

SECTION III. (*Continued.*)

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.

By the study and the understanding of these six subsidiary limbs and parts of the *Veḍas*, even the last clinging touch of the notion of the Universal as something superior to the particular and singular is annihilated, for both are seen to be interdependent; all changes and transformations, permutations and combinations, high and low, vast and minute, noble and vile, are seen to be naught; and only the Self-contained, Self-complete, Absolute Nature of Brahman

remains as the Ultimate Consciousness, the Essence and the Whole of All.¹

As regards the order in which the six ought to be studied, it is said commonly, no doubt, that the *Sāṅkhya* comes first, then *Yoga*, then *Mīmāṃsā*, then *Nyāya*, then *Vaiśeṣika*, and finally *Vedānta* which sums up all. But this refers only to the *śiṣḍhānta* (? the final study, the final revision and conclusion, or the order of evolution and manifestation in actual fact, of which the order of human enquiry and finding is generally the opposite, the one proceeding from cause to effect and the other from effect to cause ?).

In one sense indeed, all is first and all is last, for the World-process is one, as a whole (and is not divided up into separate and independent pieces, though the various sciences have to deal with various aspects of it severally, for purposes

¹ That is to say, he becomes *mukṭa* in the meta-physical or philosophical sense. Even in modern languages, the words 'emancipated,' 'free,' 'law unto himself' etc., are used in a somewhat similar sense. In the 'practical' sense, as repeatedly said, there are many grades of *mukṭi*. Whatever stage or plane or condition a soul has passed *through* and conquered—it may be said to have secured the 'freedom' of and from it, so that it can deal with it 'at will'. Compare the English expression "the freedom of a town".

of practical convenience). *Veda* is knowledge, and the *anta*, end, thereof is the attainment of the *ṭaṭṭva*, 'Thatness,' the Truth; and all the sciences lead to it; (and, therefore, in this sense, *Vedānta* is all-comprehensive, it is the first study and the last and the middle also). But, generally speaking, for purposes of useful study, the order is that followed in the preceding exposition of the main principles of each, whereby the object of enquiry is outlined generally at the outset and grasped in detail at the close.

The *Veda* corresponds to A; the *Āṅga* to U; the *Upāṅga* to M. (The summation may be regarded as consisting of) the *Fourteen Vidyās*, commonly spoken of, which really comprise the six *Āṅgas*, the six *Upāṅgas*, the group of *Samhitā*, *Brāhmaṇa*, *Upaniṣad* and *Kṛṣṇa* and *Shukla Shākhā* as the thirteenth, and *A-vidyā* Ne-science, as the fourteenth.

All the activities of the World-process are comprehended in these, and the whole of them together and interdependently constitutes the one *Veda*.

Their Authors too are the same as the authors of the *samsāra*. As that is created, so are these. Every hierarch, appointed to one department of work in the world, constructs the corresponding *Āṅga* and *Upāṅga* in order to make his own ideation clear.

Thus, the making known of *ichchhā*, the expression and communication of desire, is the work of Shiva; he is the author of the Science of Grammar, *Vyākaraṇa*. It may be said that the business of language is with knowledge, the department of Viṣṇu. But the point to be noted is that speech, the *use* of language, is motived by a *wish*, the *desire to communicate* what is in one's mind to another. Therefore Shiva's authorship of the Science of Grammar; for he predominates in all work of the nature of desire and he who presides over a work has to frame the rules which govern its execution. The author of *Shikṣhā*, the psycho-physics and the application of Grammar, is also Shiva. For *Shikṣhā* is instruction pertaining to objects *desirable* or otherwise. We ought to desire that which will help and to avoid that which will hinder us. Desire and aversion depend upon Necessity, the needs of our constitution; and Necessity is determined by and changes with Time; and Time resides in the Ordained Succession of the World-process. Hence *Shikṣhā* takes the form of such instruction as this, *viz.*, 'This is desirable at this time; and this other is not desirable; for such and such a reason,' and so forth. Hence the inseparable connexion between *Vyākaraṇa* and *Shikṣhā*, *viz.*, because of the common origin of both. *Shikṣhā* corresponds

to A; *Vyākaraṇa* to U; Utterance, Speech, to M.

Viṣṇu is the author of the sciences of *Kalpa* and *Nirukṭa*, Methodology and Etymology both, because both are concerned with the meaning of words, and meaning, sense, denotation and connotation, is *jñāna*, knowledge. He who puts, introduces, *veshayaṭi*, meanings into words, creates relations between sound and sense, is Viṣṇu. All words are Shiva's, dependent on or connected with desire; but they are specialised, differentiated, defined by knowledge; and hence the inseparability of word and meaning. In themselves all word-sounds are inarticulate, *dhvani*; they are made articulate only by the element of *jñāna* mixed with them.¹ We thus see that according as a person's intention, as his thought, is clear and definite, so is his expression thereof. It may be questioned why *Kalpa* and *Nirukṭa* are not placed first in order, when *jñāna* is first. The answer is that Necessity governs everything, and *Vyākaraṇa* and *Shikṣhā* are the declarors of that necessity, desire; hence, for

¹ In essence, the difference between inarticulateness and articulation is the difference between the indistinct and vague on the one side and the distinct and definite by repetition on the other. And repetition, rhythm, uniformity, system, is the reflexion of the element of unity, Self, *saṭṭva* and cognition on the manyness of action and desire.

practical purposes, they are given the first place. The exact order of jñāna, etc., is observed in the *Veḍas*¹ (?). But when we come to permutations, all are first and all are last.

