

### SECTION III. (Continued.)

#### 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.

Sv-āḍhyāya, which ordinarily means study and a day of study, as opposed to a n-aḍhyāya, non-study and a holiday, literally means 'one's own study,' the study of oneself, the study of the Self. Every effort should always be made to understand the Self, and as the study of the *Vedas* and the *Āngas* is pre-eminently such effort, that study is especially designated as sv-āḍhyāya.

A n-aḍhyāya is the opposite of this. Ignorance or forgetfulness of the *Veda* and *Vedāṅga*, i.e., the not-thinking of the Self, not turning the

face, the consciousness, inwards, this is an-aḍhyāya, play-time, holiday. While the Self is not known and the truth not understood, so long all time is one long holiday or waste of time, the play-time of the soul, the time of self-forgetfulness.

In imitation of this real work and waste, conventional work-days and holidays are also observed by a necessary and useful custom. Thus a day's holiday after a week's study is recommended everywhere. That rest after work is necessary follows from the general principle itself of the origin and end of all things.

From the second to the seventh day of the lunar fortnight is prescribed for the study of the *Vedas* and *Vedāṅgas*, six days in accordance with the six permutations of cognition, action and desire. Thereafter arises need for rest and the eighth therefore is observed as a holiday. From the ninth to the fifteenth again is time for study, and the first follows as a holiday. The reason thereof is this. The *ṭīṭhis*, dates, are related fully and exactly to the *mahā-manvanṭaras*, but not so the weeks. It is true that the dates belong to the week; still, for the division of time, the dates are the more important, for extension and shrinkage occur in them only, and extension and shrinkage, expansion and contraction, increase and decrease, are *samsāra*, the World-

process.<sup>1</sup> If there be even a touch of the *prāṭi-paṭ*, i.e., the first, or sixteenth part or more of the eighth, on any day, then, by study on that day, all the learning of the student fades away like the moon in the dark fortnight. According to cognition, action, desire and the summation and the importance or quality of the dates, are *svādhyāyas*, etc., and subjects of study determined.

<sup>1</sup> The lunar fortnight does not always contain fifteen days, as will be said in the text itself later on; this is what is referred to by the extension or shrinkage of the lunar dates. That the lunar dates correspond with larger cycles is naturally enigmatic, but it is at the same time suggestive and an extra-mathematical astronomer may be able to make something of it. The Biblical idea of six days of creation and one of rest, the Purāṇic descriptions of *sandhis*, junction-periods, between cycles of activity and of larger periods of *pralaya*, theosophical views as to races and rounds and intervening periods of abeyance, the number of breaths taken by a human being in the twenty-four hours (as calculated, by average, in the *Samskṛt* works on the subjects) are all similar. To a person able to discern the subtler relations and forces subsisting and operating amongst the things of the world, the statements of the text would be obviously full of meaning and of practical use. This consideration of dates for study and play is naturally connected with the subject of *Jyotiṣha* just

The prescribed work-days ought to be diligently taken and the holidays as diligently avoided for study. The *pari-ādhyāya* is the equality and balance of both (? to the hierarch always 'on duty,' who has transcended subordinate rules, and from the metaphysical standpoint) in the AUM. The three respectively correspond to A, U and M. A difficulty seems to arise out of the fact that there are fifteen 'dates' (not always fifteen full days, but only 'dates') in a lunar fortnight and one out of every seven days should be a holiday, which leaves behind one odd day; but that odd day is just needed to adjust the expansion and contraction of dates mentioned before, as is explained by *Jyotiṣha*. The fortnight thus comes to be sometimes of fifteen, at others dealt with, and, for the reasons mentioned in that connexion, it is plainly possible that in the universal scheme of rotation of all things and forces, certain elements may be 'in force' on certain days and specially helpful to certain studies or the opposite. In the current *Kūrma Purāṇa* there are indications that twelve different kinds of rays or forces proceed from our sun (one aspect of the 'mythos' of the twelve *Ādityas*) and that each is, by turn, predominant in one month; also that each is specially connected with a planet, and so on. *The Viṣṇu Purāṇa* and the *Viṣṇu-Bhāgavata* also give many details about the special characteristics and correspondences of the twelve *Ādityas*.



of fourteen, and occasionally of even thirteen days only.

