

THE SCIENCE OF PEACE

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THE SCIENCE OF PEACE

AN ATTEMPT AT AN EXPOSITION OF THE FIRST
PRINCIPLES OF THE SCIENCE OF THE SELF, I.E.,

Adhyatma- Vidya

BY

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Author of " The Science of the Emotions, "

" The Science of the Sacred Word, "

" The Science of the Self, "

" The Essential Unity of All Religions, " etc.

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Brahma-bindu Upanishaf

1 Words strung together in compilations, serve only to
protect and hide knowledge, as husk and chaff the grain
; let
the wise look for the grain and cast away the chaff of
words
when that grain of truth has been found.'

1 Woulclst thou enclasp the beauty of the True ?
Let pass the word ; the thought, the thought pursue ! '

Maulana Rum

" Live neither in the present, nor the future, but in
the
Eternal, . . . because nothing that is embodied,
nothing that is
conscious of separation, nothing that is out of the
Eternal,
can aid you ; . . . within you is the light of the
world
'Read the larger word of life.'*

Light on the Path

" There is a peace that passeth and yet passeth not the
pure understanding. It abides everlastingly in the
hearts of
those that live in the Eternal."

3tfc*?R, flc

3?Tc*TT

I ska Upanishat, 6, 7

' He that seeth all things in the Self, and the Self in all things, he thenceforth doubteth and sorroweth no more/

Vlll

seekers after a final solution of the ultimate problems of life, who are not content with the solutions now extant.

I believe that such an endeavour deserves sympathy; I believe that it will be more successful if I have the help and co-operation of sympathetic friends than if it were left to my own unaided resources ; and I believe that you can and will give such help effectively. This help from you is the more needed as the many distractions of a life, which past karma has thrown along the lines of office and the business of the householder, rather than those of literary pursuits and the studious leisure of the scholar, have, prevented me from making this work anything more than the merest outlines of the all-embracing subject of metaphysic, well defined as ' completely unified knowledge,' treated therein and those outlines too, full of immaturity of thought, possible extravagance of expression, and certain lack of the finish of scholarship.

" I therefore pray that you will look through this little book and, unless you think it wholly useless for the purpose mentioned, will send it back to me after having noted on the blank pages all obscure or doubtful and debatable or positively inaccurate and inconsistent statements of fact, falseness or exaggeration of sentiment, and confusion or illogic of arguments and marshalling of

ideas, that you may notice."

Suggestions for improvement were received in chronological order from : Pt. Ganganath Jha, Professor of Samskrt, Muir Central College, Allahabad ; Babu Govinda Das, of Benares (my elder brother) ;

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Dr. Hiibbe-Schleiden, of Dohren bei Hannover, Germany ;
Dr. J. H. Stirling, of Edinburgh ; Prof. J. E. McTaggart,
of Trinity College, Cambridge ; Pt. M. S. Tripathi,
Author
of A Sketch of Vedanta Philosophy, of Nadiad ;
P. T. Shrinivasa Iyengar Esq., M.A., Principal,
Narsingh
Row College, Vizagapatam ; J. Scott Esq., M.A.,
Principal,
Bahauddin College, Junagadh. Ayodhya Das Esq., B.A.,
Barrister-at-Law, Gorakhpur ; Pt. Sakharam G. Pandit,
Branch Inspector, Theosophical Society, Benares ;
Pt. Bhavani Shankar, Branch Inspector, Theosophical
Society, Benares ; M. Andre Chevrillon, of Paris ;
B. Keightley Esq., M.A., Barrister-at-Law, of London.

I gratefully record the names of these friends, personally known or not known, but most truly friends in the spirit and helpers in a common cause.

But far more than to all these friends are this book and I under obligations to Mrs. Annie Besant, who first saw the rough draft of the work in manuscript, encouraged me to persevere with it, then carefully went over every line of the printed proof-copy, suggested innumerable improvements, and finally saw it through the press.

BHAGAVAN DAS
Benares, 1904.

PREFACE TO THE SECOND EDITION

THE work has been out of print for nearly four years. But the demand for it has continued. Hence this second edition. The text has been altered but little, though revised carefully. Further considerations, explanations, solutions of difficulties, answers to objections, have been supplied in additional notes.

Some friends have queried, Why the name, The Science of Peace ?

It is only a rendering of a recognised and significant Samskrt word for the Vedanta, viz., Moksha-shastra, which means, literally, the Science of Deliverance, Freedom.

Science is organised knowledge, knowledge which recognises similarities in diversities and arranges groups of facts in specified relations with each other. Such sciences, of the finite, are pursued because they, in some way or other, minister to finite human needs. This ministrations is their function. All organisation is for a purpose, towards the fulfilment of which the function of each organ in that organisation helps.

The most comprehensive Science is the most completely organised, unified knowledge, which sees not merely similarities in diversities, but, co-ordinating and

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summing up all sciences in itself as Brahma-vidya the * great science ' and the ' Science of the Infinite/ sees the Absolute Unity of Life in and through all the many-ness of forms, whereof what has been called the organic unity of Nature is the expression ; it sees the One Self at the central heart of all things, and all things radiating

from that central heart ; and the purpose of this great and ' true vision,' this samyag-darshana, is the fulfilment of that deepest, that infinite need of the human being, viz., the Peace of mind that arises out of freedom from all doubts and consequent sorrows, out of the eternal assurance of deathless self-dependence.

Hence Moksha-shastra, of which The Science of Peace is an equivalent, and of the conclusions of which this work constitutes one way of presentation.

The Science of the Sacred Word, or the Pranava-vada of Gdrgyayana may be regarded as a continuation of this work. Other compilations of the writer illustrate the same underlying principles in different aspects. The Science of the Emotions deals with the nature and culture of the feelings in the light thereof, in the same terms of Self and Not-Self and the desire-aspect of the Relation between them. The Science of Social Organisation, or the Laws of Manu, and The Science of Religion or Sanatana Vaidika Dhanna, show the application of those same principles (in terms of the three aspects of the Relation and consequent three temperaments and psycho-physical types of human beings, viz., intellectual, active, and emotional) to the planning out and

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administration of the affairs of individual, as well as communal, human life ; to civics, politics, and law-religion, in other words ; and various pamphlets endeavour to show their bearings on current problems.

To help, however feebly and haltingly, in the interpretation of the ancient and the modern, the Eastern and the Western, to each other ; in the restoration of spiritual insight to material science ; in the passing of this revived spirituality into the new forms of Science

and Art, ideals and aspirations, laws and conventions, that the turning of the wheel of time makes inevitable

;

in dealing with modern problems in the light of the Ancient Spirit and bringing about a true synthesis of the many components of the human race and an effective and lasting ' balance of power ' between the many interests, classes and factors of human society, ' clerical, ' political, financial and industrial this is the general purpose of all these compilations, in continuation of the immediate and obvious special purpose of each.

The great quality of the purpose is the only redeemer of the little quality of the compilations.

Benares BHAGAVAN DAS

28th February, 1919.

PREFACE TO THIRD EDITION

ALL the matter of the previous edition, text and notes, has been retained in this. But verbal improvement has been attempted. Long sentences have been cut into short. There has also been endeavour to make the meaning clearer where it was obscure. Considerable additions have been made to text as well as notes, by incorporation of material which had gathered, in the twenty-six years elapsed since the last edition, as manuscript notes on the margins of my personal copy, suggested by books read during this period.

A reason for the name, The Science of Peace, was mentioned in the preface to the second edition. Another is that the book endeavours to make Peace between all possible views and opinions which seem to conflict, but cannot really do so, since they all are in the Same Consciousness. The principle of reconciliation, stated repeatedly in text and notes, is, ' Vision Changes with angle of vision ', ' Difference of viewpoint makes difference of view ', ' Duty differs with circumstance ', " New

occasions make new duties ", " The old order changes, yielding place to new ". Also, head, heart, and limbs, knowledge, desire, and action, are reconciled, Rational-ism, the philosophy of the head, mysticism, the aspiration

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and longing of the heart, Practicalism, the activity of the limbs, all are unified here. (Spirituo-Material) Science- Devotion- Action, Jnana-Bhakti-Karma, are all shown to be inseparable aspects of One and the same Life; Conflict is only Apparent, Eternal Unity and Peace is Real. This reason is only subsidiary to the first-mentioned, because without peace between head, heart, and limbs, there is no peace for the soul.

Yet another reason is that this book essays to make Peace between ancient eastern Vedanta and modern western science. The former tells us that the moving Universe is a Mirage, Illusion, Myth, Mithya, Maya.

The latter tells us that Law reigns in Nature. Upanishats

speak of n i y a t i , ' fixed law, fate, destiny, d i s h t a ,

and also of Yadrchchha, chance. But current

V64anta has forgotten it all. A New Age, of " The

Federation of the World and the Parliament of Man "

requires a new statement of the Ancient-most Philosophy as Foundation, Inspiration, Ideal, Guide and Director.

This Philosophy must be one which reconciles the

Yadrchchha- Wilfulness-Self-will of Dream-Play

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is not Meta-Physic which does not include all Physics within 'itself. That Self is not In-finite which does not

include all finite selves and all not-selves within It. That

Freedom is not Supreme Freedom which does not include all bonds, all law-and-order. This reason, again, is also

only subsidiary to the first; for western Science and eastern Philosophy represent age and youth, Pursuit and

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Renunciation ; and without Peace between the two, younger generation and older, there cannot be Peace within the home. Also, it is patent that both states come to each soul, one after another, in succession. As a western writer has well said :

" For a scientific theory to be final, the mind would have to embrace the totality of things in block, and place each thing in its exact relation to every other thing " .

Reconciliation of all religions particularly has been attempted in another book by this writer, The Essential Unity of All Religions. Reconciliation of all sorts of views, as well as of all 'religions, has been attempted in Hindi, in Samanvaya, by him.

From one standpoint, this whole book may be regarded as a feeble endeavour to expound more fully some aspects of " the fundamental propositions " and " the basic conceptions " stated on pp. 79-85 of Vol. I of H. P. Blavatsky's The Secret Doctrine, (Adyar Edit ion) . %

* Print-order ' for the first forme of the present edition was sent to Adyar on 1-1-1945, three years ago. Conditions created by the second World War, paper-famine, enormous increase of all costs, going away of press-workers to other occupations, are responsible for spreading over three years, work which, normally, should have been completed in three months or at most six. In the meafitime, the writer has grown older (from seventy-six to seventy-nine years of age), his eyes weaker, and

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memory more slippery. Consequently, his proof-correction has not been efficient ; and there are many repetitions, some of which were not necessary; though, probably, each repetition, in its new setting, discloses a new aspect, or exposes more fully an old one, of the subject ; and this is Nature's way too ; also of Itihasa-Purdna. Such mistakes as are likely to cause doubt and perplexity to the reader, have been noted in the Corrigenda which are placed before the text, (not after, as is usually done), to enable the reader to make the corrections before he begins reading. To come at them after he has finished the book, with doubts and perplexities unsolved, is too late, and of no use.

My gratitude is due, in the first place, to Mr. K. S. Krishnamurti, Manager of the Theosophical Publishing House, who decided to take up the work of a new edition, despite the immense difficulties created by

the conditions above referred to ; in consequence of which some projected appendices have been dropped also. My thanks are also due to the Press as a whole for bearing patiently with my bad habit of making many additions and alterations in the second galley-proof, and, very rarely though, in the page-proofs also. My gratitude to Miss Preston and Mr. Henry van Zeijst, who have revised the Indices, is more fully stated in the note prefixed to them.

BHAGAVAN DAS

MEND, O Master !, with Thy perfectness, Thy servant's imperfection, lest any earnest seeker after Truth be led astray by error of his. Subtile is that utter Truth, though all so simple, very difficult to set on high so it shall shine out strong and clear and steady, and very feeble for such purpose is the hand that would now do so. Guide Thou that hand aright.

CORRIGENDA

(Only such errors are noted and corrected below, as are likely to cause perplexity or misunderstanding. These corrigenda are placed before, the text begins instead of after it ends, as is usually done in order that the corrections may be made before the reader begins perusal).

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CHAPTER I

THE GREAT QUESTIONING

" THE dread doubt that seizeth the beholders when a man passeth away, so that one sayeth, ' He still is,' and another, * No, he is no more ' I would know the truth of this, taught by thee, O Death ! This I crave as the third of the three boons thou promised ! '*

This is the boon that Nachiketa asked of Yama, Master of Death, Judge of departed souls. And Yama shrank from the great task imposed on him and answered : " Even the gods have suffered from this doubt, and very subtle is the science that resolveth it. Ask thou another boon ! Besiege me not with this. Take all the pleasures that the earth can give ; take undivided sovereignty of it ! " But Nachiketa : " Where shall all these pleasures be when the end comes ! The pleasures are no pleasures, poisoned by the constant fear of Thee !

1 Katha-Upanishat, I, i. For the full story of Nachiketa, his seeking and his finding, see the Upanishat.

2 BEGINNING OF THE SEARCH [SCIENCE OF

The gods too suffer from the doubt, for they are only longer-lived and not eternal ; and that they suffer is but reason why I would not be as they. I crave my boon alone. Nachiketa asks not for another."

" If all this earth with all its gems and jewels were mine without dispute, should I become immortal ? " So Maitreya questioned Yajna-valkya when he offered wealth to her at parting. And Yajna-valkya answered : " No, thou couldst only live as the wealthy live* and die as they. Wealth brings not immortality ! " Then Maitreya : " What shall I do with that which makes me not immortal ? Tell

me what thou knowest brings assurance of eternity." 1

So Rama also asks Vasishtha : " The books that say that Brahma, Vishnu, and Mahesha are the three highest gods that rule our solar system, say also that they die.

Brahma, the highest-seated, falls ; the unborn Hari dis-appears ; and Bhava, the source of the existence of this world, himself goes into non-existence ! How then may feeble souls like mine find peace and rest from fear of death and change and ending ? " *

" To be dependent on another (to be at the mercy of another, to be subject to the relentlessness of death) this is misery.. To be Self-dependent this, this is happiness." 3

Thus, instinctively in the beginning, consciously and deliberately at this stage when self-consciousness and

1 Brhad-Aryanyaka-Upamshat, II, iv.

2 Yoga-Vasishtha, Vairagya Prakarana, xxvi, 29. For the full story, see the present writer's Mystic Experiences, (Tales from the Yoga-Vasishtha).

8 Manu t iv, 160.

PEACE, CH. 1] SPIRITUAL DISTRESS 3

intelligence are developed, the jiva feels the terror of annihilation, and struggles to escape from it. into the refuge of some faith or other, low or high. And in such struggles only, and always, begin religion and philosophy, each shade of these according, step by step, with the stage and grade of evolution and intelligence of the jiva concerned.

But when this fear of death of soul and body, this fear of loss and change and ending, pervades the intelligent and self-conscious Jiva ; when it destroys his joy in the things that pass, makes him withdraw from all the old accustomed objects of enjoyment, and fills him, for that time, with sadness and disgust and loathing for all the possible means of pleasure that ever hide within their lying hearts the means of pain ; when it leaves him naked and alone, intensely conscious of his solitude and sorrow, shrinking violently from the false and fleeting show of the world, desolate with his own misery and the misery of others, longing, yearning, pining, for the Permanent, the Eternal, the Restful, for a lasting explanation of the use and- purpose, origin and end, of this vast slaughter-house, as the whole world then seems to him to be then is that searching soul passing through the fires of burning thought, reflection

J Jiva means a separate self, a spirit or soul, a living thing, an individual unit, vortex, point, focus or centre of latent or evolved consciousness, a single part, so to say, of the Universal Self, a dew-drop image of the Sun, passing from the mineral through the vegetable and animal into the human and superhuman kingdoms ; here of course a human soul or spirit. See quotation from Yoga-Vedānta II, xix, in ch. iv, f.n., p. 29, infra.

4 STAGE IN LIFE WHEN IT BEGINS [SCIENCE OF

and discrimination between the Transient and the Permanent; of passionate rejection of all personal and selfish pleasures and attachments in himself as well as others; of the self-suppression, the intense quiescence and compassionate sadness, of utter renunciation ; and of a consuming, ever-present, craving and travelling for the means of liberation, from that seeming slaughter-house, for himself and for all others ; then is he passing through

the fires that shall purify him and make him worthy of Ved-anta, of that ' final knowledge ' which he craves, and which alone can bring him peace and fit him for the work that lies before him. Then is his consciousness, his individuality, his personal self, focussed into an infinitesimal point, and, thus oppressed with the feeling of its own extreme littleness, is it ready for the supreme reaction, ready to lose itself and merge into and realize the All-Consciousness of the Infinite and Universal Self. Why, and at what stage of his evolution, this most fearful and most fruitful mood comes necessarily on every soul, will appear of itself, when, later on, the mystery of the World-Process has been grasped and understood. 1

NOTE. The first six chapters of this work constitute, in a way, the psychological autobiography of the writer. They describe the stages of thought through which he passed to the finding embodied in the seventh chapter. And they have been written down only as a possible guide-book to travellers along

1 Many western mystics, poets, philosophers, have experienced and described this mood ; to name one, Tolstoy, in How I came to Believe, gives a very vivid picture of his own v a i-r a g y a, passionate disgust with the world, and v i-v 6 k a, search for the Eternal as distinguished from the Fleeting.

PEACE, CH. 1] PSYCHICAL AUTOBIOGRAPHY 5

the same path. All the opinions and beliefs criticised in them and, for the time, left behind, in order to pass

further on, have served as staging-places to the writer himself, have been held by him closely for a longer or a shorter time, and then, tailing to bring lasting satisfaction of the particular kind that he was seeking, have been passed by. But this does not mean that the staging-places and the rest-houses have been abolished, or are of no use. They continue to exist, will always exist, and will always be of use to future travellers. No depreciation of any opinion whatsoever is ever seriously intended by the writer. Indeed, it is a necessary corollary of the view embodied in the seventh and subsequent chapters of the work, that every opinion, every darshana, every * view/ catches and embodies one part of truth ; and he himself now holds each and every one and all of the opinions that appear to be refuted in these preliminary six chapters but he holds them in a transmuted form. Each form of faith, each rite of religion, each way of worship, has its own justification. If the writer has unwittingly used, in the passion of his own struggle onwards, any words that are harsh and offend, he earnestly begs the forgiveness of every reader really interested in the subject, and assures him that if he does think it worth while to read this book through systematically, he will realize that it verily endeavours, not to depreciate any, but to appreciate all thoughts, and put each into its proper place in the whole world-scheme. The ' well-established conclusion/ the siddhanta, of Indian thought is that as 3?r^fR^|^ qjft^:, so

seW^T^

SRFT^i, as ' duty varies with the individual's position,' so ' the

view, the opinion, varies with the angle of vision, the situation, the point of departure ' ; but the ' final view/ of Vcd-anta, from the ' universal ' standpoint, includes^all views.

The italicised words, ' and for all others ', p. 4 1. 8 above, make mumuksha equivalent with bodhi--chitta of Buddhist philosophy. Spirit of holiness, holiness of spirit, is love for all, compassion for all who are suffering. The objection that some persons feel tired of life, do not fear death, indeed welcome it, is answered in ch. ii of The Science of the Self, and pp. 51-52 of The Essential Unity of All Reli-gions. If any persons really do not want any philosophy, or

6 CRAVING FOR FREEDOM FROM FEAR [SCIENCE OF

religion, surely none need be, none ought to be, none verily can be, forced on them. From the point of view of this work, the impelling motive, p r a - y o j a n a, * final cause ', of the search for philosophical Truth, is not intellectual curiosity, but profound heart-cra\mg for Freedom, Freedom from Fear, the essence of which Fear is Fear of Privation and Death at the hands of Another than Self. To rise in triumph above this Fear, sensitive and steadfast souls seek That which is beyond

all Death, ^ f ^ sftfcNfa <4kT:, 3\$^fa, cTCST, 3?^%*,

(Upan.), " with abstinence from sense-indulgences,

ascetic
ways, and intense meditations that make them forget
even the
need for nourishment of body."

CHAITKR U
THE FIRST AND SECOND ANSWERS

THUS we find that the j I v a doubts and asks for
immortal-
ity alone, and in the doubting and the asking, he ever
instinctively feels that the answer lies in a basic 'Unity'
of some sort or other, and that peace can never be
found
in an unreconciled and conflicting * Many '. This
feeling
conditions his search throughout, for reasons inherent
in
him-Self and in the World-Process, as will appear
later.
As the Gitd (xiii. 27) says : " Only when the soul sees
the Many rooted in the One and also branching out from
that One, does knowledge become complete and perfect,
does the Infinite become fulfilled and realized in that
soul,
does the soul identify itself with the All-Self,
Brahman."

PEACE, CH. II] THE FIRST FINDING 7

The first answer that the soul shapes for itself to
the great question, the first tentative solution of
this
overpowering doubt, is* embodied in the view which is
called the arambha-vada, 1 the theory of a begin-
ning, an origination, a " creation of the world by an
agency external to the questioner and to the World ".
From so-called fetish-worship to highest deism and
theism, all may be grouped under this first class of
answer.

Instinctively or intelligently, the j I v a sees that
effects
do not arise without causes ; that what is not effected

by
himself must be caused by another ; that he himself (as
he then regards himself) is an effect, and that his
cause
must be another ; that whatever is the more permanent,
the older, is the cause of the temporary, the younger ;
and he finally infers and believes that his well-being,
permanence, immortality, lies in, is dependent on, his
cause, his Creator. From such working of the mind arise
the multifarious forms of faith, beginning with belief
in,
and worship of, stone and plant and animal, and ending
in belief in, and worship of, a personal First Cause.
The
general form and meaning of worship is the same
through-
out, i.e., prayer for some benefit or grace. The
accompany-
ing condition of worship is the same also, viz., giving
J Paficha-dashi. xin, 7.

Hoffchng's statement, " according to the popular
conception of the
causal relation, one thing is the cause, another thing
the effect, " is an
almost literal translation of this verse ; (Outlines of
Psychology, p. 209.)

8 ITS INSUFFICIENCY [SCIENCE! OF

assurance of humility in order to evoke benevolence
in the object of worship, by prostration and obeisance
and
sacrifice of objects held most dear, to prove
(sometimes,
with cruellest immolation of others or of self, though
at
others with a most beautiful and most noble self-
surrender)
that they are not held dearer than that worshipped
object.

This first answer is a religion as well as a
philosophy,

but the jIva finds not rest for long therein.

The concrete material idols fail again and again, and so does the mental idol. The incompatibility of evil and suffering with a being who is at once omnipotent, omniscient, and all-good ; 1 the unsatisfied need for an explanation why a personal being who is perfect should create a world at all, 9 and how he can create it out of nothing as he must, if it is not to be coexistent with and so at least to some extent independent of him these distressing doubts, insoluble on ' the theory of a beginning,' that have always shaken faith, first in the power and goodness of the creator, and then in his very existence. Inevitably, earlier or later, they wrench the earnestly-enquiring jIva away from his anchorage in that theory, and set him adrift again, again a-searching.

The truth that underlies this first answer, in all its forms, he will discern again when he has obtained what he now wants so urgently.

| Shankara, Shariraka-bh­a, II, i, 34.

* Ibid.. II, i, 33.

PEACE, CH. II] THE FIRST FINDING 9

His next haven of rest, the second answer, is the parinama-vada, 1 or vikara-vada, 2 the theory of change, transformation, evolution and dissolution, by the interaction of two factors. By a great generalisation he reduces all the phenomena of the universe to two per-

manent elements, present always, universally, under all circumstances, throughout all the changes that he sees and feels.

The materialism and agnosticism which believe in

* Matter and Force ', and declare all else unknown ;
the
ordinary Sankhya doctrine of * Purusha and Prakrti, '
(or,
rather, an infinite number of Purushas and one
Prakrti),

* Ego and non-Ego, ' * Self and not-Self, ' ' Subject and
Object ', ' Spirit and Matter ' all fall under this
second
category. Most of the philosophies of the world are
here ;
the variations as to detail are endless, but the view
that
the universe is due to two finals, is common to them
all.

At this stage, if the duality be made the basis of a
religion at all, the believer proclaims the factor of
Good
as superior to the factor of Evil, and assigns^to it a
final
triumph, regarding God as prevailing over Satan. Hor-
muzd over Ahriman, Purusha over Prakrti, Spirit over
Matter, in a vague undefined way, sacrificing strict
logic

1 Pancha-dasht, xiii! 8.

I " One and the same thing pas-
sing into a new state, as milk becoming curds ; clay,
pots , gold, ear-
rings this is parinama." Compare Hoffding, loc. cit.,
p. 212,
' * Cause and effect are members of one and the same
process ' ' .

- Vedanta-sara.

10 ITS MANY DEFECTS [SCIENCE OF

to the instinctive need for Unity, which, as said before, conditions the search throughout. But where the two are seen as equal, as in the Sankhya, religion vanishes, no practice corresponds to the theory. Thus, the Sankhya system describes Purusha as ' lame,' and Prakrtt as ' blind/ helping each other, apparently, for the purpose of (each feeling it- k self' alive, existing, in) the Play of the World- Process, but in reality opposed in nature. The struggle between the two weakens both ; each factor neutralises the other. There is no worship in the absence of a One Supreme to worship. Only philosophy remains, a belief, wavering and satisfactionless. An explanation by two eternal, a plurality of infinites, each unlimited and yet not interfering with the unlimitedness of the other, though existing out of and independently of it ; with, furthermore, their interplay governed by Chance such an explanation is no explanation at all. If it is said that these many eternal and infinites exist, not out of but, within each other, that they pervade and permeate each other, then the k explanation ' becomes yet more unintelligible. It is all a contradiction in terms ; it is mere arbitrariness ; there is no order, no certainty, no law, no reason in it. However correct it may be as a generalised statement of indubitable facts, viz., an end- lessness of Spirit and an endlessness of Matter, those facts themselves remain unexplained, unreconciled, impossible to understand.

The truth that underlies this belief also will appear when the final ans\\er is found.

NOTE. The arambha-vada corresponds to what in modern psychology has been called "the popular conception of causality"; (Hoffding's Outlines of Psychology, V D). Hoffding's own view may be described as the scientific notion of causality, corresponding to the parirjiarna-vada. The final or Vedantic notion, including, yet transcending, the other two, known in Samskrit as vivarta-vada, adhyasa-vada, and also as abhasa-vada, may be described in modern terms as the metaphysical notion of causation, not yet recognised and accepted in the west ; though some thinkers approximate. Fichte, Hegel, Schopenhauer, Bradley, Koyce, Green, Caird and others, catch different aspects of it. Vivarta-vada is the * doctrine of reversal, opposition, ' because the Changing World-Effect is the illusory opposite of the Changeless Consciousness- Cause ; also, perhaps, because, while the Sankhya concludes that Nature-Matter-Prakrti is One, and Souls- Forces- Purushas infinitely Many, the Vedanta reverses the conclusion, and holds that the Spirit is One, and Matter Many; adhy-asa is 'baseless im-post-ure, super - jm-position, or sup-position/ ' false imputation/ of attributes and qualities which do not exist; a-bhasa is 'illusory appearance '. The full significance of this third and last answer will appear, later on. See ch. xi, infra.

CHAPTER III

UNCERTAINTIES

TENTATIVE, temporary, full of uncertainty and full of

questioning is this stage. Baffled in his efforts to under-stand the World- Process completely ; barred out from a perfect religion-philosophy, a system of knowledge which would consistently and directly unify and guide his thought, desire, and action, head, heart, and limbs, in

12 THE ONE GOAL [SCIENCE OF

this life and all lives to come ; unable to rest peacefully in a mere incomplete knowledge, in a mere belief which remains outside of his daily life and is often coming into conflict with it ; the j I va goes back again and again to that earlier answer, which, if only belief, only incomplete knowledge, is yet a religion also, a religion-philosophy, however imperfect. But each such going back is only the preliminary to a still stronger going forward. The jlva is now in the grasp of an indefeasible reflectiveness, of a craving of the intellect that may not be repressed. 1 He has attained his majority and must now stand on his own feet ; his parents may not fondle him in their lap any longer. And so he progresses onwards through and from the second stage, driven by doubts, harassed by heart-oppressing questions.

What is really sought by the soul, is the supremacy of a One, and that One, My-Self ; for so alone can My immortality be assured. But the jlva has only begun seeking. It is full of the sense of its own weakness. It cannot at once leap to the knowledge and certainty of its own supremacy. In the a r a m b h a , the beginning, of its search, it can reach only the arambha-vada, viz.,

1 f^fa, v i v 6 k a , ever-present discrimination between the Transient and the Permanent ; and f^R, vichara, ever-present reflection on the Why and Wherefore of things, whence arise the 31*T,

shama, <<[*?,
d a m a , etc. , which are part of the traditional
qualifications of the seeker
after truth, the student of Veclanta, the aspirant for
the final knowledge
(or, illumination, experience, including knowledge,
emotion, will) and for
m o k s h a , freedom (from doubt and error and all
ills ; for all ills, wants
and pains and restlessness, are but the consequences of
Primal Error, as
will appear later on.)

PEACE, CH. inj MANY UNCERTAINTIES 13

that there is a Supreme One, who is other than me, yet
is so identified with me by His karuna, compassion,
that He will ensure me a share of His own Immortality
ultimately, and that present miseries are only tests
and
trials. In such belief, the j I va instinctively feels
that Love
is the comparatively outer expression of the
Fundamental
Inner Unity. But this ' first ' answer is not only in-
tellectually illogical ; it is also emotionally full of in-
security. It satisfies neither head nor heart. Where is
the ground for unshakeable Eternal Faith ? How can I
trust that this God, outside of me, different from me,
will
never be other than benevolent to me ? His present con-
duct to all His creatures, all around is it not \iery
cruel,
very non -benevolent ? Nay, the answer leaves me worse
off than before. I am longing for ' freedom ' from '
fear
of another '. This answer makes me utterly dependent
on the mercy of another. It completes my servitude.
I have been created out of Nothing by Another, at His
Will. I can be annihilated into Nothing by that Other,
at His Will-full Caprice. " Better to reign (be Self-
dependent) in hell, than (be Other-dependent) slave in
heaven ". The pari -nama, transmuted result of such
critical scrutiny of the * first answer ', is the
second, the
pari-nama-vada; but that also turns out, on similar

close examination, to be no less devoid of certainty of knowledge and assurance of feeling. Two even finite things cannot occupy the same space ; much more, two Infinities ; they would be constantly limiting, finitising, struggling to oust and abolish, each, the other.

14 HOW ACHIEVE IMMORTALITY? [SCIENCE OF

The main object of the soul's quest is but this : " How shall I make sure of my Eternity ? " " How shall I be freed from fear of death ? " " How shall I obtain salvation, ab-solu-tion, from all ills ? " Yet in the searching, he has trodden many paths which have allured him with promise of profit ; have sometimes made him forget for the time being the goal of his enquiry ; and have even, now and then, led him to a short-lived peace and confidence in blind unreasoning or ill-reasoning faith, or in agnosticism, assertion of the impossibility of final knowledge and the futility of all search. And all these paths he has discovered again and again to be blind alleys. Each only leads to a new question and a new \all of diffi-culty. All the questions await solution by means of the one supreme evolution only. The whole labyrinthine maze leads him back, again and yet again, to the same starting-point. The whole can be mastered and traversed in confidence by means of only a single clue/

*

1 Manyness is patent, all around. One-ness is not so evident. But the craving for a Unity which would enmesh all Multiplicity without destroying it, is inherent in the human soul because it is Itself the Final Unity, and yearns to regain what it feels it has lost. Search for assurance of this Final Unity is Meta-physics, ' beyond-physics

' . This same craving and search for unity, on limited, but ever larger and larger, scales, is manifest in all departments of human life, political, economical, social, educational, scientific, religious. Humanity is obviously travailing, with the agony of world-wars, to give birth to a Unified World-Federation, World Order, World Organisation of the whole Human Race, a Universal Scientific Religion, a World Economy, a Universal Culture- Vocational Education, a Universally intelligible Language and readable Script , not to abolish particularity, variety, individuality ; but only to coordinate and reconcile all such, by only subordinating them all to Unity ; only to introduce a well-recognised and well-corned minimum of uniformity amidst equally well-recognised and well-corned multi forms. Detailed illustration of this travail, in respect of all life-aspects, is not possible here ; but any thoughtful observer can see for himself, how

PEACE, CH. III] SOUL-STRUGGLE 15

The many doubts and questions which the jlv gathers and which all lead up to and merge in the one great question, are mainly these 1 :

What am I ? and Whence ? and Whither bound ? and Why ? what is Spirit, Self, Ego, Subject ? what are these other selves, jlv's, like and unlike myself? what is Matter, the World, Not-Self, Not-I, non-Ego, Object ?

what is Life ? what is Death ? what is Motion ? what are Space and Time ? what is Rest ? what are Being and

larger and larger concepts, combines, mergers, have been and are subsuming under themselves, smaller units, of all sorts, in all these aspects

of life That the results achieved, from time to time, have always been breaking down, with regresses, is due to the fact that the seeking of unity has been mostly governed by the false self of separatist egoist individualism, whence periodical revolts and rebellions by the units sought to be forcibly absorbed, perpetual conflict, and recurring great wars between larger and larger groups headed by stionger and stronger ' individuals '. Only Metaphysics, which is Spiritual Philosophy, Psychology, Science, Keligion, all in one, can lead to the desired result, by teaching to Mankind at large, how the desired Unity should and can come willingly and eagerly from within, peacefully, creating world-wide Concord, instead of being imposed from without violently, whence world-wide Discord.

J For crowds of such questionings, see, eg., Sarva- vitra and Ntrqlambct Upanisliats also Shvefitshvatara- Upamshat, Rg-vcda X. 1.21. and Atharva-veda X n. Why refer to so many other questions, when the one "that has to be directly dealt with, is " How can the j i va avoid sorrow and secure happiness ' ' ' Because whole and parts are inter- dependent ; no part can be fully understood until all other parts are understood, and the relation of all to each and each to all, and of each and all to the whole and the whole to each and all, is understood, generally In other words, until the whole- is understood, nothing is understood, really. To secure my happiness, I must find out the causes and conditions of my joys and sorrows , these are connected with ' objects, the objective world ', and with other j i vas and their joys and sorrows. It becomes indispensable, therefore, for me to find out the exact

nature of all these (which may all be classified under the three categories of the I or ' Subject ', the not-I or ' Object ', and the Relation between them, in order to secure my essential happiness. To prescribe properly for the disease of any one organ, the physician must have knowledge about all organs of the body, and their inter-workings), generally. Compare the current saying, " to know every thing about some one thing, and something about every other thing, is" culture ".

16 COUNTLESS DOUBTS & QUESTIONS [SCIENCE OF

Non-Being? what is Consciousness? what is Unconsciousness ? what is Pleasure ? Pain ? Mind ? Body ?

What are Knowledge, Knower, Known ? Sensation ? Senses ? what are the objects sensed, the various elements of Matter ? what is the meaning, use, necessity, of media of sensation ? what is an Idea ? what are perception, conception, memory, imagination, expectation, design, judgment, reason, intuition ? what are Dreams, Waking, and Sleepings ? what are Abstract and Concrete ? what are archetype, genus, and species ? what are universals, particulars, and singulars ? what is Truth ? Reality ? Illusion ?

Error ?

t

What is Desire ? what are the subjects and the objects of desire ? what are Attraction and Repulsion, harmony, and discord ? what is an Emotion ? what are Love and Hate, pity and scorn, humility and fear ? what is Will ? what, if any, is Free-will ?

What are Action, acted on, and actor ? what are Organs ? Organism ? what is the meaning of stimulus and

response, Action and Reaction ? what is the real meaning and significance of power, might, ability, force, or Energy? what is Change, creation, transformation, evolution, dissolution ? what are Cause and Effect, Accident and Chance, Necessity and Destiny, Law and Breach of Law, Possible and Impossible ?

What is a Thing ? what are Noumena and Phenomena ? what are essence, substance, attribute, quality, quantity, number ? what are One and Many, some and all, Identity and Difference ? What is Thought ? are thought

PEACE, CH. III] SHALL HE GIVE UP ALL HOPE ? 17

and thing, ideal and real are they same or different, and how and why ?

What are Speech and Language, command, request, and narration, Social life and organisation ? what is Art ? what is the Relation between things and jivas? individualities and group-souls ?

What is Good and what is Evil ? what are Sin and Virtue ? Right and Wrong ? Right and Duty ? what is Conscience ? what is Liberty ? what are Order, Evolution, the World- Process ? are jivas bound and helpless, or are they free, and if not free, mukta, ' liberated/ how may they become so ? how may sin and sorrow cease ? what is the Cause of sin and sorrow ? Why and How has this sinful and sorrowful world come into existence ? how may, and why may not, joy, happiness, bliss, love, and beauty only pervade the universe ? how may Salva-tion, Ab-solu-tion, be won ? who can bestow it ? is it any Other, or the Self itself ?

Such are, the harassing questions 'concerning every moment, every aspect, of his life, that follow on the heels of the searcher. Small blame to him if he despair of mastering them ! Well may he give up the task again and again as hopeless, and try to climb out of their way with

the help of the weakling plants that rise up here and there before him, growths of temporary belief and uncertain knowledge, naturally belonging only to the first stage of his journey. But the branches which he clings to, fail him at the last, after having served their purpose of giving him rest and strength for a greater effort, and he

18 LET HIM NOT DESPAIR [SCIENCE OF

is shaken down from them by his pursuers, and compelled to press forward again.

Let him not despair. The intensity and stress of his vairagya 1 will soon break up the shell of selfishness that limits consciousness in him into a personal-self-consciousness, and will transform it into the All-Self-Consciousness. Then that Inmost Mystery of the Universe, that is now hidden from his sight, shall stand revealed.

