

SECTION III. (Continued.)

CHAPTER IV.

THE COMPONENTS OF THE VEDAS. (Continued.)

The *Gayatrī* and the *Mahā-vākya*s.—Incidental remarks on the three forms of yoga, and on castes and āśhramas.

The study of the *Gāyatrī* comes first. It is 'one-footed,' 'two-footed,' 'three-footed' and 'four-footed,' because the *Samsāra* is manifested in four ways, cognition, etc., by *Mahā-Viṣṇu*'s ideation. The *Gāyatrī* is as follows: 'That—the Father-Sun's excellent—splendor—of the God—may we contemplate—intelligences—which—our—may inspire'¹. 'That—

¹ In other words : 'May we contemplate, receive, absorb or assimilate the radiant effulgence, the glorious energy, of the divine and all-creating Sun, so it may stir up, quicken, illuminate, inspire and vitalise our intelligences'. The collective 'we' and 'our' are especially worthy of note ; each individual prays for the whole of humanity. The statement, at page 92, that the whole of all thinking is *Gāyatrī*, should be considered here. Apart from its symbolical and esoteric interpretations, even its plain word-meaning justifies the statement. All thinking, all research, is searching for relations ; and all searching is praying, addressed deliberately or unconsciously to an individual deity or to the All-Self, the One Storehouse of True Omniscience and Omnipotence, whom the individual deity represents to the world-

the Father-Sun's'—this is the first foot. 'Excellent'—is the second, 'splendor—of the God'—is the third. 'May we contemplate—intelligences—which—our—may inspire'—this is the summation and the fourth foot. The first foot is cognition, the second action, the third desire, and the fourth the summation.¹

According to the rules of the science of *Chhandah*, prosody, verses issue from each letter of the *Gāyatrī*, and they describe the methods on which the various parts of the world evolve, under the dominance of the AUM. Such is the greatness of the *Gāyatrī*. It includes all sciences, being itself the very essence of the ideation of Mahā-Viṣṇu. It is also called the *Sāvitrī*², because it is the source of all sciences.

system he rules over. Zanonni says in the last chapter of Lytton's instructive novel of that name: "The thoughts of souls that would aspire as mine *are all prayer*." Prayer is asking, wishing, willing, putting oneself in the attitude to receive more fully; hence all effort is prayer, in one sense.

¹ Every Samskr̥t verse has four parts, each called a pāda or foot. In English prosody the word has a different sense. The reason for the division and assignment to cognition, etc., is not clear.

² By current Samskr̥t etymology the word means 'of or born from the Savitā, the progenitor, i.e., the Sun.' In current Samskr̥t, the word for 'progenitress' or 'source' would be savitrī, not sāvitrī.

The *Gāyatrī* is also said to be six-footed and eight-footed, etc., but this is because of the endlessness of number. Ordinarily, in this world, it is four-footed, as said before. Seven *Vyāhṛtis*, 'exclamations,' 'utterances' precede it, being formed by the before-mentioned triple sub-division of each (of the two?)¹, taken together with the summation. They are Bhūh, Bhuvah, Svah, Mahah, Janah, Ṭapah, Saṭyam. The whole is held together by AUM, as pervading and being the source of all. For this reason, in the exposition of AUM, Brahmā is said to be its ṛṣhi or seer, *Gāyatrī*² its metre, white its color, and utterance at the beginning of every work its use and employment. It is true that all ṛṣhis are the seers of AUM; yet, because of his special connexion with action, Brahmā is said to be its seer especially. The

¹ The reasons for the occurrence of a triplicity everywhere are obvious, but all other numbers may be regarded as arbitrary, i.e., each number is special to one world-system. Ours, as is more than once stated definitely elsewhere in the text, is subject to the dominance of seven. But they are all always based on the three. The worlds or planes to which the *Vyāhṛtis* correspond may also be looked upon as the 'utterances,' 'creations,' 'manifestations' of the creator.

² The name of the metre, as well as of the sacred verse which is in that metre.

