

# THE SCIENCE OF THE SACRED WORD

A SUMMARISED TRANSLATION OF  
**THE PRANAVA-VADA OF GARGYAYANA**  
BY  
**BHAGAVAN DAS**

*with notes by Annie Besant and an Appendix by  
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## **VOL. III. MANUAL 9**

*[Page numbers refer to Manual, not the original]*

### **SECTION 3 (CONT.): LIGHT & SHADE; SPIRIT & MATTER**

**Ch 35 VIBRATION:** Logia and akasha; reason for form; vibration, the manifestor of qualities; expansion, contraction, action, reaction; in-breath and out-breath; spanda and sphurana; logia connected with other substances and qualities; relations with space, time, manas and buddhi; laws of vibration; human vocal vibrations 77

**Ch 36 LOVE AND HATE:** As the ethical form of the primal metaphysical pair of Self and Not-Self; As the psychical form of the physical pair of harmonious and discordant vibrations; music and the emotions; harmonisation of thoughts and emotions, in science and poetry; the opposite, considered as the wise and unwise use of time; Science and Literature in terms of Love and Hate; rhetoric and poetry in similar terms; inferences and analogies of science in the same; three chief figures of speech; music in terms of emotions; Pleasure and pain as coefficients of expressive and contractive vibration; genesis of kinds of matter out of kinds of emotions; the reverse process of the reabsorption by cessation of emotion; the means of Laya; application to yoga; Laya as Samadhi; sleep as one form of it; deeper and deeper samadhis and higher manifestations ad infinitum; the Eternal and the Transcendent. 86

#### **SECTION 4: PART OF THE CONTINUUM OF WORLD-SYSTEMS**

**Srshty-aika-deshika-prakarana:** Co-ordination and general similarity in diversity of all planes, systems, worlds, individuals; the peculiar features of our world system; our seven-fold evolution ; mineral, vegetable, animal, chandratma, sauratma, abhyatma, and human; laws guiding these; appearance of Karma at the human stage; distinction between mechanical or automatic action and deliberate action initiated by free-will; Samya and Vaishamya, equality and inequality, homogeneity and differentiation, as the meaning of evolution; different proportion of I and This in different kingdoms; the balance in the human; comparative nature of such statements; endless sub-divisions in each kingdom; seven main sub-divisions of each; intercourse between three subtler and four denser kingdoms; its special conditions; mutual subservience of all kingdoms, due to natural affinities and disparities; illustrations from mineralogy; botany; medicine; physical science; sciences divided into internal and external, theory and practise, science and art; illustrations from the case of colour; use of the science of colour and the Science of Love; underlying laws of emotions, applicable to others forms of manifestation; the root-emotions, Love and Hate; the poetical sentiments arising from them; nine poetical sentiments in three triplets; relation between substance, sense-quality, and vibration; facts relating to the mineral and deva kingdoms; the human kingdom the summation of the other six; the degrees of the sense of the personality; nature of the seven sheaths of the human being; metaphysical reasons for this; the moral of the tale.

99

#### **SECTION 5: RIGHT AND WRONG**

**Mantavy-amantarya-prakarana;** What to approve and what to disapprove: co-ordination of conflicting views by consideration of relativity to time, space and circumstances; subservience to evolutionary ideal the one test of right conduct; example of the hierarchs; Can a jiva that has attained knowledge of Brahman do wrong? The moral bearing, as distinguished from the purposive significance of the sacrament; mutual service and love the one law for all; explanation of the fact of hate and mutual warfare; the proper food of man; reconciliation of all opinions.

126

#### **SECTION 6: ACHIEVEMENT OF FREEDOM**

**Mukti-sadhanam;** fruit of all this mental labour; Moksha; Yoga; divine vision and illumination; the worlds of the ideal and the real, mental and material, subtle and gross, inner and outer, and the third, or universal; corresponding sub-divisions under cognition, desire and action; the realisation of the third of each triplet as equivalent to moksha by yoga; subservience to the six upanghas; relativity of bandha and moksha, bondage and freedom; sin and merit as two sub-divisions of bondage; essential significance of karma; reward and punishment; retrospective effects; other sub-divisions of karma; origin of evil; distribution of effects by means of the group soul; Pleasure, Pain and Peace; AUM

134

#### **IN MEMORIAM**

149

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