hari-priyā, beloved of Hari, signifies the power of gathering together, bringing together; for haraṭi implies taking, leading on to, bringing up, conveying.

That which upholds, dharaṭi, appoints, assigns and establishes every one to and in his proper place and time and function is Dharā, the white or luminous, the shining goddess, the

Īshvarī, the summation of the other three śakṭis, the supreme power of Mahā-Viṣṇu, riding the Mṛga which signifies the whole mass of cycles from the vinihiṭa down to the mahā-manvantara.

The reference to gems, in the descriptions of the gods and goddesses, indicates that these powers are present in all dṛavyas, substances, which are represented by gems (?)¹

¹ The text is very obscure here; possibly the intention is that the descriptions, while symbolical, are at the same time indicative of literal facts also. The gems, jewels, and other objects that symbolise various functions, also literally help on those functions, in subtle ways, even as medical drugs affect such functions in palpable ways. That *one* consciousness runs through all things and beings; that *one*, even though *pseudo-one*, matter composes the bodies of all beings and things; that the triple subdivision with its permutations and combinations permeates, ramifies and revels through all the World-process; that all animate and so-called inanimate beings and things are interconnected; that nowhere is there a real break or division in nature, but that all is continuous one with another; that there are only differences of degree and never absolutely of kind—if these facts are always borne in mind all these old traditions will appear not unreasonable, and new and useful facts may be discovered with their help. [The theosophist divides the concrete world-system into seven groups, and

It must not be understood from all that has been said above that *shakṭis* are really many, *i.e.*, essentially separate; they are indeed all but various forms of the one *Shakṭi*, the supreme Necessity of the Logion. The 'becoming,' the 'coming forth,' the appearing one after another, the necessary observance of a time-sequence, a successive existence, by I, This, and Not—this only is manyness; and hence appears manyness everywhere. Substance, action, motion, method, power, space, time, before, after, order, *yoga*, etc.,—each of these is many—and all this manyness, and with all its permutations, is enclosed in the AUM.

arranges within these groups, in ascending order, all elemental substances, minerals, vegetables, animals, and men. These seven spring from the three. This lies at the root of the idea of sacred plants and sacred animals, the 'sacred' plant or animal being merely the one in which the characteristics of the whole group are most powerfully summed up. All minerals similarly fall into groups, and the 'sacred' gems are those that sum up the influences incarnated in each group. By the use of the magnetism of the gem or plant or animal, a man may strengthen that magnetism in himself, and thus more readily come into touch with the devas of the group, whether to gain knowledge from them or to utilise their powers. A truly scientific classification of natural objects must be made by sub-divisions within these great natural divisions. (A.B.)].

The names of this multi-une *Shakṭi* are many.¹

¹ A long list of names follows here, each significant of one special aspect or function—but they are not explained in the text.

SECTION III. (*Continued*).CHAPTER VII (*Continued*). Sub-Section (iii).

THE SĀMA-VEĀDA.

The need to meditate on Necessity.—The contents of the *Sāma-Veda*.—Considerations as to variations in the order of succession of cognition, etc.—The significance of devotion and of hymns and singing, generally.

The acquirement of the knowledge of this Necessity is alone *ḍhyāna*, thinking, meditation; the *ḍhyeya*, the object of thought or meditation, is the Necessity. There is no thinking without necessity. Only that object is thought about regarding which a desire arises, and only at that time; no other object and at no other time. Or, if, with great exertion, the thought is driven into another direction, it is but sin, *pāpa*. For sin is nothing else than the neglecting of the real necessity of the Self (*i.e.*, the higher Self) and engaging it in something else. Otherwise, there is no *pāpa* and no *puṇya*, no sin and no merit. Hence indeed the counsel: He who neglects the certain and goes after the uncertain, loses both. The certain here means the necessary. Also: Let the wise man welcome insult and put pride behind him,