The energy of that vairagya will transform his hurrying feet into wings, on which he will rise high above the labyrinth of doubts and questions ; and from that height he will be able to master all the foes that harried and pursued him so relentlessly."

vairagya, is the passionate revolt from all limitation of the Self, from all selfishness, all selfish and personal attachments in himself as well as others, which constitutes the indispensable pre-requisite to a true, earnest, and fruitful enquiry into the origin and end of things, and is the counterpart of 59^J^ jnumuksha, the yearning for liberation from pain, the essential pain of bonds, limitations, doubts and fears and lack of the supreme and final Self-dependence. The

mystics' "Dark
Night of the Soul"*, before it attains final certainty,
the " Slough of
Despond," are allied to, though they may not be quite
the same as,
vairagya. In order to lead successfully to the great
realisation, the
vairagya must be s a l t v i k a, benevolent,
philanthropic , not r a j a s a
mere cynicism, or t a m a s a, mere indifference, sloth.
To see others in
pain should be the greatest pain.

>J The expression employed here may appear a little too
impassioned.
This has been done purposely to show that metaphysic
deals, not only
with the single cold and sober department of intellect
m life, but with
the whole of life as manifesting m cognition, desire,
and action, and has
to pass through the travail of a rebirth that would
encompass all these.
The whole life of the true and earnest enquirer is put
into such search .
hence the mixture of science and emotion. Prof. Patrick
Geddes
has well said, in his report on The Proposed University
at Indorc,
"...To stir ourselves to a higher and broader level of
thinking than
the everyday one... involves a certain warmth ; it
requires activity
and ardour as of the climber, beyond our habitual
alternation of pedes-
trian's pavement and sedentary 's chair. With all real
thought-problems,
it is as with the forging of iron, which, to be
strongly or subtly fashioned,

PEACE, CH. 111] SEARCH DEEPER " 19

It should be noted here that each of the first two
amvers to the great question carries with it its own
corresponding set of answers to all these questions.
But,
like those two, these also are unsatisfactory, external

and superficial. The earnest enquirer must search deeper. How to answer them in terms of Consciousness, of the Self, which is the nearest to him and therefore after all the most intelligible ? He must interpret all things in their deepest connection with and origin from the Self ; otherwise doubt will remain and satisfaction not be gained. For as the answer to the one Great Question is to disclose the answer to all these, so in turn the good answering of these will be the test that that one answer itself is good.

NOTE. Who am I, whence, how, whither, why ?, this has been asked in the very same words, so to say, by Shankara of India and Bergson of France, to mention only two out of innumerable seekers. Omar Khayyam of Persia has put the question in the very same words also, in beautiful setting,
Into this Universe, and WJiy not knowing,
Nor Whence, like water willy-nilly flowing ;
And out of it, as Wind along the Waste,
I know not Whither, willy nilly blowing.

But he was not a seeker for the answer, but had satisfied himself that answer was impossible, and was content to taste

must be hammered red-hot. The eagle rises to Ins height through the psych-organic stress of life and effort, which heats his blood. ..and so gives him wider and clearer vision, albeit at a temperature far above that of fever."

"It is the heart and not the brain that to the Highest doth attain " ;
(Longfellow). Moksha is not mere vision, but ex-tasis also, a mystic communion, union, of the Individual with the Universal.
" All great

things and the great philosophies are among them come from the heart and from great passion" Riehl's *Nat^tsctic*, quoted at p. 113 of A. Herzberg's *The Psychology of Philosopher***. Bergson's stress on the vital element, on intuition, on life, indirectly expresses instinctive realisation of the inseparability of thought-emotion-volition.

20 EMOTIONAL-INTELLECTUAL MOTIVE [SCIENCE OF

the savour of inveighing with refined poetic unctio
against
the transiency of this world's glories, and of singing
the praises
of love and wine as the only substantial joys that can
give
such consolation as is possible for its sorrows unless
we
.assign mystic interpretations to his words, t.e. 9
'love' is
* love divine and universal ', ' wine ' is * hormones '
secreted
by special glands, under the stimulus of yoga-
exercises, etc.
But the Indian questioners put before this question,
the other
question " how may pain be abolished," as the main
motive
for all philosophico-religious enquiry, and then take
up the
other as a consequent, abolition of pain ensuing
ultimately on
realisation of the true Nature of the Self, which
Nature includes
Relation with the Not-Self. All the many questions
stated
in this chapter are only either the metaphysical, or
the logical,
or the psychological, or the ethical, pragmatical,
practical, or
the religious, aspects, forms, and derivatives, of this
ultimate
problem of all problems. Many of them are answered,
from

the standpoint of what is regarded here as the final answer to the main question, in the course of the present work ; others are dealt with in the other works of the writer.

" Life is rational. It has a clear aim and purpose, discernible by the aid of reason and conscience. And no human activity can be fully understood or rightly appreciated until the purpose of life is perceived. You cannot piece together a puzzle-map as long as you keep one bit in a wrong place. When the pieces all fit together, then you have a demonstration that they 'are all in their right places. Given the clue supplied by true religious perception, you can place Art so that it shall fit in with a right understanding of politics, economics, sex-relationships, science, and all other phases of human activity " :

Tolstoy, quoted by Aylmer Maude, in his Introduction to What is Art by Tolstoy (English translation, Scott Library Series).

PEACE, CH. IV] 21

CHAPTER IV

THE PRELIMINARIES OF THE THIRD AND

LAST ANSWER THE SELF AND

THE NOT-SELF

THE second answer remains, as said before, wavering and satisfactionless. Explanation of the world, which is the sole purpose of philosophy, by means of two factors, can only be a tentative, and not a final, solution. It

is a great advance to have reduced the multifariousness of the world to a duality. But what the searcher wants is a Unity, and in this respect, the first answer was indeed even better than the second, for it reduced all things to a unity, the will of an omnipotent being. ¹ That unity was, however, a false unity. It had no elements of permanence in it. The will, by itself, of an individual, carries

¹ As a fact, some earnest seekers, having arrived at the second answer, but not satisfied, and unable to advance to the third, deliberately go back to the first, and take up the bhakti-marga, ' the path of devotion ' to a Personal God. The case of those who have advanced to the third answer, yet also, deliberately, revive the touch of personal bhakti, is different ; as that of Vyasa composing the Bhagavaja after having compiled the Maha-bhattrati and written the Brahma Surras, or of Shankara, singing hymns to Vishnu, Shiva, Ddvi and establishing mathas (celibate- Sannyasins-convents) and temples. In such cases the bhakti is consciously directed to a very high mukta soul, acting as a spiritual administrator of a department, globe, system, of the visible world.

" Bhakti is threefold : ' As a physical body, I am Thy servant ; as a soul, I am a piece of Thee ; as Spirit', I am Thy-Self." Compare the loyalty of a citizen or a subordinate official to the State as a whole, and to a particular higher official with whom he has to deal with immediately. For further considerations on this subject, the reader may see pp. 197-244

of Krishna. a Study in the Theory of Avataras.

22 THE PENULT! MATE DUALITY [SCIENCE OF

within it no true and satisfactory explanation of the contradictions that make up the world ; it embodies no reason and no safeguard against caprice. Tenure of immortality at the will of another is a mockery and a contradiction in terms. Therefore the jiva, however reluctantly, however painfully, has to give up that first unity, and search for a higher one. In this search, his next step leads him, by means of a close examination of the multiplicity which presses on him from all sides, to a duality which seems to him, and indeed is, at the time, the nearest approach to that higher unity that he is seeking.

The forms of this duality, wherein he is centred for the time being, beginning with rough general conceptions of Spirit (or Force) and Matter, end in the subtlest and most refined ideas of Self and Not-Self.

These, the Self and the Not- Self, are the last two irreducible facts and factors of all Consciousness. They cannot be analysed any further. All concrete life, in cognition-desire-action, and substance-attribute-movement, begins and ends with these. They are the two simplest constituents of the last result of all philosophical research.

None doubts " Am I or am I not "J This has been said over and over again by thinkers of all ages and of all countries. The existence of the Self is certain and

i, p. 2. (Bibliotheca Indica series, published by the Asiatic Society of Bengal.) Descartes' famous maxim, Cogito, ergo sum, ' I think, therefore I am,' reverses cause and effect. It would be truer to say, Sum. ergo cogito The Bible log ion, " / am that / am... I am hath sent me to you " (Exodus), should be noted , see pp. 109-110 of The Essential Unity of All Religions b> the present writer

PEACE, CH.-IV] THE SELF WHAT IS IT ? 23

indubitable. It proves the existence of everything else that is provable. It is not and cannot be proven by anything else. The very instinct of language, in East and West, past and present, bears eloquent, insistent, irrefragible evidence to the fact, in the words s v a - 1 a h - p r a m a n a , se//-evident, sva-yam-siddha, self-proven (the technical Samskrt name for the geometrical axiom), evident and proven in, by, and to it-Self, the finality of all testimony, on which alone the purely ' imaginary assumptions,' ' metaphysical concepts,' of even that so-called exactest and most certain of sciences, mathematics, in all its departments, are veritably and utterly founded. 1

The next question about it is : What is it ? Is it black ? is it white ? is it flesh and blood and bone, or nerve and brain, or rocks and rivers, mountains, heaven!}' orbs, or light or heat or force invisible, or time or space ? is it identical or coextensive with the living body, or is it centred in one limb, organ, or point or spot thereof ? The single answer to all this questioning is that " That

which
varies not, nor changes, in the midst of things that
change
and vary, is different from them " ; - therefore the I
Con-
sciousness, which persists unchanged and one,
throughout
all the many changes of the material body and its sur-
roundings, is different from them all. ' I ' who played
and leapt and ^lept as an infant in my parent's lap so
many years ago, have now infants in mine own. What
unchanged and persistent particle of matter continues

1 See pp. 80-6 of The Science of the Self, for full
comment on this.

24 THE CHANGELESS [SCIENCE OF

throughout these years in my physical organism ? * What
identity is there between that infantine body and this
aged one of mine ? But the * I ' has not changed. It is
the same. Talking of myself, I always name myself * I,'
and nothing more nor less. The sheaths in which I am
always enwrapping the ' I ' thus : I am happy, I am
miserable, I am rich, I am poor, I am sick, I am
strong, I
am young, I am old, I am black, I am white, I am a god
in dreams, a very helpless human creature on waking
these are accidents and incidents in the continuity of
the
* I '. They are ever passing and varying. The ' I ' re-
mains the same. Conditions change, but they always
surround the same * I,' the unchanging amid the chang-
ing ; and anything that changes is, at first
instinctively,
and later deliberately, rejected from the ' I,' as no
part of
itself. And as it remains unchanged through the changes
of one organism, so it remains unchanged through the
changes and multiplicity of all organisms. Ask anyone
and everyone in the dark, behind a screen, through
closed
door-leaves : " Who is it ? " The first impulsive
answer
is : " It is I" * Thus potent is the stamped impress,
the
unchecked outrush, the irresistible manifestation of

the
Universal Common T in all beings. The special naming
and
description : " I am so and so," follows only
afterwards,

1 What truth there is in the view, that some one or
more particles of
matter persist with persistent consciousness (two forms
of which view are
the theosophical doctrine of the auric egg, jiva-kosha,
and Weis-
mann's theory of cell-continuity) may appear later.
(See the chapter on
Jiva-atoms, infra.)

I Brhad-Aranyaka, I, iv, 1.

PEACE, CH. IV] AMIDST THE CHANGING 25

on second thought. So real is the * I ' to the ' I ',
that it
expects others (who really are not 'others') to re-
cognise it as surely as it recognises it-Self. Again,
what is true of the * I ' with regard to the body, is
also true of it with regard to all other things. The
house, the town, the country, the earth, the solar
system, which ' I ' live in and identify and connect
with
myself, are all changing momentarily ; hut * I ' feel
my-
self persisting, unchanged through all their changes. *
I '
am never, and can never be, conscious of myself having
ever been born or of dying, of experiencing a beginning
or an end. T " In all the endless months, years, and
small
and great cycles, past and to come, this Self-luminous
Consciousness alone ariseth never, nor ever setteth." *
But
as regards all the things other than * I,' that ' I '
am con-
scious of, ' I ' am or can become conscious also of
their
beginnings and endings, their changes. " Never has the

cessation either in time or in space of consciousness

1 Births and deaths of ' others ' are always felt as only ' incidents ' in our life, ' my ' life, which is always felt as permanent, impossible to begin or end ' I ' never mind that ' I ' was born or shall die. ' I ' can only ' see ' in ' imagination ', a tiny infant body being born, and a grown up one dying, and, in thought, connect the two with " my-self ', ' me', T. So lean, and do, see, with physical eyes, the bodies of 'others' being born or dying. We cannot realise that ' I ' shall die. That we 'fear death ' is really only fearing the loss of enjoyment of our possessions, especially of our body, through which we enjoy the possessions, with which ' I ' have identified my-self, by means of which I feel my separate individual ' self '-existence. We do not fear sleep, nay, we welcome it, in its due time, and stand in terror of insomnia, because, and only so long as, our body and possessions are not menaced by or during sleep.

- Pancha-tasht, i, 7.

, ?

2(> BEGINNING OR ENDING [SCIENCE OF

been experienced, been witnessed directly ; or if it has been, then the witness, the experiencer, himself still remains behind as the continued embodiment of that same consciousness." 1 WAn-so-ever and zc?A?r^-so-ever I imagine

1 Dcvi-Rhagavata, III, xxxn, 15-16.

It may be objected "But this is only negative proof ,
show me
positive proof, that the ' I '-Consciousness stretches
through all time "
the answer is: "First; it is not negative proof that is
advanced here,
but negation of negation of Consciousness , and two
negatives make
a positive. Second , in order that you may have
positive proof of the kind
you have in mind, i.e., witnessing the everlastingness
of the '/', you
must watch it everlastingly , you can scarcely have
direct positive
proof of cvcrlastmgness compressed into a few seconds
or a few
minutes of answer to your query, can you ? Direct
positive proof of your,
' I's ', self's eternity and infinity, you have, here
and now, in one in-
stant and at one point, m your, ' I's ', self's, Self -
Consciousness. Direct
positive proof of the self's ever-last ingncss and all-
pervadtngitcss,
Immortality and omni -presence, is being given to It-
Self, by the Self,
through endless rebirths and measureless wanderings
riding in and on
the orbs of space Remember that ' ever-lastingness ',
the meaning of
the word, the whole of it, is all in your mind, your
conscfiousness, the
Self's consciousness, now and here, at this moment

Lack of memory of past births is no disproof of
rebirth. Far the
larger part of daily knowings, feelings, actings, is
completely forgotten
Yet nothing of them is wholly annihilated , it all
remains buried in the
sub- or supra-conscious ; and is revivable under
special conditions ; as is
proved by the work of hypnotists and psycho-analysts.
How and why
the scientists admit they have no satisfactory purely
physical or physio-
logical explanation. The superphy steal explanation,

given by Indian and other yqga and mystic traditions, is that all, the minutest, details of experience are ' photographed ' and ' phonographed ' in the suks h ma-sh a rira, subtle body, on which the successive physical bodies of the same soul are strung. The complete explanation is to be found in the metaphysical aphorism, sarvam sarvatra sarvada, 'all is every where, every when, everyway or all-ways '. The nature of separate ' individuality ' has to be carefully understood in this connection , see Chapters XV and XVI infra, and pp. 411-413 of World War and Its Only Cure- World Order and World Religion ; and ' Note on Karma and Rebirths ', pp. 190-199 of Essential Unity of All Religions.' 1 The difference between ' ever-lasting-ness ' and ' eternity ' will appear later.

PEACE, CH. IV] OF THE 'I' NEVER EXPERIENCED 27

myself, my consciousness, i.e., all Consciousness (for consciousness is always and only My consciousness), as ceasing, in that same act of imagination / see the subsequent time and the further space as devoid of Me a contradiction in terms. Every when and where, every then and there, every instant of time and point of space, at which I may try to imagine myself (i.e., the ' My-consciousness, ' the consciousness which is Me, which is /, the subject, and not the body which is an object) as ending, is itself within me, in my imagination ; I am all around and about and beyond it always and already. Thus may we determine what the ' I ' is. Omnis determinatio est negatio, "all determination is negation," is a well-known and well-established maxim. We determine, define, delimit,

recognise, by change, by contrast, by means of opposites ; so much so that even a physical sensation disappears entirely if endeavoured to be continued too long without change ; thus we cease to feel the touch of the clothes we put on, after a few minutes. Scrutinising closely, the enquirer will find that everything particular, limited, changing, must be .negated of the ' I ' ; and yet the ' I, ' as proved by the direct experience of all, cannot at all be denied altogether. It is indeed the very foundation of all existence. ' Existence, ' ' being ', (using the two words

Modern Western psychology is also approaching this view in the doctrine of the continuum of consciousness. " We cannot imagine the beginning of life, but only life begun/' James Ward, "Psychology" (Encyclo. Brit., p. 7). Hoffding, Stout, etc., all recognise the unity and continuity of consciousness, though in the individualistic sense Green and others seem willing to recognise it not only *' lengthwise " but also "breadthwise," i.e., universalistically, not only along the line of each individual, but as sweeping over and including all individuals at once. i

28 THE I'S VERY NATURE ETERNITY [SCIENCE OF

roughly as synonymous at this stage), means nothing more than ' presence in our consciousness/ * presence within the cognition of the I, of the Self, of Me '. What a thing is, or may be, or must be, entirely apart from us, from the consciousness which is ' I, ' of this we simply cannot speak. It may not be within our consciousness in detail, with its specifications ; but generally, in some

sort or other, it must be so within consciousness, if we are to speak of it at all.

The third step, the immortality of the ' I,' necessarily follows from, is part of, the very nature of the * I '.

What does not change, what is not anything limited, of which we know neither beginning nor end, in space or time, that is necessarily immortal and infinite, nitya, and v i b h u ; it cannot be created by and dependent on anything or anyone else. 1

Let us dwell upon these considerations ; let us pause on them till it is perfectly clear to us that 'our' consciousness is the one witness to, the sole evidence and the only possible support and substratum of, all that we regard as real, of all 'our' world, Let us make sure, further, that by eliminating the common factor ' our ' from both sides

1 As the Charaka, one of the principal \orks on Sarnskrt medicine, says .

" The notion cannot be entertained that the beginningless ' Substance of Consciousness, * ' Conscious-stuff ' has been created by another. If such another be said to be Atma, the Self, ; c , Consciousness itself again, then we are willing to agree. ' '

PEACE, CH. IV] * YOU ' AND ' I ' BOTH IN THE ' I f 29

of the equation, the proposition stands, and stands confidently, that " Consciousness is the only basis and support of the world ". For how can we distinguish between ' our ' consciousness and ' another's ' consciousness,

be-
tween * our ' world and ' another's ' world ? That
another
has a consciousness, that another has a world, that
there
is ' another ' at all, is still only * our '
consciousness. 1
And as this holds true for every one, at every point,
does it not follow that all these * every ones ' are
only
One, that all these ' our ' consciousnesses are only
one
Universal Consciousness, which makes all this appear-
ance of mutual intelligence and converse possible ? For
it is really only the One talking to itself in
different
guises.

More may be said on this, later on, in dealing with
Consciousness from the standpoint of the final expla-
nation of the Wo rid -Process.

1 See the story of Rbhu and Nidagha in the Vishnu
Purana (a
version of which, by the writer, appeared in The
Theosophist for
March, 1909), and was reprinted in The Dream Problem, a
symposium,
by Dr. Ram Narayan (Delhi) ; there is also a similar
story in the Yoga
V&sishttha. " I am a character in your dream , and you
are a character
in my dream." Here, ' I ' and ' your ' and ' you ' and
' my ' are all in
' each ' consciousness, and ' each ' the notion of 4
many single ones '
that is implied by ' each ' is also One and the Same
consciousness. The
vicious circle is solved by adding, " and I and you
both are creatures of
the dream of the Universal Self ". A real, final,
distinction between ' I '
and ' you ' is impossible and ' unreal,' ' illusory '
for both are in the /
which is speaking That both are there, at the same
time, in the same
consciousness, negates the cruder forms of

individualistic solipsism, but supports the Universalistic Solipsism which says, not that I, the individual self, know only my own modifications, or states, but that the Universal Self experiences its own (sup-posed and negated) modifications or states in an infinite number of individual-seeming selves. Berkeley explained, in his later writings, that the 'idealism' of his earlier writing was not individual 'idealism, but (God's) 'universal' idealism.

30 THOUGHT AND BRAIN [SCIENCE OF

In the meanwhile, we need not be disturbed by any random statements that "thought (or the 'I'-consciousness) is the product of the brain as much as the bile is the product of the liver." If any earnest-minded student feel himself disturbed by any such, then let him ask himself and the maker of the statement, by what laws of deductive or inductive logic is such statement justified? If there are many points in common between the liver and the brain, what similarity is there between 'bile' and 'thought' to justify an inference as to the similarity of their causes? And, again, how do we know that such things as liver and bile and brain are? Because we see and feel them! But how are we sure that we see and

1 How philosophical beliefs govern great public movements, ideas and ideologies move the world, theory guides practice, for good or for ill the latest instance of this, still operating on a vast scale, is the current tremendous history of the first half of the 20th Century A. C. For a succinct account of the share in it, of the views of Hegel and

Feurbach the philo-
sophers, 'and Marx and Kngels, the communist-
socialists, of Germany,
and Lenin and Stalin, the statesmen-makers, of Soviet
Russia, see
Kngels' pamphlet, Socialism, Utopian and scientific,
and ch. iv.
(and therein too, specially the section, ' Dialectical
and Historical
Materialism ') ot History of the Communist Party of the
Soviet Union
(ttolshcviks) written by a special Commission of that
Party (Second
Indian edition, 1944, People's Publishing House,
Bombay). Great im-
portance of course belongs to the material side and
needs of human life ;
but even greater importance belongs to the spiritual
side and needs. The
ignoring of the latter fact introduced an element of
grave error into the
great truths of the Marxian system, and has been the
cause of serious
tribulations and setbacks in the life and work of
Soviet Russia. From
these she has been extricating itself by recognising
its mistakes, quickly and
frankly, from time to time, in respect of human
psychology and spiritual
requirements, and endeavouring to correct them. But she
is still work-
ing more or less in the dark , for she is without the
full light of India's
ancient scheme of Yarn a- A shram a-Dharma (now utterly
corrupted),
which is, indeed, Vedanta (Philosophy and. Psychology)
Applied, as Social
Organisation of the Human Race. The whole subject is
discussed in the
present writer's World War and Its only Cure World
Order and
World Religion, and Ancient versus Modern Scientific
Socialism.

PEACE/ CH. IV] SENSES THEMSELVES UNSENSKD M

feel ? Do we see our eyes that see, and touch our hands

that touch ? If our senses prove their objects, what is the evidence, the proof, of our having the senses, ear, skin, eye, tongue, nose the senses, mind, not the reflected images in a mirror which are sense-fes.v and of our having corresponding sensations through them ? Is it not that we are sure of our seeings and feelings, of our having the senses wherewith we do so, of our existence at all, only because we are conscious of such things ? It is far easier to walk on the head comfortably without the aid of arms or legs, than to live and breathe and move and speak without the incessant /^-supposition that Consciousness is behind and beyond' and around everything.

1 Argue as we may, we are always driven back, again and again, inexorably, to the position that Consciousness is verily our all in all, the one thing of which we are absolutely sure, which cannot be explained away ; and that the Universal Self, the one common " I ' of all creatures (or the Universal, all-including ' We,' if that word is more significant to us, but it is One We, We as the Unified many I's) is our last and only refuge.'

1 The word ' Consciousness ' is used for brevity , it should be understood to mean ' the Principle of Consciousness ', the ' Self's Awareness ', 'which includes all States or kinds or degrees of Consciousness, waking, sleeping, slumbering, and all those varieties which psycho-analyst and other writers on psychology endeavour to distinguish minutely, as pre-, fore-, co- t sub-, supra-consciousness, hypno-pompic and hypnagogic consciousness, etc. All these fall within the main three, waking etc , in Skt terms, j a g r a t-s v a p n a-s u s h u p 1 1 , or in Yoga technique, udara-tan u-p r, a s u p t a f from a different point of view.

? " What is the proof of our proofs^ , " Shn-harsha,
Khandana-
Khadya. i ,

32 THE ONE PROOF OF ALL PROOFS [SCIENCE OF

Perhaps, in our long-practised love of the concrete,
we like to tell ourselves that the * I ' is only a
series of
separate experiences, separate acts of consciousness.
We
have then only explained the more intelligible by the
less

"the senses which sense, are themselves unsensed " ;
(pratyaksha
is 'here used in the limited sense of ' sensation,' not
the essential one of
' direct cognition ') ; Charaka, I, xi.

. . ; "the Hearer of the ear, . . .
the Seer of the eye . , . is the Self ' ' ; Kena
Upanishat.

SRTOTO sfaffi: ; Nyaya-Bhasdya, I, i, 3. "All proofs,
all
evidence, ultimately depends upon, all mental processes
work back to,
pratyaksha, or sensation, ' ' in the narrow sense ; all
experiences ulti-
mately base upon experience, direct cognition,
consciousness, in the larger
sense, as in the following :

5cf ; ^5 H ^ tf :

^firat, e S^R:, ^Tsr^

cT ?3ftWT, ^F T?m iRl FSclT I Yoga-Vfiststha. II, xix.

" As the ocean is the abiding place of all waters, so the proof of all proofs is pratyaksha, direct cognition the a d h i-a k s h a or overlord of each and all the senses, prat i-aksha v^dana, feeling, anubhuti, experience, -pratipatti, awareness, s a m v i t, consciousness ; it is the j i v a, it is the pumanorpurusha, the ' person, ' personality, of the nature of the I-feeling ; and its samvit-s, cognisings, modifications, states (which always involve the notion of ' another-than-I, l though that notion is also within the I, and so a 'modification* of it) , are p a d- a r t h a s, ' things , ' ' meant by words ' .

See pp. 18-26 of The Essential Unity of All Religions ^ for the opinions of over twenty famous scientists, leaders in their respective sciences, all to the effect that the universe has to be interpreted in terms of. ' mind ', not of ' matter ' .

PEACE, CH. IV] IS SELF ONLY A SERIES ? 33

intelligible. The separate experiences, or acts of consci-ousness, are intelligible as a series, only by pre-supposing a one continuous Consciousness, a Self. The acts or modifications are of and belong to the Self, not the Self to the former. Wherever we see unity, continuity, similarity, there we see the impress of the Self, the One. The concrete is held together only by the abstract, the two being always inseparable, though always distinguishable.

" The Self-born pierced the senses outwards, hence the
Jlva seeth the outward and the concrete * many ' ; not
the inner Self. One seeker, here and there, turneth his
gaze inwards, desirous of immortality, and then
beholdeth
the Pratyag-atma, the abstract Self." 1

Katha, iv, 1.

This word Pratyag-atma, significant as it is, and made
classical
besides, by use in one of the most famous of the
Upanishats, is somehow,
notwithstanding, not much used in current Vegan^a
works. But it occurs
often in the Bhagavafa. See also Yoga-bh­a, i, 29,
and, further,
ii, 20, and iv, 21, as regards \$gT SfSRTSjpW and
|fe|^fcfSf<^:, " The
Seer Ego is ' aware ' of all mental functionings," and
" To say that ideas
cognise one another, is to say too much ". Shankara
Mishra, in the Upas-
kara on Vaish&shika Sutra, also very effectively
disposes of the theory,
revived by William James, in The Principles of
Psychology, of " the

stream of thought " being self -cognisant, thus : fffi|
*J5J5*ir

?fcr %c^,

?f:

34 EGO-COMPLEX & EGO-SIMPLEX [SCIENCE OF

The school of ' the New Psychology,' of psycho-
analysis, speaks of the * ego-complex ' ;it regards the
notion
of ' self ' (as a concrete ' personality ') as a *

complex ' of many thoughts, feelings, sentiments, etc. But it fails to recognize that there must be a contrasting Simplex (the abstract ' I ') also, to serve as background for the Complex, which background makes the complex possible.

We feel impatient, we exclaim : " What is this * I ' that is neither this nor that ? " Let us define it, if we can, by any particular ' this ' or ' that '. The whole of the World-Process has been now endeavouring so to define it, for the whole past half of all time, and by the whole half of all countless possible * tJhis-es ' ; and it has not succeeded. It will go on similarly endeavouring to define it, in the whole future half of all time, and by the remaining half of endless possible ways ; and it will not succeed* ' It has not succeeded, and will not succeed, because

M The preceding psychosis. cannot impregnate the succeeding with & sainskara, an ' impression, ' a ' seed, ' a ' germ, ' a ' tendency ' ; for the latter would have to be ' stationary, ' lasting from one moment into another and this you do not admit. And a psychosis, - dying with its own moment of time, cannot look backwards and forwards, in memory or expectation. If you say, there is a latent, subliminal or supraliminal, series of psychoses of the nature of apperception, which is different from the manifest series, and which remembers and expects and connects past and future, the same difficulty is repeated over again. If it has any element of persistence in it, why, that is our Self ; if not, there is no

possibility of memory and expectation and impression and tendency and seed and germ, etc." Shankara's Shariraka-Bhashya, II, ii, 31, is to the same effect.

1 The full significance of this statement will appear later, when the distinction between Eternity and Time, true Infinity and the mere boundlessness of Space, totality and countlessness, the indivisible whole and innumerable parts, 'rock-seated being,' and 'endless-flow existence', is understood.

PEACE, CH. IV] SUBJECT-I AND OBJECT-THIS 35

the very being of the * I f is the negation, the opposite, of all 'not-I's,' all that is 'object,' all that can be known as a knowable object by the knower subject 'I', all that is particular, limited, defined, all that can be pointed to as a * This V Do we think that we will evade this inevitable conclusion by denying the 'I' altogether? We cannot do that, as already said. We will only stultify ourselves. * I ' is not nothing, but it is not any-one-thing. Let us ponder deeply on this for days and days, and weeks and months and years if necessary; as Indra did (for a hundred years and one), when trying to learn the secret of the Self from Praja-pati, in the Upanishat-story, till we see the pure, unique, universal, and abstract being of the 'I'. We will do so if we are in earnest with our search; and when we have done so, more than half the battle is won. We have attained to the Pratyag-atma, the 'inward,' abstract and universal, Ego, and are now in sight of the Param-atma, the 'Sup-

reme, ' the ' Ab-sol-ute ' Self, the Self 'solved,'
loosed, freed,
from all conditions, limitations, relations. This
Param-
atma is the ' whole ', ' full ', significance and
Nature of
the Self, so named for special reasons. 2 It is the
Brahman, final goal, and ultimate < place of Peace.

Or perhaps we feel another difficulty. Perhaps we
feel a sudden revulsion at this stage and cry : " This
commonplace * I ', that everyone is glibly talking
about
and relishing acutely every moment of his life, from

> S? gg flSTT^Tct1 \
2 Explained at the end of ch. viii infra.

36 THE INFINITE IS NOT GRADED [SCIENCE OF

babbling baby to garrulous old man in dotage is this
the mysterious, marvellous, and mystic vision of
beatitude
and perfection that we hoped for ? I that am so small,
so weak, how can I be the unreachable, all-glorious,
Supreme ! " Let us be patient if we would understand.
Let us go back to our question ; re-formufete it to
our-
selves. Have we been, at the bottom of our heart, seek-
ing so long for immortality ; or only for a ' glorious
vision *
of something which is graded on to our present experi-
ences ; for aji enlargement of our powers and our
worldly
possessions, transformed and glorified into subtler
material,
but the same in kind ? If we have longed for such, then
let
us seek for them by all means ; but the way is
different ;
and the result is limited and poor by comparison.
Nachikt& refused such glorious states. He wanted im-
mortality. If the emmet were to sigh for sovereignty
of.
a world-wide human empire, it would be a ' glorious '

con-
summation indeed, as compared with its present condi-
tion, when it attained thereto, as it surely would if
it
desired persistently and ardently enough. But would
that glorious consummation be a final consummation ?
And are the lives of such grand and glorious beings,
full of joys only ? Are they not full of miseries, as
much, as many, if not more ? Do we wish for only
such an elevation and expansion ? What if one were
ruler of a solar system, omniscient and omnipotent but
omniscient and omnipotent within the poor limits of a
solar system only ! One solar system may be, nay, must
be, to another solar system circumscribed in a
sufficiently

PEACE, CH. IV] NOT COMPARATIVE 37

greater breadth of space and length of time even as
a small molecule is to the whole earth-globe ; and such
comparative smallnesses and greatnesses are endless.
The
ruler of a solar system, of a hundred, of a thousand,
of a
million solar systems rolled into one, must die, as
such
ruler. His life, as such ruler, had a beginning and
must
have an end. This fact is almost plain to the physical
senses, to say nothing of logical inferences. Physical
science sees stars and systems beginning and ending.
Whatever tenure of true immortality such a* ruler has,
he
has it because of the identity of his self with the
Pratyag-
atma, the Universal Self/even as much as, and no more
arid no less than, the meanest worm whose form exists
within his system. We do not, at present, seek for any-
thing that is only comparative and circumscribed and
limited by death at both ends. We want an im-
mortality that is unlimited and un comparative. Such
can be found only in the Universal ' I ? .
Thoughtlessness
says, " This thing is commonplace and unimportant,"
only because it is familiar. Serious thought, on the
other
hand, perceives, in that same ever-and-everywhere-

presence
of the ' I ' ; in that familiar nearness and pervasion,
by
the * I ', of all life and all consciousness and all
universal
processes ; the conclusive evidence of the Self's
unlimited-
ness and true immortality and everlastingness. This
Pratyag-atma declares its utter purity, transparency,
transcendence of all limitations whatsoever, gross and
glorious, through the mouth of Krshna : " The ' I ' is
the origin, the middle, and the end of all the worlds.

38 VAGUE VERSUS CLEAR KNOWLEDGE [SCIENCE OF

It is the womb, also the tomb, of all of them. There
is nothing higher than the ' I/ O thou who wouldst win
the wealth of wisdom ! All this multitude of worlds is
strung together <Jn the ' I ', even as jewels on a
thread." !

We may think again, with lurking doubt as to the
value of our finding : " I knew this * I ' indeed
before I

started on my quest ! " That we did so is no detraction
from the value of our finding now. We knew it then, it
is true, but how vaguely,, how doubtingly, bandying it
about between a hundred different and conflicting hypo-
theses. Compare that knowledge with the utter all-em-
bracing fullness of the knowledge of the nature of the
' I ' that we have now attained to. Indeed it is the
law

of all enquiry about anything and everything, that we
begin with a partial knowledge, and end with a fuller
one.

None can turn attention to that of which he knows
nothing at all; none needs to enquire about that of
which

hg knows all already.* To start on the quest of the
North

Pole we must have at least heard of it as existing and
in a certain direction. This knowledge is very
different

in fullness from the knowledge we should acquire if
we actually stood on the North Pole ; still it is
partial

knowledge of it. The reconciliation of the antitheses,
involved in the paradox, that we cannot talk about what

we do not know, and need not talk about what we do know, will be seen, later on, to lie in this : As everything in the universe is connected with everything else therein,

1 Bhagavad-Gita, vii, 6, 7.

2 Yoga-vosishtha.

PEACE, CH. IV] 'DO NOT BE-LITTLE YOUR-SELF' 39

so every single piece of knowledge is connected with every other; and therefore every jiva possessing any piece of knowledge is potentially in possession of all knowledge ; and enquiry and finding, in the individual life, mean only the passing from the less full to the fuller, from the potential to the actual knowledge. In other words, the unfolding of the knowledge existing, but concealed within the jiva, appears as enquiry and finding. Thus, then, we can talk about all things, because we know a little of them all ; and need to talk about them, because we wish to know more. Let us not look, then, with slight upon this simple * I '. " The heedless ones condemn the ' I ' embodied in the human frame, unwitting of the supreme status of that ' I, ' as the Great Lord of all that hath come forth." ?

There is one point here which should be borne in mind. The full knowledge, obtained by the traveller when he has attained his goal, may be set down by him exhaustively in a book, reading which, another may acquire that knowledge. Yet there will be a difference of degree, the difference between direct and indirect, between the knowledge of the two. Such difference will always hold good as regards things material, whether gross or subtle (even those loosely but not accurately called spiritual). But as regards abstract principles, the universal ' I ', and the abstract laws and subordinate principles that flow from the Nature of that * I ',

directly,
and are imposed by Its being as laws on the World-
Process
1 Bhagavad-G?ta t ix, 11.

