

# THE SCIENCE OF THE SACRED WORD

BEING A SUMMARISED TRANSLATION

OF

# THE PRANAVA-VADA

01

## GARGYAYANA

BY

BHAGAVAN DAS, M.A.

with notes by Annie Besant

VOL. III.

Theosophical Publishing House, Adyar, Madras, India

1913

## Copyright Registered

All Rights Reserved

For permission to translate apply to

THEOSOPHICAL PUBLISHING HOUSE, Adyar, Madras, India.

TO

## THE HUMAN RACE

For whose helping the Compassionate Sage

## GARGYAYANA

Composed the original.

### CONTENTS

SECTION III. (Continued) .- LIGHT AND SHADE:

CHAPTER XXVII.—PARĀ AND APARĀ-PRAKŖŢI:

Light and shade as Parā and Aparāprakṛṭi.—Jivāṭmā as the third.—The next
stage of condensation as saṭṭva, rajas and
ṭamas; corresponding to Āṭma-(or Jīvāṭma-) prakṛṭi, Parā and Aparā respectively.
—Endless repetitions of these and further
and further condensations.—Manas, buddhi,
and ahankāra.—Chiṭṭa, Mahaṭṭva and mamatva.—Thence three ākashas.—Thence
three vāyus, and so on.—Endless triplets,
even denser than earth.—Other counts,
by sevens, etc.—Formation of atoms by
action and reaction.

#### CHAPTER XXVIII .- SPIRIT AND MATTER:

The seven tattvas.—All as one element, 'matter'.—Their grouping into threes under the stress of the triplicity of consciousness.

—Mahat, buddhi and ākāsha.—Vāyu, tejas and āpas.—Summation in prthivī.—Evolution and involution of these tattvas in correspondence with the Paths of Pursuit and of Renunciation followed by the jīva.—Explanation, in terms of the seven tattvas of the nine dravyas of the Vaisheshika.—Of the twenty-five dravyas (or padārthas or

tattvas) of Sānkhya.—Of the twenty-five guṇas or qualities.—Of the five karmas.— Summing up of all in kriyā and pratikriyā. —Metaphysical transcendence of the Self.

12

# CHAPTER XXIX.—THE PSYCHOLOGY OF KRIYĀ AND PRAŢIKRIYĀ—LOVE AND HATE:

Restatement of basic principles.-The Primal Sūtrātmā or Thread of Unity.-Its reflection into pseudo-infinite threads of individuality .-- All the functions of life and operations of the world based on and made possible only by these threads, which hold together all discretes and bring about all the interplay between them .-The interdependence of all jivas and tattvas.-The necessity of all, from the transcendental standpoint.—The necessity of dealing with one side of a question at a time from the empirical standpoint.-Sūtrātmās as laws.—The explanation of lawlessness and disorder.-The psychological aspects of the thread-soul, (the law of individual being, character, principle, etc.) -Raga and dvesha or Love and Hate.

22

### CHAPTER XXX.—THE ENDLESS Moods of the Op-POSITES, LOVE AND HATE:

Three main sub-divisions of love.—Of hate.—Superiority, equality, inferiority.— Different names of the triplet for the two sides, of love and of hate.—Correspondences with A, U and M.—Why the 'marks' of the Self are spoken of as six, rather than three.—Metaphysical transcendence, by the Self, of all marks.

35

#### CHAPTER XXXI.-TRIPLETS:

I-This-Not.—Pratyagātmā-Jīvātmā-Daiviprakṛti.—Sat-chiḍ-ānanḍa, and its sub-divisions. — Manas-buḍḍhi-ahaṅkāra — Sensation, perception, imagination; apprehension, comprehension, ambition; position, composition, supposition.—Expansion of the small into the Great Self.—Relation of subtle and gross between primary and secondary, radical and derivative, triplets.—Sattva-rajas-tamas. — Dravya-guṇa-karma.—Twelve factors included in four triplets, corresponding with twelvelogia.—Correspondences and reflexions.

- 5

#### CHAPTER XXXII.—THE TRIPLET OF SUBSTANCE-QUALITY-MOVEMENT:

The reason of this endless prapancha, 'quintuplicate' ado. - Svabhāva. - Interdependence of past, present and future in the independence of Svabhava.-Distinction between Svabhava or cause plus effect and kārana or cause.-Dravya-pradravyaanudravya; karma-prakarma-anukarma; guna-praguna-anuguna.-The pseudo-continuity despite manifest discreteness of dravvas, etc.-Sāikhua-views.-The subdivisions or kinds of dravya dealt with by Nyāya and Vaisheshika.--Division into nine by triplication of triplet.—Precedence and succedence amongst the factors of the triplet.—Significance of the Nyāya-word, nigraha-sthāna or fallacy.

77

# CHAPTER XXXIII.—THE PRINCIPAL VARIETIES OF SUBSTANCE, ATTRIBUTE, AND MOVEMENT:

Seven principal varieties of each.—Prevalence of septenates in our particular

world-system. - Such distinctions conventional, for positive delimination of any brahmanda is impossible because of continuous inclusion of smaller in larger .-Kāla or Time equivalent to Mahat, and Dik or Space to buddhi-tattva.-Sensor and motor organs corresponding to these .- To be developed later.-At this stage of evolution, manifesting as mental functioning .-Seven bodies of human beings .- Seven layers in each atom. - Sampādana or development of these.-The seven gunas.-Logia in terms of gunas and not dravya-Why?-The five known sense-qualities as the qualities of the five dravyas and sankhyā or number as the quality of Kala or Time, and samyoga or conjunction of dik or space. -Arithmetic and geometry, etc.-Considerations of geometry, trigonometry, etc., in connection with dik.—Detailed consideration of dravvas in terms of logia in the Shākhās of the Vedas.-Only cursorily touched upon here.-The peculiarity of scriptural sentences; each self-complete.