and accomplish his duty. In doing that which is necessary, *i.e.*, is required by duty, there is neither honor nor dishonor. These two are connected with the unnecessary. Praise is given for the doing of what is not obligatory, what is more than necessary; it is pronounced in the *uḍāṭṭa-svara*, the 'loud' tone: 'he has done what it was not his obligatory duty to do, what was difficult to do.' Blame is also similarly given, but in the *anuḍāṭṭa-svara*, the 'low' tone: 'He has done what was improper, against his duty to do.' One's duty, one's proper work, is accompanied by the *svariṭa-svara*, the 'even' tone, wherein there is neither praise nor blame¹. Dawn, sunset and noon, and night and day recur most regularly, of necessity; none thinks of praise or blame for them, though all rejoice therein. And the lesson from this is that all actions should be done in the same way. *Niṭi*, ethics, is the science which teaches what is necessary to do.² There is a need, a neces-

¹ This whole page is an illustration in an especial degree of what the whole work impresses continually upon the mind of the reader, *viz.*, the importance, the dignity, the profundity, the connexion with essentials, of the so-called familiar and commonplace.

² For a full exposition of this idea, *viz.*, that the right act is the act which, at that time and place, at that stage in evolution, best forwards the evolution of the world, and thus accords with the will of

sity for this action at this time, this conduct brings about this result, the way of the accomplishment of such a thing is this, this is the proper act in this reference, this the allotted time, the space or place, etc.,—is all taught by *Niṭi*.

Hence the need to meditate on Necessity: 'Thou art the *san-ḍhyā*, the *sāviṭrī*, the mother of all'. *San-ḍhyā* is the object, the proper time, and also the process of true prayer and meditation, *sa-myak-ḍhyāna*. The many hymns addressed to *Shakṭi*, all indicate Her importance. These prayers and salutations imply the wish for possession of Her in Her aspect of power to fulfil our wants, and signify the supreme and compelling power of Necessity. Indeed all mutual human and other salutation and reply, and prayers and other conventions, also, all refer to the satisfaction of each other's 'needs,' the helping of each other in and with their wants. *Vaṇḍana* and *abhi-vāṇḍana*, obeisance and salutation, mean but this: 'I am younger than thou; behold my need and fulfil it'; and *praṭy-abhi-vāṇḍa*, the reply, similarly means the gracious acceptance of the office of helper: 'I see thy need and shall endeavour to satisfy it; I am thine and thou art mine, etc.'

Īshvara in helping the world to reach its appointed goal—see *The Advanced Text-Book of Sanātana Dharma*, Part. III.

The *Sāma-veḍa*, from its beginning, 'O Fire! come to purify us,' up to the very end, is dedicated to a description of the nature of this *Shakṭi*. All such matters as these: What is the necessity underlying the divisions of the world, its distinctions, differences, separatenesses? What is this separateness and how does it arise? What is the proof, origin and significance of numbers, 1, 2, 3, etc., and what is the necessity of their existence and increase and infinite multiplication? What is the nature and necessity of numberlessness and of its operation? What is the power of retention, whereby learning, bodied knowledge, is always present to the mind? What is the necessity of Power or Energy; of energy within energy; the energy of succession; the power of time; the necessity of divisions of time; of divisions of action; of summation; of cognition, reflexion, contemplation, deliberation, 'revolving in mind,' the work of *buddhi*, reason or intelligence, generally; the power of the organs to perceive; the necessity of *grāhakas*, receivers (sense-organs), *prāpakas*, transmitters (media, ether, air, light, saliva) *prāpyas*, objects? What is the necessity of actor, causation, mode, real and unreal or true and false conduct; of omnipotence, transcendent power, of the power that is the cause of the origin of the elements, and of their quintuplication? What is the