Chhandah, the science of Metre, Rhythm, corresponds to the samāhāra, summation, and is the work of Mahā-Viṣṇu. *Chhandah* is song; and that only is sung, or sung about, which is being felt, realised, materialised by the necessity of desire. The essence of this science is the reproduction, in its own order, of every mood and mode of the World-process in word-sounds embodying that mood. Hence the *Chhandārnava* (the primal work in our world-system on that subject) is the work of Mahā-Viṣṇu and describes all metres and all moods.

Jyotiṣha, the science of Light, Astronomy, Astrology (the science of all the 'lights' of

¹ The wording in the text is obscure. The psychological order of rotation of the three aspects of consciousness is cognition, then desire, then action, then cognition again. But the *Veḍas* are arranged as *Rik* (cognitive or scientific), *Yajuk* (actional or practical), *Sāma* (ethical, emotional, artistic, desiderative), *Atharva* (summational). And within each *Veḍa* again, the order of the sub-divisions is *Samhitā* (cognitive), *Brāhmaṇa* (actional or ceremonial and ritualistic), *Upaniṣat* (desiderative), *Upaveḍa* or *Tantra* (summational).

heaven, and hence all science),¹ is the work of Brahmā. This is the science of the march of Time (and time-markers, *i.e.*, the heavenly bodies) and describes all the accompanying conditions and variations of the world-system created by him. He who creates a thing knows best and most about it.

If a distinction may be made, four of these sciences are more important than the other two,² *viz.*, *Vyākaraṇa*, *Nirukṭa*, *Jyotiṣha*, and *Chhandah*.

The authorship of the *Upāṅgas* or philosophies is similar. They also are classed under jñāna, ichchhā and kriyā according to their conclusions.

Veḍānta, dealing with the final knowledge, is the work of Viṣṇu. *Mīmāṃsā*, concerned with karma, of Brahmā. *Nyāya*, dealing with nirṇaya, determination, resolution, (under prajojana, motive), of Shiva. *Vaiśeṣhika*

¹ It may be noticed that while 'light' is the governing and predominant subject-matter of one science, 'sound' is such of all the other five—and all the other sense-qualities are yet in abeyance for purposes of scientific interpretation of aspects of the World-process in terms of theirs. The endlessness of the detail of knowledge as of everything else, is forced upon us on every side.

² And accordingly these two have practically disappeared.

is the summation (and the work of Mahā-Viṣṇu?). These four bring knowledge of all 'action,' all processes of the universe (as distinguished from the other two which deal less with 'knowledge' than, one, with the 'means' of realisation, and, the other, with the realisation itself of Infinity). *Yoga* is the work of Brahmā; for engagement, employment, conjunction, *yojana*, is *yoga*, and Brahmā assigns to each his engagement, employment, function. *Sāṅkhya*, which teaches the infinity of infinities, is the work of Shiva; for desire-necessity is endless. For this reason, *Sāṅkhya* is also sometimes said to be a philosophy of summation. But the real summation of all these six 'views' of the World-process is the *Siddhānta*, 'the final and established conclusion' (the Science of the Praṇava), the seventh, by Mahā-Viṣṇu.

The *Āṅga* and *Upāṅga* may be distinguished thus. The former gives a knowledge only of the 'ideation' and the words that embody it. The latter explains *siddhānta*, the meaning and significance thereof. Hence is the latter known also as *Darshana*, 'view,' whereby all, with its inner purpose and cause, is 'seen' and understood clearly.

The *Āṅgas* should be studied first (as explained in Sec. III, ch. xiv); then the *Upāṅgas*; and then the *Veḍas* again, together with and in the

light of the *Āṅgas* and *Upāṅgas*.

Having so enlarged his intelligence by all this study, the aspirant becomes qualified for and should engage in the work of Brahman, the righteous maintenance of the World-process, the continued turning of the wheel, for the benefit of new *jīvas*. Such is the net result, the practical essence and significance of all this teaching.

Derived from these *Fourteen Vidyās* are endless other sciences; for the genesis of the sciences naturally corresponds to and is as multifarious as the departments of the World-process. Poetry and Rhetoric; Music; the whole group of the Fine and the Industrial Arts; Medicine; Handicrafts; *Purāṇas*; History; Law; etc., all these are classifiable under A, U and M, and arise according to the developments of cognition, desire, and action.