#### CHAPTER XXXIV .- THE EVOLUTION OF DRAVYAS:

Nyāya-method of determining the logia.— 'I-number-not'. — 'I-conjunction-not'. — Mahat and buḍḍhi-taṭṭvas.—Sense-organs and qualities corresponding to these.— Other names, āḍi for buḍḍhi-taṭṭva, anu-pāḍaka for Mahaṭṭaṭṭva. — Reasons. — Gradual evolution of taṭṭvas in successive manvanṭaras, together with corresponding qualities and senses.—Various kinds of brahmāṇḍas.—Samvṛṭa and pravṛṭa, the qualities of āḍi and aṇupāḍaka.—

Brhan-mānasa and kṛṭ, their sense-organs.— Considerations as to the normal development of these in the course of ages and manvanṭaras, and their abnormal development by yoga.—Organs of production corresponding to the two.

109

### CHAPTER XXXV .-- VIBRATION:

Résumé.—The form of the logia pertaining to ākāsha, etc.—Reason for the form.—
Objections. — Answers. — Vibration, the manifestor of qualities.—Expansion and contraction, action and reaction, in-breathing and out-breathing, spanda and sphurana.
—Logia connected with other substances and qualities.—Relations with space, time, manas and buddhi.—The conditions and laws governing vibration.—The physiology of human vocal vibrations.

#### CHAPTER XXXVI .- LOVE AND HATE:

The pair of Love and Hate as the 'ethical' form of the primal 'metaphysical' pair of Self and Not-Self, and the 'psychical' form of the 'physical' pair of harmonious and discordant vibration.—Musical vibrations and emotions.—Harmonisation of thoughts and emotions, in science and poetry, and the opposite, considered as wise use and unwise waste of time.—Science and literature in terms of Love and Hate.—The motifs and ornamental figures of rhetoric and poetry in the same terms.—The inference and analogies of science in the same.—The three chief figures of speech.—The three chief motifs of poetry.—

Sub-divisions.—Music in terms of the emotions.—Its factors.—Pleasure and pain as co-efficients of expansive and contractive vibration.—Genesis of kinds of matter out of kinds of emotion.—The reverse process of reabsorption by cessation of emotion.—
The Meaning of Laya.—Application to Yoga.—Laya as samāḍhi.—Sleep as one form of it.—Deeper and deeper samāḍhis and higher and higher manifestations ad infinitum.—The Eternal and Transcendent. 147

SECTION IV.— Srshty-aika-deshika-prakarana. — One Part out of the Continuum of World-Systems:

> The co-ordination and general similarity in diversity of all planes, systems, worlds, individuals.-The peculiar features, of our world-system .- Our sevenfold evolution. - Mineral, vegetable, animal, chandratmā, saurātmā, abhyātmā, and human,-Metaphysical laws guiding these.-The appearance of Karma at the human stage. -The distinction between mechanical or automatic action and deliberate action initiated by free-will.-Sāmya and vaishamya, equality and inequality, homogeneity and differentiation, as the meaning of evolution.-Difference of proportion of I and This in the different kingdoms.—Their balancing in the human.-The comparative nature of all such statements.-Endless sub-divisions within each kingdom.-Seven main sub-divisions of each .- Intercourse between the subtler and the four grosser kingdoms.-Its special conditions.-The

mutual subservience of all the kingdoms .-Illustrations from Mineralogy, Botany, Medicine, Physical Science.—Subservience due to natural affinities and disparities .-Sciences sub-divided into internal and external, theory and practice, science and art.-Illustration of sub-divisions of types in the case of color.-Changes and correspondences of color.-Use of the science of color in the Science of Love. -The underlying laws of emotion, as applicable to all other forms of manifestation. -The root-emotions, Love and Hate .-The poetical sentiments arising out of them. -The nine poetical sentiments, (in three triplets).-The metaphysic of the relation between substance, sense-quality and vibration.-Some facts relating to the mineral and the deva-kingdoms.-The human kingdom the summation of the other six.-The degrees of the sense of personality.-The seven sheaths of the human being .- The nature of these .-The metaphysical reason thereof.-The moral of the tale. 171

SECTION Y.—Manţavyāmanţavya-prakarana.—What to
Approve and What to Disapprove:

Co-ordination of apparently conflicting views by considerations of relativity to time, space and circumstances.—Subservience to the evolutional ideal the one test of right conduct.—The 'example' of the hierarchs.—Can a jīva that has attained the knowledge of Brahman do wrong? The moral bearing, distinguished from the purposive

significance, of the sacraments.—Mutual love and service the one law for all.—The explanation of the fact of hate and mutual warfare.—The proper food of man.—The reconciliation of all opinions.

224

**SECTION VI.**—Mukti-Sādhanam.—The Achievement of Freedom:

The fruit of all this mental labour in metaphysic.-Moksha. - Its nature. - Its further consequence.-Yoga.-Its significance. -- Divine vision and illumination. --Their literal and metaphysical meaning.-The rationale thereof.—The worlds of the ideal and the real, mental and material, subtle and gross, inner and outer, and the third or universal. - Corresponding subdivisions under cognition, desire and action. -The realisation of the third of each triplet of sub-divisions as equivalent to moksha by yoga.—Subservience of the six Upangas. -Relativity of bandha and moksha, bondage and freedom.-Sin and merit as the two sub-divisions of bondage.-The 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.

242

IN MEMORIAM

278

**Index to all three volumes:** 

Volume 3, p. 281