40 METAPHYSIC OF MATHEMATIC [SCIENCE OF

in their case, knowledge and finding are one ; there
is no distinction between direct and indirect
knowledge,
intellectual cognition and realisation. In this
respect,
metaphysic is on the same level as arithmetic and
geometry. 1 What the true significance is of the

1 Indeed the level of metaphysics may well be said to
be higher than
that of mathematics. All the root-conceptions of the
latter are essentially
metaphysical. In arithmetic, the mathematics of time,
the only one
that is not-a-many at the same time, which we know of,
is my-Self :
every sens-able one, is a many too ; the only ratio,
relation, that really
comes home to us, is that of memory, expectation,
reason, in which the
principle of oneness or identity, working in the many,
assumes the forms
of relativity, causality, generalised law, invariable
succession, proportion,
, etc. In geometry, the mathematics of space, the only
point that we really
know of as having position, posit-in g, but no
definable magnitude, is again
this same my-Self ; all sens-able points have magnitude
; the only length
without breadth is the line of memory-expectation ; the
only surface
without depth is imagination's ; the only perfect
sphere is the infinite
One of the All-Consciousness, indicated by the logion
which embodies the
final answer to our questionings ; the only perfectly
equal radii are the
number-less individual selves or souls ; the only
intelligible postulate is

the free feel of the will. The first proposition of the first book of Euclid may well be interpreted as Purusha and Prakryti interlacing, to give birth to the triple-functioned, triune-minded, ' equi-lateral ' man; and other propositions similarly. ' In dynamics, the mathematics of force or energy, the only force or energy that we understand is that of ' my- will '. It is in this sense that the Vdas, and their climax and essence, Ve"anta, Brahma-vuJyS, aresvatah-pramana, ' self-evident, ' and a - p a u r u , sheya, 'not the inventions of any particular ^ereons,' purushas- but universal (or, as they may be poetically called, divine) truths. In this sense also are the Vecjas, in their entirety, said to be infinite, a n-an t & h vai V e 4 5 h. Science must be as infinite as the world-objects with which it deals. The comparatively small texts, currently known as the four 'Vedas, are only an infinitesimal fragment of this Universal Science ; but they apparently contain the fundamental laws and facts of the world-process, and at the same time constitute, it would seem, a manual of super-Physical science and art of a special kind, all ultimately based on meta-physics and psychology, and intended to give access to the more or less individualised forces, g e v a s o r s h a k t i s , of the subtler worlds, particularly by means of ' sound ' and ' fire ' ; either for the sake of the immediate joy of communion and intercourse with them ; or for the sake of helping human life on earth, in respect of the elemental requirements of timely sun and rain, abundance of corn and cattle, physical and mental health and vigour, knowledge and long life, etc. The Science of the Sacred Word, or The Pranava-Vaga of Oargyayana should be perused by those interested in this line of thought ; also H.P.B.'s The

Secret Doctrine*

PEACE, CH. IV] DIRECT & INDIRECT KNOWLEDGE 41

distinction currently made, between so-called ' mere intellectual cognition * of Brahman, and * realisation * thereof; between knowledge which is par-oksha, 'beyond sight,' and that which is a-par-oksha, 'not beyond sight ' ; will appear later. 1

Having thus necessarily abstracted and separated out from the World- Process, the true, universal, and unlimited One, out of which all so-called universals borrow their pseudo-universality, we equally necessarily find left behind a mass of particulars. And just as it is not possible to define the ' I ' any further than by naming it the ' I,' so is it not possible to define this mass of particulars otherwise than by naming it the ' Not-I,' ' Not-Self,' ' 4 Non-Ego,' ' This,' Mula-prakrti, ' Root-Nature,' ' Root-Matter '. 2 Take it at any point of space and moment of time, it is always a particular something which can be cognised as Object in contrast with the cognising Subject. As the characteristics of the ' I ' are universality and abstractness, so are the characteristics of the * Not-I ' particularity and concreteness. It is always a ' This,' s a particular something that is always, in ultimate analysis,

1 See the last pages of this book.

2 Sankhya-Kdrika, 11.

3 ' This ' is the name for the object, the objective world, as ' I ' is the name for the subject. In Samskrtf, the word

isigamore'tat, See,
e.g., Manu, vi, 82. According to grammarians, ejat is
the nearest
'this;' i(Jam, the slightly less near; a 4 as* the
distant but yet
'this 1 , (and hence, it is the technical name for the
next world) ; and
tat,' that, ' is what is ' beyond immediate sense ' , '
out of sight ' ;

42 PSEUDO-GENERALISED NOT-SELF [SCIENCE OF

limited and definable in terms of the senses. Its
special
name is the Many, Nan a, An-ekam, as that of the
Self is the One, kam. That it is generalised under
the word ' Not-Self ' is only a pseudo-generalisation,
by reflection of the universality of the ' I '. The
word
' pseudo ' is used to distinguish the universality of
the
One from that of the Other. It does not mean false
in the sense of ' non-existent,' but only in the sense
of

* apparent,' * not real,' ' borrowed,' ' reflected '
The
physical fact of the continuance and indestructibility
of
matter illustrates this distinction. Because the ' I '
and the

* Not- 1 ' always imply each other and can never be
actually separated, they are always imposing on each
other, one another's attributes. The ' I ' is always
(be-
coming particularised into individuals, and the ' Not-I
' is
always becoming generalised into the elements and
classes
and kinds of matter, because of this juxtaposition of
the
two, because of their immanence within each other.

Further treatment of this point belongs to a later
stage of the discussion. It is enough to show here that
the searcher necessarily comes, at the last stage

before
the final finding, to these two, the Self and the Not-Self.

It should be added that, at this stage, having traced his ego into the universal Ego, the j I va finds a partial satisfaction and peace. Seeing that the universal Ego is unlimited by space and time, he feels sure of his immortality, and does not yet feel any great care and anxiety precisely to define the nature of that immortality. He is, for the time being, content to take, it as a universal

PEACE, CH. IV] UNSTABLE PARTIAL PEACE 43

immortality, in which all egos are merged into one, without any clear distinction and specialisation ; for he feels that such specialisation is part of the limited and perishing, and so incapable of such immortality as belongs to the Pratyag-atma. Later on, he will begin to ask whether there is any such thing as ' personal immortality* also ; he will find that in the constitution of the material sheaths which make of him an individual ego out of the universal Ego, there is a craving for such personal immortality, for a continuance of existence as 'separate'; and he will also find that such is possible, nay certain, in its own special sense and manner. Just now, there is but one last remaining doubt that makes him feel that he has found but a partial peace and satisfaction in the finding of the universal Ego.

CHAPTER V

THE MUTUAL RELATION OF THE SELF AND THE NOT-SELF

SEEING the unvarying continuity of the ' universal ' Ego, the Pratyag-atma, through and amidst the endless flux of ' particulars/ of not-selves, we have ' abs-tract-ed,' sepa- rated, it out and identified ourselves with it, and so derived a certain sense of absence of limitation, of

1 See Stirling's Secret of Hegel, 2nd ed., pp. 213, 214, and his Schwegler, pp. 435, 436.

44 MENTAL VERSUS REAL [SCIENCE OF

immortality. But the separation now begins to seem' to us to be merely ' mental ' and not ' real '. For while we see, without doubt, that ' I ' continues unchanged through changing things, we also see that it continues to do so only in these things, and never apart from them ; and if it must do so, is it not, after all, limited by some inherent want and defect, so that it is dependent for its manifestation, its existence in fact, upon these things, just as much as these things may depend upon it ? So we come back to the old difficulties of two eternal-infinities. We must reconcile these two eternal-infinities : indeed we must derive the one from the other ; and also maintain, all the while, their coevalness, their simultaneity ; for it is not in our power to deny the beginninglessness and endlessness of either. How to perform this most impossible task, to combine all the statements of the first and the second answers, and also obviate all the

possible
objections to them ? How relate Self and Not-Self so
that Self ' my-Self * shall no longer feel bound,
small,
dependent, helpless, at the mercy of any Other-than-
Self ?

We do not want to know how and why and whence
the Self. When we come to a true eternal infinite One,
further search for causes ceases. To ask for a cause of
that which is unlimited and changeless is meaningless.

1

1 ' Whence ' is asked for the limited in space ; *
when, ' for that in
time ; ' how ', for that in condition (motion) ; ' why/
for that which is
limited by and in purpose, design, desire. We have
found, by the think-
ing done so far, that the Self is not limited in or by
space, time, condi-
tion, desire, change. Why is appropriate only when
there is a change, a
new event, concerned. ' Why has this happened ? ' ' Why
do you wish
this to happen ? ' Where there is no change, there can
be no ' why '.

PEACE, CH. V] CHANGE-LESS IS WHY-LESS 45

None really and sincerely does or can do so. All
enquiry
starts with a certain standard ; when we have found
such
and such a One, we shall toil and seek no further and
no
longer ; and Uncausedness, Self-existence, is, on the
very
face of it, part of the standard of the enquiry after
the
Unlimited. We do not want to engage in an endless pas-
time of asking " Why " after every answer, without
considering whether the answer is, or is not, complete
and final. What we want is to derive all and every-
thing from One True, unchanging and unlimited some-
thing, which something shall be wy-Self, ovr-Self. But
we
must do this and nothing less. We must prove conclu-

sively to ourselves that our Self is the true eternal and unlimited, that it is not based in any way on the Not-Self ; but that from it is derived the Not-Self ; and a countless,

Sankhya declares that the concrete-seeing. ' intelligence ' and its ' argumentation ' can never come to a finality, tarka-a-prati-shthana^ The reason is plain. All such argument starts with a limited datum ; and with a limited datura, there must be an endless regressus and progressus of why's and how's, and because's and thus's, and why's and how's to these last two again. But with an unlimited datum, unlimited in time and space, motionless, there is no further how and why ; we have finality.

The Self is such an unlimited finality ; it is absolutely certain ; it is the Absolute It-Self. The difference between intellectuality and spirituality various aspects of which are m a n a s and buddhi-mahatof Sankhya, b u d d h i and c h i 1 1 a of Vedanta, present cognition and memory, conscious 'and sub-and-supra-conscious, intelligence and intuition, patience and latence, willed attention and dormant tendency, knowledge and wisdom, individual and universal, understanding and reason, discrete and continuous, (personal) J and (all-personal) We or the ' I '- that difference is but this : that the former deals with the Limited and the latter with the Unlimited. The same j I v a, in one mood, is intellectual and limited, in another, Spiritual and Unlimited. It may be said that it is not impossible to ask: " Why does the Self exist ?" But on scrutiny, it will be found that, if the questioner has any meaning behind his words, it is only this : *' Why has the Self come to be here, or why has it begun to exist." 'And

the changes involved in these interpretations are obviously out of place in connection with the Self, motionless, spaceless, timeless, including all times, spaces, and motions within Itself, within Consciousness.

46 MULTIPLYING IS NOT SATISFYING [SCIENCE OF

boundless, endless series too of not-selves. We have to create everything, all things, out of the ' I,' and not only everything and all things but an endless series of such.

We have to create, in a rational and intelligible manner, not only something but an infinite something, viz., the second of two co-infinities, and create it out of nothing ;

or, which is the same thing, out of the first co-infinity,

without changing this first infinity in the very minutest ;

for then, its unlimitedness is lost ; it is subject to finite-

ness, to change, to beginning and end. 1 Impossible, truly,

to all appearance ! Yet until this so impossible task is

done, there is no final peace, no final satisfaction.

Amass

worldly wealth and glories, amass endless particulars upon particulars of science, amass occult knowledge and powers of high and low degree, for a thousand years, for

a thousand thousand years, and do not this, set not at rest this doubt and there will be no peace for you.

Secure this, and all else will follow in its proper time,

serenely, certainly, and peacefully. The gods have suffered from this doubt, as Yama said. Indra, king of the gods, found no pleasure in his heavenly kingdom, and, forsaking it, studied the Science of this Peace,

1 The words infinite and eternal have been used, so far, from <the

standpoint of the enquirer who has not yet made the

technical and profoundly significant distinction between the true eternal and infinite, on the one hand, and the merely in-numer-able, count-less, endless, on the other, which distinction will appear later on. This false or pseudo-infinite has been called 'spurious' and 'bastard' infinite, by Hegel; see The Secret of Hegel, by Dr. J. H. Stirling, who delights in an exuberantly vigorous, aggressive, pugnacious style, and imports dramatic phrasing into philosophical discussion, thereby making it more 'interesting' and 'arresting', if, perhaps, less serious, less earnestly wistful.

PEACE, CH. V] PERFORM THE 'IMPOSSIBLE' 47

Acjhyatma-vidya, the Science of the Self, for a hundred years and one, in all humility, at the feet of Prajapari. 1 Even Vishnu had to master it before he could become the ruler of a system. 2 Let us then set our hearts on mastering it.

The first 'result of this last effort is a return to the first answer on a higher level. The universal Self, 1 the One-without-a-Second, by its own inherent power of Will-Desire, creates the Not-Self, at the same time dividing it-Self into many selves, assuming names and forms by combination with the Not-Self. "It willed: May I become many, may I be born forth; " "Having created all this it entered thereinto itself." Such are the first of the scripture-texts which seek to sum up the World-Process in one single act of consciousness, and bring it all within the Self. 3

This first result, corresponding to the Dvaita or dualistic form of the Vedanta, is only the theory of

creation on a higher level, with a new, added, and important significance. Instead of a personal, extra-cosmical, separate God, the universal Self, immanent in the

1 Chhandogya-Upanishat, VIII. 2 Pevī-Bhagavaf a, I, xv.

^^snnita, ?faj Chhandogya-Upanishat, VI, ii.

15 w* , rarfcr, ?i% ; g: w * *KPRI; *m jr, ^

^ Taittirilya-Upanishat, II, vi. Cf. Karl Pearson, Grammar of Science (1st edn.) : '* There is an insatiable desire in the human breast to resume in some short formula, some brief statement, the facts of human experience," (p. 44). If he had added, " in such a manner as to derive these all from the Self, ' ' he would have explained the why of the insatiable desire at the same time. Fichte only, of western philosophers, seems to have attempted to do so, but has not satisfactorily deduced the concrete ' this-es ' from the abstract universal Ego.

48 UNIFY GOD-NATURE-MAN [SCIENCE OF

universe, has been reached. Instead of craftsman and knick-knacks, potter and pots, builder and houses, we have en-Soul-ing Life and Organisms. The world is, though vaguely, included in the being of the One ; the sense of Unity is greater, and that of irreconcilable difference and opposition less. The universe, made up of countless world-systems, with their endlessly repeated beginnings and endings, is without beginning and without end, as much as the Self, and individual selves ; and the karma of the latter is without beginning, but may have an end by M the grace of God ". As to what is the exact relation between that universal Self and the individual selves and living material organisms and so-called dead inanimate

matter, there is, as yet, no really satisfactory idea.
1 It appears in st general way, at this stage, that the three God, individual spirits or ' Man,' and ' Nature ' are all eternal, and ever distinct from each other, but yet that the latter two are entirely subordinate to the first, and that the relation between God and j I v a is that of an indivisible conjunction, the individual j I v a being unable to exist without the energising support of the universal Spirit, as the tree cannot live and subsist without its sap. But .this transmuted form of the theory of creation fails and falls short of final satisfaction, for reasons the

1 The five kinds of separateness and relationship, referred to in the pvaita-Veganta, are :

i.e.,

difference between j i v a and j i v a, between j i v a and I s h v a r a. between j I v a and the world (or inanimate matter), between the world and I s h v a r a, and between inanimate matter and inanimate matter.

PEACE, Ctt. V] THE ONE MAKES It-SELF TWO 49

same as those that demolish that theory* It explains the beginning of the World-Process as being dependent on, and the result of, the desire, the will, of the Self. It thus explains motion, change. But it does this by means of a mysterious Power which itself requires rational explanation. Also, there is no reason assigned for the

exercise of such power. Finally, it does not explain and contain Changelessness. The Perfect, the Supreme, must be Changeless. What changes, desires, feels want, is imperfect, is limited, is less than the Supreme. 1 Our final search is for that which shall be Changeless, and yet shall explain and contain all the multiplicity of endless Change within itself.

The next step, the second result of the last effort, is the Vishisht-advaita form of the Ve^anfa : One substance, eternal, infinite, changeless, * Ishvara,' has two aspects, is animate and inanimate, c h i t and a c h i t, conscious and unconscious, Self and Not-Self ; and by its power, Maya, Shakti, this ' sove-reign Lord ' causes interplay of the two, for its own high pleasure which there is no other to question, without any compulsion from without. " It has two natures ; one, Formless, the other Form ; ... It became husband and wife ; ... It is Being, also No-thing." 9 Such is the second series of scripture texts that correspond to this stage.

3 TOTTCf1T
Shariraka-bhashya, II. i. 32.

2 \ *

flcfof ^wtt *n?*nJf at^f WWR?*, qfire <wft ^ erarot ;

50 FOR INTER-PLAY [SCIENCE OF

This second result, it is clear, is again only the second answer, the theory of transformation, on a higher

level. Two factors are recognised, but subordinated to, made parts and aspects of, a third, which is not a third,

however ; and the two are thus rather forcibly reduced to a pseudo-unity. Instead of the complete separateness of seer and seen, instead of the Sahkhya doctrine of Purusha and Prakrti, Subject and Object, as commonly understood, we have a complete pantheism of ensouling life and organism. The two are not only seer and seen, subject and object, desirer and desired, actor and acted on, but also soul (i.e., j I v a or mind) and body, force and ' receiver/ cause and instrument, knowledge and organ of knowing, desire and tool of desire, actor and means of action. But the objections

to the original form of the transformation theory hold good, with only the slightest modifications, against this

subtler form of it also. Why the need for, the want of, amusement and manifestation and interplay ? f Why so

Wl 3RT^ ^ ; Brhaf-Zrapyaka-Upanishat, II, in, 1 ; lbid. t I, iv, 3 ;

Prashna-Upanishat, ii, 5. 3\$ WK^=3 3*;; Bf^T; Git a, ix. 19-

t \ sftsref

SKfiT: \ Bhagavafa. Ill, vii, 3.

' Sir ! Revered Teacher ! how can specific qualities, attributes, actions, touch, appear in, the Supreme, Which is Changeless, Pure Consciousness, even in sport ? Sport, Play, is the activity of children, who Wish to play with another or others, (for ' play ' means playing with another or others) ; how can there be the action, the motion, of Play, in th0 Supreme, Which is always ever Self -Contained, Self-Content, Motionless, eternally turned-away-frora (negative, repudiative, of) An-Other ? ' How the answer is hidden in the words of the

question itself, how
the Sport, Lila, of the Supreme, is motionless,
actionless, will appear later.

PEACE, CH. V] BUT WHY WANT INTERPLAY ? 51

much evil and misery instead of happiness in the course
of the manifestation ? And what, after all, is the
duality ?

Are there two, or are there not two ? If two, and there
must be two if there is interplay, as there self-
evidently

is, nothing has really been explained. Prove that one
of

the two is Not, Naught, Nothing, and then you will have
said something ! What is this mysterious Maya, Shakti,
* Might/ which brings about the interplay ? What is
this

unexplained secret ? How am I, the individual enquire*,
to

feel the satisfaction of being the owner, possessor,
master,

not the slave, of that Power? How does this explana-
tion assure me of my own freedom ? Where is the law,
the regular method, the reliable process, in all this mani-
festation and interplay and unrestrained power, , which

may assure me of orderliness -and sequence, assure me
against caprice, i.e., at least against all caprice
other than

My own, and also be in accord with what I see in the
world around ? I, as an individual, do not feel my
asson-

ance with this explanation. It does not yet lead tne to
the heart of the World- Process. It does not explain my
life, in reference to and in connection with the world
around me, systematically, satisfactorily. The laws of,
Karma and compensation, the law of rebirth, do not fit
into it quite plainly. To say that I am (i.e., the ' I
' is)

feeling happy in a billion forms, and also feeling
miserable

in another billion, does not assimilate readily with
the

constitution of my being. I feel the statement as some-
thing external to me. In order to be satisfied, I must
see

the identity of the countless individual * I's,'
including

§2 THE CRUX REMAINS UNSOLVED [SCIENCE OF

I f , not only in essence but in every detail and
particular.

Such are the doubts and difficulties that vitiate the
second result, and show it as of no avail. Such is the
final
Crux of philosophy to reconcile the Changeless One,
Self, Subject, with the Changeful Many, Not-selves,
1 This-es ', Objects ; to explain the Relation between
the
Two ; arid in such a manner that the Two shall be One
only. He who will mount and surmount the Crux, the
Cross, on which is sacrificed the ' small self ', of
egoism,
to the * Great Self , the Universal Self, of altruism
and
Universalism, shall win ' Christ '-hood, the full
understand-
ing that belongs to him who is * anointed with wisdom.'

.,:.-., ^ CHAPTER VI

THE MUTUAL RELATION OF THE SELF , AND THE NOT-SELF (Cont.)

It may perhaps be useful to the reader, especially the
isVestertt reader, if a rapid sketch of modern
Europeafc
trioight on the subject is given here, showing how its
developments stand at the same level, though
riecessarily
with very great differences of method and details, as
the
second form of V&Janta above given iri essence, and the
<^rreit third form thereof also, t>fe., the A-<Jvaita,
non-
i#fc\$-istic (incorrectly understood as won-istic). The
Ifiture of that A-4vgJta view will also appear, compa-

; in the course of this sketch. :

PEJACE, CH, VI] MOTIVE OF PHILOSOPHY , v 53

Indian thought in all departments of re&earch, in which we possess tangible results of it, in the shape of Samskrt and Prakrt works has seldom lost sight of the fact that the end and aim of knowledge is, directly or indirectly, the alleviation of pain and the promotion of happiness. 1 The end, aim, and sure and certain result, of the supreme knowledge, is expressly declared to be the alleviation of the supreme pain of the fear of another and of annihilation, and the promotion of the supreme pleasure of the assurance of Immortality and Self-dependence. The dominant motive of that thought, therefore, is ethico* religious. 9 Even works on grammar and mathematics do not forget to state, at the outset, that they subserve the attainment of m u k t i, liberation, salvation, in some way or other. " What is the human need it will subserve ? ", "What is its prayojana, aim, motive ?" Who is its adhikari, i.e., for what manner and quality of student, for person of what qualifications,

4 Because triple pains of many kinds assail human beings, therefore, is there search for cause and remedy thereof ; final remedy is kn&nowledge of the real nature xrf the Subject and the Object, the Un manifest and the Manifest, (and of the Relation between them, which inhered in that real nature) '. Upanisbafs, Buddhist, and Jaina, books, SSnkhyas, Yoga, Nyaya. Vaishlshika, Purva-Mimamsa, and pre-eminently, Ve^ap|a M^- ras, Aphorisms, and earlier works, all have sentences to thesam&effectrjit

their beginnings, (53?^, Manifest ; 3=|oq^R, Unmanifest
P, Kntt^ei^^

2 Or " pragmatism " in the highest and most
comprehensive sense
as it would perhaps be now called, in the West, See
William James,

Pragmatism. . ., -.

54 NEED AND QUALITY OF STUDENT [SCIENCE OF

needs and requirements, is it intended ? " these
questions
are answered at the outset of every recognised ancient
classical work in Sanskrit in every department of its
litera-
ture. Since it recognises the organic wholeness and
unity
of life and nature, the unbreakable connection between
all departments of 'nature' and all aspects
(corresponding
to them) of ' man, ' soul, mind ; therefore, Sanskrit
philo-
sophy deals with all other questions as subordinate to
the
main question of the supreme need of the soul " How
may the soul be freed from pain, how may misery be abo-
lished, how may happiness be expanded and perpetuated
infinitely ? " the central motive which governs the
whole
of life. Its answer, as will appear later, is, " By
realisation
of the true Nature of the soul as the Supreme Self."
The
exposition, of the essential features of that Nature of
the
Self, contains within itself, answers to all other and
minor
but connected questions.

Modern western thought, on the other hand, has,
for various reasons, historical and evolutionary,
become,
distring, and since, the nineteenth century, more and
more
disconnected with Dharma, Religion-Law, which, in

its perfection and completeness, is the one Science of all sciences, knowledge pre-eminently directed to the achievement of desired happiness here and hereafter by means of appropriate action ; ' V&Ja-Science, as it is named in Saipskrt. The mainspring of this modern western knowledge is mainly intellectual, knowledge for the sake of 'knowledge at least as that mainspring is described by . i. 2.

PEACE, CH. VI] SCIENCE, ITS USE AND MISUSE 55

some of those 'in whose hands it has made progress, especially in science. This fallacy as it is, despite its brilliant results in science, including psychology alserf has its own good reasons for coming into existence, as may be understood later. That it is fallacy may be inferred, in passing, even from the one single and simple fact that public common sense, public instinct, public need, have always declined to rest content with a mere subjective and poetical admiration of the scientific discoveries registered in bulky tomes and journals, but have assiduously applied them, and continue to apply them, with an ever-increasing eagerness and demand, to the purposes of daily life, for the assuagement of its pains and the enhancement of its pleasures ; and this, with a success in the mechanical arts and appliances of peace and commerce, which makes modern western civilisation, the wonder, the envy, the exemplar to be copied, of the eastern peoples. 1

1 Unhappily, by the Law of Duality, Polarity, Action-and-Reaction, Thesis-and-Antithesis, which Law is inherent in (the Nature" (o! the Supreme Self), Good, by Excess, has become Evil, Extreme has become Counter-Extreme ; mechanical arts and appliances

have been converted into monstrous implements of internecine destruction, and science has been prostituted into the slave of horrible war, instead of being made the mother of peace and prosperity for mankind ; especially since the beginning of the twentieth century after Christ ; and the western races, instead of becoming the friendly helpers and uplifters of weaker races, have first become the rulers and oppressors, and now the devastators, Of those weaker races, and of themselves also by internecine war, out of excessive greed for lands, serf-labor, markets (called ' colonies ' and ' dependencies ' and ' mandated territories ' in hypocritical diplomatic language). If the scientists of the world had borne in mind, always, the awful dangers of misuse of science, they would, long ago, have taken due precautionary measures, and insisted on properly guaranteed international pacts, between Scientists and Statesmen, before publishing their discoveries; as Manu-Smrifi enjoins, ch. ii, verse 114; see the press*!

writer's World-War and Its Only CureWorld Order and World

56 iBPBTEMOLOGY VS. PRAGMATICS [SCIENCE OF

In the meanwhile, that Western thought has approached metaphysic proper, too, from the side of psychology or rather epistemology, the theory of knowledge, almost exclusively. 1 It examines the nature of the Self and the Not-Self- in their relation to each other as cogniser and cognised, subject and object, knower and known, rather than in their other relations to each other, of desirer and desired, and actor and acted on. 9 In other words, it at first confined itself, in metaphysic,

mainly

to one relation, that of jnana, cognition, and did not take much more than incidental account of ichchha,

j.e.9 desire, and kriya, i.e., action. These, in their

*

Religion, ch. xii* ' Scientists of the World ! Unite !
' The hope of Humanity today, is in a Re-re-action, a higher Synthesis after the Antithesis, return of satya-yuga, ' age of Dharma ', ' age of Truth and Concord, ' and a better satya-yuga than the previous one. after the present kali-yuga, ' age of Discord and A-dharma ', has run its appointed unavoidable course. Efforts to prevent the World-Wars were inevitable, the failure Of those efforts, and the occurrence of the wars was inevitable ; the return of World-peace, on a higher level, sooner or later, is also inevitable. So we hope, for such is the promise of Metaphysic, the Science of Peace.

w Gr, logos, word, logic, putting into words, of tyt-stetne, under-
Standing ; the science of the origin, nature, and validity, of knowledge.

* This predominantly ' intellectual ' outlook upon life has. as concomitants or consequences, the great development of the physico-material sciences as against spiritual science ; the predominance given to the law of competition, of individualism, of struggle for existence, over the law of co-operation, of universalism, of alliance for existence ; the increase of egoism, aha m-k & r a ' I am superior ' and * I am at least as good as you ' as against mutual fraternal serviceability of elder and younger ; the greater insistence upon one's rights rather than duties ; and the whole

development of the mechanico-industrial civilisation ' of the titans ' of the modern west, with its endeavour to control ' nature ' by means of external machinery, as distinguished from the pastoral-agricultural civilisation ' of the gods ' of the ancient world, with its endeavour to commune with

* nature ' by means of internal living and subtler senses. In the comprehensive theosophical phraseology, all these issue from the great development of * the fifth principle ' or manas. in ' the fifth race ' : ' titans ' and

* gods ' being the same j I v a s, taking turns, in different moods, and ages.

PEACE, CH. VI] WESTERN PHILOSOPHERS 57

metaphysical bearing, it left for long entirely to theology, though, of course, the later thinkers have not been able to avoid a survey of the whole field of life from the standpoint they ultimately reached.

Thus it has happened that Locke (born, 1632, in Britain) decided that what was called ' mind * was a tabula rasa, a clean slate, had no ' innate ideas ', and that all its contents were written on it by experience of the outer world of matter ' ; nihil est in intellectu quod non fuerit in sensu, there is nothing in the intellect which is not given to it by the senses. Leibnitz (b. 1646, in Germany) swung back towards idealism, and pithily criticised Locke by adding these words nisi ipse intellectus, except intellect itself. The periodic cyclical duel, or rather duet, was repeated by Berkeley and Hume. Berkeley, (b. 1685), enquiring into the relation of knower and known,

under the names of mind and matter, came to the conclusion that the very being of matter is its perceptibility by mind. Its esse is its percipi. What matter is, apart from its cognisability by mind, we cannot say ; indeed, we may well say, it is nothing apart from mind. Thus, that which we have regarded so long as out of us, apart from us, independent of us, is in reality dependent on us, is within us ; ' without is within ' .'

Hume (b. 1711) came after Berkeley. He may be said to have shown with equal cogency that, if the being of matter is perceptibility, the being of mind is percipience ;

1 } . H. Stirling's English translation of Schwegler's History o/
Philosophy, p. 419 (Annotations).

58 ' WITHIN ' AND * WITHOUT ' [SCIENCE OF

that if we do not know matter except as it is known almost an Irishism, (Bishop Berkeley was an Irish Bishop I), but with a special fullness of significance we also do not know mind except as it knows, and apart from what it knows. What is mind but something cognising something ? Vacant mind, empty of all cognition, we know nothing about ; therefore ' within is without. 9

Thus, then, between Berkeley and Hume, the status quo of the problem was restored, and the shopkeeper in his shop and the ploughman at his plough might well feel delighted that these two philosophers in combination were no wiser than they, though each taken separately might have appeared something very fearfully profound ; that the, net product of these mountains in labour was that mind was that which knew matter, and that matter was that which was known by mind. Yet something seemed to have been added to general knowledge. A very close and intimate tie, an unbreakable nexus, of complete interdependence between mind and matter now clearly

distinguished, even as ' opposites ' had been made apparent, as was not before apparent, to those who had not travelled along the paths of enquiry trodden by Berkeley and Hume, in their company, or in that of their elders and predecessors in the race of thinkers, or, it may be, by themselves and alone. The problem was therefore the richer for the labours of these philosophers, and had now a newer and Deeper significance.

Kant (b. 1724) took it up at this stage. The tug-of-war between materialism (or * sensism/ which tends to

PEACE, CH. VI] ' THINGS-IN-THEMSELVES ' 59

pass into * sensualism' on the ethical side), and idealism (or 1 mentalism ', which tends to grow, ethically and practically, into ' unpractical mysticism '), went on. What is the nature, what are the laws, of this unbreakable bond between mind and matter ? What are the two ? How do they affect each other ? ' Within is without ' and ' without is within ' is all right enough : but this mutual absorption shows independence as well as interdependence. Two men may appear to be standing on each other's shoulders by bending, bowlike, in opposite directions ; but even this can be only appearance ; each, or at least one, must have a separate, open or secret, fulcrum, standing-ground. After many years' hard thinking, Kant came to the conclusion that each did have such a separate standing-ground. Behind mind was a * thing-in-itself,' and behind matter was a ' thing-in-itself ' ' ; and from these two noumena there

1 Compare the ^3<3\$[OT. s v a-1 a k s h a \$ a, ' own-mark, ' of the Sankhya and the Bau^dhas. The Samskr,t words, taj-tva,

* that-
 ness/ and tan-matra, 'that alone* or ' the nature,
 maker, measure,
 essential characteristic, of that/ convey the same idea
 as ' thing-in-
 itself/ but with a fuller and more real and substantial
 significance.
 f^lc*W>, s v-a | m a k a, would be a literal
 translation of ' thing-in-
 itself/ but is not justified .'by usage ; and it is
 only a variation of sva-
 l a k s h a p a.

These words do not vaguely imply any such elusive will-
 o'-the-
 wisp as Kant's 'thing-in-itself'; e.g., in Sankhya, the
 eight forms of
 Prakrti are all \$ a M v a-s, and the five sens-able
 qualities are all | a n-m a-
 tras. In the Veganta, the expression Ajma-tattva,
 'Self-fact, Self-
 essence/ is frequent. A ' fact/ ' essence ' substance
 ', having a specific.
 defining, demarcating, unique characteristic, is a*
 that ' or ' that-ness,"
 {5Hva;and the characteristic quality, in the case of
 the five sens-able
 substances or true 'elements/ is the |an-ma|ra, i.e.,
 the sens-able
 qualities known as sound, touch, colour-form, taste,
 and smell. Bhagcr-
 vaf<t, III. xxvi, uses the expressions shab4a-ma(ra ('
 sound only, pure
 sound, sound-continuum', also sparsha-, rapa-, rasa-
 gan<)ha-
 m&\$ram, 'pure tact, color-shape, taste, odour only/
 i.e., continua,
 highest genera, of these.

60 EASTERN' AND WESTERN WAYS [SCIENCE OF

irradiated and coruscated, spontaneously and by
 inherent
 nature, phenomena which entangled themselves with each
 other and produced what we know as mind and matter.
 But, Kant added, the phenomena that issued from the

Some further observations re western ' epistemologists ' .

It may be noted here that the Indian philosophies, Darshanas, ' Views ' (of the Universe), ' Outlooks ' (upon Life), do not approach the problem that occupied the above-mentioned western thinkers, in the manner of the latter. Indeed it may be said that they do not discuss that particular problem, in that particular form, at all. They all, more or less, with slight variations, take it for granted, as undisputed and indisputable, and not needing discussion or enquiry, that the ' mind ' subject, jiva, chitta, vishayi, has three aspects or functions, is triune, knower-desirer-actor ; and that 'matter '-object, jada, ,c h e* t y a, vishaya, has also three aspects, is triune, known-desired-manipulated, or cognisability-desirability-movability . J i v a - c h i t t a , as a whole, is said to possess the faculty or function of ' memory ' , whence its name chitta, from c h i , to gather, to store up. The Sankhya treatment of Purusha-subject and Prakruti-object, may be said perhaps to be like the western philosophers' treatment of knower and known ; yet is different ; * psycho-physical parallelism ' is nearer to it. ' So many men, (bodies, faces), so many minds ' ; yet there is something in common, too, uniting them all; making some understanding possible amidst much misunderstanding ; Unity in Multiplicity.

In Sankhya, Purusha-Spirit is Pure Consciousness, C h i n - m a t r a ; and all the details && particulars, that are commonly ascribed, some to 'mind', intelligence, understanding, reason, (as the words are ordinarily understood and used), f.i., the Kantian ' forms ' and ' categories ' ,

and the rest to, - matter '. i.e., the multifarious congeries of countless sensations and sense-objects, the Kantian 'matter' or 'material', which the 'forms' are supposed to sort out and arrange all these are assigned to Prakruti-Nature (-Matter-Energy) ; and relational laws-and-facts, 'forms-and-material', genera-and-species (from summa genera to in-fima species, individuals, singulars), universals-(generals) -and- particulars, all arise together-, all are 'objects', seen in unbreakable, indivisible, connection ; though they are distinguishable, while inseparable, and though the seeing, the discerning, of the inseparability-with-distinctness, of both series, of facts and of relations, becomes clearer and clearer with the evolutionary growth of 'mind-body' ; which evolutionary growth, in cycles, is fully recognised and declared at length in the Purana-History, and also, much more briefly, of course, in the Upanishads and Vajanta-works.

The 'categories' of Kant are dealt with asparthas in Vaishe-shika-parshana ; six are the main, (Jravya (substance or substantiality), Rupa (quality, attribute, specificate, determinative), karma ductility.

PEACE, CH. VI] OF TREATING 'CATEGORIES* 61

mental thing-in-itself were few in number add took the shape of 'universal' laws and * forms, 'categories', into which the far more numerous 'particular' phenomena ttfat streamed from the material thing-in-itself as activity) as one triplet, and as another triad, s a many a (universality or generality), vishdsha (particularity, or singularity, or individu-

ality), and (this is specially noteworthy, for it seems to be absent from the list of Kant, and subsequent German philosophers have, apparently, not named it specifically as a distinct 'category) sam-av-aya (inseparability), mutual inherence, togetherness. Later, 'modern ' adherents and exponents of the system have added a seventh to the six, viz., a-bhava (non-being, non-existence), distinguished into four sorts, atyanfa-abhava (eternal, utter, non-being), prag-abhava (absence or non-existence before coming into existence and manifestation), pra-ahvam sa-abhava (non-existence after destruction and disappearance), and any-onya-abhava (mutual non-existence, each being-not, not-being, what the other is ; Hegel's 'reciprocal negation', 'mutual determination/ Spinoza's omnis negatio est determinatio, 'all determination is negation', seem to embody much the same idea). Under each of the other six, also, are grouped many subordinate ones (some of which are equivalents of those mentioned by Fichte, Schelling, Hegel, but not by Kant),

The ' laws of thought ', the subject-matter of western ' logic ' (in the common sense of the word, not Hegel's), and the triad of term-proposition-reasoning, or concept-(or notion)-judgment-syllogism, or (Hegelian) apprehension- judgment- reason (or notion), pacja-vakya-manana, together with their subsidiaries, major premiss, minor premiss; conclusion, various forms of syllogism, etc., are dealt with in *the Nyaya ; which is the science-and-art of correct thinking ; as Vyakarana, Grammar, is that of correct speaking-and-writing, correct expression of thought. But note that Nyaya is not mere and wholly

sterile deductive logic, as that logic, in strictness, must be ; (as Hegel too recognises, see Wallace, The Logic of Hegel, p. 184, edn. of 1874) ; but is induction-deduction in combination ; first induction, by the method of concomitant variations, agreement-and -difference, anvaya-vyatire'ka, and then deduction.