Taken in the mass, they may all be grouped into three main groups: (a) *Shrauta Dharma*, scriptural teaching and practice, corresponding to cognition; (b) *Smārta Dharma*, legal knowledge and convention, right and duty, corresponding to action; and (c) *Dharma Shāstra*, the science of *Dharma* generally, ethics, synthesising the other two and corresponding to desire. There is a fourth also, the *Siddhānta*, the summation of them all.

The *Shrauta* emphasises the unity of all things, for knowledge systematises and unifies. The *Smārta* dwells on the separateness of each thing, (for law deals with the rights and duties of individuals as enforceable against each other). *Dharma Shāstra* determines what ought and what ought not to be done (for ethics makes the compromise between unity and separateness). It is true that, from the universal standpoint, every thing ought to be done, (for there is a reason, a cause, a justification for every course of action and every fact, "there are two sides to every question," and an element of truth on either side); at the same time, in the actual World-process, from the standpoint of succession, because of the *fact* of separate and successive actions and the *need* of characterising them distinctively, for practical convenience, in opposite ways, the distinction has to be made of actions that ought to be done, and actions that ought to be not-done, in a given time, place and circumstance. In 'reality,' ultimately, however, ought and ought not are as one. The *Siddhānta* of all is the universality and unbroken continuity of the *jīva* (as one with the *Pratyagātmā*, in consequence of which all kinds of experiences and actions, good and evil, pleasurable and painful, ought and ought not, are strung upon each in the course of endless time).

The study of *Shrauta* is prescribed especially for *sannyāsis*. In that stage of life all things have to be unified, all separateness and opposition renounced, all manyness seen as illusory, all realised as I. The *Smārta*, on the other hand, is study for the householder, so that he, though cognisant of the underlying unity of all, may still multiply and help on manyness, in order that knowledge, the supreme knowledge, may come to all the endless many in endless time. Hence the current saying that the *Smārtas*, the observers and followers of that *Dharma*, are full of works. *Smṛti-Shāstra* deals with such subjects as these: What are limitations or restrictions; what is freedom therefrom; what are the relations between two persons in certain given situations; and why; what *upādhis*, organisms, limitations, sins, lead to what others, and what others they themselves proceed from; such a person with such an *upādhi*, may properly eat and consume such food and such other *upādhis*; such food tends to develope such and such *upādhis* and tendencies and qualities, etc. Indeed all possible matters are touched on in the *Smṛti*. When it is said that such and such a plant or animal is rightful food for such another, or is not, what is meant is that there is a preordained relation, between the form broken up and the

form nourished thereby, along the line of evolution, or, in the other case, there is not such a relation. Otherwise, indeed, from the standpoint of the Absolute, all can consume all, and all produce all. *Smṛti* means remembrance. The significance of naming a science by that word is that, in that science, the order in time of the various births of the *jīva* in the various types or kingdoms in the course of evolution is remembered.¹ Finally *Dharma-Shāstra* lays down with reference to their places in the scheme, of evolution, the duties of all beings, as classified under the various orders and sub-orders of the followers of the *Shrauta* and the *Smārta* respectively.

With reference to their authorship, the sciences may be classified either as *Ārchiṭa* or *Ārṣha*. All sciences indeed expound only the universal oneness in manyness and *vice versa*. Some of these have been formulated by Mahāviṣṇu, others by Brahmā, Viṣṇu and Shiva, and still other (sciences and works relating to their own departments of work) by the hierarchs subordinate to them. All these are to be regarded as *Ārchiṭa*. Besides these are the sciences and works called *Ārṣha*, formulated

¹ For another interpretation, see *The Science of Social Organisation; or the Laws of Manu in the Light of Theosophy*, Lecture I.

and written mainly as subsidiary to and interpretative of the *Ārchiṭa*. Understanding, the comprehension of a subject, is of two kinds. One may be described as 'for oneself,' a mere following of the sense. The other is such a thorough grasp of it as brings with it the power of reproducing that understanding in another individual. In short, the maturing and perfection of the first is the second. The *Rṣhis* and *Brāhmaṇas* having learnt for themselves the nature of each atom of the World-process; of the Self, the Not-Self, and the Relation between them; of the origin, continuance, and destruction of all things—having learnt these from the *ārchiṭa* works, teach them to others in the *ārṣha* works, so that the knowledge and the work of *Brahman* may spread and continue for ever and ever. For All is One, and therefore all are interdependent, from the standpoint of the Self; while all are diverse, even though mutually expectant, from the standpoint of the Not-Self; and from the point of view of the Negation, All is independent of all.

The why and wherefore and the mode of operation of this help and teaching of one another will be dealt with in the next chapter on the *Sūtrātma*, the Thread-soul, the group-soul, the web or net-soul, the over-soul, as variously named, in different aspects.