



THE SCIENCE OF THE SACRED WORD

BEING A SUMMARISED TRANSLATION

OF

THE PRANAVA-VADA

OF

GARGYAYANA

BY

BHAGAVAN DAS, M.A.

with notes by Annie Besant

VOL. II.

THE THEOSOPHIST OFFICE, Adyar, Madras, S., India.

1911

CONTENTS

SECTION III.—*Kriyā*—ACTION :—

CHAPTER X.—THE *UPANIṢHATS*.

The Upaniṣhats.—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 *Upaniṣhats*.—The contents of those of the *Rk*.—The subdivisions of the root-elements.—Indication of the contents of the other *Upaniṣhats*.—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 *Upaniṣhats*.

1

CHAPTER XI.—THE *UPA-VEḌAS* :—

The *Upa-Veḍas*.—The combinations of atoms.—Their subservience to Karma.—The evolution of the various Kingdoms, mineral, vegetable, etc.

30

CHAPTER XII.—THE *SHĀKĀS* OF THE *VEḌAS* :—

The *Shākās*, 'branches,' or appendices of the *Veda*.—The *Kṛṣṇa* and *Shukla*, or 'black' and 'white,' sub-divisions of Scripture.—The *Shākhās* as links between them. Light-atoms and dark-atoms.—The number of *Shākhās* of each *Veda*.—The *Yantra-shāstra*.—The completion of Scripture proper.

39

CHAPTER XIII.—THE VEPĀNGAS :—

The *Āṅgas* or 'limbs' of the *Veḍas*.—Their proper order in nature and for study. 48

CHAPTER XIV.—RULES OF STUDY :—

Pedagogy.—Work and waste of time ; work-days and holidays.—Why.—Correspondence with cognition, etc.—Triplets.—Adjustment of lunar dates.—The importance of sound.—The three congenital debts of man.—Ways of repayment.—That to the Ṛṣhis discharged by study and teaching.—Order in which the various scriptures and the subsidiary sciences should be studied.—Two principal methods of study, from above below, and from below upwards.—The one more easy and natural for young jīvas.—Why. 118

CHAPTER XV.—THE SIX UPĀNGAS OR DARSHANAS :—

The Upāṅgas.—Their nature and relation to the *Āṅgas* and the *Veḍas*.—Their names.—Their purpose. 133

APPENDIX TO CHAPTER XV :—

Interpretation of the *Veḍas*. 184

CHAPTER XVI.—STUDIES AND SCIENCES :—

The psychological state of 'freedom' gained by the study of the *Upāṅgas*.—The order in which they should be studied.—The *Fourteen Vidyās* and their correspondences with the Trinity.—Their authors.—The characteristic distinction between the *Āṅgas* and the *Upāṅgas*.—The purpose of all this study.—Derivative sciences.—Their principal groups.—The classes of students to whom they are addressed and their subject matter.—The two main classes of

authors.—The two kinds or degrees of understanding.—The metaphysical why of mutual help and instruction. 191

CHAPTER XVII.—THE SŪTRĀTMĀ OR THREAD-SOUL :—

The metaphysical explanation of mutual help.—The common Sūtrātmā.—The One through the many.—Individualities within individualities.—The pragmatic bearing of these metaphysical considerations.—Endless progress.—Various illustrations of the idea of Sūtrātmā.—Triplets of aspects.—Questions as to justification of effort and possibility of avoiding joy and sorrow.—Replies.—The three functions of the Sūtrātmā.—Its distinction from the Paramātmā.—Its identity with the Jīvātmā. 204

CHAPTER XVIII.—THE PENULTIMATES :—

Pratyagātmā.—Its characteristics.—Mūlaprakṛti.—Its distinguishing features.—The explanation of its presence.—The meaning of illusion.—Jīvātmā.—Its definition.—The Nexus, Relation, of Niṣhedha or Negation, between Self and Not-Self.—Its functions.—Daiviprakṛti, causal energy.—Its nature and aspects.—Distinctions of aspects of the Self and the other Penultimates. 220

CHAPTER XIX.—THE JIVĀTMĀ :—

The Jīvātmā a compound of I and Not-I.—Etymological significance.—Its main characteristics.—Atomicity and continuity.—Embodiment of oppositions and contradictions.—Its psychological stages: nescience, science, omniscience.—Its grades, one within another, endlessly.—Progress and regress, evolution, etc., the

reflexion of the simultaneous All in the successive.—Philological illustrations.—The origin of I, You and He.—Correspondences of various deities, hierarchical and divine Powers and Intelligences, with various letters of the alphabet.

238

CHAPTER XX.—THE CONSTITUTION OF THE JĪVĀTMĀ :

Unification or mutual inclusion of opposites.—Love and hate.—Two Kinds of each, (a) General, latent and causal, (b) Special, patent and effectual.—The significance of 'organisation.'—Higher and higher organisms including lower and lower, endlessly.—Subsumption of all in Paramātmā.—Endless spiral progress or evolution of Jīvas through larger and larger worlds.—The meaning of 'death' of body and soul in terms of each other.—Continuous passing and repassing into and from each other, of egos and atoms.—Sūtrātmā as means of such.—The connexion between the various subtler and coarser bodies of the Jīva.—The principle of synthesis and antithesis, co-ordination and dis-ordination between various planes and worlds.—The practical utility of understanding these matters.—Right action follows only and surely on right knowledge.—Right knowledge followed by right action constitutes mokṣha.—Metaphysical views.