Psychology, pure and applied, is the subject-matter of Sankhya and Yoga ; Ethics, sin-and-merit, vice-and-virtue, right-and-wrong, good-and-evil, exertion-and-destiny, freewill-and-fate, self-dependence-and -other-dependence, are the Subject-matter of Mimairisa ; Metaphysic, the ultimate problems of Being-and-Nothing, Unchanging-and-Becoming, Truth-and-Untruth, Reality-and- Illusion, God-and-Nature, Spirit-and-Matter, Subject-and-Object, God -and -Man, Universal-Self-and-Individual-self, Param-Atm&-and-Jiv-atma, Universal-and-Singular. Self-and-Not-self, and the Relation between these Pairs of Opposites, (Jvam-dva m these i^e dealt with

62 CAUSES OF DIFFERENCE [SCIENCE OF

4 sensations ' the * matter ' of knowledge, as opposed to its ' form,' in technical language fitted in exactly and helplessly ; and so an organic whole of systematised knowledge was produced.

i

The other systems too have something to say on these ultimate questions ; and, in this reference, Vaisheshika and Nyayaare thought to

favor what has been described before^ (pp. 7-11) as
aram bha-vaga;
Sankhya and Yoga, parinama-vaga; Mi mams a and

a t m a-v a <J a (as s v a-k ar m a-v a <J a, the
supremacy of the Self's will-and-
action), and v i var ta-vada ; but they are so thought,
generally and
popularly, not quite precisely and accurately ; though
' popular ' im-
pressions and broad views are seldom wholly wrong, and
often more
correct and more useful than specialist's and expert
1st 's minutiae and
* exactitudes '. Subtle differences on minor points,
mostly verbal, due to
use of the same words in several, sometimes even
opposite, senses, and
consequent misunderstandings ; due frequently to even
mere controversial
and quarrel-some ' cussedness ' ; or craving to pose as
' original ' and
1 superior 'such differences, for the pleasure of
differing, are without
end, in the later exponents of the six systems ; also
of the several
schools of thought into which the original Buddhist and
Jaina philo-
sophies broke up. The primal vasana-s, ' sub-supra-
conscious urges
of ego-ism, are active in wduld-be philosophers also,
in east and west
alike. The earlier Sutra-and-Bhashya writers of '
Aphorism-and-Com-
mentary ' differ seldom ; and then they indicate that
whatever differ-
ence there is, is due to difference of viewpoint and
naming.

* A few abridged sentences from Wallace's The Logic of
Hegel.
' Prolegomena ', pp. Iviii-lxi, may help to elucidate
further what has
been said above in this note, and also in the preceding
and the succeed-
ing text of this chapter. " Locke as well as Kant began
with an

assumption based upon abstraction. This assumption led to a fatal flaw in their conclusions. Both took the understanding or reason to be some sort of thing or entity, however much they differed as to the peculiar nature of its constitution, or the amount of its original contents. Both confronted the mind to an external world, an object of knowledge existing apart by itself, and coming in certain ways and under certain forms into connection with the subject-mind, likewise existing apart by itself. In this state of absolute disruption, with two independent centres in subject and object, how was it possible to get from the one to the other? This was the common puzzle from Descartes to Spelling, Locke and Kant included. ("But," the present writer would add, "Fichte excluded"). For its solution, all sorts of incredible devices have been suggested, such as pre-established harmony, divine interposition, and impressions with ideas. It has given rise to two opposite views, sometimes known as Idealism vs. Realism, sometimes as Spiritualism vs. Materialism." (Medieval Conceptualism, Nominalism, Realism, etc., ring changes on the same theme). "But every true philosophy must be

PEACE, CH. VI] ERROR AND CORRECTION 63

But this was worse and worse. The shopkeeper and the ploughman might be excused for staring aghast. We had two difficulties to deal with before, viz., mind and matter; now we have four, viz., two (or, one for each

both idealist and realist. Realism asserts the rights of the several and

particular existences ; Idealism asserts the thorough inter-dependence of all that exists. ' ' (The former exhibits the Many ; the latter, the One which includes and interweaves the Many). " Neither mind nor so-called external world, ' subject * and ' object ', are, either of them, self-subsistent existences. The objective world and the subject are really one ; they spring from a common source, which Kant called the ' original synthetic unity of apperception ' . . . " (In plain language, the original Unity of Self-Consciousness, which synthesises, interlinks, Self and Not-Self, against which Not-Self, by contrast to which Not-Self, by negation of which Not-Self, the Self eternally realises It-Self. Kant seems to have only glimpsed, very late, that the Self was the one and on(e)ly Thing-in-it-Self, behind both outer and inner). "The subjective world, the Mind of Man, is really constituted by the same force as the objective World of Nature. Hegel came to prove that God is the ' original synthetic Unity/ from which the external world and the Ego have issued by differentiation, and in which they return to Unity." (Again, in plain words, ' God is the Supreme Universal Self, whose Unity synthesises, posits-and -negates, creates- (main tains) -destroys, all Multiplicity '). " The deepest craving of thought, the fundamental problem of philosophy, is to discover the Nature and Law of that Totality or primeval Unity, which appears in the double aspect of matter and mind."

It will have been noted by the reader that the fatal flaw t referred to in the extract, is the flaw of extremism, as usual ; by omitting the italicised words * apart by itself ', ' absolute ', ' independent ', the flaw disappears. As will be expounded in the subsequent

chapters, Vldanta
tells us that the Ab-sol-ute, solved, salved, from all
limitations, Param-
Atma, the supreme Self, is Pratyag-Stma, abstract Sell
.plus MGla-prakrti,
abstract Not-Self, which appear as mind^/MS-matter,
man-/tts-nature,
inner-^/ws -outer, Ji

Yet, the occurrence of the ' fatal flaw ' has not been
useless. It was
inevitable, even desirable, that the ' philosophic mind
' should have erred
away for a while from the ' thesis ' of Unity of
Subject-Object, into the
' anti-thesis ' of the ' disruption into two or Many ',
in order to re-cover,
with fuller knowledge, the ' syn-thesis ' of that
primal Unity ; in the terms
of the Git a, kata, One-ness, thence Prthag-bhava
(visjara),
Separateness (Multiplication), then again k a - s \ h
a-t & (re-establishment
in One-ness), according to the Law of Duality, of
contradictory opposites,
appearing, and also balancing, neutralising,
cancelling, each other, in the
One. JBy Error and Correction* an enrichment of thought
is achieved.

64 MANY THEORIES OF MANY SCHOOLS [SCIENCE OF

mind ?, and one for each material object, therefore
count-
less), things-in-themselves, and two (or rather an
endless
number) of things-in-other-than-themselves ! What are
these things-in-themselves ? Some ran away with the
idea
that they were the unknowable ultimates of the
universe;
and whenever that which it most concerns us to know,
that which is most necessary for us to know, that which
is a matter of life or of death for us to be intimate
with or

strangers to whenever that comes up before us, then, these people declared, we must shut our eyes and turn away and say : " We cannot know you ; the limits of human knowledge have been already reached and circumscribed." Others, impressed by the stately technical harness and trappings, big unusual words, of the philosophy, but not caring to examine beneath those externals, took to themselves the belief that these things-in-themselves were knowable in some mystic state ; unmindful that the very definition of ' thing- in-itself ' excluded any such possibility of cognition; that, as soon as anything is cognised, it ceases, by that very fact, to be a thing-in-itself; that its thing-in- itself retires inwards, beneath and behind that which has been cognised and has therefore become an attribute and a phenomenon veiling the now deeper thing-in-itself. Thus many theories and schools arose on the basis of the labours of Kant and under the shadow of his " critical philosophy/' as it was called. But the plain and patent objection to the conclusions of Kant was that instead of an explanation he had given us only an increase of confusion. There

PEACE, CH. VI] LAW OF PARSIMONY 65

was no superior law provided by Kant, 1 as was most imperatively needed, to regulate and govern the fitting of sense-phenomena .(the matter) into the so-called laws, (the forms) of mind, the mind-phenomena. If there was something inherent in the sense-phenomena which guided them instinctively to close v/ith the right laws, then that same instinct might well enable them to marshal themselves out into systematic knowledge too without the help of any of such mental laws. On the other hand, if the mind-phenomena had something in them which would enable them to select the right sense-phenomena for operation, then they might also very well have in themselves the power to create such phenomena without the aid of any material thing-in-itself. Kant himself seems to have felt these

difficulties

in his later days, and to have begun to see that the mental thing-in-itself was nothing else than the Ego, and that this Ego was the law and the source of all laws.

Perhaps he had also begun to see that the Ego was not only thing-in-itself to mind, but also, in some way or other, thing-in-itself to matter too. Perhaps, also

1 Ueberweg, History of Philosophy (English translation), II, 216.

(Art. " Schelling "), and Stirling's Text-book to Kant, and Translation of Schwegler's History of Philosophy, (Annotations, Art. " Kant ").

Another difficulty which seems to have been left unsolved by Kant is as to the number of these things-in-themselves. Is there only one thing-in-itself for all minds (or mind ?) on the one hand, and all matters (or matter ?) on the other ; or one each for each person and each thing ; and if the latter, how to define person and thing respectively ?

Such objections to Kant's views have been taken by Fichte, Schelling, Hegel, Schopenhauer* Stirling, Wallace, Caird, and other thinkers.

5

66 ONE SOURCE OF MIND & MATTER [SCIENCE OF

that all individual ego-s were somehow unified in the Supreme Universal Ego. But it was not given to him to work out and attain those last results in that life of his ; and Fichte took up and onward the work left unfinished by Kant.

Fichte clearly saw the necessity, in the interests of mental satisfaction, true internal liberty, and respite from restless doubt, of deducing the whole mass and detail of

have
been so selfless as Fichte's, according to the
biographers
of the two ;. therefore he probably saw the truth under
a
thicker veil. 1 It may be that if Fichte had lived
longer
he would have explained the last difficulty that
remains
behind at the end of his work ; he would then have
applied a master-key to all the problems and the
sciences
that Hegel has dealt with, and opened up their hearts
with a surer touch. It may also be that if Hegel had
lived longer, and not been suddenly cut off by an
epide-
mic, he might have completed his system, (as Stirling
suggests) which also suffers from a single but very
vital,
pervasive, and perpetual want, by means of Fichte's
single principle, and so have done the same work that

1 To western philosophy and science, such
considerations may seem
irrelevant. Ancient metaphysic says that without
ethical qualification of
v a ir agy a t v iveka, etc., Vedanta cannot be
successfully studied ;
other sciences may be. The reason is : Ve\}anta is the
Science of the
Infinite ; all others are sciences of the Finite. To
enter on this realisa-
tion of the Infinite, the ' individual ' must have
begun to turn from
' individualism ' in its triple form of avi<Jy5-kama-
karma> cling-
ing to the Finite, intellectually, emotionally, and
practically, i.e., in
thought, feeling, and action ; and turn towards '
universalism ' in its
corresponding threefold form of j Sana-bhakti-virak\$hi,
i.e., re-
cognition of the small self's identity with the Great
Self, philanthropic
altruism, and asceticism. Taint of selfish ego-ism dims
vision of the
True Self.

might have been done by Fichte. In the combination of the two lies great promise of satisfaction. On the whole, then, because of the view that Fichte has gone further than Hegel, what has to be said here about Hegel will be said first and Fichte taken up afterwards.

But before taking up Hegel, a word should be given to Schelling, who has very much in common with Hegel. The two were contemporaries and associates of each other and partly of Fichte's also, both being greatly influenced by Fichte. But Schelling failed to make such a lasting impression on European philosophy as did Hegel, because of repeated radical changes in his views, and lack of such consistency, stringency, and rigour of thought and genetic

. . u^a^i* te0&n. *

construction as Hegel carried into effect. The net addition made by Schelling to the stock of Western philosophy may be said to be a deeper and fuller view of the Law of Relativity, viz., the law that two Opposites imply each other. The point which Hegel emphasised so much does not seem to have occurred to him, that such opposites further inhere in a third something, which is not exclusively and wholly either the one or the other, but somehow includes and contains both, and is itself the summation of the two. What Hamilton and Mansel of England derived from Schelling, and Herbert Spencer from them, is that as everything implies its opposite, so the whole of the world, the whole mass of relatives, of opposites, being taken together as one term which may be called the Relative this whole would necessarily imply its opposite, the

Absolute. Hamilton and Mansel vaguely called this Absolute, God ; Herbert Spencer called it the Unknowable. In one sense this conclusion is true ; in another it is only a verbal quibble, so that critics have not been wanting to point out that the Absolute and the Relative make a new relation, a new pair of opposites, which also requires an opposite in a higher absolute, and so on endlessly. 1

' Hegel put a stop to this unfruitful and fatuous endlessness of higher and higher absolutes, which really explains nothing and is a contradiction in terms, by showing that when all opposites had been once heaped together under the Relative, no further opposite could be left outside of this mass in the shape of an Absolute ; that if such a train of reasoning was to be followed at all, the logical conclusion should be that the Absolute was immanent in the mass of the Relative ; that every thing contained its opposite within itself, and that the true Absolute would be complete when opposites had been resolved into each other, so that no further search for a higher Absolute was left to make* Hegel's most important contribution to metaphysic accordingly seems to be a full development and application of the law that two opposites, two extremes, always find their reconciliation in a third something, a mean, which, as said before, is neither the one nor the other exclusively but both taken together. Applying this principle to the World-Process

1 For various criticisms of Spencer's view on this subject, see Caird, Introduction to the Philosophy of Religion, ch. i ; and also Spencer's own Replies to Criticisms, published in his collected Essays.,

in the mass, he first analyses it into two ' pure ' opposites, * pure ' Being and ' pure ' Nothing, and then proceeds to state that the collapse of these two into each other is * Be-coming, ' is the World- Process. The fact that * Becoming * is the conjunction of Being and Nothing, and that every particular combines and reconciles within itself two opposites ; and the consequent law that the reconciliation of two extremes should be always sought for in the mean, and that extremes should always be regarded as a violent and unnatural disruption of the mean this fact and this law are profoundly significant and very helpful to bear in mind in all departments of life. But yet the mere statement of them, which is practically all that Hegel has done, leaves behind a sense of dissatisfaction. The why and the how are not explained ; and the why and the how necessarily come up when we begin with two and not with one. If we begin with One and can maintain it Changeless, then none may ask why and how. Merely to say that every change implies a falling of Being into Nothing and of Nothing into Being is perfectly true ; but is true only as breaking down some old preconceived notions obstructive to further progress, true as a stimulus to further enquiry; it is not at all satisfactory in itself or helpful towards the solution of the final doubt. It was declared long before Hegel, and declared a thousand times, and the fact is indeed so patent that he who runs may read and even with the eyes of the flesh, that the world of things is Being, as well as Non-Being, as well as a sat ; that it is both

PEACE, CH. vi] HEGEL'S * WALKING ON THE HEAD ' 71

and that it is neither ; but the statement remains dark, unlighted ; the fact remains unintelligible. Where is the lamp to light it up and to make all clear at once ?

Then this speaking in the third person, Being and Nothing, instead of in the first and second person, Self and Not-Self (' I ' and ' you '),* re-invests the whole problem with the old strangeness which we were at so much pains to transform into the home-feeling that goes with the words Self and Not-Self. Being means Self to us ; and Nothing is nothing else than Not-Self (in the sense of a denial of the Self), if it is anything at all. To talk of Being and Nothing, after Fichte has spoken of Ego and Non-Ego, is to take a regressive rather than a progressive step. Indeed, this may be said, in a sense, to be the greatest defect of Hegel's system. To speak in terms of 'pure universal notions,' of Being and Nothing, etc., instead of Self and Not-Self and their derivatives ; to imply that ' Spirit ' (in the sense of Self) is subsequent to ' pure immaterial thought ' ; this is to walk on the head instead of the feet. Perhaps a little ' progress ' may be made 'even in that way. But the falls, the lapses of intelligence, must be very frequent ; and the whole process is invested with an immense and most unnatural strain. Of course, it is clear that, if we would deal with psychology and metaphysic, we must introspect ; we must look inwards, more or less ; we must turn our -eyes in a direction opposite to that in which we usually employ them in ordinary life; we must become * introvert ', rather than ' extravert ',
 1 Shankara, Shariraka-Bhashya, the very first paragraph.

for the time. But, while our eyes are ' in-turned ', or even closed, our hands have to be kept, however lightly, on the ' outer ' also ; we should not lose touch of and with the * outer * World altogether; for, then, the 'inner* will vanish from consciousness also ; * inner and outer ', ' abstract and concrete ', both will fall asleep in Chaos, slumber. 1

1 As regards the difficulty of V^danta, Metaphysic-Philosophy, the Science of the Infinite, and of the introspection needed for the study thereof, Katha Upanishaj (II. i. 1) tells us,

*ifrf5|

* Very subtle, not easy to be understood, is this highest 'Duty', (of achieving, this highest Knowledge of the Self. The Self-born (appearing, illusorily, to be born in a body, a not-Self) pierced the senses ot*- wards ; therefore the individualised self looketh ow^- wards, not in- wards, not to and at it-Self. One here, one there, desirous of Immortality, resolutely turning vision in- wards, saw him-Self, the Self." R difficulty of Hegel, Wallace, in The Logic of Hegel, ' Prolegomena ' (p. civ ; first edition) says: " There- are two degrees in the hindrances against mastering Hegelianism. The first difficulty is to reach the point of view from which the system starts. It is, says Hegel himself, ' like learning to walk upon our heads ' . The second demand to move in the ether of this absolute thought is even harder than the first." Stirling also, in The Secret of Hegel (p. 81) writes, "Hegel himself allows us to say '

We feel as if we were standing on our heads' ..." One gets the impression, from the English translations of Hegel, and also from various facts of his life, as regards his relations with Schelling and others, that he was too desirous to be ' original ' a common weakness of ' thinkers ', but excusable within narrow limits only, i.e., while confined to joyous, boyish

* self '-testing, ' self '-delight, and play. We may therefore decline Hegel's invitation ' to stand on our heads; and may suggest to those of his way of thinking, that, instead, they may practice, what is known in Yoga as, the sham bhavi or vaishpavi mudra, eyes nearly but not quite closed ; attention turned in-ward to the Great Self behind the small self's workings ; but not wholly oblivious of the out- ward, the Not-Self. Ve<Janta does not recognise ' absolute thought ' an expression of frequent recurrence in the English expositions of Hegel ; it recognises the ' Absolute Self ', behind and around all ' thought ' ; it is the same as Absolute Self-Consciousness, including all Not-Self, all not-selves, all 4 this-es ' ; so that, ultimately, and eternally, Abstract and Concrete, Inner and Outer, all merge into the One which is Number-less.

P. CH. VI] ' PURE-S ' CAN'T CREATE ' PARTICULARS 73

Moreover, while pure Being and pure Nothing might well be allowed to combine into pure Becoming, whence comes this endless multiplicity of particular becomings, or rather ' becomes,' i.e., of special things that have become ? Hegel does not seem to have explained this ; although it seems necessary and even quite easy to do so

from the standpoint of a true definition of the Absolute.

A single word explains it. Has Hegel said that word ? It does not appear that he has. If he has, then there is nothing more to be said against him on this score. Yet the story goes that Krug once asked Hegel to deduce his particular writing quill from the general principle that

Being and Nothing make Becoming, and that Hegel could reply with a smile only. Stirling talks of Krug's ' ridiculous expectation ' ; it seems to others that Krug's

request was perfectly fair and legitimate. The arbitrariness of Krug's particular quill does require to be explained away. Wallace (op. cit., p. clxxi) says, " Hegel's

system . . . can only unveil what is, . . . it has no vocation to say why it is, or how it can be so " ; and Hegel himself says (op. cit. p. 20), " The idea of Nature, when it is individualised, loses itself in a maze of chance

. . . points of existence, kinds, distinctions, which are determined by sport and adventitious incidents ; . . . phenomena are regulated by no law, but depend upon arbitrary influences ". Yet the why is vitally important

to us, lest we become such chance- phenomena.

Again, Hegel's fundamental proposition, the very base and foundation of his system viz., that Being and

74 HEGEL'S PETITIO PRINCIPII [SCIENCE OF

Nothing are the same and yet opposite, and that their mutual mergence makes Becoming, which, he says, is the true Absolute is wholly unsatisfactory. It may be true, nay, it is true, in a certain sense, that Being and Nothing

are the same and yet opposed ; but it is not Hegel who tells us what that certain sense is. It may be true, nay,

it is true, in a certain sense, that Becoming is the Absolute ; but it is not Hegel who tells us what that

sense is. On the contrary, the general impression is that Hegel began with a violent *petitio principii* when he assumed that Being and Nothing, though opposite are the same, and so took for granted the very reconciliation of opposites which it was his business to prove. After assuming that the two most opposed of all opposites are identical with each other, it is truly easy to reconcile all other opposites that may come up for treatment later.

Then, what is meant by saying or implying that Becoming is the Absolute ? If the word Becoming is taken to mean the totality of the World-Process from the beginning to the end of beginningless and endless time, then of course an absolute may be meant, but such an absolute remains absolutely unilluminative and useless. Hegel says (as summarised by Schwegler) : " The absolute is, firstly, pure immaterial thought ; secondly, Aeterisation of pure thought, disruption of thought into the infinite atomism of time and space Nature ; thirdly, it returns, out of this its self-externalisation and self - alienation,, back into its own self, it resolves the heterisation of nature, and only in this way becomes at last actual*

PEACE, CH. VI] AND HIS CHANGING ABSOLUTE 75'

self-cognisant, thought, Spirit." ' Perhaps, then, he means, not the totality of the world-process, but, a growing, maturing, absolute ; in the course of the growth of which, the cropping up of anything, of countless things, hetera, ' others ', im-pure, concrete, out of the pure, abstract, remains a mystery, unexplained as ever.

But the absoluteness of an evolving, changing, thing or thought is a very doubtful thing and thought. Indeed, there should be no distinction of thing and thought in the Absolute ; and this distinction is one of the very hardest and subtlest tasks of metaphysic to explain

away. 8

The general impression left by Hegel is that the Absolute is an idea, which finds its gradual expression and manifestation and realisation in the things, the becomings, of the world-process ; and that, consequently, there is a difference of nature between the idea and the things. But if there is any such difference, then the things fall outside of the idea and have to be explained, and the whole task begins again. But even apart from this difficulty, which constitutes a separate doubt by itself, is the main difficulty of a changing absolute. The elementary Vedānta-texts, which helped as temporary guides at an earlier stage of the journey, and which said that the Self multiplied itself into Many, had to be abandoned (for the time being at least) for want of sufficient reason and justification-

1 Note the thrice-repeated ' self ' here ' Thought cannot be, without the prius of Self as basis.

- The thirty-two thousand shlokas or two-line stanzas of the Yogācāra Vasishtha constitute the great and unique Epic, in Sanskrit literature, of this particular Herculean labour.

76 MEANING OF JIVAN-MUKTA [SCIENCE OF

for the changing moods of a Supreme. We have been pining all along for changelessness, for rest and peace amidst this fearful turmoil. Hegel gives us an endlessness of change. He says the Absolute-Universal realises itself, through Nature-Particular, in and into the Individual-Singular ; i.e., the already supreme and perfect

God
 develops into and finds himself in perfected man,
 self-
 conscious man, (typified by Jesus). 1 A doctrine
 unsatis-
 factory enough in the mouth of anyone, and much more
 so in the mouth of Hegel who knows nothing, or at least
 indicates nothing of the knowledge, of the vast
 evolution
 and involution of worlds .upon worlds, material
 elements
 and j I v a s, of the incessant descent of Spirit into
 Matter
 and Its re-ascent into it-Self, which is outlined in
 the
 Purdtuis. What does Hegel say as to where and when
 the Absolute began its evolution and when it will
 complete and end it ? Has he anywhere entered into the
 question whether this actual self-cognisant spirit,
 this
 perfected individual, this perfected man, who has
 achieved
 that combination of reason with desire or will which
 makes the true freedom, the true internal liberty, m o
 k s h a
 as altruistic synthesis and balancing ofjnana, bhakti,
 and karma, knowledge, selfless desire, selfless action
 whether such an individual is completed in and arises
 at a definite point of time, or is only an infinitely
 reced-
 ing possibility of the endless future ? Also, whether
 many

1 The element of truth in this view is to be found in
 the Vlganta
 doctrine of the J i v a n - m u k t a, the Sufi's insan-
 ul-kamil, the Biblical
 phrase ' Sons of God ', (Sons, in the plural, not only
 one ' Son ' Jesus,
 who is on)y a typical J i v a n-m u k t a of high
 quality, ' freed from egoism
 while still in the body ').

PEACE, CH. vi] HEGEL'S MANIFOLD DEFECTS 77

such are possible at one time or not ? There were
 millions

of individualised human jlv as upon earth in the time of Hegel. H#d the Absolute finished evolution in them or any of them, and if not, as it clearly had not, then why not ? Such are the legitimate questions that may in all fairness be put to Hegel. He does not seem to have answered them. Yet each and every one of them should and can be answered from the standpoint of a complete metaphysic.

It is not probable that Hegel in this birth, and in the life and surroundings of the period he lived and worked in, (1770-1831 A.C.), knew all the even partial and one-sided details about kosmic evolution, which have since then become accessible to the human race in the West, not to speak of the complete outlines (though lacking in detail) which are sketched in the Puranas (and now in* theosophical literature). He ridicules the doctrine of rebirth, 1 (which Fichte, Schelling, Goethe, and many others, poets, writers, thinkers, even physical scientists, famous in the west, have believed in) ; and shows thereby, that he did not realise the full significance and 1 extensive application of some of the metaphysical laws which he himself, or Fichte and Schelling before him, stated. Yet these particulars of endlessly recurring cosmic evolution and dissolution, in smaller and larger cycles, as ascertained by masters of y o g a, and embodied, in broad outlines, in the extant Puranas and other

1 Hegel, History of Philosophy, English Translation, Vol. I, Art.

1 "Pythagoras".

78 STIRLING'S ADMISSIONS [SCIENCE OF

Sanskrt and Prakrt writings (and in theosophical literature), are alone capable of providing a basis for a true and comprehensive metaphysic ; for they, in the very act of pointing out the way to the final goal, explain how they

themselves are inseparately connected with and derived from that goal. And if Hegel was not acquainted with such details, it is no wonder that his metaphysic remains incomplete. It is, indeed, a wonder, on the contrary, that it is so full as it is. It may, on the other hand, be that it was given to a man who saw so much and so deeply, to see more also, and that he did not say all he knew for special internal or external reasons. This is the view that Stirling takes, in pointing out Hegel's shortcomings, especially in his work entitled, What is Thought ? Stirling probably had not in mind, when stating such a view, anything about information derivable by means of a higher development of human faculties through yoga. What most concerns us here to know, is that such a lifelong student of Hegel as Stirling declares, with all the weight and authority of such study, that there is a radical defect in the system, and that a key is wanted which perhaps Hegel might have given if he had lived longer, that is to say, assuming that he himself had it. 2

9 See infra \ the close of ch. viii, for the needed rectification of Hegel by Veijanta. Here, we may quote' what Stirling says, Schwegler's History of Philosophy, pp. 445. 475: "Whether Hegel's Notion* be really the pulse of thought- t -that is what is still to be verified that is what I still doubt. So long as that doubt remains, I am not properly an Hegelian . * . Hegel's Logic, though containing much that is of material importance, is still principally formal. Its first note after all is said, will never ring quite true ; existence of some kind and existence of no kind are not the same "

We see thus that, while Schelling and Hegel made a very close approach to the final explanation, they do not seem to have quite grasped it. Let us now examine what appears to have been in some respects a closer approach than theirs.

Fichte, as said before, realised and stated that the Ego is the only true universal, perfectly unconditioned in and by (sensuous) matter as well as in and by (intellectual) form (in the technical language of German thinkers) ; the certainty of which can not possibly be ruffled by any doubt. And from this universal, he endeavoured to deduce the whole of the world-process. His deduction is usually summed up in three steps : Ego Ego; Non-Ego is not ^Ego; Ego in part--Non-Eo, and Non-Ego in part = Ego. 1 There is first the thesis, the position of identity, * I ' .is ' I ' ; secondly, there is the antithesis, the op-position of contradiction, 4 I ' is not * Not-I ' ; lastly, there is the synthesis, the corn-position, i.e., a reconciliation, of the opposites, by mutual limitation, mutual yielding, a compromise in which the * I ' becomes, i.e. 9 takes on the characteristics of, the * Not-I,' and the ' Not-I ' of the ' I '. And this is entirely and irrefutably in accordance with the facts of the world-process as they are there under our very eyes.

No western thinker has improved upon this summary of the essential nature of the world-process ; and it is difficult to understand how Stirling has failed to give

3 See Adamson, Fichte (Black wood's Philosophical Classics), p. 172, for explanation of the third proposition.

due need to this great work. He says regarding Fichte :
 " What is said about the universal Ego ... is not
 satisfactory. Let us generalise as much as we please,
 we still know no Ego but the empirical Ego, and can
 refer to none other." 1 Now, with the respect one has
 for Stirling's metaphysical acumen, one can only say
 that
 this statement of his is very difficult to understand.
 For
 it is exactly equivalent to the entire denial of the
 possi-
 bility of an ' abstract,' simply because we can never
 definitely cognise lanything but a ' concrete ' with
 our
 physical senses. As said before, in dealing with the
 process by which the nature of the universal Self is
 established, the mere fact of a diversity, of the '
 many', of
 concretes and particulars, necessarily requires for its
 existence, for its being brought into relief, the
 support
 and background of a continuity, a ' unity ', an
 abstract and
 universal. The two, abstract and concrete, universal
 and
 particular, are just as inseparable as back and front ;
 though, of course, it is not only possible, but is what
 we
 always actually do, viz., that we distinguish between
 the
 two, and attend more to the one, now, and more to the
 other, at another time. But looking for a highest uni-
 versal and a lowest particular, we find that the
 extremes
 meet. The highest universal, (Self It -Self as) Being,
 satta-samanya, is also the most irreducible point,
 charama-vish6sha, the 'singular' (Jlva or atom).
 The universal Ego is also (the essence of) the
 individual
 ego (the so-called empirical ego) ; the universal Being
 1 Stirling's Schwegler's History of Philosophy, p. 428.

PEACE, CH. VI] EGO, PRIUS AND ALSO ULTIMUS 81

and the anu, atom, of the Vaisheshika system of
 philosophy, correspond to the Pratyag-atma and

the ideal atom which, enshrining a self, is the jlv-
 atma. Between these two limits, which are not two but
 one, the all-comprehending substratum of all the
 world-process, the Infinite which is also the In-
 finitesimal, " greatest of the great and also smallest
 of
 the small," there fall and flow all other pseudo-
 univer-
 sals and pseudo-particulars ; pseudo, because each
 falls
 as a particular under a higher universal (or general)
 and
 at the same time covers some lower particulars
 (specials).
 The universal Ego is thus the only true, absolutely
 cer-
 tain and final, universal. " Hegel, in opposition to
 Fichte, . . . held that it is ... not the E^p that is
 the prius of all reality, but, on the contrary,
 something
 universal, a universal which comprehends within it
 every
 individual." ! This is where the deviation from the
 straight path began. It began with Hegel. And the
 results were : (1) that dissatisfaction with Hegel
 which
 Stirling confesses to again and again ; and (2) a tacit
 reversion, by Stirling himself, to that impregnable
 posi-
 tion of Fichte (as shown throughout Stirling's work,
 What is Thought ? in which he endeavours to make out
 that the double subject-object, ' I-me,' is the true
 Ab-
 solute).* For if " we know no ego but the empirical
 ego,"

1 Ibid., p. 315.

* Compare the Sankshapa-Sharlraka ,

*' Only this partless, indivisible, Consciousness is
 both subject and
 object at once,"

82 MEANING OF BEING AND NOTHING [SC. OF

how much more do we know no ' being ' but empirical and particular beings, no * nothing ' but empirical and particular

non-commencements :or destructions. Ego and non-Ego we understand ; they are directly and primarily in our constitution ; nay, they are the whole of our constitution,

essence and accident, core and crust, inside and outside,

the very whole of it. But Being and Nothing we understand only through Ego and Non-Ego ; otherwise they are entirely strange and unfamiliar. Being is nothing else

than pro-position, pre-positing, affirmation, by conscious-

ness, by the ' I ' ; Non-Being is nothing else than op-

posi-

tion, centra-position, denial, by that same * I '.

Stirling practically admits as much in What is Thought ?

Fichte's

approach, then, is the closer and not Hegel's ; and

Stir-

ling's opinion that " the historical value of the method

of Fichte will shrink, in the end, to its influence on Hegel " * is annulled by his own latest research and find-

ing. The probability indeed, on the contrary, is that Hegel's work will come to take its proper place in the .appreciation of students as only an attempt at a filling

and completion of the outlines traced out by the earnest,

intense, noble, and therefore truth-seeing spirit of Fichte.*

1 Stirling's Schwegler, p, 427.

f1 Dr. J. H. Stirling, in a very kind letter to the present writer,

*aid : "Dr. Hutchinson Stirling would beg to remark only that he is

not sure that Mr. Bhagavan Das has quite correctly followed the distinc-

tion between Fichte's and Hegel's use of the Ego in

deduction of the categories the distinction at least that is proper to Stirling's interpretation of both ; Stirling holding, namely, that Fichte, while without provision for an external world, has only an external motive or movement in his Dialectic, and is withal in his deduction itself incomplete ; whereas Hegel, with provision for externality, is inside of his principle, and in his deduction infinitely deeper, fuller, and at least completer."

PEACE, CH. VI] DESCRIPTION, NOT EXAMINATION 83

Hegel's work is a supplementation, by mere description, not at all a deduction or explanation, of the successive steps in mind-development, from simple sensuous perceptions to complex intellectual thinking or comprehending, in terms of abstract ideas and relations. Darwinian evolutionism is similar ; it is a description, not an explanation, of body-development ; it assumes countless perpetual variations of environments, and corresponding ones in organisms, at every step ; power of variation is assumed at every step.

By sheer force of intense gaze towards the Truth, Fichte has reached, even amidst the storm and stress of a life cast in times when empires were rising and falling around him, conclusions which were generally reached in India only with the help of a y o g a-vision developed by long practice amidst the contemplative calm of forest-solitudes and mountain-heights. 1 (Perhaps he had been a disciple in the home of an Indian sage, in a previous life, and done all the preliminary thinking there !)

Page
after page of his work reads like translations from V&Janta works. Schwegler, apparently unmindful of their value and even disagreeing with them, sums up the conclusions

I give this extract from Dr. Stirling's letter with the view that it may help readers to check and correct any errors made in this chapter, in the comparative appreciation of Hegel and Fichte.

Professor J. E. McTaggart, of Trinity College, Cambridge, also said, in a letter to the present writer: "... I still maintain that Hegel has got nearer the truth than Fichte/' x

1 Fichte's lecture on The Dignity of Man (pp. 331-336 of the Science of Knowledge, translated by A. Kroeger) is full of statements which might be read as meaning, on Fichte's part, a belief in the evolution of the j i v - a t m a of the kind described in vedantic and theological literature, in direct contrast to Hegel's statements.

84 ABSTRACT EGO & ABSOLUTE EGO [SCIENCE OF

of Fichte in words which simply reproduce the conclusions of Advaita Vedanta as now current in India* Fichte's statement, quoted above, as to the transference of their characteristics to each other by the Ego and the Non-Ego, is the language of Shankara.1 His distinction between the absolute Ego and the individual or empirical ego is the distinction between the higher Atma and the j i v a. The words ' higher Atma ' are used here, because one of the last defects and difficulties of the current Advaita Vedanta turns exactly, as it does in Fichte, on the confusion (of the distinction without a difference) between "ratyag-atma and Param-atma, the abstract universal Ego and the true Absolute ego. Again, Fichte's view is thus stated by Schwegler : " The

business

of the theoretical part was to conciliate Ego and Non-Ego.

To this end, middle term after middle term was intercalated without success. Then came reason with the absolute decision ' Inasmuch as the Non-Ego is incapable of union with the Ego, Non-Ego there shall be none.' " This is to all appearance exactly the Vedanta method, 2 whereby predicate after predicate is superimposed upon the Supreme, and then refuted, negated and struck away, as inappropriate, till the naked Ego remains as the Unlimited which is the Negation of all that is

1 The opening lines of his commentary, the Sharlraka-Bhashya, .
on the Brahma-sutras .

9 And the method of the world-process. The spirit is ions, electrons, atoms? No. It is gases, metals, minerals? No. Vegetables? No. Animals? No. Humans? No. Upa-<J6vas, de" vas, Vislvva-sr. jas?
No. And so on.

PEACE, CH. VI] WORLD AS DREAM OF BRAHMAN 85

Not-Unlimited, and the searcher exclaims : " I am (is) Brahman, ' 1 ' and " the Many is not at all," * as the two

most famous V6da-texts, great sentences (in the Samskrt phrase, maha-vakyas) or logia, the foundation of the A-dvaita-V6danta, describe it. The opposition between the specification-less Brahman or At ma or Ego, on the one hand, and the Non-Ego, on the other, is stated by the Vedanta thus: (The At ma is) That of which a kasha (ether), air, fire, water, and earth, are the v i - v a r t a - s, opposites, perversions. 3

The relation between them is indicated in a manner which comes home to the reader more closely than Fichte's : " Brahman dreams all this universe, and its waking is the reduction of it all to illusion." 4

Thus we see that some of the most important conclusions of the current A-dvait a- Vedanta have been independently reached by this truly great German

thinker.