On similar grounds, a longer holiday, of one week, is observed every six months. When the sun turns to the north, at the makara-saṅkrānti, the zodiacal sign of the 'crocodile (Capricorn or He-goat)' the first week of the month is to be observed as a holiday; so, too, when it turns to the south, at the karka-saṅkrānti, the 'crab'. Again every three years the extra lunar month is allowed as a vacation. This extra month comes on every third year in accordance with the operations of cognition, desire and action.

The six months when the sun is in the south are connected with U or kriyā; the other six months, when it is in the north, with A or jñāna; the absence of both<sup>1</sup> is the M. The triennial vacation of one month is born of a sandhi, a junction-point of two periods or cycles, it is an extension of the time of ichchhā (holidays generally?), and Shiva is worshipped in that month, it being solely dedicated to that deity.

With respect to what is not for the sake of the Self (*i.e.*, what is for the sake of others, for the sake of helping others?) there is always 'an absence of study' allowed *i.e.*, study of books may always be given up for the sake of the study of another's welfare, that being the more

<sup>1</sup>Of both the declinations, apparently, and hence the solstices, or equinoxes, or both?

urgent?). Such is the custom of the wise, the shiṣṭa, the 'instructed' who have 'remained over (from previous cycles),'<sup>1</sup> who are devoted to knowledge and who know perfectly all about such ordinances. For such alternate periods of rest and work have been fixed by the custom of the wise for all, from Mahā-Viṣṇu and the mahā-manvantara down to the atom and the ṭruti, by careful calculation.

The pary-ādhyāya refers to the life and conduct of yogis and ṛṣhis and not of all people. It means the universal and constant study of the whole of saṁsāra. After going through svādhyāya and anaḍhyāya, the jīva attains to pary-ādhyāya in which there is no thinking (no need for pondering) left (for all is already clear and well-known). The summation of these three is the samādhya.

In this wise, by study on the proper days, should the co-operation of the Vedas and the Aṅgas be mastered. Exact knowledge of the powers of sounds is attained thereby. Sound is the quality of ākāśa and all activity here, in this particular world-system of ours, depends finally upon ākāśa (the higher or subtler elements not being yet manifest to us). Hence the need to know all about sound. Know-

<sup>1</sup>See the *Matsya Purāṇa*, Chapter cxlv. for this explanation of shiṣṭa.



ledge of what is needful for every one in each situation is attained by means of the *Veda*, and by means of the force of sound residing in the mantras should those needs be supplied. All this can be done by the proper utterance of the appropriate mantra-sounds in the prescribed order. Widespread showers of rain, or of flowers, disappearance of undesirable substances, extermination of germs of disease, all kinds of operations of practical utility, the integration and disintegration of atoms, the production of music, the creation of gardens and the enhanced growth of plants—all this can be brought about by him who has duly studied and knows the *Vedas*. Such a brāhmaṇa is a god on earth and does the right thing at the right time. The six operations of the (black) *Tantra*, 'fascination,' 'subjugation,' 'changing the inclination or nature,' 'destroying,' etc., are all included here; all are effected by the power of sound, for if a mantra is uttered in the reverse order, the effect is reversed also.<sup>1</sup>

The study of the *Vedas* is the repayment of the debt to the ṛṣhis. It is well-known that

<sup>1</sup> There is some reason to believe that the mantras of the real White *Veda*, thrown out of their true order and context, have been made subservient to Black Magic, and so given rise to the horribly-obscene and orgylike and blood-shedding ritual of some of the 'sacrifices' current in the dark

every human being owes three ṛṇas or debts congenitally, to the devas, to the pitrs, to the ṛṣhis. The first is discharged by the performance of sacrifices and the service of all beings in various ways, gifts of food, clothes, and such-like. The second is repaid by funeral oblations at shrāddha, the performance of all action with the shrāddhā or faith that all are one.<sup>1</sup> The third is satisfied by study and by teaching, the giving to others of the knowledge received by oneself.