Gāyatrī is based on and contained in it; hence it is its metre. The color is white, *i.e.*, luminous, for, as has been said, the *Praṇava* is of the nature of light, all-illuminating. It is employed at the commencement of all works because all action is rooted in it, and indeed everything else also is included in it.¹ The word *vinīyoga*, employment, signifies the same thing; *vi* is the *Ātmā*, *ni* is the relation, *yoga* is the world. That which is joined, combined, *yujyati*,² is *yoga*. Because the trinity of the Self, the Not-Self, and the Negation is one, therefore is it present at the beginning of every work, and in it and after it and all around it, indeed, as well.

The *Vyāhṛti* indicates the particular kind of cognition, desire, action and summation (prayed for by means of the *Gāyatrī*, in the case of each class of praying individuals?). The *Gāyatrī* conveys knowledge of the totality (in each case). The *Vyāhṛtis* are uttered to mark out each separate (summation). Because the root-facts are three, cognition, etc., the *Vyāhṛtis* usually pronounced with the *Gāyatrī* are three, *viz.*, *Bhūh*, *Bhuvah*, and *Svah* (literally, the physical world or the earth, the next higher or astral, and 'heaven' or mental). These and the AUM

¹This will become clearer later on, in the chapter dealing with the science of language and sound or *Vyākaraṇa*, grammar, (Sec. III, ch. xiii.)

²The modern form would be *yujyate*.

always go with the *Gāyatrī*; without them, indeed, the name *gāyatrī* itself would not be possible, for it means, 'that which sings, *gāyanṭi*, the three, *trīṭayam*, cognition, etc., as one, and also protects, *trāṭi*, the total ideation by unifying it in the summation'¹. The trinity becomes a septenary

¹In view of other facts, statements of which are scattered all over the book, the text here may be expounded thus: The *Gāyatrī* is the embodiment in words of the psychic effort, *i.e.*, effort in and by consciousness or spirit, of the individual *jīva* to put its own consciousness in rapport with the cosmic consciousness; in other words, to put itself in rapport with the Solar Logos, the Logos of its own particular cosmos or world-system, cosmic consciousness here meaning not so much or so directly the Absolute Consciousness or *Brahman*, as the consciousness underlying its own particular world-system, the consciousness of its Solar Logos. The fruit of such rapport, if achieved, is obvious; it is, in degrees varying as the degrees of the perfection of that rapport, the deriving of knowledge and power, inspiration in the fullest sense. But the solar consciousness is concerned, in this world-system, with seven planes, seven layers of being, seven interpenetrating worlds, *Bhūh*, *Bhuvah*, etc., or as they are designated in modern theosophical literature, physical, astral, *rūpa-mental*, etc., these words having a double significance, that is to say meaning (i) various psychical conditions of the existing

also. Hence we have seven *Vyāhṛtis*, with seven ṛṣhis, seven devatās, or gods, and

human being living normally in a physical body, as also (ii) the subtler and subtler grades of matter in which those conditions, though subjective or spiritual or conscious purely, from our physical waking standpoint and not material, are yet formulated as material objects to a higher. (The full significance of this may appear when the reader has read the rest of the work; it is attempted to be explained at length in *The Science of Peace*, pp. 295, et seq.) Now according to the world or layer or plane regarding which the jīva desires knowledge and power by means of his prayer, invocation, meditation, trance, transport, ecstasy, extasis, samādhi, is the *Vyāhṛti* that it pronounces. The human Āryan race, at its present stage, is dominated by intelligence, the fifth principle of theosophical literature, to which, as it is working in the human of to-day, corresponds the Svah world, or the mental plane; hence the Āryan ordinarily ends his utterance of the *Vyāhṛtis* with the third or Svah; he seeks knowledge and power primarily of the nature of intelligence; beyond that he cannot go yet; especially developed jīvas go higher.

