SECTION III. (Continued.)
CHAPTER XVI.
STUDIES AND SCIENCES.

The psychological state of 'freedom' gained by the study of the Upāṇīṣadas.—The order in which they should be studied.—The Fourteen Viśyās and their correspondences with the Trinity.—Their authors.—The characteristic distinction between the Aṅgas and the Upāṇīṣadas.—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 Vedas, 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 Brahmān
remains as the Ultimate Consciousness, the Essence and the Whole of All.

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 Mimāṃsā, then Nyāya, then Vaiśeṣika, and finally Veda which sum up all. But this refers only to the siddhānta (?) 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 mukti in the metaphysical 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 mukti. Whatevver 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 anāt a, end, thereof is the attainment of the taṭv anāt a, ‘Thatness,’ the Truth; and all the sciences lead to it; (and, therefore, in this sense, Veda 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 Ā; the Āṅga to U; the Upāṇga to M. (The summation may be regarded as consisting of) the Fourteen Vidyās, commonly spoken of, which really comprise the six Āṅgas, the six Upāṇgas, the group of Sambhiṣṭi, Brāhmaṇas, Upaniṣhāt and krṣṇa and Shākta Shākha as the thirteenth, and Avidyā 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 Upāṇga 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 motivated 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 Shikṣā, the psycho-physics and the application of Grammar, is also Shiva. For Shikṣā 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 Shikṣā 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 Shikṣā, viz., because of the common origin of both. Shikṣā corresponds to A; Vyākaraṇa to U; Utterance, Speech, to M. Viṣṇu is the author of the sciences of Kalpa and Nīruka, 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, vāshayaṭṭi, 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 Nīruka are not placed first in order, when jñāna is first. The answer is that Necessity governs everything, and Vyākaraṇa and Shikṣā are the declarrors 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 reflection of the element of unity, Sattva 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 Vedas. But when we come to permutations, all are first and all are last.

Chhandā, the science of metre, rhythm, corresponds to the samāhāra, summation, and is the work of Mahā-Viṣṇu. Chhandā 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 words-sounds embodying that mood. Hence the Chhandāsāra (the primal work in our world-system on that subject) is the work of Mahā-Viṣṇu and describes all metres and all moods.

Jyotisha, the science of light, astronomy, astrology (the science of all the lights) of heaven, and hence all science), 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, viz., Vyākaraṇa, Nirukta, Jyotishā, and Chhandā. The authorship of the Upanītas or philosophies is similar. They also are classed under jñāna, i.e., chhā and kriyā according to their conclusions.

Vedānta, dealing with the final knowledge, is the work of Viṣṇu. Mimāṃsā, concerned with karma, of Brahmā. Nyāya, dealing with nityā, determination, resolution, (under pravijaya, motive), of Shiva. Vaisheṣikā

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 Vedas are arranged as Ek (cognitive or objective), Vajra (actional or practical), Śāstra (ethical, emotional, artistic, desiderative), Āthāra (summation). And within each Veda again, the order of the subdivisions is Saṃhitā (cognitive), Brāhmaṇa (actional or ceremonial and ritualistic), Upaniṣātha (desiderative), Upaniṣad or Tantra (summational).
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. Śāṅkhyā, which teaches the infinity of infinites, is the work of Shiva; for desire-necessity is endless. For this reason, Śāṅkhyā 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 Pavanava), the seventh, by Mahā-Viṣṇu.

The Angas and Upāngas 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 Darśana, ‘view,’ whereby all, with its inner purpose and cause, is ‘seen,’ and understood clearly.

The Angas should be studied first (as explained in Sec. III, ch. xiv); then the Upāngas; and then the Vedas again, together with and in the light of the Angas and Upāngas.

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

Derived from these Fourteen Viṣṇus 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) Śramaṇa Dharma, scriptural teaching and practice, corresponding to cognition; (b) Śmaṛta 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 Shrāṇa emphasizes the unity of all things, for knowledge systematizes and unifies. The Śmāra dwells on the separateness of each thing, (for law deals with the rights and duties of individuals as enforceable against each other). Dhārma Shāśtra 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 Śiddhānta of all is the universality and unbroken continuity of the jīva (as one with the Pratyākṣayā, 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 Shrāṇa is prescribed especially for sannyāsīs. 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 Śmāra, 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 Śmāras, the observers and followers of that Dhārma, are full of works. Smṛti-Shāśtra 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 upādhi, 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 upādhi; such food tends to develop such and such upādhi and tendencies and qualities, etc. Indeed all possible matters are touched on in the Smṛta. 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. 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 Ārcha 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 Śiva, and still others (sciences and works relating to their own departments of work) by the hierarchs subordinate to them. All these are to be regarded as Ārchiṣa. 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 Ārchiṣa. 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 Rṣis and Brahmāṇas 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 Ārchiṣa works, teach them to others in the Ārṣha works, so that the knowledge and the work of Brahmāṇa may spread and continue for ever and ever. For All is One, and therefore all are interdependent, from the standpoint of the Self; while at 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 Sūtraṁā, the Thread-soul, the group-soul, the web or net-soul, the over-soul, as variously named, in different aspects.