248

CHAPTER XXI.—THE MAIN PSYCHOLOGICAL FEATURES OF THE JĪVĀTMĀ :

The reason why the Logion in terms of sound is so important for us.—The derivation therefrom of the three main constituents of the Jivātmā.—Cognition, desire and action.—The world-facts derived

from these.—The order of succession of the three.—Their dual form, causal and effectual.—Special considerations as to desire.—Dual form of work, particular and universal.—Metaphysical negations.

269

CHAPTER XXII.—FURTHER CONSIDERATIONS AS TO KRIYĀ :

The supreme importance of Kriyā.—Philological considerations and illustrations.—Opposite doctrines; (a) all words are derivative and of gradual growth and evolution; (b) all are radical and fortuitous.—Reconciliation by difference of standpoint.—Triplets involved by Kriyā.—Space-time-motion as objective conditions of it.—Definitions of space, of time, and of energy (in place of motion).—Their relations, as *locus standi*, one to another.—The subjective conditions of Kriyā.—Kārta or actor.—Kārya, act or work.—Kāraṇa (or Karaṇa?) Cause or instrumental cause, instrument.—Prayojana, 'engaging' motive.—Explanation of free-will or self-dependence.—Metaphysical considerations of the interdependence of all.—Correspondences.

280

CHAPTER XXIII.—THE COMPANIONS OF KRIYĀ :

The metaphysical nature of action.—The meaning of action.—Its manifest result, the triplet of birth-stay-death.—The definition of each.—The quartette of factors involved in each of the three.—No fixity of anything anywhere and ever.—The five main kinds of action.—Three principals.—Illustration from day and night.—Endless variations of ways of action and evolution.—Supremacy of Self over all, great and little, success and

failure.—Action as the result of desire and necessity.—The growth of joys and sorrows, friendships and hostilities, out of such necessities, and consequent emotional investment of the acts of going and coming, birth and death as well and ill.—The unity of all in gamana.—Further considerations as to Prasāraṇa.—Its sub-divisions.—The sub-divisions of Kuñchana.—Health and disease.—Avoidance of excess.—Metaphysical transcendence of all movements by the Self.

294

CHAPTER XXIV.—THE PRINCIPAL FORMS OF KRIYĀ:

The four sub-divisions of Kriyā.—Similar sub-divisions of cognition and desire—(i) Kriyā, its nature and significance.—(ii) Praṭikriyā—(iii) Vikriyā.—(iv) Upakriyā.—The synthesis of the four in an endless chain of cause and effect.—The mutual relation of motionlessness and incessant movements, as that of substance and attribute.—Manifestations of Kriyā as human Karma and arts.

313

CHAPTER XXV.—THE METAPHYSIC OF KRIYĀ IN PRACTICE. EXISTENCE AND NON-EXISTENCE:

Resumé?—Distinction between Kriyā and Karma.—Karma, the manifestation of the strongest desire.—Strongest desire makes character, sva-bhāva, for the time.—Sva-bhāva, not a pure unity, but a unity in diversity, in the individual as well as the Universal.—Metaphysical considerations.—Their application to practice.—Vārtā, mutual commerce, the embodiment of the constant endeavor of the one to encompass the all.—Knowledge and speech as action and reaction.—The science of Brahman,

the final and all-comprehensive 'commerce.'—Even the unbeliever unconsciously believes in the Thread of Continuity, of unity in diversity, the Universal Self or Consciousness.—Metaphysical reconciliation of change and changelessness, motion in motionlessness, action out of the actionless.—Existence and non-existence, plenum and vacuum, ever and never, inseparable in the Absolute.—Nature of the illusion of succession, growth and decay.—Growth and activity of Mahā-Viṣṇu.—The meaning of omniscience.—The destined progress of all Jīvas to the status of Mahā-Viṣṇu. 326

CHAPTER XXVI.—LIGHT AND SHADE:—

The World-process in terms of Light and Darkness as corresponding to existence and non-existence.—Darkness, the sheath of Light.—The triplet of luminous, lumen, illumined.—Light and shade as *ḍaiviprakṛti* and *mūlaprakṛti*.—Also as *aparātmā* and *parātmā*.—Their condition in *pralaya*, etc.—The Science and Art of picturing.—Three Kinds thereof.—Painting; photography; precipitation.—Sub-divisions.—The psychology of memory as a picture-process.—Clairvoyance, etc.—Application to the Science and Art of Medicine.—Three grades of physicians.—Application to other sciences and arts.—Correspondence of the three kinds of 'picturing' with A, U, and M.—Metaphysical significance of 'depiction'. 348