It should be remembered that this statement gives us only one aspect of the *Gāyatrī*, only an idea of its general nature and significance. Its secret or technical interpretations and practical uses may be many. Thus, as said in the text itself, each letter of it symbolises a *Mahā-vākya*, a law of nature; and again, the chanting of it in special ways has special results, protective, destructive, creative etc.,

seven metres. Of these seven kramas, (orders, successions, rounds, chains, planes or worlds) the ṛṣhis are the niyanṭārah, rulers, controllers, administrators; the devatās are the maintainers, preservers; and the metres are seven kinds of sounds, words or languages, as the science of words says. The ṛṣhis are Vishvā-miṭṭra, Yamaḍagni, Bharadvāja, Gautama, Attri, Vasishtha, and Kashyapa. The metres are Gāyatrī, Uṣṇik, Trishtubh, Anuṣṭup, Brhaṭi, Pañkti and Jagatī. The devatās are Agni, Vāyu, Āditya, Brhaspati, Varuṇa, Indra, and Vishvadeva. Such is the arrangement under which work is begun and completed in every brahmānda of this samsāra.¹

¹ It may be helpful to make a parallel: While a *Vyāhṛti* indicates a world (corresponding with a predominant bhūta, element, and a class of piṭṛs); the devatā is its king, law-giver, and storehouse and reserve of protective, defensive and offensive military power; the ṛṣhi is the judiciary and executive, the carrier on of the daily administration, the seer, interpreter and applier of the law, acting between king and people; and the chhandah, the language of the law, the code, the statute-book, which prevails in and governs that world, and is the means of relation and communication between all. These three may be regarded as corresponding with desire, action, cognition and summation.

The meaning of the *Vyāhṛtis*, from one standpoint, is this: That which 'becomes' is Bhūh; this is connected with Ātmā. Its development, its combination with samsāra is Bhuvah, i.e., kriyā, action. Svah is desire of the nature of negation; whence the exclamation svā hā that is uttered with every sacrificial offering into the fire, for by fire (or agni-taṭṭva, corresponding with the manas, the intelligence, and the mental plane) is everything called, apprehended, attracted, āhūyate, (to and by the sva, the Self), negation being the means of relation and therefore the cause of growth or evolution; (self-negation, abnegation, self-denial, self-sacrifice is the cause of development in more senses than one). The first is connected with Viṣṇu or A, the second with Brahmā or U, the third with Śaṅkara or M; and the *Gāyatrī* with Mahā-Viṣṇu. Such is the tribhuvanam, triple-world, that exists in every atom. Self, (Ātmā, that which always moves, aṭaṭi, hence standing here for motion) space and time, which are ever connected with Samsāra, also make it a true tribhuvanam.

The other four *Vyāhṛtis* are differentiated out of these three. The 'great' root of the three is the fourth, Mahat. The fifth is Janah; it gives 'birth' to all, hence the name. Tapah is the maintenance, the 'keeping alight,' the 'holding fast' of knowledge; it is a special form of kriyā.

Satyam is conjoined to all; for what is 'true' is immortal, the Self, connected with all. Thus are the seven *Vyāhṛtis* related to *Gāyatrī*.¹

The *Gāyatrī* has twenty-four syllables, through the multiplication of four by six² (?). But in

¹ In theosophical literature, as in Hindū, these seven 'worlds,' named the *Vyāhṛtis*, are related to four out of the five already manifested 'planes' of our universe. Bhūh and Bhuvah are, as said, the physical and astral planes, while Svah is the lower or rūpa-mental; Mahah is the arupa-mental, the 'formless' world of abstract ideas; it is the relatively permanent root, or world of causes, of the tribhuvanam, the triple-world, below it; here is the home of the causal body, the 'higher heaven,' the heaven of the scholar of a high type, of the philosopher, to which belongs the vijñāna-maya-kośha. The Janah, Tapah, and Satya lokas are on the buddhic plane; to the first go the highest type of those in whom cognition is predominant; to the second the highest type of those in whom desire is predominant, the noblest bhaktas; to the third the highest type of those in whom action is predominant, the utterly unselfish workers. Beyond these yet again are Brahma-loka, Viṣṇu-loka—Vaikuntha and Goloka, —and Shiva-loka,—Kailāsa—again repeating kriyā, jñāna and ichchā. (A. B.)