necessity of mutual relationship; of the power or energy of the atom; of ideation; of substance, attribute and movement; of the distinction between principal and secondary, generality and singularity, division and unity, worker and instrument, words, meanings, things and thoughts? The use of decision, final conclusion, determination; the power of doubt and certainty; the necessity and the succession thereof; the cause of their appearance; the use of marks and definitions? The endlessness and beginninglessness, as well as the beginnings and ends, of 'becomings' and 'destructions'? Birth and death and simultaneousness? The ability to do work; attainment and failure; the use and significance of *ḍharma*, *artha*, *kāma* and of their summation in *mokṣha*; each cause whereby each thing 'becomes,' with its necessity and its law; each pleasure and pain, each joy and sorrow; *pralaya*, the dissolution of the world; and *sannyāsa*, renunciation, and all the activity of *ichchhā*; and the co-ordination and synthesis of all things whatsoever, worlds within atoms, and atoms within those worlds again, endlessly—all this is dealt with in the *Sāma-Veḍa*.

It may be asked why the *Sāma-Veḍa* was not placed after the *Rk*, when the usual order is: first, cognition; then *saṅkalpa*, i.e., resolution,

or *ichchhā*, i.e., desire; and then *yaṭna*, conation or *kriyā*, i.e., action. The reply is that because of the universality of the principles enunciated in the *Sāma*, it is, truly speaking, needed before, during, as well as after *kriyā*. *Ichchhā* pervades everything, i.e., the other two factors. But for this very reason is it counted third (after the two factors which it pervades). So, in the AUM itself, M or Negation, which pervades and connects the other two, is placed third. From the end it can reach out everywhere. Hence the *Brahma-sūtra*: 'The beginning and the end are not separate.'¹ From another standpoint, it may be said indeed that the order does not matter. The first becomes the last and the last first; hence the absence of difference. A beginning may be made with the end; in place of AUM we may read MUA. But for practical purposes the I must be posited first, then the This, and then the two should be reduced to or connected by the Not. In every *Veḍa*, the order is *jñāna*, *ichchhā*, *kriyā* (?)². In the *Atharva* the order is the same, at

¹ Compare the English saying, 'Extremes meet'.

² The text seems to require some elucidation here. The successive parts of each *Veḍa* i.e., *Mantra*, *Brāhmaṇa*, *Upaniṣat* and *Tantra*, correspond to cognition, action, desire, and summation, rather than cognition, desire, action and summation. Possibly there-

first; then, again, *ichchhā*, then *jñāna*, then *kriyā*; or again, *jñāna* in or after *kriyā*; and this is so, because in the summation the order becomes manifold by permutation. Knowledge is possible in, by, or after action, as may be seen in the fact that by imitation of another's action one may also obtain his results in knowledge and become like him.

In this way there is always order in the World-process as well as violation thereof, *i.e.*, law and exception and higher law and so on, endlessly, the following out of the one in the many being

fore what is meant here is only that the order of cognition, desire and action, is referred to in every *Veda* as the usual order of rotation of these three factors or aspects of consciousness. This is so because the connecting link, desire, should come between the two factors connected, I and Not-I, corresponding to cognition and action. 'I know it, I like it, I seek it'—is the normal way of life. At the same time, in order to illustrate the fact that no possibility can be excluded from the World-process, we have these also: 'I wish to know; I try to learn, I am doing all I can to find out; I know how to act, I know how to choose, etc.' But again, however, on analysis, these so to say abnormal forms are also always reducible to the normal. Their mere existence, though, is sufficient justification for the text. (See foot-note at pp. 31-35 *supra*). Also while the relation exists between the things related, it is *observed* or *described* after they have been.

order or law, and the appearance of the many in the one disorder and exception.¹

Bhakti, devotion, resides in the *Sāma-Veda* as a means to *mokṣha*. There is no inconsistency between this statement and the other, that *mokṣha* results from true knowledge. From the standpoint of *bhakti*,² *mokṣha* or liberation is an action, and action requires desire as motive and knowledge as guide. *Mokṣha*, thus, can be secured only by means of appropriate action under the stress of appropriate desire (arising out of appropriate knowledge). Hence the statement that it is obtained by chanting the *Sāma*.