And in seeing this, we have ourselves taken a step further than we had done, when we left the Vishrshta-advaita system as the second result of the last endeavour to solve

the supreme question of questions. We have seen that the current A-d v a i t a - V&Janta is an advance upon theVishishtadvaita. We have also seen that Fichte and Hegel are supplementary to each other. For, while Fichte's dialectic is the more internal, starting with

1 Brhad-Aranyaka , I, iv, 10.

9 Ibid. t IV, iv, 19.

* B bam aft, p. 1.

4 Madhusudana Sarasvati's Sankshel>a-Sharlrika-Tlk& t iii, shloka 240.

86 ANOTHER HITCH fSGIENCE OF

the Ego, and therefore the truer and less artificial, it follows out the world-process up to the end of two stages only, as it were, those of origination and preservation, i.e., the present existing order of things, a commingling of the Ego and the Non-Ego ; whereas Hegel's dialectic though external, starting with Being (returning however to thought and Self afterwards), and therefore the more artificial completes, in a way, the circuit of the world-process to the last stage, that of destruction, dissolution, or return to the original condition. (The words ' in a way ' have been used for want of the certainty that the full significance of this cyclic law and triple succession of origin, preservation, and dissolution of the kosmic systems which make up the world-process, and which law is reiterated over and over again in all Samskrt literature,

was present to the minds of Fichte and Hegel.) We feel now that Hegel, Fichte, and current Advaita have come close to the very heart of the secret ; we feel that it cannot now be very far off; we are face to face with the lock that closes the whole treasure-house of explanations of all possible mysteries and secrets and confusions ; we also hold in our hands the key which we feel is the only key to the lock ; and not only do we hold the key, but in our struggles with the key and the lock we have, in the good company of the Indian Advaitins and the German idealists, broken through panes of the door leaves and almost moved the door away from its hinges, and obtained many a glimpse and even plain view of many of those treasures and secrets. Yet

PEACE, CH. VI] WHY MAYA ? WHY DREAM ? 87

the key will not quite turn in the lock. Some rust-stain somewhere, some defect of construction, prevents this.

The defect, some features of which have been already pointed out in treating of Hegel, is that we cannot deny altogether this Non-Ego. We cannot quite convince ourselves that it is 'pure' Non-being, atyanta-asat. It seems both existent and non-existent, sad-asat. Whence this appearance of existence in it ? The last unexplained crux of the current Advaita (Jmta is the connection between Brahman, the Absolute, and Maya, the Illusion of the World-Process. As with Fichte's Non-Ego, so with the Advaitin's Maya, there remains behind an appearance of artificiality, of a deus ex machina, a lack of organic connection and spontaneity, in the working of the world-process into and out of the Ego, in the arrangement between Maya, on the one hand, and Brahman, on the other. Why should Brahman dream ? A hundred different ways of enunciation and illustration are tried by the ordinary Advaitin. None is satisfactory. And therefore the current Advaita does not reach to the final stage of a true Advaita .

When pressed, it, like Fichte, falls back upon the position that Maya (Non-Ego, with Fichte) is wholly Non-being, instead of both existent and non-existent, and this we cannot quite bring home to ourselves. Besides this difficulty, there is the process of change : the * I ' opposes to itself the * Not-I ', and reverts again to an original condition. Why ? Our Absolute must be above change* Again, there seems to be an artificiality and arbitrariness

88 ETERNITY VS. TIME [SCIENCE OF

about the ' Not- I ' in another way. Why any one particular ' Not-I ' ? Fichte's deduction of the world-process is effected in a syllogism of three steps, three propositions, and even then it does not quite complete the process, but leaves it half-finished. It ought to be complete in one proposition, one single act of consciousness; otherwise the difficulty of change in the Absolute remains unsolved. There are expressions and indications that to the mind of Fichte and other German thinkers, as to the mind of the vedantl, there is present the distinction or rather opposition between Eternity, succession-less Time-lessness, kala-atlta-ta,, transcendence of time, on the one hand, and successive time, kala, even though endless, on the other. In this opposition lies the clue to the whole of the 'secret ; but it does not seem to have been utilised. It is not properly utilised in the extant books on A-<Jvaita-V6cUinta, although the fact that Brahman is beyond space and time, is reiterated incessantly. Nor does it seem to have been put to effective use by Fichte or any other Western thinker, though it has been recognised by even such a non-metaphysical but extremely acute

reasoner as J. S. Mill \ as the distinction between the true and the false Infinite. One hesitates to say positively that Fichte has left this last work unperformed ; but from the accounts and translations of his writings available in English, this seems to be the case. Yet the secret is there, all the time, among the ideas expressed in his writings, as much as in the better works of current 1 In his Examination of Sir William Hamilton's Philosophy.

PEACE, CH. VI] DEAD CHANGELESSNESS ? 89

A-<Jvaita-V6danta. Just the one rust-stain has to be removed frprn the key, then it will turn, and will finally unclose the lock, and lay open before us what we want'.

We want, as said before, That Which combines within itself Change as well as Changelessness, and will also be our own inmost Self. An infinity of change, even though it be a change of progress a progress that has no self-contained and consistent meaning ; that is without a definite final goal towards which it is a progress ; an increasing progress which, there is reason to believe, may also be alternating with an ever-increasing regress; a progress in a convolved spiral, which, if it turns upwards to ever greater glories of higher and subtler life, may also, by necessary correspondence, in accordance with the law of balance, compensation, action-reaction, thesis-antithesis, pass downwards too, through ver-increasing miseries of lower and grosser densities of matter such ceaseless, aimless, dual process, swing to-and-fro, or progress even, means not satisfaction, brings not happiness, but rather a desolate weariness. Fichte has

said (to quote again the words of Schwegler) : " It is our duty at once, and an impossibility to reach the infinite ; nevertheless, just this striving, united to this impossibility, is the stamp of our eternity." ! Schelling has said the same thing. 8 To the principle of this metaphysical * deduction, ' corresponds the actual fact, ascertained by Yoga and occult science, and stated in the Puranas and other theosophical

1 Schwegler's History of Philosophy, p. 270,
1 J. H. Stirling, What is Thought ?, pp. 397-398.

-90 SISYPHUS & TANTALUS [SCIENCE OF

and Yoga-V6danta literature, that there is endless evolution of j I v a - s, by birth after birth, in body after body and world after world. But this fact is not the whole truth ; it does not stand by itself. If it did, then such a mere infinity of change, without a constant and permanent basis of changelessness and peace, would only add the horrors of Sisyphus to the agonies of Tantalus. No soul, however patiently it now accepts as many do the doctrine of an endless progress, will long feel peace in it by itself. The longing, yearning, resistless and quenchless craving for Changelessness and Peace and Rest, for something final, will come upon it sooner or later.

Besides this emotional difficulty, this surfeit with unrest, which is now upon us, there is the intellectual difficulty, the impossibility of understanding the very fact of change. The instinct of the intellect cries out, as the very first words of all logic, as the primary laws

of
all thought, that A is A, that it is not not-A, that
Being is Being only, and never Nothing. " The non-
existent cannot be, and the existent cannot not-be." 1
Yet every mortal moment of our lives, all around and
above and below us, these much-vaunted laws of logic
are being violated incessantly. 1 Every infinitesimal
instant,

1 Giffit, ii, 16 ; otherwise, / might become non-est
also ! The intellec-
tual instinct too is emotional rebellion against that
possibility.

* And in these textbooks of deductive logic themselves,
most bare-
facedly ! Solemnly declaring that A is A only and B is
B only, they at
once also say, A is B, B is C, therefore A is C ! If A
is A, B is B, and C
is C, only, how can A ever be B, or B be C, or C be A ?
If A really is
B. i.e., identical with B, then why two names for the
same thing ? Call
it either A, or B. Samskrt Nyaya does not misapply
these laws of
Universal Thought, as if "they were laws of individual
and concrete
t hinking, for which the distinction between thing and
thought, idea and

PEACE, CH. VI] DEDUCTION AFTER INDUCTION 91

something, some existent thing, is becoming on-
existent, and some non-existent thing is coming into
being,
is becoming existent. We may say that it is only the
form that behaves like this. But what is the good of
saying so ? All that the world really means to us
sounds-
and sights, tastes, touches, and scents all is included
in
the ' form ' that changes. Even weight, it is being
attempted to prove by mathematical computations,
will 'change, with change of position, from planet to
planet. 1 And, finally, those mathematical laws them-
selves, on which such computations are based, can no-

longer boast permanence ; they, too, are being changed by mathematicians, and it is endeavoured to be shown- that parallel lines can meet and two things occupy the same space ; though, on these points, it seems likely that exuberance of originality has led to exaggerations, and that the ' old order ' will be restored. We have an- indestructible faith that matter is indestructible ; this faith is not due to any limited facts we know, for limited data can never justify limitless inductions * and inferences ; it is only the unavoidable assignment by us,

reality, holds good. It does not say A is B, and B is C, therefore A is C, but that A has C, because C goes with B, and A has B. It does not artificially separate out an utterly sterile deductive or formal logic from the wholly useful inductive or real logic, but combines both, as is inevitable and natural. The true and full significance of these laws of thought appears only in metaphysic, as laws of Being, i.e., Universal Thought, as will appear later on.

1 See Scripture, The New Psychology ; but Ostwald in his Hand" book of Chemistry seems to think otherwise.

2 The real secret of the unlimitedness of inductions and generalisations, as made, is that every single instance, every one, has in it the principle of infinity. Many cases, a number of cases, are not necessary to justify an induction. One case, but it must be a clear and unmistakable

1 92 COMMON LOGIC VS. METAPHYSIC [SC. OF

by the ' I,' of a conjugal share in our own indefeasible eternity, to our undivorceable partner in life, the *

Not-I,'
matter. Such being the case, it does not help us in any way to say that only the form changes. The form is practically everything ; and even if it were not so, even
tthen it is something, it is an existent something at one moment. And what is existent once, should be existent ever. How, why, does it pass into non-existence ? We *do not understand change. We do not understand the world-process. If you would have us understand it, you 'must show that this world-process is not a process at all,
>but a rock-like fixity ; that procession is illusion, and fixity
the truth. Then only shall we be able to bring it into .accord with the primary laws of thought. Such is the 'difficulty of the exaggerated, yet also legitimate, demand
of the reason, on the one hand.

On the other hand stands the difficulty of what may <be called the demand of the senses. A doctrine of mere *changelessness is incomplete ; a mere assertion of it perfectly unconvincing. It explains nothing and is not a

<case. is enough. Because in one, therefore in all ones which are the . same ; because once, therefore always, in the same conditions.

One school of Nyaya puts the ' matter in a simple way ; we have
pratyaksha, direct perception , of a v y a k t i , a particular, and of its
j a ti, species or genus, both, together,
simultaneously; because parti-
t:ular-and-general are inseparably bound together by samavaya, co-in-
herence, mutual 'together-ness'. No 'induction* by elaborate obser-
vation and comparison of many instances would be necessary, and
'generalisation ' could be arrived at straight off, from the very first obser-
vation, if it be sufficiently precise, accurate, unmixed ; but, in practice*
observation and comparison of many instances are

needed, to eliminate irrelevant circumstances. In short, particular-perception and the ><connected general-perception (Kantian ' matter ' and ' form ') arise together in the observer's consciousness.

PEACE, CH. VI] " I AM THAT I AM " 9\$

fact. It is, as just said, denied by every wink of our eyes, by every breath of our lungs, by every beat of our hearts. We want that which will combine and harmonise both change and changelessness. We want to reduce each into terms of the other.

Many have been the efforts to shut up the world-process into something which can be held in a single hand ; which shall be but one single act of consciousness. Kant says, in his Kritik of Practical Reason, " to deduce all from a single principle, is the inevitable demand of human reason; we can find full satisfaction only in a complete systematic Unity of all the possessions of our reason " ; but he himself failed badly to satisfy that demand. Fichte could not do it in less than three successive, unsimultaneous, and therefore change-involving steps, and then too but incompletely. The great mystic school of Rosicrucians has endeavoured to do so in one thought and Bible-text : " I am that I am " ; but this propounds mere changelessness, and makes no provision for change. The Vda-texts belonging to the penultimate stage have exclaimed separately, as said before : "(The) I am (is) Brahman," and then : " The Many is not at all " ; but these too are insufficient for our purpose ; they too establish changelessness alone and explain not change ; while others- embody change only and not changelessness, as thus : "May

I who am One become Many ; may I be born forth and multiply," 1 " It created that, and entered into that also." 2

1 Chh&ndogya, VI, ii, 3, and fait\iriyā % II, vi, 1.
% II, vi, 1.

94 SOMETHING MORE NEEDED [SCIENCE OF

we seek shall be obtained by compressing the three steps of Fichte into one ; by combining the first two separate scripture-utterances into a unity a small change perhaps, at first sight, but almost as radical and important in result as an alteration of the mere order of letters composing a word, an alteration which makes a completely new word with an entirely new meaning.

NOTE I. It may be mentioned here that the western philosophers especially selected in the text to serve as landmarks on the path of enquiry, have been so selected because their special way of thought, arising out of modern conditions, seemed most suited to the modern student and best fitted for the purpose in hand. Otherwise, indeed, the same subjects of enquiry have been and are being investigated by hundreds of the finest intellects of the human race, from the most ancient times up to the present day ; and different aspects of the same truths -and propositions and solutions maybe found in the works of the ancient Greek philosophers, Plato, Aristotle, and the Neo-Platonists especially, of Descartes, Spinoza, Leibnitz, of the mystics, Scheffler, Eckhart, Albrecht, and Bchme, of Bruno and Bacon, and, again,

Schopenhauer
and Spencer, and many others. Each philosopher worthy
of
the name, and to whom the name has been given by public
recognition, has undoubtedly left the world's stock of
philo-
sophical knowledge richer, by at least some definite
piece of
work, a fuller and deeper view of some law, or a new
appli-
cation and use of it, a new aspect of a question, or
fact, or
law, or a fresh presentation, in a new re-arrangement,
of the
same time-old world-facts, as of the same glass-pieces
of a
kaleidoscope re-arranged by every new turn. Indeed, as
may
appear later on, the most erroneous -seeming opinion
ever held
by any thinker will be seen, from an all-embracing
standpoint,
and in a certain sense, to be a not inaccurate
description of
one aspect of a world -fact, one greater or lesser
portion of the
truth. But some of the latest German thinkers seem to
have
succeeded better than any of their precursors in Europe
in the
attempt to systematise and unify. And even amongst
these,

PEACE, CH. VI] PANTHEON OF PHILOSOPHERS 95

from such accounts and translations of his writings
into
English as are available, Fichte appears to be an
almost
indispensable help to the modern students of true
Vedanta
and the higher metaphysic the metaphysic which would
en-
close so-called occult and superphysical science within
its
principles, as well as physical science ; which claims
to be a

science because it offers to be tested in the same way as every particular science is tested, viz., by endeavouring to show that its hypotheses agree with present facts, and also enable prediction to be made correctly, of results in the future ; which, indeed, claims to be the very science of sciences by providing a great system, a great hypothesis, which, while special sciences systematise and unify limited groups of facts, would deal with and synthesise the root-concepts of all these special sciences, and so co-ordinate all sciences, would systematise and unify all possible world-facts, past, present, and to come.

It may be objected that this claim is rather large, seeing that many thinkers have put forward many systems of metaphysic ; and all differ from each other more or less ; so that metaphysic has been even described as the most contentious of sciences. The reply is that there is, at bottom, as substantial an agreement, though much less obvious, between these different systems as between different textbooks of, say, arithmetic or geometry, which differ in language, phrasing, order of presentation, of the subject-matter, method of calculation or proof, examples, corollaries, etc. A similar substantial agreement there must be, at bottom, ultimately, between all the changing expositions of all the physical sciences too ; for each endeavours to expound, obviously, one aspect of Nature, all aspects of which make up a mutually-agreeing consistent

whole ; and scientists are sensing, and trying to grasp and express, that underlying agreement and unity. In countries where metaphysic is almost as much in vogue as arithmetic, e.g., India, this substantial agreement between philosophies is no longer un-obvious either ; thus the learned in India are all, on the whole, tacitly agreed that the Vedanta is the final philosophy, that the five or more other schools represent but stages or aspects, and that changing times require and bring forth only fresh presentations, in more or less suitably modified

96 EACH DEPICTS ONE ASPECT OF THE TRUE [SC. OF

forms, of the same ' final truth '. When and where metaphysic comes to be really as much in vogue as mathematics, then and there its numeration and notation, its four fundamental rules and Rule of Three, its definitions, postulates, and axioms, its points, lines, surfaces, and solids, its essential concepts of force, fulcrum, and lever, its compositions, resolutions, and parallelograms of forces, its equations, permutations, combinations, and probabilities all these will be recognised and agreed upon even more widely and deeply ; for what is or can be nearer than the Self, the Not-Self, and the Relation between them ? And then there will be, even obviously, as little difference between books on metaphysic, as between those on mathematics. What the traditional feeling and conviction on this point is in India, may be

inferred from
the fact that while the V edas and, of course, the
Upani-
shats which are the Vedanta, the * final ' and crowning
part
of them are insisently declared to be svatah-pramapa,
self-evident (see footnote at p. 40, supra), the
technical
SamskrJ name for the geometrical axioms is svayam-
siddha, ' self-proven/ the same thought, and
practically the
same word.

Sometimes it is said that philosophy is a matter of '
per-
sonal equation '. Alexander Herzberg has written an in-
forming and entertaining book, The Psychology of Philo-
sophers, in which he has tried to connect the views, of
some
thirty of the most famous western thinkers, with their
per-
sonal characters, temperaments, physical health and
features,
life-experiences, and circumstances. There is an
element of
truth, no doubt, in this ; it is even proverbial that
views
change with the situation, the point of view. But that
element
of truth must not be pressed too far. The proverb
suggests
its own supplement. Circumambulate the problem
concerned ;
view it from all standpoints ; and you will see the way
to
agreement. Differences are mostly of emphasis, on this
or that
other aspect ; and of taste. Even in mathematics, one
person
studies and writes on arithmetic ; another, geometry :
another,
algebra, or trigonometry, or mensuration, conic
sections,
calculus, etc. But there is no contradiction between
them.
So too, there would not be any, there is no,
contradiction
between philosophers and philosophies, if the latter
only

restrained egoism properly, and were more desirous to under-stand than eager to differ and claim originality. The present writer has endeavoured to show the Essential Unity of All Religions, in a compilation bearing that name, by parallel texts from the scriptures of eleven ; and philosophies are at least one aspect of religions, as religions are of philosophies.

NOTE II. For readers interested in the linking up of eastern and western thought, some further observations are subjoined. They may perhaps be usefully read once again, after reading the next chapter. The two will cast light on each other.

Schwegler, in History of Philosophy, articles on Fichte, Schelling, Hegel; J. H. Stirling^ in The Secret of Hegel; Wallace, in The Logic of Hegel, ' Prolegomena ' ; Caird, in Hegel all speak unfavourably of certain traits and acts of Hegel, his grudging and very insufficient acknowledgment of his great debt to Fichte, his jealousy of Schelling and making use of him as a stepping-stone in various ways, his flattery of his Government and exaltation of the Monarchical State. He had his great good points also. All human beings including 1 philosophers ' (!), of East and West, ancient as well as modern are ' bundles of contradictions ', of ' opposites ', as

is all Nature. A soul wearing a body, is necessarily such a compound ; it is matter for deep thanksgiving, if the factor of soul-altruism happens to predominate over that of body-egoism.

Hegel says (Wallace, op. cit., pp. 101-102): " It was only formally that the Kantian system established the principle that thought acted spontaneously in forming its constitution. Into the details of the manner and the extent of this self-determination of thought, Kant never went. It was Fichte who first noticed the omission, called attention to the want of a deduction of the categories, and endeavoured to supply something of the kind. With Fichte, the Ego is the starting point in the philosophical development, and the outcome of its action is supposed to be visible in the categories ".

Broadly, ' categories ', here, may be understood to correspond with themaha-vakyas, 4 great logia ', Primal Laws of Nature, God's Nature, Self's Nature, on which Laws

98 FURTHER COMPARISONS (SCIENCE OF

the World- Process is framed, by which it is shaped, governed, carried on ; this sense is much broader than that of the word as used by Kant and also Hegel. In the Vaisheshika system, as we have seen (f.n. to pp. 60-61 supra) the * categories are implicitly inherent in God's Nature. Fichte and Schelling have their own sets of categories, though perhaps less full, and less systematically concatenated, than those of Hegel.

Hegel goes on to criticise Fichte : " But in Fichte, the Ego is not really presented as a free, spontaneous energy ; it is supposed to receive its first impulse from without . . . The nature of the impulse remains a stranger beyond our pale " .

Hegel's objections are false, and apply to his own work forcibly ; not to Fichte's. When Hegel begins with the sensationalist paradox, that Being is Nothing, and Nothing is Being, and Becoming is the passing of each into the other, does he present the three as three free and spontaneous energies, and endow any or all of them with impulses from within, impulses which are not strangers beyond our pale, but familiars within our home ? He tries to see a non-existent mote in Fichte's eyes, and fails to see the beam in his own ! Fichte says clearly that the Ego itself positively posits, contra-poses, Non-Ego, over against it-Self, in order to realise it-Self. The Ego is obviously, as comes home to every one of us in our feeling of free-will, a free and spontaneous energy, and the impulse is its own. The following extracts from Schwegler (op. cit., * Fichte ') will illustrate : " The Ego is manifest in consciousness ; but the thing-in-itself is a mere fiction . . . (Fichte) would make the Ego the (first) principle, and from the Ego would derive all the rest . . . We are to understand by this Ego, not the particular individual, but the universal Ego . . . Egoity and individuality, the pure (abstract) and the empirical ego, are entirely different ideas. . . . Fichte is the first to deduce all fundamental notions from a single point, and to

bring them into connection, instead of taking them only empirically, like Kant, and setting them down in mere juxtaposition. . . . EgoEgo, the Ego is, / am. . . .

P., CH. VI] HEGEL, FICHTE, AND VEDANTA 99

Before anything can be given in the Ego, the Ego itself must be given. . . . This is pure, inherent, independent activity. . . . / am is the expression of the only possible original act. . . . The Ego is the prius of all judgment, and is the foundation of the nexus (relation) of subject and predicate. . . . We obtain from it, the category of reality. All categories are deduced from the Ego as absolute subject. . . . The second fundamental principle is, . . . Ego is not=non-Ego. . . . Whatever belongs to the Ego, the counterpart of that must, by virtue of simple contraposition, belong to the non-Ego. The category (idea, general notion, law, of) determination or limitation follows ; thence follow . . . divisibility, substantiality, causality, cause-and-effect, reciprocal relation (etc.) . . . The Ego itself is absolutely self-determination. . . . Originally, there is only a single substance, the Ego; it alone is the absolute Infinite. . . . But the Ego supposes a Non-Ego. . . ." And so on. That there are some minute, subtle, even important, differences between Fichte's thinking and Vedanta, may be granted. The Vedanta way is preferred in the present work, compiled in view of the Indian reader's requirements as well as those of the western reader, who may be interested in Indian thought. The seeker, goaded by inner questionings, must, of course,

decide for himself, which satisfies him most. But Hegel's fault-finding with Fichte does not seem justified in any case. He says (op. cit.) : " What Kant calls thing-in-itself, Fichte calls impulse from without . . . (i.e.) non-Ego in general. The ' I ' is thus looked at as standing in relation with the ' not- I ' through which its act of self-determination is first awakened."

Hegel had access to the original German of Fichte, which the present writer has not ; and Fichte may have employed words equivalent, in English, to ' impulse from without ' . But, seeing how words are perpetually changing their meanings in the hands of philosophers, and even the same philosopher, (Hegel himself is an outstanding example of this), the present writer would interpret Fichte as meaning ' impulse from non-Ego, contraposed, ideated, as if without , by the Ego it-self ' , and ' first awakened ' as * eternally realised, once for all > as well as realised throughout all

100 SELF, THE CENTRAL FACT [SCIENCE OF

time in unending succession ' . This interpretation is supported by Schwegler's whole account of Fichte ; and that account seems to be fair and correct as against Hegel's cavillings and carpings, which seem to be almost ' malice prepense ' (!), in order to set off his own originality. To prick the big bubble of Hegel's big claim, it is enough

to observe that Fichte begins with a Living One, and that One, the Heart's Desire of the whole Universe of living beings, the Self, ' for the sake of which is dear, whatever else happens to be dear/ (as the Upanishat says); while Hegel begins with three, and three life-less, soul - less, ghosts, Being-Nothing-Becoming, outside of Me, there, in front of Me. Even Kant, from whom, according to Stirling, Hegel's industrious exponent, Hegel borrowed very much even Kant craved for and could not find, a Single Principle from which all could be deduced ; but he did come to have an inkling that the Self is that Single Principle, the * thing -in-itself ' behind both Mind and Matter. Thus: "The 'I think' must be capable of accompanying all my ideas ; otherwise, there would be presented to my mind an idea of something which could not be thought, and this means that the thought would be impossible, . or, at least, that it would be nothing at all for me ; . . . the proposition that all the various elements of our empirical consciousness must be bound together in one self -consciousness > is absolutely the first principle of all our thinking" quoted from Kant, by Edward Caird, in The Critical Philosophy of Kant, I, 353.

Why so much dissertation about the Self ? Because It is the One Central Fact of Vedanja and of all Indian thought, the one sure and certain Single Reality of the Universe ; One, yet all-enveloping, all-regulating, all-deducing-producing-inducing. Atma, as J?aram-Atma, JPraJ;yag-Atma, Jiv-Ajma, Sutr-Atma, Bhut-Atma, Jagad-Atma, pervades Samskrt literature. And Hegel and Stirling cannot avoid sensing Its light, even through closed eyelids. Stirling (op. cit.), pp. 28-29, earnestly exhorts, in the very spirit

of the
Upanishats and the Yoga- Vasishtha, the would-be
student of
Hegel to practise meditation on " Abstract or Pure
Being,
Abstract or Pure Existentiality, the Hegelian Seyn . .
. Let
there be no stone, no plant, no sea, no earth, no sun,
no idea,

P., CH. VI] STIRLING'S SELF-CONTRADICTIONS 101

no space, no time, no God let the universe disappear we
have not yet got rid of Is. Is will not, cannot,
disappear."

But, please, let the Self, you, your-self, who are
exhorting
others to meditate thus let your-Self disappear. Does
7s
remain after that ? If it does, how do you know that it
does ? !
Stirling again says : " Ask yourself, What would there
be, if
there were just nothing at all, and if there never had
been
anything neither God, nor a world, nor an existence at
all ?
Ask yourself this and listen ! Then look at the
question itself,
and observe how it contains its own dialectic and
contradic-
tion, in ^>r-supposing the Being it is actually
supposing
not to be ! " But, please, add to the question '
Neither a Self,
your-Self ', and listen ! Who is left to listen ? ! The
question
as worded by Stirling, when it says ' nor an existence
at all ',
does not mean, ' not even your own existence ', but
surrepti-
tiously implies that your own i.e., your-Selfs
existence is left ;
for indeed it is impossible for any one to imagine his
own
existence abolished, (see p. 22 supra). We do not know

if Stirling ever tried to perform that feat. His question pre-supposes Being, truly ; but what Being, whose Being ? Whatever Being he meant, that Being inevitably pre-supposes Self, whose Being, or which as Being, is the only Being that is absolutely, unshakeably, unabolishably sure and certain.

Stirling cannot help contradicting himself on this point. At p. 24 of his book, he says : " Hegel as it were swoons himself back into infancy, trances himself through all childhood, and awakes when the child awakes, that is, with reflection, but retaining a consciousness of the process, which the child does not. It is a realisation of the wish that we could know the series of development in the mind of the child ". Incidentally, this is one of the exercises suggested in Yoga ; and a simpler form of it is do not get out of bed in the morning too quickly, but practise awaking slowly, and introspecting the gradual stages from dim to clear consciousness ; for, speaking very broadly, by the Law or Fact of Analogy, viz., that the small is as the large, the microcosm as the macrocosm, a complete day of an individual life is like the whole of that life, and this latter again is like the whole of the life of a whole Human race or nation, and that, again; like the

102 HIS ADMISSION OF THE SELF'S PRIMACY [SC. OF

Cosmos-Chaos, Evolution-Dissolution of a whole globe, or a whole Solar System ; and so on.

Now, Stirling goes on to say that when the child awakes,
" conceivably there is a sense of being or the vague wide
idea, Being ; there is no I in it ; I is the product of reflexion."

This at p. 24. But at p. 67, he contradicts himself crassly :

" The notion then as being, as is, as the absolutely first
crude, dim, dull, opaque, chaotic consciousness, brute
/ am,

the first flutter of life, .\ . is only in it-self latent, undeve-
loped ; " and again, at p. 99, " that which lives, and all that

lives, is thought ; / find my 7 to be a constituent moment,**

(better say, locus, focus, centre, basis) " of that all of thought. 1 '

Here, Stirling, unwittingly, helplessly, admits the primacy of

the Self. At the end of his Annotations to Schwegler, he claims

for himself only the role of a " humble Christian philosopher ",

and on the last but one page (p. 750) of The Secret of Hegel,

he claims for Hegel that he " has no object but once again to

restore to us and in the new light of the new thought Immortality and Free-Will, Christianity and God ". But he forgets that in the Bible, " God said unto Moses, I AM

THAT I AM ; and he said, Thus shalt thou say to the children of Israel, I AM hath sent me unto you " ; and again, repeatedly, " I am the Alpha and the Omega, the first

and the last." The Rg-Veda, in the magnificent Nasadlya hymn, says: " Neither non-Being was, nor Being. Only the Self breathed, without air. It breathed Its own Self-

affirmation, Self -positing, Sva-dha. Death was not, nor

deathlessness, nor day, nor night, nor space, nor any orbs

therein. Deep darkness lay in the embrace of deep darkness.

Nothing-Else-than-It was, Tas mad-Any a t-Na pa ram
k i n c h i 4 as a. And in it moved Primal Desire,
Kama, seed
of Universal Mind. Who knows It ? Perhaps It knows It-
Self,
perhaps not ! " (For texts from other scriptures, of
other
religions, to the same or similar effect, the reader
may see the
present writer's The Essential Unity of All Religions,
Index-
references, ' Self ', c God ', ' I ').

P., CH. VI] HEGEL'S PERPETUAL USE OF 'SELF' 103

4 Other ', 64 times ; and the word * This ', as
equivalent to
' Other ', also, a few times. On p. 255, ' Self '
occurs 29
times ; on p. 256, 18 times ; on p. 257, 20 times.
Please note,
this is Hegel's own writing, only translated. The word
' Self *
occurs, in greater or less abundance, on many other
pages,
generally in peculiar combinations with other words. An
sick
(in, at, or by Self), fur sich (for, by, or with Self),
An Hjidfur
sich (in and for Self) this triad is the very skeleton,
the frame,
on which are moulded all the tissues and the flesh of
Hegel's
system. Following compounds are found all over the
place ;
it-self, for-self, m-and-for-self, self-diremption,
self-union,
self-conservation, self-retention, self-reference,
self-separation,
self -duplication, self-mediation, self -consciousness,
being-irrit-
self, being-for-self, being-within-it-self, being-in-
it-self-ness,
be-ent-in-it-self, self-identical-within-it-self, self-
to-self-re-
ferent, in-it-self-ness ; and so on and so forth. Yet

to give
precedence to Being-Nothing-Becoming over Self (and
It's in-
cluded Not-Self i.e., This Other, and Not) this, to the
Vedanja
view, is a very grave, very misleading, error ; though,
of course,
every error has its use, if it act as incentive to
further trial,
until finding. 'Self, 'Other' (Skt. ijara, Gr. heteron)
' This ' (Skt. e t a t , i d a m) these words are in
the very
spirit of Vedanta, which uses equivalents pointedly ;
but
Hegel fails to describe the Relation between the Three,
satisfactorily, or even at all. Fichte, as said, makes
a much
nearer approach, without quite grasping, it seems.

Stirling (in whose own expositions of Hegel, the word
' self,' or its equivalent ' ego ' or ' sich ' occurs,
e.g., 27 times
on p. 51, and 29 times on pp. 121-122, to take
instances at
random) says at p. 53 : " Hegel's secret is very much
the
translating of the concrete individual into the
abstract
general or universal. He is always intelligible when we
keep
before us the particular individual he is engaged
translating ;
but let us lose the object, the translation becomes
hopeless."
But why write thus abstractly ? Indian seers and sages
enjoin the study of Veda- Vedanta and Itihasa-Purana,
Philosophy and History, Abstract and Concrete, side by
side,
in the light of each other. So only are both lighted
up.
To teach a secret code without explaining the meaning
simultaneously; a shorthand system without the longhand

104 HEGEL'S IGNORANT CONCEIT RE Gtta [sc. OF

equivalents ; geometry without the figures : is futile.
When

Hegel ' descends ' into concrete illustrations, rarely, he is not only intelligible but interesting and informing. But he, " in general], vouchsafes abundantly, dry, abstract allusion, but never one word of plain, straightforward, concrete explanation. Information in Hegel is, for the most part, but a disdainful abstruse riling of us ' : (Stirling op. cit. p. 355). There are instances of such deliberate mystification, abstruse abstractness, code-language, * riddling rhymes ' and even ' scornful riling,' in Samskrt literature too, as, f.i., that of the mysterious 8800 verses ' of Maha-bharata, by tradition, of * Raikva of the car ' and Yajna-valkya in the Upanishats, of Dharma-kirti (Buddhist author), of Shri Harsha (poet and a-4vaijl casuist-sophist). But these are not regarded as models ; and the 8800 so-thought ' mysterious ' verses of Veda-Vyasa are explained by some scholar's, very simply, as being only the first draft, which Vyasa himself, later, expanded to 24,000, and his disciples and grand-disciples, subsequently, to a hundred thousand verses, by successive additions, somewhat as the successive editions of an encyclopedia * grow from more to more '. Mystery-mongering is a very old trade ; it attracts many customers, though it repels others.

Particularly surprising in* a person of Hegel's great reputation is his shallow, supercilious, self-conceited criticism of the V6\$anta of Bhagavad-Gita, and of Sufism ; (pp. 188-192, Wallace's 'translation of Hegel's Philosophy of Mind). It

is obvious to anyone who has studied Gtfa and the better known Sufi writings with any care, that that criticism is based, not on knowledge, but on ignorance. He says, " They are systems which apprehend' the Absolute only as substance The fault of all these modes of thought is that they stop short of defining " (i.e., they do not define) " substance as subject and as mind ". To us, in view of what has been said above, regarding Hegel's treatment of Being and Self, this criticism is like ' the thief shouting Stop thief ' ; is imputing to another the fault which is his own. No system of thought, no philosophy, has so expressly and emphatically declared the only real substance to be the Supreme Self and Subject, as the Vedanta. The case of ' mind ' is different ; it is the Self's Nature ; about which, later on. .

P., CH. VI] RESIDUAL VALUE OF HEGEL 105

The substantial value of Hegel seems to be what the * popular ' or * general ' mind has decided ; and the * popular ' mind (because it reflects the element of Truth in the Universal Mind, at least as often as that of its Opposite, Untruth or Falsehood or Error, which also is present in the Universal Mind, by inevitable Duality-within-Unity), has concluded that the things of permanent use in Hegel are, a fuller working out of the method of thesis-antithesis-synthesis which he borrowed from Fichte ; that the process of the world means

that the Spirit goes out into Nature, as into something other than itself, and then returns to itself with a fuller content of knowledge, and fuller self-consciousness, as in a * perfected man ' ; and that every individual, as much as the universe, is a whole, a whole of wholes, a circle of circles. But all this has been said by many others also, in other and some-times better words, and needs completion by Vedanta.

Hegel says (Wallace, The Logic of Hegel, 1st edn., p. 62) : " When the notion of God is apprehended only as that of abstract or most positive being [most real being* in the new edn., of 1892], God is, as it were, relegated to another world beyond ; and to speak of a knowledge of him would be meaningless. Where there is no distinction of elements [' no definite quality ', in the new edn.] knowledge is impos-sible. Mere light is mere darkness ". This is not unintelli-gible, though * / am ' is knowledge of a sort, and without any definite quality. And the last two sentences show that the sensationally and paradoxically worded proposition, ' Pure Being is pure Nothing ', is capable of being understood into

* pure ' common sense ; as thus, when we are day-dreaming, or twiddling our thumbs, and a person asks * What are you doing ? ', and we answer ' Oh nothing ', we mean ' Nothing particular, nothing that matters, nothing worth while noting or remembering '. So, Hegel's ' Beginning * means the passing of that factor of Being which belongs to Something, of some particular Being, into Nothing ; and vice versa ; other-

wise, abstract Being and abstract Nothing would be " relegated to another world beyond, I like " abstract God ", and " to speak of a knowledge of them would be meaningless ". And it is, necessarily, with some such particular specificate determinate Beginning, with some object that has ' begun ',

106 CRITERION OF COMPLETE METAPHYSIC [SC. OK

(and is also ending, is passing from birth to death and death to birth, in the metabolism of a perpetual round of anabolism-katabolism, necro-biosis, incessant integration-disintegration, existence-non-existence), that ordinary thinking (Hegelian Perception-Conception-Understanding) as well as philosophical thinking (those three plus Hegelian Reason) also begin. This thinking, of course, pre-supposes the consciousness of the * thinker- I * ; which consciousness is vague in ordinary thinking, and clear in philosophical ; and becomes full (All-) Self-Consciousness, as the very climax of Reason (or ' Speculation \ in Hegelian terminology).