² It is difficult to say what this expression 'four by six' exactly means. It may mean the quartette of cognition, etc., multiplied by the six *Āṅgas* or

this manner, indeed, by successive multiplications, it is endless, and not limited to twenty-four letters.

Yogīs, siḍḍhas, jñānīs, 'the Self-joined, the perfect, the knowers,' because of their work in the world, have need of portions of the knowledge contained in the *Gāyatrī*. And the yogīs alone have the right to use all the seven *Vyāhṛtis*, for according to the growth or stage of knowledge of the jīva is his right. The right to use the three *Vyāhṛtis* belongs to all, for there is nothing apart from the trinity¹.

For this same reason, the action in prāṇāyāma, breath-regulation, is also three-fold: pūraka, inspiration, connected with cognition; kumbhaka, holding (in either deflation or inflation), with kriyā; rechaka, expiration, with the nexus or desire.

Yoga is of three kinds: rāja, lakṣhya, and hatha. In the practice of the first, we have the restraint or inhibition of the transformations, *Upāṅgas*, which, with their summation make up a septenary such as prevails in our world-system. Later on, it is said that the twenty-four letters indicate the twenty-four logia which, it is clearly suggested, are the variations, the various forms, in which the quartette manifests.

¹ And all live in the three worlds, inhabiting each in turn during a life-period, i.e., from birth to birth. (A. B.)

psychoses, changes, states, of the chitta, mind, the outward-directed consciousness; this corresponds to Self and cognition. Hatha-yoga, dealing with prāṇāyāma, corresponds to action and the world. Lakṣhya-yoga to the Negation. Each is triple in turn¹. The *Gāyatrī* is prescribed for the prāṇāyāma together with the seven *Vyāhṛtis*; therein is the right to all knowledge; and therefore it follows that only for yogīs is prāṇāyāma fit and proper. For the purposes of ordinary japa, meditative repetition, the *Gāyatrī* with three *Vyāhṛtis* is fittest; though, yet again, the only real and effective japa is the japa of the AUM alone, for the knowledge that comes to those who practice it is indeed the highest

¹ The text is silent as to the triplets under the other two forms of yoga, that under hatha-yoga being clearly said to consist of the three forms of breath. From one standpoint, it may be possible to regard the three states, mentioned in the *Lyāsa-Bhāṣhya* on the extant *Yoga-Sūtras* viz., viveka-khyāti, dharma megha and kaivalya, as the three sub-divisions of the lakṣhya; and to group the first five 'limbs,' viz., yama, etc., as a triplet under hatha; the last three falling under rāja. It may also be said that under rāja-yoga the three are dhāraṇā, dhyāna and samādhi and under lakṣhya-yoga, worship, rapture and ecstasy.

achievement, as is declared everywhere. The essential aim and significance of all this practice of yoga and *Gāyatrī* and AUM is the realisation of the Self, the Not-Self, and the Negation, the creation of new *sam-sāras*, the perfection of the absence of desire in the midst of all actions, and consequent identification with Brahman, for 'to move in all ways, as Brahman does, is to be moveless, as Brahman is'.

(The essential significance of *mokṣha* is the realisation of the relation of Negation between the Self and the Non-Self, and the leading of life as a matter of duty—i.e., the discharge of *debts*, *due* from us to others from out of the past—in accordance with this realisation, within whatever limits of detail, cyclic and organic, our individual consciousness is confined for the time being. This realisation and practice, within larger and larger limits, *brahmāṇḍa*, *jagat*, *vishva*, etc., makes the degrees, the grades, of *technical* *mukṭi*, as distinguished from the *essential* *mukṭi*, which may be possessed even by 'a mere shop-keeper' or 'a mere king actively ruling on earth,' as in the classical instances of *Tulādhara* and *Janaka*.)¹

¹ The distinctions made in current *Yoga* works between *kāryā-vimukṭi* and *chitta-vimukṭi*; and in current *Vedānta* works between *kramamukṭi* and *satyomukṭi*, though the terms are

