

SECTION I.

*Sandhi-Prakṛti-Prakarāṇa.*¹

THE ULTIMATES IN THEIR PRIMAL NATURE AND
THEIR COALESCENCE.

A as the Self.—U as the Not-Self.—M as the relation of Negation between them.—The tri-unity of the World-process, and the triplicity of every factor of it.—~~Illustrations.~~

The purpose of this work is to explain the World-process, the laws that govern it, the order that prevails in it, and the necessity of every factor of it—all as contained in and evolving out of the sacred three-lettered word-sound AUM.

This world is triple everywhere, in all its departments. Thus, we have: being, non-being, and their mutual pervasion, *i.e.*, becoming; three kinds of *guṇas* or attributes; three kinds of time; three main objects of enquiry, *Prakṛti*, matter, nature, *Jīvātmanā*, the individual ego, and *Paramātmā*, the Supreme

¹It would probably be better for the reader to begin with Section II, and for the time at least, omit this first Section which is rather like a string of *aphorisms, uninteresting in the absence of explanatory comment.*

Ego; birth, life and death, etc. This trilateral trinity or triplicity of the world is embodied in the three-lettered AUM¹.

¹The reader should realise that the triplicity of the universe is based on the fundamental trinity of the Self, the Not-Self, and the Relation between them, with the summation of the three, the All, Brahman, forming the Tetractys, or the Abstract Quaternary. This is again reflected continually on the lower planes, and the unifying process constantly consists in finding the summation, and in self-identification with it, so that the trinity becomes the quaternary, and the quaternary is realised as the One. It is well also to remember that the intervening Duad has numberless representations in nature; the One—Brahman—gives rise to Two—Pratyagātmā and Mūlaprakṛti—and the Two, by juxta-position, inevitably become the Three—the Relation between them forming the third factor; then these Three are summed up as the Four—Brahman making the Tetractys. From these comes the concrete world-system, the Fifth, itself in all its manifestations being five-fold, each manifestation containing the five elements. In these the Self as jīva makes the Sixth, the Fifth and the Sixth being thus reflected from the Not-Self and the Self; and when to these is added the reflexion from the third, the Relation, the Seven are completed. These numbers carefully pondered, are the key to the Universe (A. B.).

A primarily stands for Ātmā, the Self; U for An-ātmā, the Not-Self; and M for the Niṣeḍha, the Negation which is the relation, the bond, between them.

The successive conjunction and disjunction of the three, A, U, and M, are not real but only apparent; and they *appear* in rotation because of the necessity of *succession* in the *limited* U. Otherwise, from the standpoint of the Whole, there is only a constant simultaneity. This may be illustrated by the coalescence of letter sounds in grammar, though, obviously, no exact illustration of the Whole is possible by a part only. Single words, in grammar, correspond to the A; a sentence consisting of many words, to U; and the relation (*i.e.*, the speaker's intention) in which the words are held together in the sentence, to M.

The vowel A (as is clearly seen in the Samskr̥t alphabet) coalesces with and is present in every other vowel sound and letter, and without it nothing is pronouncible. In order that any sound may manifest, A must combine with it. So is the Self present in everything, and without it no manifestation can take place. Thus interdependent are jīva and deha, individual spirit or ego and body. They are each within the other, mutually immanent, as seed and plant.

Because of this conjunction and disjunction in succession, the fact of the order of first and

second, etc., arises. The Self and the Not-Self are first and second and *vice versa*, from the standpoint of the one and the other respectively. But it must be remembered, all along, that there is no real succession, no *paraspara-tva*, no other-and-other-ness in the eternally joined, just as, *e.g.*, there is none in the subordinate but more familiar trinity of substance, attribute and movement.