-As Hegel himself says (ibid.) : " God must be simply and solely the ground of every thing, and in so far, not dependent on anything. . . . The demonstration of reason no doubt starts from some thing which is not God. But, as it advances, it does not leave the starting-point a mere unexplained fact, which is 'what it was. On the contrary, it exhibits that point as derivative, and called into being, and then, God is seen to be primary and self -(Self-) subsisting,

with the means of derivation wrapped up and absorbed in himself (Self) . . . The original antecedent is reduced to a consequence". By such interpretation, and by bearing in mind the implicit perpetual assumption of Self by Hegel, (the failure to announce which, clearly, at the very beginning, can only be counted as a disastrous omission), removes much obscurity. It will be noticed by the careful reader, however, that Hegel is only quietly copying Fichte here, and very uncouthly too, by substituting the much less intelligible third - person term ' God ' (somewhere in " another world beyond "), for Fichte's sun-clear first-person term * I ', ever-near, ever-dear, here, there, everywhere. This is a theme capable of much expansion, requiring a sentence or more for every sentence of Hegel ; and cannot be pursued here any further.

Hegel's own language, summarised by Schwegler, and quoted above, (pp. 74-75, supra) is " The absolute . . . returns out of self-externalisation, self-alienation, back into its own self, resolves the heterisation of nature, and becomes, at last,

P., CH. VI] HEGEL'S ADMISSION 107

actual self-cognisant spirit, 1 ' This seems to be the "the notion," " the notion of the notion," " the absolute," " the Idea ", " the Reciprocity which is the notion " which Stirling repeats ad nauseam , without once ' defining ' it ' definitively ', to the accompaniment of much dramatic exuberance, efferve-

science, exclamation, exultation, and attempt at exposition.

Elsewhere, Hegel says, (Wallace, op. cit, p. 289) : *'
As
Fichte was one of the earliest among modern
philosophers
to remark, the theory which regards the Absolute or God
as
the Object and nothing more, expresses the point of
view
taken by superstition and slavish fear. . . , The
salvation
and the happiness of men are effected by bringing them
to
feel themselves at one with God . . . God in the Chris-
tian religion is also known as Love. In his Son, who is
one with him, he has revealed himself to men as a
man amongst men, and thereby redeemed them. This
religious dogma is only another way of saying that the
antithesis of subjective and objective, has been
already over-
come, and that on us lies the obligation of
participating
in this redemption, by laying aside our immediate
subjectivity,
putting off the old Adam, and learning to know God as
our
true and essential Self. And as it is the aim of
religion and
religious worship to win victory over this antithesis
of sub-
jectivity and objectivity, so science and philosophy
too have
no other task than to overcome this antithesis by the
medium
of thought. The aim of knowledge is to ... trace the
objective world back to the notion, back to our
innermost
Self."

Now, all this is good sound Vedanta, Gnostic Mysticism,
Sufism, and the right way to interpret religious dogmas
and
myths. And many passages in Hegel, and many more in
Fichte,
read almost like translations from the old Indian
books;
especially does page after page of Fichte's " The

Vocation of
Man ", breathe the very spirit of Gita, Upanishats,
Yoga-
Vasishtha. But something more is wanted than German
or other Western thinkers have said. So we will take
leave
of them now, and pass to the original ancient Vedanta,
where the keystone, the crown of them all, is to be
found. '

108 THE FINAL ANSWER [SCIENCE OF

CHAPTER VII

THE LAST ANSWER

YAMA, Lord of Death, Ruler of the next World into which
souls are ' born ' after ' dying ' out of this ; than
whom,
as Nachiketa said, there could be no better giver of
assurance against mortality, no truer teacher of the
truth
of life and death ; gives this last answer : " That
which
all the scriptures ponder and repeat ; that which all
the
shining, glowing, burning, lights (ascetic holy souls)
declare ; that for which the pure ones follow Brahma-
charya, life of virtue, study, sacri-fice to Brahman ;
that
do I declare to thee in brief it is AUM." 1

What is the meaning of this mysterious statement,
repeated over and over again in a hundred ways, in all
Sanskrit literature, sacred and secular ? Thus :

The Prashna-Upanishat says: "This, O Satya-
kama, desirer of truth, is the higher and the lower

1 Katha-Upanishat, I, ii, 15. Besides the special
significance of
AUM, (pronounced as OM) expounded here, one of its
ordinary meanings.
as of its Arabic and English transformations, AMIN and
AMEN, res-

pectively. is 'yes, 1 'be it so* . In G*#J, the first line of the verse is replaced by,

' th,e Imperishable One Whom the knowers of the V&Ja declare, Whom the passionless sinless self -controllers merge themselves' into.'

PEACE, CH. VII] ALL-INCLUDING AUM 109

Brahman this that is known as the AUM. Therefore, strong-based in this as his home and central refuge, the knower may reach out to anything that he deems fit to follow after, and he shall surely obtain it." '

The Chhandogya says : " The AUM is all this ; the AUM is all this." *

The Taittinya says : " AUM is Brahma(n) ; AUM is all this." 3

The Mcindukya says : " This, the imperishable AUM, is all this ; the unfolding thereof is the past, the present, and the future; all is AUM." 4

The Tara-sara repeats these words of the Mandukya, and says again : " The AUM this is the imperishable, the supreme, Brahma(n) ; it alone should be worshipped." 5

Patanjali says : " The declarer of It is the Praoava ; jap a-litany of it is (not mere mechanical repetition of the sound, but) exploring, discovering, realising, its full significance." 6

OTWR I <R WR ^ TO
I v, 2

2 Bffeft qSfcj U1*K *&\$ * I Hi xxiii, 3.

3

w-

I Yoga-surras, i, 25. 72.

va is a name for the
hich re-wov-ates. make
thing, including the

The word Pra-nava is a name for the sound AUM ; it
means.
etymologicaliy, ' that which re-wov-ates. makes new.
rejuvenates* every-
thin includin the mind's outlook. It is the life-breath
of the

110 THE MYSTERIOUS WORD-SOUND [SC. OF

Such quotations may be multiplied a hundredfold.
What is the meaning of these very fanciful-sounding
utterances ? Many profound and occult interpreta-
tions of this triune sound have been given expressly
in the Upanishats themselves, also in Gopatha Brah-
mana, and in the books on Tantra ; but the deepest and
most luminous of all remains implicit only. 1 For if
the
above seemingly exaggerated statements are to be
justified
in all their fullness, then, in view of all that has
gone before,
AUM must include within itself, the Self, the Not-Self,
and the mysterious Relation between them which has not
universe. It has many names in Samskrt taraka ortara,
udgitha,
sarva-vin-mati, sarva- j3a-tabi ja, pratibha, etc.

Many of

these have been collected, and the special etymological significance of each indicated, in my Samskrt compilation, Manava-Dhanna-Sara.

1 The reader may feel inconsistency between the decrial of ' mystery-mongering ' at p. 104 supra, and the reverence shown for riddle-like scripture-texts here. The differentiating test is in the motive. Where there is wish to swindle, to gain money, or ' kudos ' and blind worship, or both, from gullible followers, there we have the ' charlatan '. (It arouses mixed feelings to remember that the ' great philosopher ' Schopenhauer calls the ' great philosopher ' Hegel a ' charlatan ' !). Where there is affectionate wish to arouse only deeper, more earnest, genuine curiosity and search for the highest and most consoling Truth, as in the case of loving parents and teachers, there the temporary mysteriousness is justified, nay, desirable, or even necessary ; for the too easily gained is often not appreciated, is even equally easily thrown away ; easy come, easy go '. In the case of the Logion, here endeavour-ed to be expounded, this risk is really serious. Some will think, ' Mere tautology, truism, trash ! ' ; others ' Only an ingenious juggle with words'. Few will ponder sufficiently deeply to realise its very great significance. Therefore Yama wished to avoid the subject, when questioned by Nachikita (p. 1. supra), and told him, ' Earnest seeker is even rarer than wise teacher ; very subtle and evasive, difficult to seize, because so very simple, is the Truth ; marvellous it is, therefore the speaker of it wonders, and the listener wonders more '. But times and circumstances change ; as explained in

The Mahatma

Letters and H.P. Blavatsky's writings, Spiritual Wisdom has itself to go out, at special junctures in human history, which recur periodically and cyclically, seeking worthy 'vessels', receptacles for itself, facing ridicule and rebuffs.

PEACE, CH. VII] INTERPRETATION 111

yet been discovered in any of the preceding answers that mysterious Relation, which, being discovered, the whole darkness will be lighted up as by the Sun; the Relation wherein will be combined Changelessness and Change. If it does this, then truly is the Indian tradition justified that all knowledge, all science, is summed up in the Vedas, all the Vedas in the Gayatri, and the Gayatri in the AUM; then truly are all the Vedas and all possible knowledge there, for all the World-Process is there. The Self, the Not-Self, and their mutual Relation these three, the Primal Trinity, the root-base of all possible trinities, exhaust the whole of thought, the whole of knowledge, the whole of the World-Process. There is nothing left that is beyond and outside of this Primal Trinity, which, in its Unity, its tri-une-ness, constitutes the Absolute which is, and wherein is, the Totality of the World-Process the World-Process, which is nothing else than the Self or Pratyag-atma, the Not-Self or Mula-prakrti, and their L 1 1 a or Interplay; the Three-in-One constituting Param-Atma.

But how can these three be said to be expressed by a single word? The immemorial custom of summing up a series, or of expressing a fact, in a single letter, and then of joining letters, thus significant, into a single word of which many examples are to be found in the Upanishats gives the clue here. 1 Each letter of this word

1 This ancient method of expressing a profound truth by

assigning
to each of its factors a letter, and then writing down
the letters as a
word, meaningless, a mere sound, except for the
meanings thus indicated,
is perhaps not familiar to, and therefore may not
commend itself to.

112 ANAGOGY [SCIENCE OF

must be the expression of a fact, and the juxtaposition
of the letters must signify the relation between the
facts.

The first letter of the sacred word, A, signifies the
Self ; the second letter, U, signifies the Not-Self;
and
the third letter, M, signifies the everlasting
Relation, the
unbreakable nexus of Negation, by the Self, o/ the Not-
Self between them.

According to this interpretation of the AUM, the full
meaning of it, would be the proposition, Ego Non-Ego
Non (est) 9 or I Not- 1 Not (am), which sums up all
the three factors of the World-Process into a single
pro-
position and a Single Act of Consciousness.

A plain example of this method occurs in the Chhan-
dogya* : " The name of Brahman is Truth, or the True,
sat yam, which consists of three letters, sa, ti, and
yam.Sa is the Unperishing ; Ti is the Perishing;
Yam holds, binds, Relates the two together." The

modern thought. These * mystic words, ' of which so
many are found in
ancient writings, and, later, in Gnostic and
Kabbalistic works, are regard-
ed as jargon by the modern mind. Yet in these same
words, ancient
wisdom has imbedded its profoundest conceptions, and
AUM is just
such a word. The method is- known as akshara-mushti or
akshara-
mudra, ' handful ' or * diagram-seal ' of letters.
(World- War II began

in Sept. 1939 in Europe, and closed there in May 1945. with the surrender of Germany ; it began in Asia in Dec. 1941, and closed in Aug. -Sep. 1945, with the surrender of Japan ; it has created scores of such code-words, temporarily ; thus, USOWI means United States Office of War (information). But OM as pure humming sound also, has deep significance ; it is the primal sound-continuum of Nature, the first garment of God, the first sensuous manifestation of the Self ; it is probably what is meant by ' the Word ', in the Christian Bible, where it says that " In the beginning was the Word, and the Word was with God, and the Word was God " .

i srfa 5 9flr t^rrft sftfa si^KFfa, *r, fct,
w ^Ri^f aSff^f i

VIII. iii, 5,

P., CH. VII] THE FALSE ENCIRCLED BY THE TRUE 113

' unperishing ' here means nothing else than the unlimited universal Self, Pratyag-atma; the 'perishing' is the endlessly perishing, ever-renewed and ever-dying, ever-limited Not-Self or M ula-prakrt i ; the nexus, that which holds and binds the two together, is the unending relation of Negation by the One of the Many-Other, in which Relation, the two are constantly and inseparably tied to each other, in such a way that the two together make only the ' number-less ' Absolute, in which the three, two, and even one, all disappear in the number-transcending and all-number-containing circle of the cipher.

A similar statement, again using almost the same words, is made in the Brhad-Aranyaka. 1 " Truth, s a t y a m, verily is Brahman. . . . The gods contemplate

and worship the truth, sat yam, only. Three-lettered is this sat yam; sa is one letter, ti is one letter, and yam is one letter. The first and the last letters, im perishables, are true ; in the middle is the false and fleeting. The False is encompassed round on both sides by the True. The True is the more, the greater, the pre- vailing. He that knoweth this he may not be over- powered by the False." Here sa, the first truth, is Being; and yam, the second truth, is Nothing, for both are

tin TO i

i v, v, i.

114 HOW KNOW ALL AT ONCE ? [SC. OF

imperishable ; the middle is Becoming, the ever- fleeting and ever-false. In other words, the Self is reality ; the Negation, of the Not-Self by the Self, is also reality ; the Not-Self is not reality, it is only appearance, illusion.

The Devl-Bhagavata says 1 : " Why, by what means, from what substance, has all this world arisen ? How

I I. xv, 51-52.
And again :

I VII, xxxii, 2.

"*I*(alone was, in the beginning)-Not- Another (i.e.,

no-thing-else,,
O Lord of Mountains \) ' such is the form or nature of
the Self* which
is called Consciousness or Para-Brahma."

The Vishnu-Bhagavata (commonly known as Shrimad
Bhagavata,
Ot simply as Bhagavata) also has some verses in almost
the same words :

The orthodox commentator, it is true, explains this as
meaning :
' I alone was in the prime of time, and nothing else,
neither the
existent, nor the non-existent, nor even Prakrit which
is beyond both ;
I was afterwards also, and I am all this, and what
remains behind, that
also am I/ But the preceding and succeeding verses,
saying : "This
is the deepest and the highest secret, g u h y a and r
a h a s y a ; knowing
it you will not fail in spirit throughout the ages,"
seem to permit of
a more ' secret ' meaning and unusual interpretation,
thus : ' I-(alone was
in the beginning) -not-another (which might be existent
or non-existent
or other than both) ; in the end also I ; i.e., after
that which is known as

P., CH. VII] ONE SENTENCE WHICH SUMS UP ALL 115

may I know all at once, by a single act of knowledge ?
Thus Mukunda- Vishnu pondered within himself, in the
beginning. Unto him that sovereign Deity, Bhagavati,
uttered that which giveth all explanations in a single
half-verse, viz. : * I, Not Another, is (i.e. 9 am)
alone verily
this eternal all.' " This, it seems, is the plainest
state-
ment available in the Purana literature, after the
V6da,
in which an endeavour is expressly made to sum up the
World-Process in a siugle sentence.

The Yoga Vasishtha says 1 : " I, pure consciousness, subtler than space, am not anything limited such is the

This has been negated, that which remains, that am 1." Elsewhere, the work repeats ;

^3" I VI iv 47 * The same JPtMiftfMif

repeatedly describes the Supreme in phrases or by epithets which find their full significance only in the Logion expounded here, thus :

* the Self whose character is * the not-many consciousness *. f
III. v, 23 ; or 33^351 cl^%3s 3Rr3y^ ^W[I ' It is Brahma(n), It is the Supreme Cause, the One, the Not-Another,' VI, iv, 30; or g^i
3*TT, 'the Supreme whose form is not-This,' X, ii. 42: or
^^1 3fM^3F3K, 'Thou art the ever wantless, changeless Brahma(n), Not-Another, Other-than-all-This,' VIII. xii, 7.

Nirvana-prakarana. Purvardha. cxviii, 9.

The Antibhuti-prakasha-sar-oddhara has also a shloka (157) which describes Brahman as a n - i d a m, Not-This :

116 CONSENSUS OF OLD TEXTS [SC. OF

eternal buddhi (idea) that freeth from the bonds of samsara, the World- Process."

The Yoga and Sankhya systems describe the supreme consciousness of K6vala-ta, Kaivalyam, Soleness, One-ness, L-one-(li)-ness, On(e)li-ness, (their

word

for moksha), as being of the nature of the awareness that Purusha (the Self) is other- than-sattva (i.e., Prakrti, sattva being the finest representative thereof). 1

The * great hymn ' addresses the Supreme thus : *

* Thou whom the dazzled scripture doth describe
As being Negation of what Thou art Not.'

Gita also has a verse which may be literally translated : * Than the / anything Other is Not ; in the /
is
all This woven, as gems are strung on a thread.' s

Put into one sentence, such descriptions can take no other form than that of the logion, Ego-Non-Ego-Non (sum). 4

Such are a few of the utterances of sacred literature that at once become lighted up when the light of this

'An-I4 an*. Not- This, has been declared to be the form, the nature, of Brahman. Such is the name of that which is Nameless.
Such is verily the truth. So have we heard/

: or

i, verse 2.

i sifrd, 33 irfiwr & i va. 7.

4 More texts are gathered together in a Note at the end of this chapter.

P., CH. VII] ITS LIVING COMPREHENSIVENESS 117

summation is brought to bear on them. Thus does the Pranava, the AUM, the sacred word, embody in itself the universe ; thus does it include all previous

ten-
tative summations ; thus is it the very heart and
essence
of the scriptures ; so only is the tradition justified
that
all the universe is in the Pranava. Herein we find that
what before were the parts of a machine, apart and
dead, are now assembled, powerful, and active as an
organism. Herein we find the two great scripture-texts
combined into one statement, that gives a new and all-
satisfying significance to them. Herein we see all
Hegel, and far more; and the three propositions of
Fichte compressed into one, which is a re-arrangement
of his second. 1

1 .See p. 85, supra. sif 3?T. Brhaf Up. 1-4-10 ; 5? ?f
^T, 4.4.19 ; Katha. 4.11. See also p. 47 supra. " It is
difficult
to find a single speculation in western metaphysics
which has not been
anticipated by archaic eastern philosophy. From Kant to
Herbert Spencer.
it is all a more or less distorted echo of the Dvaita,
Advaita, and Vdantic
doctrines generally " ; H.P.B. The Secret Doctrine, I.
49.

A western writer says that Hegel was ' ' the first who
succeeded in
making the history of philosophy intelligible, by
showing that it is not
a mere succession of conflicting opinions, but a
gradual unfolding of
more and more comprehensive interpretations of reality
". ' First in the
west ' we should add ; in the east, the Puranas,
several thousand years
before Hegel, (and now The Secret Doctrine), have made
the history of
philosophy, and the philosophy of history also,
intelligible, and far more
intelligible. But Hegel's eloquent, and true,
sentences, on the subject,
deserve to be quoted, as pertinent to the text. "
Firstly every philosophy
that deserves the name, always has the Idea " (we may

say, ' the Divine
Plan', 'the Logion 1 , M ah a- v aky a, the Scheme of
the World-
Process in the Universal Mind) " for its subject-matter
or contents; and
secondly, every system should represent to us one
particular factor or
particular stage in the evolution" (manifestation)" of
the Idea. The
refutation of a philosophy, therefore, only means that
its limits are
passed and that the fixed principles in it have been
reduced , in it to an

118 PANTHEON OF PHILOSOPHIES [SC. OF

And it is not only a rearrangement of it, though
that is important enough, but more. If the statement
that " Being is Nothing " is not only external to us
but
unintelligible and self-contradictory, the statement
that
" Ego is not Non-Ego " is not yet quite internal,
though
certainly consistent and intelligible. It does not yet
quite come home to us. The verb 'is, 1 and the order of
the words in the sentence, make us feel that the state-
ment embodies a cut-and-dried fact in which there is no
movement, and which is there, before us, but away from
us, not in us. The negative ' not ' entirely overpowers
the affirmative * is/ and appropriates all the
possibility of
significance to itself, so that the rhythmic swing
between
the Ego and the Non-Ego, between us and our surround-
ings, which would be gained by emphasising and bring-
ing out t;he force of the affirmative * is ' also, is
entirely

organic element in the completer principle that
follows. Thus the
history of philosophy, in its true meaning, deals, not
with the past, but
with the eternal and the veritable present ; and in its
results, resembles
not a museum of the aberrations of the human intellect,
but a pantheon

of god-like figures. These figures are the various stages " (factors) " of the Idea, as they come forward one after another in dialectical development* 1 (cyclic manifestation) : Wallace, Logic of Hegel, 1st. edn., pp. 135-137. We have only to add that all these ' interpretations of reality ', * philosophies ' ' god-like figures ' fall under one or another of the three main ones: arambha. paripama, adhyasa orvivarta, cor* responding to Dvaita, Vishisht-atjvaita, Acjvaita ; or theism ' (deism), dualism, (monistic) non-dualism; or the theories of popular, scientific, metaphysical causation; or (substantial) realism, (materio-energetic) transformationism, (ideational or imaginative) illusionism. ' Ab-errations of the intellect ' also, have their necessary place among these as ' self-alienating ' materialism, a-vidya. And philosophy in correspondence with the World-Process, Universal Mind, Cosmic History is always treading the cyclic round of the same three, in ever new words *nd settings and surroundings, ever fresh morning-noon-evening, simple childhood, complex middle age, and sage eld. All Evolution is such, biological as well as psychological; forward, then backward, then further forward.

P., CH. VII] 'IS' MEANS ' AM ' 119

hidden out of sight, and only a bare, dead, negation is left. But now we change the order of the words ; and the spirit of the old languages, the natural law underlying their construction, comes to our help. We place the Ego and the Non-Ego in juxtaposition, and an affirmative Relation appears between them first, to be followed afterwards by the development of the negative Relation, in consequence of the negative particle. And, more than

this, we replace the ' is ' by ' am,' the ' est ' by ' sum, 9
as we have every right to do ; for, in connection with the
Self, with I, A h a m , * is ' has no other sense than 'am'; and in place of Non-Ego, An -ah am, we substitute ' This,' Etat, for we have seen their equiva-
lence before ' and will do so again later, in the section
on Mula-Prakrti. Our logion therefore now runs as "Aham Etat Na," * "I This Not (am)". In the Samskrt form the word corresponding to ' am,' trig., a s m i , is not needed at all, for it is thoroughly implied and understood. But as soon as we have the logion in this new form, " Aham Etat Na," we see that there is a whole world more of significance in it than the dry statement of the logical law of con*tradiction, " A is not not-A," " Ego is not Non-Ego ". It is no longer a mere formal logical law of thought ; it is Transcendental Log-ic, Supreme all-comprehending Law of all Being ; Thought which is identical with All Reality. The one law of all laws, the pulse of

1 Ch. IV. p. 38, Supra,

3

120 JOY OF FINDING [SC. OF

the World-Process, the very heart-beat of all life is here, now. The rhythm between the Self and the Not-Self, their coming together and going apart, the essence of all Change, is expressed by it, when we take it in two parts ; and yet, when we take the three constituents of it at once, it expresses Changelessness also.

As a man seeking for the vale of happiness, may toil for days and nights through a maze of mountain-ranges, and come at last to a dead wall of rock, and find himself despairing, and a sudden casual push of the arm may move aside a bush, or a slab of stone, and disclose a passage through which he may rush eagerly to the top of

the highest peak, wondering how he had failed to see it all this while it looks so unmistakable now and may behold, spread clear and still before him, the panorama of the scenes, of his toilsome journey, on the one side, completed and finished by the scenes of that happy vale of smiling flowers and fruits and crystal waters, on the other such is the finding of this great summation. All the problems that bewildered him before, now receive easy solution, and many statements that puzzled him formerly, in the scriptural literature of the nations, begin to become intelligible.

After finding the truth of this great logion for himself, the enquirer will find confirmation of it everywhere in the old books, as well as in the world around him.

NOTE I. It should be noted here that the references to the Upanishats, Puranas, etc., are not made with any idea of supporting the logion by "appeals to scripture". Rather, the

P., CH. VII] NO ' APPEALS TO SCRIPTURE ' 121

intention is to suggest a new way of working with the sacred books, which may be of use to some readers ; for few will doubt that it is a great joy to find that what is dear to us has been and is dear to others too. Whether any definite proofs will or will not be found by experts and scholars, that the logion was really meant by the AUM, to the ancients, does not affect its importance as an explanation and summation of the World -Process. The logion came to the present writer first in 1887, as the needed explanation of the universe, in the course of his studies in Indian and

Western philosophy. He then endeavoured to find confirmation of it in Samskrt works, but vainly, for thirteen years. Till the summer of 1900, when these chapters were first drafted, it remained for him only a guess and a possibility that the AUM meant the logion. This guess was justified, for him, in the autumn of 1900, in a most remarkable manner, the story of which has now been told in the Preface to The Science of the Sacred Word, a summarised English version of the Praḡava-Vada of Gargyayaḡa, the three volumes of which were published respectively in 1910, 1911 and 1913, while the first edition of The Science of Peace was published in 1904. As to whether that * remarkable manner * will prove convincing to others, is for the future to decide. In the meanwhile, it should be repeated here that the logion should be judged on its own merits, and that the main purpose of quoting from the Upanishads, etc., is to help on the thought of the reader, by placing before him the thought, embodied in those quotations, as at least working in the direction of the logion. To those interested in the method of thinking outlined here, the work will serve as an introduction to the Praḡava-vada where they will find many illuminative details.

NOTE II. In view of the vital importance of the Logion as well as the strange-ness of it, some more texts are recorded below, in support.

Wf fft: SR ^f 5Rnpft SMRWrt cfcf:

^r: s5

Vishnu Puraqa, 1. 22. 86.

122 MORE ANCIENT TEXTS [SC. OF

Literal translation would be : ' /, Hari, all, this, Janar-dana, not, other, from which, cause-effect-product, (mass, multitude) such, mind, whose, not, his, (i.e., to him), any more, Becoming-born (i.e. 9 world-born), pair-ills, happen '. The current commentary by Ratna-garbha summarily explains this as, * From the understanding that Vishnu (Hari, Janar-dana) is all the world, there results cessation of samsara (process of births and deaths) '. If the reader is satisfied with this, well and good ; if not, then he may give special attention to the words ' I ', ' This ', * Not Other ', and arrange the sentence (as he can, without any violation of Skf . gram-mar) thus : * / not thts-Other (is the Supreme Consciousness or Idea), from which (and in which, arises and proceeds all) the mass and multitude of causes and effects (which constitutes the World -Process) he whose mind is (become identified with) such (Consciousness), for him there are no more any (mental) ills produced by the countless pairs of opposites that are born from (and make up the World-Process of) Becoming; (such) 7 (is) Hari (har-vatiduhkham i t i Harih, who destroys all sorrow), and Jan-ardana (janam ardayati, ends all rebirth).' Opposites conflict ;

conflict distresses ; as Buddha said in his first sermon, on the Four Great Truths, " To meet what we dislike, causes misery ; to lose what we like causes misery ". Conflict of dual, polar pairs, is the root of all misery, K l e s h a.

I Bhagavata, 11. 13. 22-24.

Op. cit. 2. 2. 27 ; also Chhandogya, 8. 4. L

('The Self is Not-Many') Not-Many-ness is the Self s . . . Only /-Not-Other-than-I understand this well. . .
There is no sorrow, no age-ing decay, no death, (i.e., no fear of these), in the heart, c h i l l a , of those who, by the blessing of the Self, have realised (the Self as) Not-This '.

1'., CH. VIII] STATING THE LOGION 123

Chhandogya, 7. 23. 1 ; 7. 24. 1.

4 There is no Joy in the (or in being and feeling) small ; only (the feel of) Utmost Greatness, B h u m a , is Bliss. Where (and when, the Self) sees Not-Another, hears Not-Another, knows No-Other (than It-Self), that is B h u m a , Maximus Ultimus, (In-fini-ty beyond compare). Where (the small individualised personalised Self) sees, hears, knows, An-Other, (feels that there is An-Other, that there are Others, than it-Self, which is and are independent of it and limit it,

hem it in, on all sides), that is (the feeling of being) small, (the finite). In-fini-tude, Bhuma, is Im-mortality ; the small (the limited) is mortal.'

IT w 3ft wrt ^ffir^f: i s

I Brhad, 1, 4. 1-2.

1 The Self al-one was, (and was aware of It-Self even) as a man, puru-sha, person (is, and is aware). It looked round. It saw None-Other-than-Self. It said / am I Its name therefore became Ah-am. It thought Non-Else-than-I (is there).'

Let the reader carefully consider the meaning in the GIta, of 3flt-3F3r-%c!r: (8. 14), aRKTOT (8. 22 ; 11. 54), 3R?q-

we: (9. is), sR^r: (9. 22), 3R5*HTT^(9. so), 3R5\$* (12. 6),

3fflF*Hltfta (13. 10). Of course there is the prima facie simple devotional meaning, * whole-hearted devotion to Krishna only and no other '. For the temperaments which are content with this, and seek no further, there is nothing more to say. For the unsatisfied and further-enquiring spirits, there is the other meaning also, beneath the surface, implying the Logion. Let the reader reflect carefully whether this latter brings any special comfort to his questioning, arguing, intellect, his head, as well as to his (partly selfish and partly unselfish) heart.

124 PUZZLE-WORDS OF AN UPANISHAT [SC. OF

Let the reader similarly dwell upon the puzzle-words

of the Katha Upanishat,

I 2. 8, and

I 2. 20.

Shankaracharya, in his Bhashya, gives three or even four alternative and doubting explanations of the first sentence ; he reads it with ??%:, and again with swflf:. After pondering on

those, let the reader endeavour to see if the following inter-pretation throws any light into the obscurity : ' It is not un-approachable, not inapprehensible that Supreme Mystery, subtler than the subtlest atom ; if It be described by (or as) Not- Another '. Our-Self must apprehend the Self ; It must be seen with one's own eyes, not-with-another's ; and It must be apprehended as I-Not-Another. Shankara's plain, simple, straightforward explanation of the second sentence is, ' Who other than I (Yama, who am instructing you, Nachik6Ja) is of sufficiently subtle intelligence, to know that God, D v a , who is the reservoir of all contradictions, who is M a d a , Elation, Pride, Joy, as well as a- M a da, Non-elation, De-pression, Sorrow, both at once ? ! ' Such a claim, such a chal-enge, seems to imply lack of due modesty, and plenitude of undue aggressiveness, which are not worthy of a teacher of Vedanta ! One expects such to be benevolent and reverend ! Yama could scarcely have been so conceited when dealing with such a solemn subject ! (It must be admitted, though, that some of the teachers of Brahma-vidya, in the

Upanishats,
behave very vulgarly and rudely, e.g.] Raikva of the
cart ' ;
and Yajna-valkya, in particular by the descriptions of
his
doings in the, Upanishats as well as the Puraijas,
which des-
criptions cannot be explained ' mystically ' was a very
aggressive and now and there even criminal person,
though, no
doubt, of great intellectual power and influence. Yoga-
Bhashya and Bhagavata and other Puranas tell us that
remnants of rajas-tamas persist for some time even
after
the vision of the all-embracing Self. Even after the
supply
of fuel has been cut off, embers continue to smoulder
for
some time. This is plain psychology ; nothing
mysterious ;
so long as the body lasts, the wisest and most self -
controlled

P., CH. VII] ALLEGORIES AND ' BLINDS ' 125

sage remains liable to fits of passion). Let us
translate this
second sentence as follows: * Who Else- than -I can
know
that God who is Mat (I) A-(Not) A-Mat (Not-I) ; how
otherwise than as I-Not-Another can that God be known ?
,

The very out-of-place pugnacious challenge becomes
trans-
formed into the declaration of a profound truth.

H. P. Blavatsky's The Secret Doctrine throws precious
light into the dense darkness of many ' allegories *
and
4 blinds ' of the V6das and Puranas, and also of the
scriptures
of other dead and living religions. She has indicated
(op. cit.
I, 314-315; V, 371, etc., and in her other great work,
Isis
Unveiled, and other writings also) that the works now
going

under the name of Shankara are not all written by the original first or Adi Shankara-acharya ! ; that much ' sacred writing ' on ' occult * subjects has been withdrawn and hidden away, for historical reasons, by the custodians of m a t h a - s (abbeys, convents) ; that new compositions have been substituted by later Shankar-acharyas (the name has become the official designation of all the successive heads of a number of math a-s, like ' Pope ') ; and that even in the genuine writings, ' blinds ' are often used to mystify the in-alert student, who is not in deadly earnest, is therefore easily thrown off the scent, does not question persistently, and even gives up the study in disgust as worthless twaddle.

Let us pass on to other texts.

3Tf ^ 5^ l-Sp^Rt I Varaha Upanishat, ii, 7.

* / al-one (am and is) bliss, Not -Another ' .
 flt 3TS <ref if ^ 3?wjt arftc! t Maha-bhnrata, Anu-shasana-parva, ch. 168.

' That / on(e)-ly (is and am), there is Not -Another than I ' .

In terms of 3^c , there is a very curious and remarkable, riddling, jingling, alliterative, abracadabra-like aphorism, in the Nyaya-Sufra-s :

: I. 2. 2. 30.

1 The Secret Doctrine says that the first Shankar-acharya appeared eighty years after Buddha's dis appearance. The list of successors main-

tained at the Sharacja-Pitham a t ha of Dvaraka
(Gujerat) supports this.

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The context, in which this is set down, is a discussion
as to
whether 'sound' is nitya, eternal, or a-ni\$ya, non-
eternal, temporal ; and the authoritative commentary,
Vatsya-
yana's Bh­a, tries to explain it very briefly in
relevance
to the context ; but the obscurity is not lighted up,
at least
for the present writer. Another interpretation is
therefore
suggested here, after putting a semi-colon after the
first
two words, and another after the next two : ' (The Self
is)
Other -Than-Other, (i.e., the Self is Self alone, is
not anything
other than It-Self) ; because there is No-Other-Than-
It,
therefore is It (describable as) Not-Another ; thus,
there is
Negation of Otherness (i.e, the Self is Negation of all
Other-
than-Self) '. In other words, the Self is ' I-this-Not
' . Com-
pare this with a literal word for word translation : '
Another,
than another, because of not-other-ness, Not-another,
such,
absence of other- ness ' ; or, if we read the last word
as, not
a - b h a v a but, b h a v a, then, in the translation,
the last
three words would read ' presence or being or existence
of
other-ness ' .

The Mandukya-kanka-s are 100 verses by Gauda-pada.
They expound the meaning of the Mandukya Upanishat.
Gauda-pada was the guru of Govinda, who was the guru
of the ShankarS-charya, (seventh or eighth century A.
C.)

whose Bhashyas on the Karikft-s etc. are current. The last two verses belong, it seems, to the same class of 'mystical' utterances as the texts above dealt with. They are

PR
SIR 1 -*pnr flft

99-100.

Word-for-word translation is : 'Steps (proceeds, moves successively step after step), not, Buddha's knowledge, in (or amidst) d h a r m a-s (functions, attributes, properties, qualities), Tayi's, all, d h a r m a - s, also, knowledge, Not, this, by Buddha, saidv Difficult to see, very profound, unborn, same, skilful (proficient.

P., CH. VII] " MANDUKYA KARIKX" AND BUDDHA 127

or famous), having known, the condition (state, status, pa da), Not- Many -ness, salutation, we make, as our strength (is or allows) '. Shankara puts in supplementary words to fill up gaps, and construes the verses in his own way, which is not clear and satisfactory to the present writer. He winds up by saying that ' Buddha has not said this, which has been expounded here (by Gauda-pada, and which is the genuine Vdanta), which Buddha has only come near but did not quite attain '*, Shankara avoids the fact that one technical designation of Buddha, in Ma hay ana Buddhism, is Tayi. The word is explained by Prajna-kara-maji, in his

commentary,
Panjika, on Shanfi-deva's Bodhi-charya-vatara (3. 2).
It
means ' Spreader of knowledge (from Skt. t a y, to
spread,
protect, preserve), who does not actually enter into
the Nir-
vana or Pari-nirvaija state, though able to do so, but
continues
to keep in touch with the human world in order
unremittingly
to help souls and guide them on the Upward Path.' The
Maha-yana tradition is that, for this purpose, Buddha
wears
a body of subtle ethereal matter, formed by his own
wiJJ-
and-ideation, nirmana-kaya; (Secret Doctrine, V. 364
et seq.); and gives the needed help mostly by spiritual
thought-force, shubha-anu-dhyan'a; sometimes by over-
shadowing and inspiring a specially qualified human
being,
a v e s h a, and * spreading knowledge ' through him ;
rarely,
by actually taking birth in a human body, avatar a.

Gauda-pada may well have had access to some of
the lore subsequently losj, in the turmoil of foreign
inva-
sions, and by changes in the public's tastes and
interests.
One school of Vedantins says that Tayi means ' thief 1
,
and Buddha is called so because he stole the esoteric
knowledge from his brahmana guru-s and published it to
the world ; (Secret Doctrine, ibid.). The word t a y u
occurs
in the V6da in the sense of thief. It will be remem-
bered that the word ' Buddha ' means ' enlightened with
spiritual wisdom ', ' wise ', ' he who has known ',
generally ;
and also Gautama, * the wise one ', ' the enlightened
one ',
specially. Shankara explains 'Buddhasya tayinah',
of the first line, in the general sense : ' The
knowledge of
the wise man who has seen the Highest, does not move
to other d h a r m a s , but remains fixed in its own h
a r ma,

as light in the sun ' ; (the man in the street would think that the light of the sun does nothing else than spread to all quarters and to far distances !) ; ' it is t ayi, continuous, like a k a s h a, spare. T a y- i n a h , which means s a n t a n a- v a t a h , may also means puja-vatah, or it may mean prajna-vatah; i.e. it may mean * spreading ', or receiving or giving honor and worship, or possessing subtle intelligence and insight or intuition '. Such are Shankara's explanations of the first line, various, alternative, doubtful. But he cannot avoid taking ' Buddhna ' of the second line in the special sense.