The various *prakāras*, modes, of the *Gāyatrī*, are similar and simultaneous ideations. They are the four *Mahāvākyas*, great-sentences, logia, one at the root of each *Veḍa* 'I am Brahman,' Aham—Brahm—āsmi, is the source of the *R̥g-Veḍa*, corresponding to cognition. 'That I am thus—why is it so and what for?'—such is the significance¹ of the logion

interpreted differently now, seem to hint at the same thing. See also the illustrative story, in the *Bhaviṣhya-Purāṇa*, III., iv., ch. VII., of the Brāhmaṇa Dhātṛi-sharmā who became *mukṭa*, for a definite period, in the Solar Logos.

¹ The 'significance' of this and the next logion may be expanded thus. The Self *appears*, from the standpoint of the limited and successive, to ask Itself, 'I-am-I, but what am I, am I this and this and this, am I other-than-I, not-I, the many?' and then to say to Itself, 'Let Me try, let Me assume that I am the many, let Me become the many, "May I become the many"'. But in the next step it says, 'How is this possible, in what manner can I be or become the many? I cannot be or become other than I am, anything else than Myself, and there is nothing else than Myself, for I know only Me and nothing else than Me, and what I do not know does not exist, and therefore "there is nothing else." ' (See *The Science of Peace*, chapters vi-vii-viii and p. 143 *et seq.* for an explanation of how this All-consciousness, I-This-Not, is arrived at by the *jīva* and of its essential and all-inclusive significance).

connected with the *Yajur-Veḍa* and action, viz., *Ba h u h-s y ā m*, 'May I become many'. 'There is nothing here verily,' *Na-e v a-a ṣ ṭ i-i h a-i ṭ i-k i ṇ c h a n a*, is the basis of the *Sāma-Veḍa*, of the nature of the nexus, desire; its significance is 'How, in what manner, can I be?' Finally comes the logion of the *Aṭhara-Veḍa* and the totality, viz., *A h a m-E ṭ a ṭ-N a-i ṭ i-ḍ u ṣ ṭ a r a m*, 'I-This-Not, the unpassable'¹; it unifies in itself the other three and explains what is their use, motive, or final cause.

These four logia give birth to the four *Veḍas*. In them, *A h a m*, I, is connected with cognition; *E ṭ a ṭ*, This, refers to *k r i y ā*; and *Na*, Not, to desire as the nexus. This trinity is unpassable, uncrossable, not to be transcended and got beyond, being everywhere and all-inclusive. The conjunction of *A h a m* with *E ṭ a ṭ* is the birth of *S a m s ā r a*; and of *E ṭ a ṭ* with *Na* is its negation or destruction. Therefore *A h a m-E ṭ a ṭ-a s m i*, 'I am This,' and *E ṭ a ṭ-N a-A h a m-a s m i*, 'I am Not This,' are also two *Mahā-vākyas*.

The separateness as well as oneness of these three, the Self, the Not-Self, and the Negation, ought to be thoroughly comprehended.

It is true that ordinarily *Ṭ a ṭ-ṭ v a m-a s i*, 'That art thou,' *A h a m-Brahm-ā s m i*, 'I

¹ Compare the expression of *The Secret Doctrine*, the 'Ring-pass-not'.

am Brahman,' *S a r v a m-k h a l u-i ḍ a m-Brahma*, 'All this verily is Brahman,' and *Na-i h a-n ā n ā-a ṣ ṭ i-k i ṇ c h a n a*, 'There is no many here,' are called the four great sentences. Yet they are such only as means to the primal Logion, I-This-Not. Of these, the first refers to *k r i y ā*, wherein is formed the multiplicity of 'thou' and 'I' and 'this' and 'another,' and it is included in the second word of the Logion. The second is the *j ñ ā n a*-mode, included in the first word thereof. The third corresponds to desire wherein all is negated, and is comprehended in the third word. The fourth amounts to the summation.