The deva-ṛṇa is connected with U or action; the pitr-ṛṇa with M or desire; and the ṛshi-ṛṇa with A or knowledge.<sup>2</sup>

days of history; and that when the ritual became confirmed in any epoch, by widespread public acceptance, then, as always, the Powers of Good tried to utilise these for karmic purposes, for the setting free of human souls tied to animal bodies, etc.

<sup>1</sup> The current view is that the debt to the ancestors is repaid by the rearing of progeny and taking for them the trouble that our parents have taken for us; also, of course, by the offering of funeral oblations. The modern world is beginning to recognise the fact of such debts in a general way under the name of "the debt of the individual to Society". By and bye the three special subdivisions may come to be recognised.

<sup>2</sup> Sometimes, by looking at the matter from a



This study, for which the first stage of life is set apart, should be carried on in the following order. After investiture with the 'sacred thread,' the *Gāyatrī* should be practised. Then the *Mahāvākyas* should be studied, although, of course, their full significance cannot be realised at that early stage. The *Gāyatrī* and the logia represent and correspond to the universal ideations, and even the mere chanting of them properly bears fruit. After these the *Āngas* should be studied in order. First *Vyākaraṇa*, whereby full knowledge of all words is secured. Next, *Shikṣā*, whereby the knowledge of their use is acquired and misuse of vowel-sounds, accents, etc., avoided, as is very important, for the displacement of even one single sound from its proper position is enough to vitiate a whole operation. Thus, in the well-known case of *Indra-shaṭru*, the projection of the sound should have been in the *uḍāṭṭa* or high accent, but was made in the *an-uḍāṭṭa* or low

different point of view, the *devas* are regarded as corresponding with 'intelligence' and the *ṛṣhis* with action. This seems to mean that the 'action,' the 'activity and functioning' of the *devas*, the 'shining ones,' makes or supplies material for our 'intelligence,' and the 'ideation,' the 'imaginative plannings out of evolution,' of the *ṛṣhis* guides our 'action'.

accent, so that the effect was reversed. With the high accent, the meaning of the compound word would have been 'the enemy of *Indra*'; otherwise, it became 'he whose enemy is *Indra*'. The manṭra was projected for this purpose, *viz.*, that all the 'action,' *kriyā* of *Indra* should be destroyed; but by the improper pronunciation, all cognition, *jñāna*, of 'him whose enemy was *Indra*, *viz.*, *Vṛtra*, was destroyed' (?). In the third place, *Kalpa* should be studied, whereby the subjects of knowledge are all arranged in their proper place in the scheme of all-knowledge. *Nirukṭa* should be studied after that.

'It is difficult to say exactly what this sentence means. The story is known in modern Samskr̥ṭ grammatical literature, and the explanation given there is different but not inconsistent. *Vṛtra* was the enemy of *Indra* and his spiritual preceptor in pronouncing a benediction on him during a sacrificial rite preliminary to battle made the mistake of pronunciation mentioned, with the result that instead of "the enemy of *Indra*" prospering, it was "he whose enemy was *Indra*" that was to prosper. Though, of course, both expressions denoted the same person, yet, in some subtle way, it was not the active militance of *Vṛtra* that was strengthened and promoted and that of *Indra* destroyed, but only the passive sufferance of *Vṛtra* was confirmed, and the benediction fell weak and *Indra* prospered instead.



Then *Chhandah*. Finally *Jyotiṣha*. After these *Āṅgas*, the *Upaveḍas* together with the *Kṛṣṇa* and the *Shukla Shākhās*; then the *Upaniṣats*; then the *Brāhmaṇas*; then the *Veḍas*, *i.e.*, the *Samhitā* proper. And, lastly, the *Mahā-vākyas* and the *Gāyatrī* again.