To the present writer, the c mystical ' and real and consistent sense of the verses seems clear, if attention is fixed on the words ' Na-Etat ' and ' A-Nana-tvam ', ' Not- This ' and ' Not-Many-ness ' : * The Awareness, the Consci- ousnes, of the enlightened soul, as of Buddha the Tayi, is moveless, un-moving, does not move in successive function- ings, na gharmeshu kramate, (as the personal mind does, experiencing cognitions, emotions, volitions or actions, one after another). Buddha declared that (the Consci- ousness, ' /-Am-) Not-Thts ' includes, once for all, all function- ing, all knowing. Such is the very subtle, very profound, Truth, very difficult to see the Truth of the Unborn, Undying, Self-luminous, Ever-the-Same-ness. It is the High State of Being whose sole all-comprehending character- istic is the Consciousness " (the One / is and am) Not-

Many
(i.e. not these countless This-es) ". Unto that Supreme
State of Consciousness, we make reverent salutation,
and
we direct and open our minds to It with all our power
of
concentration and devotion '.

Mme. H. P. Blavatsky does not appear to have made
anything like a specific mention of the Logion, but
hints of
the Idea are to be found scattered here and there in
The
Secret Doctrine. Thus she quotes (IV, 197) a reference
made in a Hebrew mystic book, to " the Negatively
Existent
One ". The only way to bring home to ourselves, the
sense
of this sense-less-seeming expression, seems to be to
interpret
it as ' the One Self, I, who exists, i.e., realises
Self-Existence,
by Negating Not-Self. It has been repeatedly indicated

P., CH. VII] A WORD SURPASSING AUM ? 129

before, that the firm and clear apprehension of the
nature of,
and of the distinction between, succession- less
Eternity and
succession-full Time (past-present-future), is utterly
indis-
pensable for the comprehension of the Logion. H. P. B.
has
some very significant sentences which clearly suggest
this ;
" It must not be supposed that anything can go into
Nirvana
which is not eternally there ; but human intellect, in
conceiving the Absolute, must put it as the highest
term
in an indefinite series. . . . Those who search for
that
highest) must go to the right source of study, the
teachings

of the Upanishads, and must go in the right spirit ",
(V, 533.)

As the Upanishads say *W tpr ^ Stf wfa | ' Being
already

Brahma, he becomes Brahma. To become Brahma, to
attain m o k s h a, is only to remember what had been
forgotten,

that one is Eternally Brahma, is Eternally Free ; or,
in

terms of Time, that one has always been, is now, will
always

be, * Naught-Else than Brahma ', Free from all
limitations.

Incidentally, H. P. B. writes (V, 395) : " He fa Brahm-
Ajma) alone could explain the meaning of the sacred
word

AUM. . . . But there existed, and still exists to this
day, a

Word for surpassing the mysterious monosyllable, and
which

renders him who comes into possession of its key,
nearly the

equal of Brihrnan." It is difficult to make sure
whether this

is to be taken literally ; and what the last word '
Br&hman r

means, whether Brahma or Brahma. It is well known that
H. P. B. was fond of quizzing, mystifying, testing, her
followers and questioners. It is not impossible that
she

casually threw out the idea of " a Word far surpassing
" etc.,

to see whether her readers had steadiness enough to
secure

and make sure of what was within reach, and would study
the

Upanishats to find ' the highest ' ; or would fickle-
mindedly

run off after a ' far surpassing ' will-o'-the-wisp.

There are

sects in India today which teach their followers that
their deity

is fourteen degrees higher than the Vedanja's Para-
Brahma.

The Upanishats make no mention of any such word ' far
sur-

passing AUM '. Of course, as merely sound (an
intensification,

modulation, of this same primal ' seed '-sound, so to

say),
there may be another sound, more ' powerful * for
purposes
of producing practical effects, as the roar of a steam-
siren is
9

130 BUDDHA AND ESOTERIC SCIENCE [SC. OF

more powerful than the hum of a bee. But so far as
meta-
physical significance is concerned, Tri-Une AUM is
exhaus-
tive and Supreme, once for all. Outside the Infinite
Eternal
Changeless sole Subject, the pseudo-infinite ever-
continuingly
temporal changeful multitudinous Object, and the
affirmative-
negative Relation between them outside these, there is
nothing left to know. But, of course, the details of
parti&uttir
subjects and objects and relations are endless,
exhaus'tless ;
they require the totality of in-numer-able physical and
super-
physical (both Material-and- Psychical) sciences and
un-coun li-
able Time and im-measur-able Space, to master and
exhaust.

Buddha, shortly before passing, said to Ananda : " I
have
preached the truth without making distinction of
exoteric and
esoteric. In respect of truths, I have no such thing as
the
closed fist (baddha-mushti) of those teachers who keep
something back " ; Maha-pari-nibbana Suit a, 32. But,
on
an earlier occasion, " While staying at KosambI in a
grove of
trees, he asked his disciples : Which are the more,
these leaves
which I hold in my hand, or those on the trees in the

whole
of the grove ? They answered : Of course, those on the
trees
are immensely more. Then he said : So too is that much
more
which I have learned and not told you, than that which
I
have told you. And I have not told you because it would
not profit you ; would not increase your moral purity,
self-
control, self-effacing philanthropy ; would not conduct
you to
Nirvana, extinction of selfishness " ; Sawyutta, v.
437.

The reconciliation is that what Buddha taught openly
was
the fundamental principles of Metaphysics and of the
Ethics
issuing out of that Metaphysics Unselfishness because
of the
Universality of the Self the principles most
indispensably and
vitally needed for righteous individual and social life
; he did
not thus publicly teach the details of any ' occult '
sciences
and arts of y o g a-s i \$ c l h i s, which were taught
only to these
few who had been tried and tested and perfected in
virtue.

Should the ethico-philosophical principles and
practices
of good citizenship be taught broadcast, or the methods
of
making * atom-bombs * ?

As to why an air of * mystery ' hangs round even the
metaohvsical exolanation of AUM. see fa. ODD. UQ.subra.

P., CH. VII] THE LOGION IN " CHARAKA " 131

Let us now examine another old text this time an
utterly
plain and direct statement of the Logion. It occurs in
the

great work of Ayur-Veda Medicine, Charaka, so named after its author. The current tradition, (much disputed by orientalists), is that Patanjali (born in the north-west of India, in 2nd century B. C.), began as a brahmana follower of the Veda-dharma; and, as such, wrote his Maha-Bhashya, 4 Great Commentary, on Pajini's Aphorisms of Grammar, and also re-arranged and renovated the old Yoga-Sutras, Aphorisms of Yoga; and then, discarding Vedic ritualism, became a follower of Buddha, and, under the name of Charaka, 'the wanderer', wrote the great work on medicine, largely utilising pre-existing material. ('Charaka' has other meanings also). In Charaka, as also in the equally famous, equally classical, equally honored and studied, but much older work on Medicine, Sushruta, the principles of Sankhya-Yoga (almost a synonym for Vedanta in those days, vide Gita) are made the basis of the principles and practice of Medicine; because mind and body, psyche and physique, are inseparable, and act and react on each other constantly. Charaka utilises the psychological and metaphysical principles of Sankhya-Yoga-Vedanta, which were only refreshed by Buddha, who had studied Sankhya with Alara Kalama, and Yoga with Rudraka or Uddaka Rgmaputra. We find these two very remarkable verses in Charaka :

Sharira-sthana, cb. i, 152-153.

Translation, in accord with the standard commentary of Chakrapani is: "All this world, which appears and disappears, which is born and dies, all this is a perpetual series of causes and effects. All that results from a cause has a begin-

ning and therefore an ending ; being limited at one end, it has a limit at the other end also ; and, being transient, is painful, is inseparable from misery; it is Not-Self, a- svam ; it is non- Eternal: it has not been created by the Self, which is only

132 " CHARAKA " AND SANKHYA-YOGA [SC. OF

a Spectator and not an actor, which is only a Witness of the Show. A feeling of identification with this phantasmagoria, a feeling of its being ' I ' and ' Mine ', s v a - { a, arises through A-v i \$ y a , Pramaṇya ; and it (the feeling) persists only so long as the bhavaḥ ' the Vidya , the right knowledge, does not arise, viz., the Consciousness ' I-am-Not-This', Na-Efat-Ahara, and ' This-is-Not-Mine ', Na-Efat-Mama, by means of which Consciousness, i.e., having recovered which Consciousness, the Knower, Jñāna , transcends, rises superior to, becomes sovereign and independent- This '. In other words, his Inner Peace cannot be exhausted any more by the turmoil of the ' world ', the ever-changing have amidst which his body lives ; in his mind, heart, self has become free, emancipated, from all doubts and delusion, and is no longer enchained, bound, subject to, the ' This,' i.e., this ' object '-world, or anything in it.

The first of the two verses above quoted, is only a version in slightly varied words, of aphorism 2. 5, of Yoga-Sutra.

"The khySji (awareness, feeling, sense, notion, thought, idea, consciousness), belief, that the perishing-impure-misery-ful-Noo-Self (body) is the Eternal-Pure-Blessed-Self this is A-Vidya, Ne-Science, Primal Error, Original Sin '.

Another aphorism, very germane to the subject under treatment, is,

an* s*-ftw *HNt-fow nw ^r ^ ft^F-^r ? R i 3. 54.

The authentic comment can be studied in Vyasa's Bhashya. Without contradicting it, the following rendering may perhaps be found to throw some more light upon it : 4 The Awareness, the knowledge, that results from Discrimination, v i -v 6 k a , (between Purusha and Prakrji, I and This, i.e., from negation of the latter by the former), is devoid of succession is a - k r a m a , and comprehends at once, all objects and all ways (i.e., manners, methods, of the workings of all objects) that knowledge is T a r a k a , deliverer, emancipator, which carries the soul across (the ocean of doubts and fears and miseries)'. Taraka is one of the many names of the

P., CH. VII] THE LOGION DECLARED BY BUDDHA 133

PraQava, AUM ; (see fn., p. 109 supra). There are a fair number of quite technical words (and, of course, ideas) which are common to Yoga-Sutra and Bhashya and books of Mahayana Buddhism, and some of these latter throw much light upon the obscure sentences of the former. That it

is
so, is natural, after Buddha's studies, mentioned
before, of
Sankhya and Yoga.

Yoga Vasishthi repeats again and again,
****&***%: I
* Not-I-(This-) Body, Not-Mine, (This) Body.'

Finally, we find, in Buddha's own words, the origin
of the Charaka-verses. 1 In a discourse to his Bhikshu-
S,
in the town of Shravasti, Buddha says :

W, fimc%, arfiw ; ^ arfN 3 5^ ; V \$:^ a*
wffir; ^amnr a \$3 *w, ^ft?*far, 5? ^ srarft i

Samyutta Nikaya, Pt. Ill, Khandha-Vagga, pp. 22-23;
repeated in the same words at pp. 44-45.

The Samskrt form of these Pali words is :

4 Bhikshus !, form is not-eternal ; the not-eternal is
the
painful ; the painful is the Not-Self ; the Not-Self is
Not-
This-Mine, I-This-Not ; This-is-Not-My-Self '.

Buddha has, for some centuries now, in his own home-
land, and therefore naturally in the west, been debited
with
the absurd view that the Self is only a stream of
sensations,
etc. ; that there is no Supreme Eternal Self ; and that
Nirvapa

1 I had noted down long ago, on the margins of my
personal copy of
The Science of Peace, 2nd edn., p. 110, the English
translation from
some book ; but had inadvertently omitted to note down
the name of the
book and the pages. My very worthy friend. Acharya
Nar^ncjra Pe*va,
very learned in Buddhist Pali and SanskrJ literature
(Principal of the
non-official National College, Kashi Vigya-Pltha, of

Benares, and member
of the Legislative Assembly of the United Provinces,
who has spent many
years in jail as political prisoner, and has been
released only in June,
1945), has very kindly hunted up, at very short notice,
and supplied me
with, the original Pali texts and Skf. translations.

9 ?? : is the masculine, Jgclt(is the neuter, form of
the same word,

134 BUDDHA MISUNDERSTOOD [SC. OF

means complete annihilation ; (see fn. pp. 33-34,
supra).
William James seems to have propounded the same view,
in
modern times, viz., that the Self is only a stream, as
a
challenging jeu d y esprit, rather than seriously ; his
own firm
belief in a permanent ultimate Self has been proved
above by
his own words ; (pp. 122-3, supra). Careful
orientalists are now
beginning to see the light, and ^to understand that
what
Buddha * denied/ even as Vedanja ' negates', is the
small self,
the ever-changing personality. Mrs. Rhys Davids, in the
new
edition of her Buddhism (1934, H. U. L, series), has
candidly admitted the mistake of her earlier view ; has
well
explained the causes which gave rise to the
extraordinary
misunderstanding in India and passed thence to the west
; has
shown that Buddha always tacitly assumed, as undeniable
and indisputable, the Being of the Universal Self,
Brahma of
the Upanishats ; and has ably propounded the right
view,
that, to Buddha, Nirvana meant only the annihilation of
the small selfish-self, i.e., of selfishness; (see
especially,

her pp. 198-210). What element of truth there is in the very human craving for, and belief in, 'personal immortality', will be discussed in a later chapter.

Besides these causes there was another and far worse cause. This was* the wicked and wilful perversion of Buddha's teachings, under the stress of bestially sensualist appetites, by some sects of his followers. The worst and most infamous of these is the Vajra-yana sect ; its professions, i.e., theories, are much the same as those of the Charvaka-materialists, * there is no soul, no life after death, no right and no wrong, no sin and no merit, therefore eat, drink, and be merry as you .best can, while you are alive '. Such a theory is obviously indispensable to justify the sect's practice, which is the same* as that of the Vama-marga Tantrikas, the ' Black Magicians of the Left-hand Path ' ; vide the Guhya-Sam&ja-Tantra or TathZ-gafa-guhyaka, Baroda Oriental Series)." Such >sects "have grown up within the pale of every religion, dead or living, even as darkness gathers, under the lamp. Accumulation of immense wealth in the vihSra-s, matha-s, (Christian) abbeys, * Vatican' -s r (Muslim) Khaniqah-s, dargah-s, etc., has always led to such foul consequences in religious * palaces ', even as in secular.

P., CH. VII] ORIENTALISTS' CONFESSION 135

As to the Self, which his later sensualist followers denied* Buddha is reported to have said, on one occasion : * The material form is not your -Self, not the Self ;

sensations are
 not the Self ; conformations and predispositions are
 not
 the Self ; the consciousness is not the Self ' ;
 (Vinaya, 1. 23).
 The word Self, repeated so often, is specially
 noteworthy ;
 the word ' consciousness ' here means particular
 conscious*
 ness of particular things. Elsewhere, again, Buddha
 says*
 ^....flWcft 3fflRr 9Tfa; Samyutta Nikaya, 1. 75,
 (Udana, 47).
 In Skt., * ftrarat SflWfT (3lRIR:) ffftrat (ffcfac1);'
 there is
 nothing anywhere which is dearer than the Self '. This
 is
 only what the Upanishad said much earlier,

' All that is dear, is dear for the sake of the Self ;
 the Self is
 the Best and the Dearest '.

George Grimm, in his book, The Doctrine of the Buddha*
 T/ie Religion of Reason (pub : 1926, by Offizin W.
 Drugulin,
 Leipzig) describes Sariputja as saying to Yamaka (pp.
 166,
 167) : " All corporeal form what-soever,...all
 sensation,.. ..all
 perception,.. .all activities of the mind
 whatsoever,... all con-
 sciousness, is not Atma, the Self; the correct view,
 the highest knowledge, is :_' This is not mine ; this
 am I
 noti this is not my Ego, Ajma '..." Grimm does not men-
 tion references ; but the first part of the translation
 seems
 to be of a text of Samyutta Nikaya, Pt. Ill, op. cit.,
 from the
 Dialogue of Sariputta and Yamaka, p. 115; and the
 second
 part is a translation of the Buddha's words, quoted
 before/
 The two seem to have been mixed up by Grimm ; not sur-
 prising, since the first part is also only a repetition
 by Sari*

putta of what he had heard from Buddha. The vital words (italicised by me) ' This I am Not ' are there ; so too ' the highest knowledge ' ; but did Grimm realise the Infinite

Skt. version : 3:

136 BUDDHA RE-TAUGHT TRUE VEDANTA [SC. OF

Significance that blazes up in those very same words if we read

them with capital initials and arranged as ' I -This-Not (am) ' ?

On pp. 500-502 of his book, Grimm writes : M The Buddha has not become untrue to Indian thinking ; rather 'is

his doctrine the flower of Indian thought. He is * the trite

Brahmin* (brShmat?a) who has completely realised the Upanishads . . . What would it mean to deny the Atta (Ajma), to deny thereby my-self, me (My-Self, Me), the primary fact which alone I cannot doubt ? For am I not the

most real thing of all for my-self (My-Self), so real that the

whole world may perish, if only I, this all and one (A ll -and -

One, All-One, Al-One) for every single individual, remains

unaffected by the general ruin ? " This is all good and sound.

It indicates the new trend towards the true interpretation

of Buddha's 'view,' darshana, as identical with that of the Upanishads.

The battle between Vidya and A-Vidya, Truth and Error, gods and titans, angels and devils, cor-rect-ors and

per-vert-ors, is ever-lasting. When the Not-Self threatens

to black out the Light of the Self altogether, the Self shines

out strongly in Krshija-s and Buddha-s and Shankara-s,

and
Negates and brushes aside the Not-Self.

Many verses of the Dhamma-pada relating to the
Ātmā, read almost like translations of Gf/O-verses. One
famous counsel to his Bhikshus, uttered on other
occasions

Other Pali sentences, in the same context, rendered in
Skt., are :

etc. ; 5f , ^iT0l etc. 3?TcW J

I Samyutta Pt. III, pp. 113-115.
Elsewhere (U<J5na, Vagga 8. p. 80), Buddha says :
Skt. version) 3jfel, fif^: !, aTSTRT, WJjf, 3f^i^*d ;
5ft
etc., 5T ?

'Bhikshus!, there is That (Self) Which is Un-born, Un-
begun.
Un-create, Un-compounded. Were there not Such,
emanation of all
that is born, begun, created, compounded, would not be
known ; nor
escape from this all and re-mergence back into It '.
Thus is the Eternal
Changeless Partless Self, Atm, asserted by Buddha over
and over again.

p., CH. vn] BUDDHA'S LAST WORDS 137

also, is said by tradition to have been repeated by
him, as
his last words, just before his Immortal Atma cast away
Its
mortal frame, to those who gathered round' him at that
time.
With that great laudation of the glory of the Supreme
Self,
and also, repudiation of the Not-Self, of all Other-
Than-Self,
this note may properly be closed.

3T5|53HEK<JiT I Samytttta Nikaya, ibid., p. 42 ; MahU-
part -nibb ana Suit a > 2. 26.

in Skt :

' Go to the peoples of the earth, my mendicant
missioners ! ,
doing the duty of your mission, gently persuading men
and
women into the blessed eightfold Path of Virtue ! Be
your One
Light, the Self ; be your Sole Refuge, the Self ; let
No-Other
than the Self be your Refuge. Be Dharma, which is
Brahma-
in-Practice, Theory- at- Work, Principle -in-
Application, be such
Dharma your Lamp ; be such Dharma, your Refuge ; be
Naught-Else your Refuge. Be ye Self-reliant; Not-Other-
dependent.' Nirvana is the extinction of selfishness,
and
of all doubts and fears, all evil thoughts and
passions, which
all inevitably spring from selfishness, from clinging
to the
body, only. It is the extinction of all restlessness
and
discontent of mind. It is attainment of inner
reposefulness,
equ-animity, equ-ability, serenity, undisturbable calm.
In
the living Emancipate, still wearing a body, it has
degrees ;
it grows more and more towards perfection \ therefore
the
books speak of Brahma-vid, Brahma-vid-vara, Brahma-vid-
varishtha, ' knower of Brahma ', ' better knower of
Brahma ',
* best knower of Brahma '. Nirvana is not power to
perform
any so-called miracles, to * see ' what is going on in
Sirius
or Canopus, or make a continent sink beneath the ocean
by

a mere fiat, any more than it is to make an aeroplane rush 500 miles per hour, or blast a whole town with a single atom-bomb. Nirvana is recognition of, realisation of, reliance on, the Universal Self, Brahma, Param-Atma, which pervades

138 BEYOND DUALITY [SC, OF

and includes all selves ; and the consequent or rather simultaneous recognition of, reliance on, and steady pursuit of the Dharma which is the ' active ' aspect of the ' recognition ', viz., the constant endeavour to serve all, and help all to the same realisation of Brahma and Dharma. Hence, * Be Ajma and Dharma your Light and your Refuge; and Naught-Else '.

CHAPTER VIII

BRAHMA 1 OR THE ABSOLUTE THE
DVANDV-ATITAM *

LKT us see now if this summation will give us all we want, if it will withstand and resolve all doubts and

1 The- distinction between Brahma (ending with an unaccented short ' a '), and Brahma (ending with an accented long ' a ') should be borne in mind. The former (in the neuter gender, nominative singular) is the same as Param-Atma, Supreme Universal Self (including Not-Self and Negation). It is also often named Para-Brahma ; to make unmistakable its distinction from Brahma ; and also to indicate that It is p a r a, Ultimate, Highest, or rather Beyond compare, Transcendent. Brahma (masculine, nominative singular) means the

Individualised Ideating and
Regulating Mind, the Personal God, of a world, a globe,
a solar system,
etc. Brahma is to Brahma as individual to Universal,
particular to
General, singular to Total, part to Whole, whirlpool to
Ocean ; one
focus, among pseudo-infinite foci, of space-filling
Boundless Energy.
The un-inflected base of both words is Brahman. In Skt.
script, Brahma
is SEP ; Brahma, HHT ; Brahman.

The word Brahma has other meanings also, (a) V&Ja,
knowledge,
science, learning, (6) the class-caste of bra h man a-
s, the clergy, the
learned profession, the men of learning, (c) the vital
seed with potency
of infinite multiplication ; etc. There will be no
occasion to use the word
in these senses in this work. They are dealt with in
The Science of
Social Organization.

beyond the pairs, i.e. transcending the Relative.

i'. , CH. VIII] CHANGELESS CHANGE 139

queries and objections, even as the rod of power
wielded
by Vasishtha swallowed up and made nought of all the
weapons of Vishvamittra. Let us test it with questions
the most wild and weird and fanciful. If it fails to
answer one, it fails to answer all, and we must seek
again
for another summing up. 1

Aham Etat Na this log ion, in its entirety, re-
presents with the greatest accuracy that it is possible
for words to attain, the nature of the Absolute, the
Absolute which so many names and words endeavour
to describe the Unlimited; the Unconditioned; the
Transcendent ; Consciousness that includes Uncon-
sciousness ; the compactness, solidity, Plenum of

Cognition (knowledge or thought), of Being, and

1 The splendid chapter on ' The Perception of Reality ', pp. 283-324, of William James 1 Principles of Psychology, II, may be read in this connection ; and the claims made for the Logion, here, may be tested by the requirements of " the perfect object of belief " laid down there. The rest of the present book should be open to the same test, since the writer has essayed to build it all upon the basis of the Logion, to derive and deduce it all therefrom . Two quotations from James are subjoined. " Our own reality, that sense of our own life, which we at every moment possess, is the ultimate of ultimate* for our belief "; p. 297. (Cf. pp. 22-23 supra \ Shankara, Shariraka Bhashya, on which Vachaspati Mishra's Bhamafi is the most respected commentary,

says: *R?f f| 3ttc*ttsfelcr Sl&fcl J 3 TF9^ ?^> I - ' I : 'Everyone believes I am ; none I am not '). At p. 317, James says : " The perfect object of belief would be a God or Soul of the World, represented both optimistically and moralistically if such a combination could be and withal so definitely conceived as to show us why our phenomenal experiences should be sent to us by Him in just the very way in which they come ". In other words, the perfect object of belief should satisfy our logical and intellectual requirements, our emotional cravings for happiness achievable in morally virtuous ways, and our volitional urges for activity which would not harm others.

of Bliss; the Supreme; the Indescribable; the Un-
knowable. 1

This timeless thought, this spaceless idea, taken as
a whole, changelessly constitutes and is the nature of
Brahman. So taken, it is one thought, one knowledge,
one
omnisciently rounded cognition of all 'this' that is
possible
to know, one omnipotently fulfilled and surfeited
desire
for all * this ', one omnipresently completed action of
self-
assertion and 'thisMotherJ-denial, one single psychosis
or
mood or act of Consciousness, in which there is no
particular
content, but which yet contains the totality of all
possible
particulars ; it is unbroken, pieceless ; there is no
motion
in it, no space, no time, no change, no shifting, no
un-
evenness, but all equality, an all- complete condition
of
balance and repose, pure, stainless and formless, 8 We
can call it Unconsciousness also, the absence of
thought
or cognition or desire or action or any mood at all.
For
where the This is the whole of the Not-Self, and even
that is negated, the consciousness that is left may
well be
called Unconsciousness, as that of the state of sound
slumber ; it is clearly not any particular
consciousness,
such as that wherein the particularity of the This, as
a
this, a that, defines both the subject Self and the
object
Not-Self. And yet it includes the totality of all such
", TO

or
, f, STf, SIRT, sftf 1 ?, fttsrf, etc., are the
descriptive

words used in

P., CH. VIH] ROTATING WHEEL OF LIFE 141

particular consciousnesses, for the Not-Self includes all particular this-es.

Taken in two parts, the same thought gives: (1) Aham Etat, I-This, i.e., I am this something other than I, a piece of matter, a material or physical body ; and (2) (Aham) Etaj-Na, (I am) not this thing which is other than I, this piece of matter, this material or physical body. 1

Here, in these two sub-propositions, inseparable parts and constituents of the one logion, we have, as we shall see later in details, the whole process of S a r p s a r a.

S a m ? a r a means a process, (Skt. s r, to slide on, move on)

a movement, of rotation, for it is made up of the alternation of opposites : birth and death ; growth and decay ; inbreathing and outbreathing ; waking and sleeping ; acceptance and rejection ; greed and surfeit ; pursuit and renunciation ; evolution and involution ; formation and dissolution ; integration and disintegration ; differentiation and re-identification ; emergence and re-mergence. Such is the essence and the whole of the World -Process, at whatever point of space or time we examine it, in whatever aspect we look at it, animate or so-called inanimate, chemical, or mechanical, physical, biological, psychological, or sociological, in the birth and death of an insect and also each rhythmic wing-beat of that insect, or the

birth

and death of a solar system and also each vast cyclic

1 See foot-note 2, p. 84. The incessant L i I a,
Pastime, of the Self
is the playful endeavour to define the undefinable It-
Self ; * Am I this*
mineral ? *, ' Well, I am this mineral. But no, I am
not this mineral.
And so with all possible pseudo-infinite kinds of
minerals, vegetables,
animals, humans, sab-and-super-humans, and all other
kinds of things
and beings.

142 GAIN-AND-PAIN HAND-IN-HAND [SC. OF

sweep iii space and time of that system. 1 Why the
logion
has to be taken in parts and also as a whole, will
appear
when we study further the nature of the * This.'

1 Indeed every science and every school of philosophy
deals with one
important aspect of, and gives its own characteristic
names to, the
alternately predominating terms of the ' pairs ' of the
World-Process
Thus : physics speaks of action and reaction ;
chemistry of composition
and decomposition ; biology of anabolism and katabolism
; physiology of
secretions and excretions ; medicine of growth and
atrophy, health and
disease; mathematics of addition and subtraction,
multiplication and
division, prolongation and bisection, composition and
resolution, the
static and the kinetic ; civics of competition and co-
operation, or inch
vi dual ism and socialism ; law of right-and duty ;
politics of an toe rat, v
and democracy ; poetry of optimism and pessimism, I'
allegro and il
fienseroso-, history, of 'war' (between human beings),
abnormality,

greater and greater differentiation, excess of love-hate born of primal ab-err-ation (out of which proceeds the bulk of the multifarious events and complications which make up the subject-matter of history), and of 'peace,' normality, greater and greater approach to the 'perfectness and * completeness ' of homogeneity, serenity, restfulness (which has no history, for 'no news is good news ' ; since the arts of peace are mostly arts of war with 'nature ' ; 'war ' and 'peace ' being used here in the usual comparative sense, with a hint of the ultimate metaphysical sense in which every sr.shti, every manifestation in the World-Process, is by a disturbance of the primal equilibrium of the Three) ; psychology, of reminiscence and obliviscence, waking and sleeping, aroused and focussed attention and dormant and diffused sub-consciousness, manas-presentation and buddhi-memory ; philosophy, too, of (progressive and regressive) change and absolutist changelessness ; and finally, religion, of the worship of Shakti-Power and of Shiva-Peace. For the 'pair ' names used by various Samskrt philosophies and sciences, see The Science of Religion, or Sana f ana Vaidika phanna, pp. 64 67, and The Science of Social Organisation, 'or The Laws of Manu, I, 32-35. A work like Rogers Thesaurus shows how the whole mental life of man, and all the corresponding vocabulary that he uses, is made up of thousands upon thousands of such antithetic pairs.

The principle, law. or fact of Pvam-Pvam, 'Two-and-Two ' is so fundamental, so pervasive of all departments, all aspects, of Nature, is, indeed, so essentially the very 'nature ' of Nature, that some more

examples of the more important ' pairs of opposites ' may not be un-welcome to the student. They all arise, of course, from the Primal Op-position of I ' and * Not- 1 '. This ' and ' Not-This ' .

Temperamental types are, first and foremost, of which all others may be regarded as varieties, feminine and masculine, prakrti-(s(ri) and p u r u s h a ; then, tender-minded and tough-minded (William James) ; romantics and classics (Ostwald) ; introverts and extroverts (Jung) ;

P., CH. VIII] SWING OF OPPOSITES 143

This single logion thus includes within itself both Changelessness and Change. It includes the fullness of antar-mukha and bah ir- muk ha. in Skt., t.e., in-faced and out-faced, in-turned and out-turned, introspective and extro-spective, (Yoga-Vedanta) ; inhibitive and exhibitivive, niroclha-chitta and v y u \ t h a - na-chitta (ditto); precocious dement and hysteric (psycho-analysis) . abstractionist artist and sympathetic artist (Warringer) ; Dionysius and Apollo (Nietzsche) , sentimental and naive (Schiller) , passive voice and active voice, in language (Finch) ; centripetal and centrifugal (Jung) , abstract and concrete ; con-centric and ec-centnc ; steady and unstable , equilibrated and unbalanced ; credulous and sceptical ; habit-ruled anil inventive ; agricultural and nomadic ; peace-loving and warlike , realist and nominalist (reconciled in the conceptualist) ; spiritualist-idealist and materialist-realist (reconciled in the pantheist), j 5 ii n i - gnostic and bhakta-pietist (reconciled in the ' practical mystic ') ; severe (style of

writing") and flowery ; synthetic and analytic ,
general and special ,
poetic and scientific ; causalistic (dwelling on past
causes as explanatory)
;ind finalistic (emphasizing the final cause or end, aim,
future purpose) ,
determinist and vitalist, i e. t necessitarian or
predestinarian and liber-
tarian, or fatalist and free-will-ist (reconciled in
the ' illusionist ') r Will-
to-live (Freud, Jung) and will-to-power (Adler). It
will be seen that the
two terms of each of these pairs often and readily
change places, with
difference of situation and standpoint ; because non-
Ego has borrowed
the qualities of the Ego, and vice versa , Man is part
Woman, ;irul
Woman is part Man.

Fuller understanding of the cult of Shakti- Power (as
distinguished
from the cult of Shiva-Peace) in India and Thibet, is
likely to be helped
by psychoanalytic literature, and vice versa; (see,
e.g., ch. xxxiii.
' Psycho-path ic Consequences ' . of The Sexual Crisis,
by Crete Meisel
Hess, translated by Eden and Cedar Paul ; pub. 1917, by
the Critic and
Guide Company, New York). Cerebral energy and sex
energy go
together ; as the two poles of the one magnet Energy,
The complete ex-
haustion or suppression of either one of the two, means
complete loss of
the other also ; whence the aphrodisiac quality of
Ayur-v6dic and other
tonics for the cure of neurasthenia. But the two
energies are as the
ends of a see-saw ; physically reproductive energy,
(generated primarily
by food, which stands for primal Vital Energy, whence
both sexual and
cerebral energies), has to be continually sublimated
into mentally and
superphysically reproductive energy, by the person who
would become
u r d h v a-r 6 1 a s yogi, * whose seminal energy

always streams upwards ' .
In connectio'n with socialism, G. M. Hess notes the
simultaneous rise
of two opposed pairs, " (1) the woman emancipated from
sex, i.e..
the de-sexed, versus the woman emancipated for sex
i.e.. the very
highly sexed who yet wants to be free ; and (2)
Ascetics versus Aesthetes."
(among men) . Amazon and hetaira were the
correspondents in old Greece.
Renunciants of the world and pursuants of it. among men
as well as
women, are to be found everywhere, throughout history*
The many

144 INCLUSION OF ALL OPPOSITES [SC. OF

the Absolute-Consciousness or Un-Consciousness, from
the
all-embracing timeless and spaceless standpoint of
which,
the Self is seen to have eternally negated, abolished,
an-
nihilated the Not-Self, in its totality, without
remainder,
and so has left behind a pure strifelessness of
complete

aspects of purga-Annapurna, destructive martial power
and constructive
food-and-hfe-giving power, and of Kali-Gauri, ' Dark '-
and-' White, 1
' Hate '-and-' Love,' blood-thirsty sadism and meek
masochism, are
similar pairs of opposites. J. Langdon Davies ' A Short
History of
Women is full of illustrations of how, age after age,
country after country.
" Woman * has been alternately worshipped as supreme
goddess. (Ishtar,
Astarte, seems to be only another form of the Skt. word
stri, woman),
and maltreated as slave ; how every step forward in her
emancipation has
been followed by a step backward in the shape of some
corresponding

bond of disability. Such is the case with the freedom and the bondage of men also. So, J. M. Robertson's A Short History of Christianity shows, principally in the case of the Christian religion, of course, but incidentally in that of others also, how growth and spread, and then decline and decay, are marked throughout, period after period, phase after phase, sect after sect, by one gain and one pain, one advantage and one disadvantage. It comes as a great surprise, now and then, and is very informing, to see how Christian priests and rulers made converts, and suppressed pagans and heathens, and even mere dissidents belonging to other sects of Christianity than their own, with the help of the Bible as well as of ' fire and sword ', at one time, under the stress of one kind of fanatical motive ; and, at another time, under the stress of another kind of motive, political or economic or both, deliberately avoided making converts and positively checked the spread of Christianity. Similar has been the history of the spread of Aryan Vedism, and of Islam and other religions. It is patent that the consequences of every important scientific discovery and invention are similarly dual, good as well as evil, because of the two-fold nature of the human being ; witness, the two World Wars of the first half of the 20th Century A. C., and the chain of their causes and consequences ; viz., awful misuse of science by the greed, pride, lust, jealousy, mutual fear, and hate, of the leaders, teachers, rulers, and propagandist-hypnotisers of the nations ; thence, vast destruction of life and property and enormous *;z;-employment and waste of labor ; and, again, more virulent In revanche. Emerson 's classical 1 Essay on Compensations ' is only a very brief study

of the ' balancings ' of Nature. The vast and ever-growing literature of science in every department of it, including that of Sex, provides instances at every step. Many very striking illustrations are to be found in H. G. Wells' The Science of Life and Outline of History , of the Law of Polarity, Duality, Two-and-Two, which pervades the World-Process and constitutes its very heart-beat.

P., CH. VIII] IM-POSITION AND DE-POSITION 145

balance, utmost repose, Perfect Peace. It also includes the pseudo-eternal, the pseudo-infinite, the in-de-finite, and, technically, the illusive, mayavic, endlessness of incessant identifications and separations, on the smallest and the largest scales, of the Self and the Not-Self ; each identification being immediately balanced up by a separation ; each separation at once neutralised by an identification ; sarga, creation, and p r a l a y a, dissolution, following each other in untiring and ceaseless motion of rotation, / c h a k r a, ' cycling ', * circling ' ; in order to imitate and show out in time and space, in an ever-futile and ever-renewed endeavour, that which is complete,, always and at once, in the Eternal and Infinite Absolute.

Thus it comes about that the method of true Vedanta, repeated super-im-position, ad hy-aropa, of an attribute upon the Supreme (object of enquiry and definition), and then de-position, refutation and striking away, a p a - v a d a, of it, till all particular attributes have been struck away and the Supreme remains defined as the t/n-de-^n-able that method is also the method of all thought, (sup-position op-position corn-position) and the method of the World -Process, which is the embodiment of incessant endeavour to impose

material Attributes upon the Attributeless throughout all time and space, endless attempt to define Spirit in terms of Matter. 1

1 See foot-note 2, on p. 84, supra.

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146 ALL SPACE-TIME-MOTION within SELF [SC. OF

Aham Etat Na ' this transcendent s a m v i t , thought, consciousness, awareness, idea, thus, timelessly, spacelessly, and changelessly, constitutes and is the Sva-bhava, ' own-being ', Nature, of the Absolute, which Nature and which Absolute i.e., which Absolute-Nature is also, therefore, identical with the totality of the World-Process; such totality being attained, not by endless addition of parts and pieces of moving things in time and space as outside of us ; but by grasping of the Whole of the Not-Self, with all time and space and things moving therein, as within us ; so that Past and Future, Behind and Before, collapse into Now-and-Here, and all relative parts are summed up, by abolition, in the Absolute Whole.