So far we have had ten great sentences.¹

'I am This'—such only is *S a m s ā r a*. Herein is the combination of cognition and action; desire also is there. Hence arises the eleventh logion: *S a ṭ y a m-j ñ ā n a m-a n a ṇ ṭ a m-Brahma*, 'Brahman is truth, knowledge, endless'. Truth is *A h a m*; knowledge is *E ṭ a ṭ*; endless is desire; and the three together are Brahman. By the conjunction of the *Ā ṭ m ā* with the *E ṭ a ṭ* arises cognition; knowledge is not possible while

¹ It is not easy to make out the ten. Even if slight verbal differences are reckoned, then too *A h a m-Brahm-ā s m i* occurs intact twice. Perhaps *A h a m-E ṭ a ṭ-N a* is regarded as distinct from *A h a m-E ṭ a ṭ-N a-i ṭ i-ḍ u ṣ ṭ a r a m*. (?)

there is no conjunction of the two; that conjunction itself, indeed, is knowledge.

That which is knowledge is the truth, and the truth is also the knowledge, and the two together are also the endless.

Again, in the combination of A h a m, E ṭ a ṭ and N a, a singleness is super-imposed on the whole by the verb-action 'am'¹; the I is the This, the This is the Not, and that Not again is the I—such is the full significance of the combination. From this results the twelfth *Mahā-vākya*, Ek a h-Aham-Bahu-syām, 'May the one I become many'. Here I corresponds with the one, This with the many; 'may become,' with the Negation. The real inner meaning of this is the logion 'May I not become this' (for I, the one, cannot really become the many) which only declares in another form the sense of 'I-This-Not-am.'

These are the twelve *Mahā-vākyas*. But the chief ones are the four above-mentioned; and even amongst them, the veriest root of all is 'I-This-Not'. Sometimes five main logia are spoken

¹ On the great value, the extremely illuminative significance, of translating all the ultimate world-problems from terms of the third person into terms of the second and first persons, and finally into the terms of the first person only, from terms of he, she, it, that, there, is, etc., into those of you, I, this, here, and finally of I, this, am, etc. see *The Science of Peace*, pp. 92, 93.

of, by counting 'I am This' and 'I am Not This' as one and treating that as the fifth.

The first mode of Mahā-Vishṇu's ideation refers to jñāna; hence Aham. In the utterance of Aham we find only pure knowledge, the own nature of the Self. The second, referring to action, is E ṭ a ṭ. In the utterance of E ṭ a ṭ are understood 'That thou art' etc. This mutually opposed multiplicity that appears all around us, of thou, I, he, other, this, what, that, etc.—this is Samsāra. Manyness is declared of this only. And as descriptive of the various aspects and ways of conjunction of E ṭ a ṭ with A h a m, are used the words cognition, recollection, retention, doing, causing, work or effect or action, actor, motive, engagement, attraction, etc. On the other hand, by the conjunction of A h a m with E ṭ a ṭ are said to arise negation, destruction, prohibition, conation or volition, desire, will, hope, expectation of return, 'evil hope' or despair, etc. All this is understood in the three words 'I-This-Not.' All sciences expound but these, and all sciences are necessary to understand their full significance. A s m i, am, is but another form of the A U M.

Because of the affirmation as well as negation involved in the ordinance 'This (is) Not,' there arises the opposition or contradiction that we see in the Samsāra. Separately, I is Not, This is

Not, Not is Not. When the I combines with This-Not-am, then the fruit of the Negation (*i.e.*, mukṭi) is obtained.

Thus, then, the Logion related to the summation is Aham-Eṭaṭ-Na; and there are three other logia, severally related to cognition, desire and action. By the division of the fourth or primal Logion into cognition and action (Aham-Eṭaṭ), and into action and desire (Eṭaṭ-Na), we have the fifth. By further sub-division of these in the way of changes of order of the factors, as, *e.g.*, the summation of cognition, desire and action; or of desire, action and cognition; and so on, we have twelve. By further permutations we obtain twenty-four, which may be regarded as the more important ones. They are indicated by the twenty-four letters of the *Gāyatrī*. These should be meditated on for finding out the separate method or law of the World-process indicated by each; above them are the twelve; above them the four; and finally the one Logion which is the fount and source of them all.