The coalescence of two things is possible only when and because the 'being' underlying them both is one and the same. If the essence were not common, connection were not possible. Saṭṭā, being, is that vyāpāra, operation, which goes along with, is favourable to, or is of the nature of, the dhāraṇā, the maintenance, of the self, the individuality¹. And, thus, Self and Samsāra, the World-process, are the same. The apparently new and different sound formed by the coalescence of two other sounds is not in reality 'other' than those.

¹ आत्मधारणानुकूलव्यापारः सत्ता "Being (or rather existence) is self-assertion." Compare Spinoza's statements: Everything, so far as it is in itself, endeavors to persist in its own being (*Ethics*, iii. 6); the endeavor wherewith everything endeavors to persist in its own being is nothing else than the actual essence of the thing itself (iii. 7), etc. Physically, the ex-istence and self-assertion of all things is pseudo-infinite radiation or self-multiplication. See *The Science of Peace*, p. 239 and p. 268.

Every coalescence, relation, conjunction of different things is essentially a denial of their difference. Hence the coalesced sound, AUM, which is the symbol of Brahman, is denial of the Many (as other than and separate or apart from the One) and an assertion of the fact that all is but One and the same. The significance of the *Veda-text*, 'May I become many,' is only this, that the One and the Many are the same. If many plants arise from one seed, and many seeds from one plant, where is the difference between seed and plant? Because they are not different in reality therefore is a combination, a mutual reproduction, of them possible.

The following illustrations may be considered: The past and the future appear as opposed to and different from each other, yet neither of them *is*; only the present *is*, and it implies both the past and the future. Greatness and smallness, again, appear as hopelessly opposed; yet neither is anything in reality; what is great from one standpoint, that same thing is small from another. AUM, the 'indeclinable,' the unperishing, includes all differing things and abolishes all differences¹.

¹ As a first step, the words 'separate' and 'separateness' may be substituted for 'different' and 'difference'. With respect to many things, it is quite obvious that they are inseparable, even though distinguishable, like back and front. Later on, the

In the philosophy of grammar it is pointed out that sandhi, coalescence, is threefold¹ like everything else. Amongst words verbs correspond to U, the Not-Self, and nouns to A, the Self; they are all mutually connected (by the prepositional terminations corresponding to M) endlessly.

'End' and 'Endless,' again, are the same, for the true Endless is beyond number and time, and what only *appears* to us as endless, in the successive, has always ends in reality which are to be found if properly and sufficiently traced. further step may be taken that even such difference as is implied in distinguishability is also only 'hypothetical,' 'imaginary,' 'illusory,' etc.

¹ Samskṛt grammar sub-divides sandhi into three kinds, (i) between vowels, (ii) between consonants, and (iii) prakṛṭi-sandhi, certain transformations of aspirates, etc. In order to understand why there are constant references to grammatical considerations in a metaphysical work, some such consideration as the following has to be borne in mind: "Any attempt to determine the history of word-formation must begin with an extensive survey of the actual processes of creation . . ." (*Harmsworth's Encyclopædia*, Art: Philology.) Thought, thing and language evolve and 'proceed' side by side and the history of any one throws light on the history of the others. See *infra*, Sec. III, chapter XIII., for details as to the Science of Language, generally.

The true endless is Brahman which is described in the Upaniṣhats as 'Truth, Knowledge, and Endlessness,' these three corresponding respectively to A, U, and M, or the Self, the Not-Self, and the Relation between them. The three constitute Brahman only when all of them are taken together. Hence, when it is said that Ātmā is omnipotent, what is really implied is that the potencies of all three are conjoined; and the separate and exclusive mention of Ātmā is intended simply to show that the manifestation of the potencies is possible only in apparent separateness. That Negation, the third factor, is and has a potency is clear from the fact that 'to *not* do,' to refrain from doing, is also a power.

We see thus that because Brahman is tri-une, all the World-process which is within and is identical with Brahman is also triple. The illustrations are endless. We have already seen that sandhi or coalescence is triple. Gender is also triple, masculine, feminine and neuter, and each of these again reproduces all the three. Substance, quality and movement make a triplet, one member of which is born from another, though all are simultaneous also.

