

PRELIMINARY NOTE

by the translator.

(1) In this summary, words and sentences for which there is not a full or express equivalent in the *original Samskr̥t text of the R̥shi Gārgyāyana*, but which are implied by the context and generally supported by express text elsewhere in the work, and which it has been thought desirable to add in order to bring out the sense fully or to supply a missing link in the chain of thought, are enclosed within brackets. A doubt as to the exact meaning of the text is marked by a query-sign, (?), within brackets also.

(2) All Samskr̥t words with meanings translatable into English equivalents, begin with small type, like ordinary words, but are spaced out.

(3) All Samskr̥t words which are proper names of individuals, places, etc., are printed like ordinary words but begin with capitals.

(4) All Samskr̥t words which have a more or less translatable meaning, but indicate the Ultimates and Penultimates of the World-process begin with capitals and are also spaced out.

The corresponding English equivalents also begin with capitals.

(5) Names of books, or parts of books, or classes of literature, and verbal expressions of thought generally, are usually printed in italics, e. g., *Ādarshanas, Purāṇas, Vedas, Mahāvākyas, Gāyatrī*, etc. But it has not been possible always to adhere to these rules rigorously.

(6) A U M is always printed in full capitals.

(7) While the endeavour has been generally to make the summary readable English, at times the manner of the original Samskr̥t has been reproduced more exactly, to emphasise the way of the thought, or exhibit a peculiarity specially worthy of notice. Footnotes have been added to bring out the sense of the text in the more familiar terms and turns of thought of to-day; those very kindly contributed by Mrs. Annie Besant bear her initials in brackets at the end.

It may be noted here that this work is of interest mainly to those readers who attach value to the philosophical or metaphysical presentation of things, the 'thinking consideration' of the changes in incessant progress all around us; who wish to understand the world in terms of consciousness, of life, of the first person. And, further, it may be recalled to the mind of such readers that metaphysical ideas, by their very nature, are the reverse of 'precise' and 'clear-cut' in the sense in which concrete

sensuous facts are 'precise' or 'clear-cut.' When a reader therefore feels inclined to be impatient at the 'heaping together' of words which at first sight seem superfluous or hazy or inconsistent, he is requested to wait a while and by-and-by the justification, the mutual supplementation, the underlying connexion by means of a common notion, intangible but unmistakable, will be felt by him. Metaphysic is 'completely-unified knowledge,' is the system of the ultimate 'laws' of nature traced down to One Law which holds together all 'facts.' The 'facts' are, or at least have the appearance of being, 'concrete' and 'precise'; the 'laws' are 'vague' and 'elastic,' to bind together the facts livingly.