Such is the proper order of study. From the point of view of the world, the practical or empirical standpoint, knowledge grows and progresses from the grosser to the subtler. Though, in strictness, nothing precedes and nothing succeeds and all is simultaneous and universal, yet from the standpoint of the limited, there is obviously a succession, and, allowing succession, we may regard either the I as first or the This as first. In consequence of this, the method of study becomes twofold (deductive and inductive, from simple to complex and the opposite, from general to special and back again, from the one to the many and from the many to the one, from the subtler to the grosser and the reverse). The easier way for the creatures of *samsāra*, *i.e.*, *jīvas* on the 'path of pursuit' is to try to understand the Self by means of the succession of worldly things.<sup>1</sup> The questions and enquiries that occur

<sup>1</sup> The wording of the text leaves it doubtful which of the two methods is recommended as preferable. Probably, the suggestion is that a

to them first and readiest are such as these: These things that I see around me—what is their use, by whom are they governed, how do they arise and perish, in what ways do they exist and manifest and work and wear out, etc. Such considerations arise necessarily in due course (in the mind of every *jīva*). The human being first mainly experiences or strives after pleasure only in the first stages of life. Then he discovers that pleasure is only a form or transformation of pain; thus, the cessation or privation of a pleasure is pain and the cessation of a pain is pleasure. And this is constantly repeated, for there is nothing which has a fixed beginning and a fixed end, for all is beginningless, endless, transcendent. Now such transformation implies that there is an underlying something that is neither pleasure nor pain, but always and everywhere *ānanda*, bliss or peace. But while experience of *both* the kinds of 'transformation,' *viz.*, pleasure as well as pain, has not been

combination should be followed. A 'special' concrete object should be *observed* and then the 'general' *considerations* attaching to it gone through. This would be the reconciliation between the two opposed views which are causing so much disturbance in modern systems of education—(i) generalisation first or (ii) specialisation first. The details of course require working out.



had, so long as only pleasure has been felt, there is no serious reflexion about and no understanding of the process of *samsāra*. Everyone enjoys pleasure as a matter of course, as appointed by nature, as birthright. Then he experiences the other form, pain. And then only he begins to think. It is true that pain is also appointed by nature, and if it stood by itself no reflexion would arise out of it either. Reflexion arises out of a comparison of the two, pleasure and pain. Indeed, no particular knowledge of any kind can arise in a single and changeless condition. Cognition always requires two things (to delimit and define and determine each other by mutual 'negation' in greater or less degree, first the duality of seer and seen, subject and object, the one and the many, and secondly object and object; thus one sensation continued too long ceases to be felt, that is to say, the object causing the sensation loses its 'manyness' and ceases to act as foil to the 'one' self); objectivity necessarily implies 'this and thereafter this.'<sup>1</sup>

<sup>1</sup> Endless examples of this truth will occur to the reader: touch a table for sometime, and, if no movement be made, the sense of contact will disappear. Hold out a hand and let a coin be placed in it, the feeling of the coin will vanish after a short time. Movement, change of some kind, is necessary for continued sensation. So also, 'another'

The mind works in the way of cognition only when there are at least two things to deal with; so long as there is only one there is no possibility of cognition. For if there were not *another* how could I say '*This alone is*,' 'I know *This*' (as distinguishable from others when there is no other). Thus, then, it is only when pain has also been experienced after pleasure that the enquiry arises: 'Alas! what is this that has followed upon my previous experience; why is not that one condition of joy alone ordained for me unchangingly; why is there another; how does the difference arise which exists between the previous experience and the present?' The *jīva*, harassed and depressed by these newly arisen doubts and questions endeavors to find out what is pleasure, what is pain, and what the final refuge of the bliss of peace, *ānanda*, and he makes his desire for this information known to all he comes across. Then those that possess the knowledge advise him to study the *Veḍas* and the *Aṅgas*, etc., whereby all doubts are resolved, with the help of the *Gāyatrī*, the *logia* and the Sacred Word. It is only then that the Self is seen to be not bound by pains and pleasures but

must be contacted ere the Self is realised, Self is only as 'another' also is. Cognition cannot be without duality and the barest awareness implies something of which to be aware. (A. B.)

above and beyond them and beyond all else besides.

This Self, Self-luminous, recks not of proof  
By *Aṅga* or *Upāṅga* or by *Veḍa* ;  
It is Itself the fount, the source, of all,  
An Endlessness, a Blessedness immense ;  
What careth It for grammar or for verse,  
Or lexicon or philologic art,  
Or mathematics or philosophy,  
Ever at rest in Its own perfectness ;  
No Shiva, Viṣṇu, Brahmā made Its being,  
Nor Mahā-Viṣṇu helped establish It ;  
Beyond them all, including endless hosts  
Of all, It sleepeth in Eternal Bliss.

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