There are endless others besides, produced by the endless permutations and combinations of Aham-Eṭaṭ-Na, and because of which is Aham-Eṭaṭ-Na declared to be 'impossible to pass beyond.' That is impossible to pass, the permutations and combinations of which are

beyond counting. On the other hand, from the point of view of the inner relativity and similarity or analogy, all is easy of comprehension; that is to say, if we realise that all this seemingly overpowering endlessness of the object-world is *relative* and *caused* by the endlessness of only our own consciousness, our Self, then the whole of the World-process becomes simple and easy to grasp, in one act of consciousness, at once. In the supreme idea, I-This-Not, there is no relativity; it is the Absolute that transcends all, includes all, pervades all, while separate and distinct from everything at the same time. By means of and as comprehended in this Law of laws, this great Logion, should the whole of Samsāra be viewed, in order that it may be comprehended truly, for in each individual atom is present this trinity, and nothing else than this trinity, of the Self, the Not-Self, and the Negation.

The four great logia have been promulgated by Mahā-Viṣṇu; they represent his ideation of the methods of creation. The other logia have been promulgated by Viṣṇu, Brahmā and Shiva, and are also ideations of methods. Later on, in the order of their ideation, *i.e.*, of the ideation of the *Mahā-vākyas*, the detailed method of the coming forth, the becoming, of Samsāra was shown; and that was the *Veda*.

‘I-This,’ ‘This-Not-I,’ ‘Not-This-I,’ ‘Not-I-This,’ ‘I-Not-This’—such combinations make Samsāra. Space, time and substance¹ appear here. ‘I-This’ is time; for the conjunction and disjunction of Eṭaṭ with Aham is successive; and time is nothing but sequence, the succession of events, the birth and death of things. The conjunction itself (*simultaneous* as it is with negation and disjunction) is transcendental; but definite succession appears therein (in dealing

¹ Normally, the third of this triplet would be ‘motion’. For the special purposes of the occasion, it is customary, in the old books, to replace any one of such a series by a corresponding item of any corresponding series. To the alert student, such at first sight perplexing ‘shiftings,’ become, by and by, clues to an indefinite expansion of ‘scientific’ knowledge, by giving ‘points of contact’ between different series, from which ‘similarity in diversity’ may be traced and analogies and correspondences established. The old *Upaniṣads*, scriptural writings generally, and aphorisms, *Bhāṣyas*, and *Tantra*-works have to be studied with this rule in mind. This method has been adopted inevitably for making the work of teaching and learning briefer—as in the case of mathematical symbols. The substitution of substance for motion will become intelligible from the consideration that, from certain standpoints, motion as well as substance correspond with the M of the *Praṇava*.

with the many of the Eṭaṭ).¹ ‘I-This’ and ‘This-I’ are mutually dependent as well as independent. ‘I-This’ is the beginning. ‘This-I’ is the middle. ‘I-ness in This’ is space. ‘This-Not’ is substance. ‘Not-This-I’ is the end. ‘This-Not-I,’ is the endless. ‘I-This-Not,’ is the beginningless. ‘I-Not-This,’ is the beginning. In this manner does one sentence explain all things². The permutations of this one Logion embodied in the AUM give rise to all activity, which indeed is nothing else than the endless and beginningless transmutations of A into U, of U into A, of both into M, and *vice versa*.

¹ In other words, the conjunction itself, from the transcendental point of view, is *simultaneous* with the disjunction. I-This and (I-)Not-This are uttered simultaneously *out of time*, but *in time* they follow sequentially. (E. H. Bellairs.)

² Unfortunately very often not to the present-day reader so far as any particular details are concerned! If he is earnest and diligent however, he will not fail to catch some glimpse of the significance of each permutation even with reference to any particular detail. This glimpse is, it should be noted, slightly easier to catch in the original Samskṛt than in the English translations, for the ‘construction’ of and in the two languages is different, and the same, that is, equivalent, words, if arranged in the same order, convey different effects in the different languages.