As the *Rk* expounds the methods of studying and teaching, and the *Yajuh* those of performing *yajña*-sacrifice, so the method of chanting

¹ In the language of evolutionists, the 'rule' becomes the principle of natural selection, and the 'breach of rule' corresponds to the principle of spontaneous variation. The pre-existence, in possibility, of such endless variations is the element of truth in the one view, *viz.*, that of the eternal fixity of species. The unfolding of the possibility along graduated lines is the truth in the supplemental view, *viz.*, that of evolution.

² *Bhakti* and *bhajana*, seem to come from the same root as devotion, voting, vowing, *vovere*, *votum*, 'reproducing in oneself the characteristics of the object of devotion, the ideal'. (See *Rāma-Tāpāni-Upaniṣat*.)

hymns is taught in the *Sāma*; and such singing or chanting arises only out of *bhakti*. A hymn is a description of the deeds, the life-work, of the ideal, and deeds are dependent on the desire, the power, of that ideal. It may be said that a hymn assumes a separateness between devotee and lord; but the conventional relations of greater and smaller do arise in the world by and of necessity, and in these circumstances a hymn is appropriate, (especially, as, though it begins with an assumption of separateness, it aims at union, equalisation). Every hymn signifies: Thou art so great and performest such wonders; teach me how I too may do them, and attain to thy estate. The rule of continuous instruction prevails everywhere in the World-process, 'I teach thee, thou another, that other a third,' etc.; and a hymn is intended only to elicit such instruction; it does not create any new and real separateness in the Great Unity. Thus, then, hymns are also means to the true knowledge, for so long as one's desires, one's needs, are not expressed to another they cannot be fulfilled and satisfied by that other. Such fulfilment indeed is a conjunction, a union; and giving information to another is also a conjunction with him, a union in consciousness. Strictly, indeed, a desire is a desire only so long as it remains uncommunicated to another. (As soon as it is mentioned to another it may be said to

have become partly fulfilled, to have passed into the stage of action, to have lost its character of pure desire). When the desire embodies a very great and urgent need or necessity, then steps are taken at the very earliest opportunity to communicate it to another, and seek from him the satisfaction thereof. Such is the principle of the relation between the teacher and the pupil. The latter says to the former: Thou knowest more than I do; I want this knowledge; teach it to me. And the former complies.

Endless sub-divisions of kinds of hymns are made by differences of time, space, and motion. In some, only the greatness of the ideal is dwelt upon; in others, only the littleness of the singer; in a third kind, both, and so on.

Thus is the ultimate purpose of the hymn also to lead up to the final knowledge of the Brahman-state, the realisation of the Supreme *Shakti* of whom the gods have sung:

O *Devī*! Thou that in Thyself unitest
The might of each and all the gathered Gods!
That from the fount of Self this universe
Outpourest! *Ambikā*! our little Mother!
We bow to Thee in reverence and love.
O Thou! whose might, matchless and measure-
less,
Ananta, *Brahmā*, or e'en *Hara*'s self,
May not in speech encompass, *Chandikā*!
Do thou protect us from all evil fears.

Thou art the affluence of the virtuous home,
 Thou the dire want that blasts th' abode of sin,
 Thou art the good man's simple-hearted faith,
 Thou art the modesty of those well-born,
 Thou art th' intelligence beneath whose gaze
 The heart of every science lies unbared.
 Thou art the Sacred Script where lie enshrined
 The stainless words of Ṛk, the holy hymns
 Of Yajuşh and the music of the Sāma,
 Thou art the Viḍyā whom the sinless ones,
 The sages who have seen the truth of sense
 And sense's object, serve unceasingly,
 Thou art the wisdom in the hearts of those
 That have achieved the vision of the Self—
 We bow to Thee, again, guard Thou the
 worlds.¹

¹ These verses are to be found in the extant *Durgā-sapṭa-shaṭī*.