The meaning of 'Enquiry after Brahman' is nothing else than the wish to know precisely the nature of the three factors that make up the

World-process, Self, Not-Self and the Relation between them.

The procedure of all śhāstras, sciences, is, briefly, this: Having known such and such things as separate, in their diversity, let us know them as one, in their unity, in their relations with each other whereby they are bound together and make an organic unity¹.

Thus, the science of ethics teaches that having known dharma, artha, and karma, 'duty, profit, and pleasure,' separately, we have finally to know them as one, as constituting mokṣha, freedom, in their harmonised, balanced and unified observance.

So again, nyāya, the 'leading' of proof, the 'marshalling' of evidence, tells us that pramāṇa, prameya, and samśhaya, evidence, fact, and doubt, which we treat ordinarily as separate, are synthesised in the prayojana, motive or final aim and object, which, ultimately and essentially and always, is knowledge of Brahman. These four indeed constitute the true inner meaning of the four well-known qualifications of the enquirers after Brahman. (They state in terms of intellect or logic and psychology

¹ Modern writers, like Jevons, in his *Principles of Science*, and Karl Pearson, in *The Grammar of Science*, recognise the same fact, saying that the business of Science is to trace unity in diversity, to sum up details in laws, etc.

what the other four indicate in terms of emotion or ethic. Samśhaya or doubt corresponds to vairāgya or dissatisfaction with the world; prameya or fact with viveka or discrimination between the real and the unreal; pramāṇa or evidence to śhama, etc., the means of ascertainment, and prayojana is clearly mumukṣhā, longing for liberation). Another triplet, subordinate to and summed up in the prayōjana, is that of kriyā, kāraṇa, and karṭā, effect, cause, and the efficient actor. (*Nyāya*, the science of 'conducting' thought justly.)

These last three again correspond to Jīva, Brahman and Māyā (in the vedānta, the 'final knowledge'). Māyā is Samsāra, the World-process, the Not-Self; Jīva is the Aṭmā, the Self; and Brahman, from one standpoint, corresponds to the Negation, the relation between them, regarded as including both the related factors. (*Vedānta*, the science of the 'final knowledge'.)

Other instances may be mentioned:

Chitta, the mind; vṛttī, its modifications; and nirodha, their restraint, control or inhibition; are all summed up in yoga, the 'junction, mergence, union' of knower and known in and through jñāna, knowledge. (*Yoga*, the science of 'combination'.)

Sāṅkhya, the 'Numberless,' is the summation of the triplet of Prakṛti, Infinite nature,

Puruṣha, Spirit or Ego, and Brahman, the Absolute, the Numberless, the beyond number. (*Sāṅkhya*, the science of 'enumeration'.)

Mīmāṃsā, 'repeated examination within the mind,' synthesises the triplet of karṭavya, akarṭavya and bhinna, the to be done, the to be avoided, and the different or separate from both; and, again, the triplet of svārtha, parārtha and paramārtha, 'self-interest' or egoism, 'other-interest' or altruism, and 'supreme-interest' or universalism, duty pure and simple. (*Mīmāṃsā*, the science of 'interpreting the intention'.)

Vaiśeṣhika, 'specification,' deals with the triplets of dravya, guṇa, and karma, substance, attribute and movement, and of sāmānya, genus or universality, viśeṣha, species, speciality, individuality, particularity or rather singularity, and samavaya, juxtaposition, or the subsumption, immanence, relation and inseparable connexion, of one under or in or with another. (*Vaiśeṣhika*, the science of 'specification and classification'.)

Such are some of the most important triplets of the World-process which reproduce and reflect the nature of Brahman, and form the subject-matter of the six *Āṅgas* and *Upaṅgās*, 'limbs' and 'subsidiary limbs,' of the *Veda*, the sciences whereby the infinite nature of Brahman may be comprehended.