All Questions Answered

What merits and qualifications, or absence of merits and qualifications, that may rightly be sought in and required of the Absolute, without which the Absolute would not be what its name implies, are missing from this ?

Is not that the Thought which is Independent of all Else ?

Does it not contain all in It-Self ? The Absolute is the Un-

conditioned. What condition limits this perfect cognition,

this Complete Idea, which is its own end and looks to no

end beyond It-Self, which is also its own means and seeks

no means out of It-Self for its realisation ? It is One single

act of Consciousness, which looks not before or after,

to

P., CH. VIJ1] ALL QUESTIONS ANSWERED AT ONCE 147

past or future, but is complete, and complete now, in the
Eternal Moment, complete here, in the Infinite Point.
The ' I,' holding the whole of the ' Not-I ' before It-
Self,
denies, in one single moment which includes all time,
at
one single point which exhausts all space, in one
single act which sums up the whole of the World-
Process in It-Self, the whole of that ' Not-I ' ;
denies that
It-Self is anything Other-than-I ; a mighty truism
which
abolishes and yet covers all possible details of know-
ledge, for all possible ' not-I's ' that may be known,
are summed up in* the * Not-I ' so denied. All possi-
ble conditions of space, time, causation, d e s h a ,
k a l a , nimitta, are within this Absolute idea. All
contradictions are within it. 1 All the Relative is,
and
all relatives are, within it. Yet it is not opposed to
them or outside of them ; for it indeed is the very
substratum and possibility of them ; nay, it is them,
in their entirety ; for, so taken all together, they
counter-balance and abolish each other wholly, and
leave behind only the Numberless Zero, out of which
all plus-and-minus numbers emerge, and into which
they merge back again. All divisions are within it ;
yet
it is unbroken, un-divided, consistent, partless and
numberless, the beyond number, for the One and the
Many are both within it ; addition neutralising
subtrac-
tion, subtraction nullifying addition, multiplication
counteracting division, and division completely
balancing

I Tatparya-prakasha Tika
on Yoga-Vasishtha, VI, PGrvardha, xxxvi, 10.

148 ALL OPPOSITES, PARTS, within WHOLE [SC. OF

multiplication. All possible opposites that constitute the factors of s a m s a r a, are present in it, in equation and equilibration. It is the reconciliation of all opposites.

It is nir-gunam, attribute-less. It is guna-bhuk. sa - g u n a m, taster, eater, container of all attributes, also.

Being is in it ; Nothing or Non-Being is in it too. It is

beyond Being and Nothing. It is Being ; it is Nothing ; it is both ; it is neither. 1 Yet it is there, within us,

around us, unmistakable. It is the whole, and also the constant process, of our daily life. " It moveth and it moveth not, far is it, yet 'tis near ; it is within the heart

of all and yet apart from all."* It is the all. All is in it.

Assertion by it, and in it, gives existence to An-Atma, the Not-Self : rejection and denial by it, and within it, im-

poses non-existence on that same An-A^ma. It sayeth : I (am) This ; and the This, the Not-Self, is. It sayeth ;

(I this) 'Not-Self (am) not ; and the Not-Self is no more.

But it sayeth both ' these things in the same breath, simultaneously. What is the result ? This Endless Process that is ever coming out of nothing into being, and vanishing out of being into nothing. We see it plainly, yet may not describe it adequately. Truly indescribable,

a-n i r-v a c h a n I y a, has it been called ; as also has been

called the World-Process which is It. It is the Vacuum,

Rg-veda, X, cxxx, 1, 2.

; Hymn by Shankaracharya.

: \ Isha-Vpanishat,

ś h u n y a, of the ś h u n y a-v a d I, 1 when Self and Not-

Self are regarded as having neutralised each other in mutual Negation. It is the Plenum, g h a n a-m, of the g h a n a-v a d I,* which is ever full of both, in the Affirmation

that ever lies implicit and hidden in the heart of the Negation. Two eternal are here in this Absolute, eternal

1 I ' and pseudo-eternal * Not-I,' eternal Being and

A few more scripture-texts to the same effect may be cited :

% 3?ra^ ; t\$ f| sraffa sroifa 3lft^fo, ^ f|

; Chhandogya, 4-15-2

'The Self is known assamya<j-vama, because all contraries inhere in It; It leads forth, It is the commander of, all contradictory pairs '.

: 3JT3<Srf ; Bhagavafa, 4-9-16.

o/. CIY., 4-17-28.

1 Salutation, adoration, to the Supreme Self , Parama-Purusha, Sovereign and Law-Giver of Nature, within Whom contrary energies, ś h a k t i-s, are revolving day-and-night, a (h a r)-n i ś h a m ; Who spurs on as well as reins in these opposite-leaping forces (with sure hand) '.

i o>. at. 2-6-10.

' Error, False Knowledge, and Wisdom, True Knowledge the Reservoir of both is the Supreme Purusha '.

The metaphysical reason Why, of the psycho-analyst's 1
ambi-
valence', heaven -and-hell, sub-conscious under-world
of selfish hate
devilish thoughts, devils, and supra-conscious upper-
world of unselfish
love, angelic thoughts, angels, is to be found here.

For further texts from scriptures of Vaujika pharma as
well as
other religions, declaring the inherence of utterly
antagonistic qualities
in the Supreme, the reader may look into The Essential
Unity of All
Religions, index-references ' Duality ', ' Opposites ',
' Good ', ' Evil. 1

1 ' He who holds the doctrine that all is Nothing, a
mere Vacuum,
S h u n y a, or that all arises from and goes back into
Nothing, Emptiness/
' ' He who hold that all is one gh a n a, Density,
Plenum.'

150 ALL RELATIVES within THE ABSOLUTE [SC. OF

pseudo-eternal Nothing; yet they do not limit or
restrict
each other in any way, for there is only one eternal,
and the
other eternal is pseudo, is not. Beyond space and time
are
they yet, and therefore beyond limits ; and neither
limits
the other, but rather each necessarily fits into the
other,
or, yet rather, the 'other is entirely lost in the one.
None

can take objection to the eternity of a pure Nothing

. , , . ^ . : within .

beside the eternity of pure Being; yet the t\, t^e

opposed and not identical ; and yet also both inhere in
and make up the Absolute. If we are inclined to feel

that * I ', holding up to itself and denying * Not-I ', implies a duality, let us remember what * Not-I ' is, essentially, and what this denial of it by ' I ' amounts

to. ' Not-I ' is the Negation of ' I,' and this denial of it is the Negation of a negation of itself by the ' I '/ What objection can there be to the statement that " I am not Not-I," " I am nothing else than I " ? Is it not purely equivalent to the statement " I am only

I " ? And if so, where is duality in it ? A difficulty seems to arise when we vaguely feel that pure ' Not-I ' cannot be equivalent to the totality of all particular

' Not-I's '. This difficulty will be dealt with, later, in a

further endeavour to show that pure * Not-I ' is equivalent

to the totality of all particular ' Not-Ps '.

1 Compare the Saqiskrt expressions 3??3^ 3i*3^fTffi[, ' other than

other/ i.e.. other than-not-I ; and 3RWfc^T^ 3Rffi[, 'not other than

other, ' i.e., including the other or not-I within Itself. These expressions,

occur in the footnote on p. 125 supra. See also f. n.s on pp. 113.

114. 121.

P., CH. VIII] MEANING OF * INDESCRIBABLE ' 151

The In-de-scrib-able

Such, then, is the Indescribable of which the Totality of the World-Process is the Endless Description.

Exact, rigorous, scientific description here perforce becomes a hymn, which may seem ' mystic ' to the unscrutinising observer, yet is strictly accurate, ' rational ',

' practical ' also. The indescribability of the Absolute

Brahman is not the result of a powerlessness of thought,

but of thought's completion. It is indescribable if we will use only one of the two sets of thought-counters, terms of Being or terms of Nothing, such as

are used in dealing with things relative and limited ;
but
it is fully describable if we will use both sets at
once. 1

Many are the names of this Absolute, as said before.*
To fix the nomenclature and prevent confusion, the Eng-
lish term used to describe it in future in this work
will

A But not in the way of Hegel, see ch. vi, supra. After
going through the considerations of this chapter, the
reader
will have realised that Hegel should have said, not
that
[Being is Nothing,' but that 'Being is not-Nothing,' or
' Being is no-Thing. 9 or * Being is no-particular-
thing ' ; also
that, instead of saying this last, he should have said
' Ego
is not non-Ego ' ; and instead of that, that * 1 is not
not-I " ;
and instead of that, again, he should have said that ' I am
not not-I v ; and, finally, he should have said that ' I am not
This/ i.e., ' I-This-Not. %

152 FROM PRATYAGATMI TO PARAMATMI [SC. OF

ordinarily be the word Absolute, and the Samskrt
Brahman.
Para-Brahman is the same word as the last, with only
the
intensive and eulogistic para, i.e., Supreme, added.
One
other common and significant Sarskrt name for it,
which
should be specially noted here, is Param-Atma the
Supreme Atma, Supreme Self. In strictness, the
Absolute is as much the whole of Not-Self as Self;
but it is given the name of the ' Supreme Self 9
especially,
because the human jIva, as will be apparent from what
has been said in Chapters IV and V, arrives first at
the
Pratyag-atma, 1 the * inward ' or * abstract ' and

universal
Self ; and being established there, it then includes
the
pseudo-universal Not-Self within itself ; and thus
realises
ultimately its identity with the Absolute, which it
then
calls the Param-Atma the Supreme Self, because it is
first seen, through and as the universal Self, though
now
seen also to contain the Not- Self ; and because the
Self is
the element, the factor, of Being in the triune
Absolute.

flTOTF S*R:, Q^fct, 3Tfa ^ fife ^ I Bhagavafa, IV, xi.

\ Qg-veda.

See The Essential Unity of All Religions, pp. 139-140.
etseq. t for
translation of the above, and many more such names, in
Vaicjika pharma
as well as in other religions and languages ; also pp.
96, et seq., for equi-
valents in the scriptures of other religions, of the
Logion ' I-This-Not.'

TO?R*?T f F^l WH I Sarva-sara Upanishaj.

P., CH. VIII] SOME MORE ANCIENT TEXTS 153

"This udglta, this music-sound, the AUM, is
Supreme Brahman. In it are the Three, well indicated
by the three letters. Realising the secret hidden
between
them, knowers of Brahman merge therein and become
free from rebirth. When with the lamp of the Atma, the
jiva beholds Brahman with all-intentness, Brahman,
the unborn, the time-less, the pure of all t a l l v a
s, then

he becometh free from all bonds. 1 "

3

5, ^ric^T ^r g^cl ^fi: i

, i, 7, 15

.4 few more Ancient Texts

NOTE. Some more texts from Vaidika as well as Buddhist writings may be added here, in support of the contents of this chapter.

Vedic Writers

, iv. 22

* He who has visioned That Which is Beyond Duality ' Which includes all Duals, he becomes free from all bonds and fetters of the soul ; sane, equable, tranquil, in all conditions of gain or of loss ; satisfied with and welcoming all that befalls ; devoid of all discontents and jealousies. 1

154 TEXTS FROM VEDIC WRITINGS [SC. OF

' Changeless, undecaying, unincreasing, is the state of That Which Transcends Duality. To It go those who have cast off pride and fear, clinging attachments, blinding infatuating desires ; who look equably on the primal Duals, Pleasure and Pain ; and devote themselves constantly to meditation on that ' Self Beyond Duality '.

intaff 33%^;

si3fr: ; Manu, i. 26

* The Supreme (It-Self beyond all Pairs, becoming focussed in a Brahma, to create this our world) created Pleasure - and- Pain (as Primal Pair), and invested all living things with them : and (out of the experiencing, by humans, of these two, in innumerable settings, forms, situations, the Brahma-Ruler of our solar system, or this earth) wove the Scheme of Sin-and-Merit and distinctions between Good-and-Evil deeds '.

tftaf,

;

' The True Knowledge (I-am-Not-This) and the False Knowledge (I-am-This-body etc.) he who knows the Pair of both these together ', he crosses beyond death, after having tasted and experienced it in consequence of the False Knowledge ; and he tastes Immortality through the True Knowledge (which includes the False Knowledge plus its simultaneous repudiation).***

: I Jsha.

P., CH. VIII] FROM BUDDHIST WRITINGS 155

1 It moveth, and It moveth Not ; 'Tis far, and yet 'Tis near : It is within all This, It is without ; It is not

large, nor
 small ; not middling, yet the middle ; not -pervading,
 ail-
 pervading ; with beginning, and beginningless also :
 not the
 whole, also the whole ; attributeless, and yet
 possessed of
 every possible attribute. It is the Fourth which
 transcends
 the Three, and yet not such (for It is immanent also in
 every-
 thing which is within the Three) ; It is the Self, It
 is also the
 Not-Self ; It is harsh (and all-destroying), It is
 gentle (all-
 preserving) ; heroic, timid too ; great, small ; all-
 grasping, all-
 abandoning ; flaming, and cool ; facing on all sides,
 and
 facing none '.

Rhagavata, VI iv 32

* Is and is not both, and also all possible other con-
 tradictory qualities abide within that ultimate
 Reality, which
 Yoga and Sankhya endeavour to describe as equal with
 all
 and greater than all, as friend of all and foe of all
 '.

There is another * mysterious ' aphorism in the Nyaya-
 Sufra, which, like the one quoted on p. 125, supra, is
 pure
 V6danta, taken by itself ; though, in the context, it
 is given
 another meaning :

5T 53^ 9 * ^ arera;, q gv^Kig; , *?S-3ra<ft: efctqfc;
 iv. i. 48.

1 Not existent, nor non-existent, nor both, because it
 has
 not the quality of either.*

Buddhist Writers

The famous Bhikkhu, Asanga, who spread Mahayana Buddhism in Thibet, writes in his Mahayana-sutra-Alankara, V. 1.,

156 MUTUAL COPYING [SC. OF

1 Not being, nor non-being ; not thus, nor otherwise ;
It
is not born, nor diminishes, nor decays in any way,
nor
increases, nor can be made purer such is that Pure and
Perfect Parama-arjha, Highest object of understanding
'.

Another very famous Bhikkhu, Nagarjuna, great chemist,
discoverer and inventor of metallic preparations, r a s
a-s, for
medical purposes, as well as profound philosopher,
writes in
his Madhyamika K3rika,

1 Not destructible, nor constructible, not slayable,
nor
procreatable, riot transient, nor permanent, not One,
nor Many,
not coming, nor departing such is It (the Self denying
the
Not-Self). 1

Gauda-pada, the guru's guru of Shankaracharya,
practical-
ly copies the above, in his Mandukya-K'arika, 32,

\

' No in-hibition, no ex-hibition, no bondage, no
freedom,
no craving for deliverance, : no emancipateness such is
the
state of Parama-arth, Highest Object (of knowledge).'

Mutual Copying

During the 1200 years of the Buddhist period of Indian history, followers of Gautama Buddha and followers of the Vedas reproduced more or less the same old old teachings ; varied the words , and often, ostensibly and ostentatiously, (though, in private they may have spoken more sincerely and made honest confessions even), told their respective disciples, * What I am teaching is different from all other teachings and quite original.' Human weakness to afford another illustration of the inseparable duality * high and noble thought ' and 4 mean and low motive ' side by side !

In Gauda-pada's Karika-s, the words Buddha, Sam buddha, Pra-buddha, and Prati-buddha occur repeatedly. In two or

P., CH. VIII] THE ' BEYOND-THE-TWO ' 157

three places Gautama Buddha is meant certainly ; in some others, advanced souls, performing the functions of a Buddha, seem to be referred to, generally (see The MahatmU Letters, pp. 43-44, regarding " the last Khobilgan, . . . Sang-Ko-pa of Kokonor, XIV century ") in the remainder, only ' wise know-ers ' are meant. But Vaidika annotators, e.g., Shankaracharya, explain all in the last sense only.

The Beyond-the-Two

As regards the inclusion of both Praty-a-atma and Mula-Prakrti in Param-atma, Vishnu Purana, says,

Gita says,

3ft, ftfe 3?ffl^t 3\$ 3?fq,

^ : ; xiii, 19-22.

: ; xv, 16-17,

6 Prakrti and Purusha (Pratyag-atma), both, are latent in Param-atma. The former is changeful ; the latter, changeless ; the third, Param-atma, is the highest, including both and distinguishable from each.'

A Sufi's Testimony to the Distinction! ess

Some beautiful lines by the famous Persian Sufi poet and philosopher, Maulana Rumi, on the disappearance, during slumber, of all time and space and motion, illustrate what has been said on the subject, in the text above.

Shab, ze zindan, be-khabar zindaniyan ;
Shab, ze daulat, be-khabar sultaniyan ;
Nai gham o andesha-e sud o ziyari ;
Nai khayale in fulan o an fulari :
Hal-e a'rif in buwad be-khvftb ham.

' Oblivious is the prisoner of his chains ;
Oblivious in the monarch of his wealth ;

158 A SUFI'S TESTIMONY [SC. OF

The tradesman, of his losses and his gains ;
The sick man, of his torment of ill -health ;
And every one, of this, that, great and small ;
When they sleep as the dead, at dead of night.
The wise man who has seen the Self in all,
Oblivious is of all, e'en in daylight.'

CHAPTER IX

PVAM-DVAM ' THE RELATIVE

; K atha.

' The Self -born pierced the senses outwards ;
therefore
the soul looketh outwards, not inwards. One resolute
one,
here and there, turneth his vision inwards, desirous of
im-
mortality, determined to achieve it, resolved to
conquer
Death ; and he then beholdeth, and identifieth himself
with,
Pratyag-Atma, the Deathless Inner Self.'

(A) PRATYAG-ATMA SELF

AHAM, S I, Self, in the great logion, is Pratyag-Atma.
It is the inward, abstract, universal Self or Spirit,
eternal

1 55, ' two-and-two ', the paired, the double.

2 3?, a, is the first letter of the Sarpkrt alphabet,
and ?, ha, the
last ; therefore the two together, between them,
exhaust all the contents
of all possible ' experience,' which can be possibly
expressed by all the

P., CH. IX] PRATYAG-ATMA 159

Subject, wherein all j I v a s, individual, particular,
discrete spirits, selves, or subjects, inhere as
whirlpools
in the ocean, as whirl-winds in the air^ as vortices in
ether, as points in space. 1 It pervades them all, as
the
genus pervades all individuals. It is all those indivi-
duals. The * appearance ' of separateness, individua-
tion, differentiation, is caused by matter, Mula-
Prakrti,
as will appear later. In itself, it is the avyakta,
the unmanifest, unspecialised. unindividualised ;

sheath-

ed in b u d d h i or m a h a t, universal mind, (corresponding to the connotation of the plural and yet unbreakably unitive, connective, collective * we ')> it becomes

letters of the alphabet, i.e., language, and which is all overshadowed by the transiency, perish ingness, negation, that is indicated by the JJ, rn. Therefore, 3?^-^ are the appropriate vocal symbol of the I. which is the only 'expcriencer, ' in whom alone all experience, with its negation, is. ?, ha, also stands for the a k 5s h a-{ a 1 1 v a, the substrate of sound, and the first material manifestation and sheath or body of conscious life, in this solar system at least, according to the Puranas ; and it therefore appropriately takes the place, in the name of the individual ego, which is occupied by 3, u, in that of the Absolute Ego.

\

Nandik-eshvara-karika , 4 .

1 B h r a m a, b h r a n \$ i, is one of the names for the * illusion,' the ' appearance without reality/ of the World-Process ; a sort of anagram of ' Brahman ', and means ' turning round and round, 1 as the opposite of the Moveless. This circling b h r a m a of the World-Process is visible even to the physical eye, and requires no difficult thinking. The earth, the moon, the planets, suns, stars, all revolve ; the seasons, the biological functions, psychological, political, economical, social, historical phenomena all observe cyclical periodicity, which takes on the form of spirals, for reasons explained later on in the text. The Self ' makes-believe ' ; It believes ' as if ' It is ' this, that, and tnce other not-Self ' ; and then,

discarding the mask, It comes back into It-Self.

160 BRAHMAN with ATTRIBUTES [SC. OF

the supra-conscious, out of which emerge and into which merge back again, all v y a k t i s, individuals, manifest consciousnesses^ particular minds, manas-es, (corresponding to the singular and separative ' I '). It is the One, eka, in a special degree. It is the essence, source, and substratum of airsimiianity, sameness, continuity, unity, all oneness. It is Ishvara in the abstract sense, the one Ishvara of all particular Ishvaras their Self, as also the Self, and as much so, of the j I v a s that have not yet arrived at the state of Ishvara-hood. It is sometimes called the Maya-s h a b a l a m Brahman, or S a-g u n a m Brahman, Brahman conjoined with attributes, enwrapped in, coloured with, Maya. The Upanishats mostly describe it, this Pratyag-Atma, and, leading the enquirer to it, finally state that it is identical with Brahman. Such aphoristic utterances, apparently, have led to the confusion which seems to prevail at the present day amongst the vedantis of the various schools, as to the relation between Pratyag-Atma and Param-Atma, or Brahman. The following great words of the Upanishats refer to the Pratyag-a^ma : " Unmoving, it outstrippeth the wind ; the gods themselves may not attain to it ; it goeth Beyond all limitations ; by knowledge of it, the jIva attains to the (first) peace of unity; it is the white, the bodiless, the pure, the Self-born, itself uncaused and changeless, 1 and causing all things else and all their

1 A metaphysical axiom in Saipskrt, says, 3f

' That which undergoes no change has no cause,' or, more briefly, ' the changeless is causeless '. Hume uses the words, " What is incorruptible must be ungenerable " .

P., CH. IX] BRAHMAN without ATTRIBUTES 161

changes, smaller than the smallest, yet vaster than the vastest ; it cannot be spoken of or seen or heard or breathed, but itself speaks and sees and hears and breathes ; it espouses the enquirer and appears within him of its own law, and may not be taught by another ; ever it hides in the cave of the heart ; it upholds the three worlds ; it divides itself and appears in all these endless forms, and yet is best described by saying, ' not this/ ' not this V 1 And then comes the addition ; " This Atma is the Brahman." * The meaning is that the one so described is the Atma, but the same Atma plus the description, viz., ' Not This ' that is to say, plus the consciousness that " I am Not Other than I," which consciousness is inseparable from, nay,, is the very being, and the whole being, and the whole nature of the Self is Brahman.

This Pratyag-atma 3 is the true nitya, the constant, the fixed, the eternal, kutastha-nitya, the changelessly and movelessly permanent ; as opposed to parinami-nitya, the changeiully persistent and ever-lasting, the sempiternal. While the Absolute may be said to be beyond Eternity as well as Time or

1 Vide Is ha. Kcna, and Kafha Upanishajs.
f Mandukya. 2.

* This word is not prominently used in the later works on V^an^a, but is of frequent occurrence in Bhagavafa. e.g.. Ill, xxxv, 27; III. xx vi, 27, etc. Yoga-Sufra, I, 29, appears to refer to the same principle under the name of Pratyak-che(ana. Shankar-Scharya, in his

commentaries on Kena, iv. 6. Katha. i. 3, 11-12, and ii, 1. 1-2, on Gauda-paga's Mandukya Karika. 65. and Brahmaputra, I. i. 1, mentions some other aspects, and even senses, of it. Words often put on new meanings, as souls do new bodies.

11

162 SLUMBER KNOWS 'NO-THING' [SC. OF

rather to include them both as Eternity plus Time, seeing that Eternity is opposed to Time, and the Absolute is not opposed to anything else and outside of it, but contains all opposites within itself the word Eternal, as opposed to Temporal, may properly be assigned to the Pratyag-3tma in its abstract aspect. As such it is ever complete and undergoes no change, but is the substratum and support of all changing things and of Time, even as an actor of his theatrical attires.

For concrete illustration, take the case of sushupti, sound slumber, awaking from which a person says : ' I slept well, I knew nothing.' Knowing Nothing, i.e., the Not-Self, he was out of Time literally, he was at complete rest in the Eternal, wherein he felt perfect repose after the day's turn of fatiguing work ; whereout he comes back again into Time and to the cognition of some-things, when the restlessness ' of desire for the experiences of samsara again overpowers him. The further special meaning of sushupti, the meaning of sleep, as of death, may appear later. In the present connection, it is enough to refer to this one aspect of it, and to point out that the inner significance of the expression, * the Self knows no-thing during s u s h u p t i, ' is that It, in that condition, positively knows what is technically called No-Thing i.e., the Not-Self as a whole ;

1 The words of the Yo^a-system, for the repose and the restlessness mentioned in the text, are fw^, n i r o <} h a, and Sgc^TH, vyu^hana, restraint and ' uprising,' retirement and enterprise, inhibition and exhibition, obliviscence and reminiscence, unmanifest consciousness or sub-consciousness or dormant memory and manifest consciousness, rest and work, fatigue and activity, sleep and wakefulness.

P., OH. IX] THREE NAMES OF SELF 163

for the potency, the necessity, of the Being of the Self maintains constantly, before or within that Self, in one unbroken act or fact of consciousness, this No-thing, i.e., No-particular-thing but mere general This-ness or pure Not-Self. In other words, jiva, in the moment of s u s h u p t i, passes almost entirely (since, strictly speaking, it cannot pass quite entirely, for reasons that will appear on studying the nature of the j I v a) out of the region of the many experiences of particular not-selves, of successive somethings ; passes into the other side, the other facet (and yet not other but rather all-including aspect) of that region, ^12., into the region of the Single, underlying, ever-present, One Experience, One Negating Consciousness, in the universal Self, of the pseudo- universal Not-Self. That ji va does not pass entirely out of the state of awareness or * ex- perience,' out of a consciousness which is its very nature and essence, is the reason why the thread and continuity of its identity reappears unbroken after the soundest

slumber.

As with reference to Time, the Self obtains the name of the Eternal, N i t y a, coexistently present at every point of Time for all the endlessly successive points of time are coexistent to, and in, its eternal and universal all-embracing consciousness, Now ; so, with reference to Space, Its name is Vi-bhu, pervasive-being, infinite, unextended, or extensionless ; and, again with reference to Motion, Its name is Sarva-Vyapi, all-permeating* Omnipresent, the simultaneously present at every point of space ; for all the countless coexistent points of Space

164 WHY MOVEMENT WITHIN BRAHMAN ? [SC. OF

are simultaneously present in that same consciousness, in one point, Here. Introspection on the nature of sound Sleep is useful for understanding the nature of Space as of Time. In sound sleep we lose consciousness of Motion, Time, Space, all. (Thus, a person falling sound asleep when his train is standing at one station, and waking up when it is again standing at another, cannot say whether the train has moved at all and how long in time and how far in space he has slept). In slumber we 'bathe ', are immersed in, Brahman, and are renewed ' .

With reference to Motion, its best name seems to be Kuta-stha, rock-seated, or Avi-karl, or A par i-n a m l , un-changing, the fixed, or, again, Antar-yami the inner watcher or ruler. 1

1 As regards what has been said above about Atma plus ' Not This/ an earnest student and scholar wrestled with the idea for long. His recurring difficulty was : " Why should not Brahman remain pure consciousness ; why should there be in It the necessity of a denial of another, and so movement ? ' ' Another might take the

next step further
 in the same direction and ask : ' ' Why should there be
 any Brahman at all ?
 Why not let there be Nothing only ? " The case of
 Bhushundi questioning
 Markandeya, in the Puranas, is similar. More
 preparation and practice
 in meditation is needed to realise the simple truth. A
 study of the Time
 and Space and Motion experiences, of dreams and
 reveries and flights of
 even waking but rapt and absorbing imagination, is
 exceedingly helpful,
 nay necessary ; and the absence of all such experiences
 in deep sleep
 should also be carefully pondered on at the same time.
 Until the opposi-
 tion between Time and Eternity is realised, the
 difficulty about move-
 ment and change will continue. The Yoga-Vasistha
 stories are very
 helpful in this reference. The whole point is that time
 and movement
 are within, and negated by, the Eternity of the
 Moveless All-Consci-
 ousness. The questions at the outset of this note may
 be more directly
 dealt with, once again, thus : The reply is by a
 counter query What do
 you understand by pure consciousness 1 Is not pu re
 consciousness =* the
 Denial of impure consciousness ? How can you talk and
 think and know
 at all of the pure, except by at the same time opposing
 it to the impure ?
 And why do you use the word remain ? Is it not that you
 have at the
 back of your mind the idea of Pure consciousness
 persisting from one
 moment of time to another, and then to another, and so
 on endlessly ?

P., CH, VII] WHY ANY BRAHMAN AT ALL? 165

Two Triads of Attributes

Out of the relation of the Self to the Not-Self, as

embodied in the logion, there arises a Triplicity of
Attri-
butes in both. The triune nature of the Absolute the
one
constant and timeless * moment ' thereof which contains
within it three ' incessant moments (movements, momen-
tums) of Time, viz., Past, Present and Future imposes

But successive moments of time cannot be distinguished
in pure con-
sciousness. Successive 'impure consciousness,' i.e.,
particular, definite
experiences, sensations, thoughts, emotions, volitions,
movements in
short, mark and make the successive moments of time and
points of
space ; (the words to us may be added, but they are
perfectly superfluous
and useless, for of to others in the strict sense we
have no notion and
cannot speak). (Identifying ourselves with them by
turns, we can see
that) one cycle of a conscious sun absorbed in the act
of rolling may be
as one circuit of a race-course by a horse though in
human count, the
former covers millions of years and billions of miles,
and the latter a
single minute and about half a mile. Each is just one
mind-filling
experience to its experiencer, the equivalent of, so to
say, one moment of
time. The next run will make the next moment ; and so
on. When
there are no such ' impure consciousnesses ' there can
be no ' remaining ' .
The next question, " Why not let there be Nothing ? "
contains its own
answer. Surely let there be-Nothing, by all means. But
Brahman is just
this be-nothing, be-no-thing, is-not-this. This is not
quibbling. It is perfect-
ly serious. We cannot think or talk of nothing without
also thinking and
talking of being ; and the two together, at once, are
Brahman. If you
mean-by the words, " Why not let there be nothing? ",
only the question
" Why are there any changing things at all ? ", then

the whole preceding text is an attempt to answer this very question. If you mean " Why is there any unchanging thing?", then the answer, already given in the text also, is, again, " A why is not possible to ask, and cannot be asked, with regard to what is clearly recognised as really unchanging " .

1 Compare the verse quoted from Jntlna-garbha in the foot-note at p. 21 of Shiva-Sutra-vimarshini, edited and published by Mr. J. C. Chatterji, in 1911, for the Kashmir State Series of Texts.

166 TWO TRIADS OF ATTRIBUTES [SC. OF

severally on Self and Not-Self, three gunas, attributes, functions, properties, or qualities. These three inseparable ' moments ' in the Absolute may be thus distinguished : (a) The ' I ' holds the ' Not- 1 ' before itself, and, so facing it, denies it, i.e., cognises Not-Self's non-entity, its nothingness. This face-to-face-ness constitutes the moment of Cognition, including sub-divisions to appear later. (6) This cognition of Not-Self by Self is due to, and is of the nature of, a self-definition by Self, a constant definition of its own nature to It-Self as being actually different from all Not-Self, from all things other than the pure Self, which things might possibly be regarded as identical with itself . Implied therefore in this Self-consciousness is the Action of an ' identification ' and then a * separation ' of Self with and from Not-Self. This is the moment of Action, having its subdivisions also, (c) The third moment is that which intervenes between the other two, the inner condition, so to say (for there is no real distinction of

inner and outer here), of the 'I,' its tendency or Desire, between the holding of the * Not-1 ' before itself,

" I invoke, in the heart, the Goddess Consciousness, of supreme perfections, whose manifest body is the triple succession, and whose inner Nature or Spirit is successionlessness." This work and some others belonging to the Kashmir School of Shaivism, which have become available since the publication of the first edition of this work and of the first volume of the Pranava-vada, show that that school has many ideas in common with these. A learned friend has referred me to the definition of Shakti, which appears in the commentary by Yoga-rajā on Abhinava-gupta's Paramārtha-sūtra, kSrika 4, as follows: which, if the context allows, and if it is a definition, can only mean that " the nature of Shakti is to operate as negation"; see ch. xi infra and Pranava-vada, I, 53, etc.

P., CH. IX] CHIT-SAD-INANDA 167

on the one hand, and its movement into or out of it, on the other. This third moment, of Desire, also has subdivisions, to be developed later. These three moments manifest in the individual jiva as jnana, kriya, and ichchha respectively. 1 They will be treated of in detail further on. Here it is enough to say that these three moments in the Absolute Brahman appear in the universal Pratyag-atma as the three attributes of C h i t, Sat, and A n a n d a, respectively, which are the seeds, principia, possibilities and potencies, universal and abstract aspects, of what in the individual jiva

manifest as jnana, kriya and ichchha/ i.e., cognition, action, desire. Sat, ' being', is in a special sense and degree,

1 ?R, ?^5T, f*fc1T. The English words ' know, con. ken, cognise, ' 4 create ' and ' wish ' are apparently derived from (probably etymo- logically the same) Samskrt roots, viz., ' jSa, 1 ' kr, 1 and ' ish,' respectively.

3 In current V^^n^a works, the meaning, as generally accepted, of

sat, chit, and a n a n d a, is explained to be being, consciousness, and bliss respectively. This is not incorrect in itself, but is misleading and vague ; it certainly does not bring out the characteristic significance of each. The correspondence between the two triplets, mentioned here, which at the time this was written was only a guess based upon indications in current Samskrt works, was afterwards amply confirmed by the Pra-nava-vada. Also, subsequently, I have found a definite statement of it, though indirectly, in the Bhumika or Introduction to Guptavaji Tlka on

' Maha-Sarasvatf, Maha-Kali, Maha-Lakshml are only other names for (the powers of) cognition, desire, and action/
And again :

"O Chandl! that art Maha-Sarasva^I or Chi(, Maha-Lakshmi or Sat, and Maha-Kall or A n a n <} a, we con-temple thec in the lotus ot the heart, in order to achieve knowledge of Thy essential being."

the principle in consciousness of act-ua\ (self-)
 assert-ion
 and (other-) denial, ac/-ual identification and
 separation,
 making and unmaking ; it corresponds to k r i y a,
 which
 alone gives or takes away existence, i.e., manifest and
 particularised being. Chit, * consciousness f in its
 special
 aspect of cognition, is the mere holding before oneself
 of a
 not-self and ignoring it, denying it, knowing it to be
 not ; it
 corresponds to j fi ana, which enables a thing to be
 known
 as existent or non-existent, true or false. A nantfa,
 the
 inner condition of the Self between cognition and
 action,
 is that principle of consciousness which connects the
 other two, is the basis of desire, which leads the j I
 va
 from knowledge into action. That which in the Uni-
 versal, All-embracing, Omnipotent is A nan da, '
 bliss,'
 the fulfilment, or rather fulfilled condition, of all
 desires
 and wants, is the Eternal want of want, that appears
 in the individual as joy after the fulfilment of a
 particular
 want, craving, desire, ichchha. What, in the Infinite,
 All-judging, Omniscient, is Chit, consciousness, the
 ful-
 filled conditidn of all-knowing, is the denial of the
 possibility of all not-selves, is the simultaneous
 positing
 and denying of all else than Self; that appears in the
 limited jiva as partial knowledge of thing after thing,
 half-truth, the error or a-vidya of assertion, and
 then the
 remaining, nish6dha-sh6sha, critical, ' well-judged,'
 vidya, supplementary and completing truth, of the
 denial of things, ' all is vanity,' * vortices of
 nothing,'
 ' much ado about nothing '. Finally, that which in the

Motionless and Changeless, Omnipresent, is Perfect and

P., CH. IX] ALL SIX INSEPARABLE 169

Peaceful Being, Sat, Being everywhere, that same appears, in the finite person, as effort to be, to exist, in place after place, time after time, i.e., is action, followed by rest.

(Be-ing is to ' be-tn-Self * ; existence is ' ow-istence ').

It should be borne in mind that these three aspects, sat, chit, and a n a n d a, are not prior in time to k r i y a, j n a n a, and i c h c h h a ; nor are they in any sense external causes or creators of the latter. They are co-eval with each other in their universal and unmanifested aspect, and are identical with the second triplet, which is only their particular and manifested aspect ; even as universal and particular, abstract and concrete, substance and attribute, plural and singular, whole and parts, We and I, may be said to be identical. The two cannot be separated, but only distinguished, as before pointed out.

Pratyag-atma cannot and does not exist without and apart from jivas, and jivas cannot and do not exist without and apart from Pratyag-atma. But while in Pratyag-atma, consciousness is Self-Consciousness, which, against the foil of the Not-Self, is Self-action or Self-assertion, Self-knowledge, and Self-desire or Self-enjoyment, all in one, all evenly balanced and equal, none greater than any other, all merging into each ; so that Pratyag-atma is often exclusively referred to in the Upanishats by only one of the three attributes, as only a n a n d a, or c h i t, or sat or ananda-ghana, chid-ghana, sad-ghana ; jIva is a compound of jnana, ichchha and kriya, which, by the necessary fact of their confinement to

particulars, realise their inseparable contemporaneousness

170 UNIVERSAL SELF, IMPERSONAL [SC. OF

only in an endless succession ; so that they rotate one after the other, two being always latent, but never absent, while one is patent. '

How and why three moments come to be distinguishable in what is partless, will appear on fully considering the nature of the second factor in the triune Absolute. 2

Such then is Sat-Chid-Ananda, Saguna-Brahman, having three attributes as constituent principles of its being, three potentialities which are necessarily present in it with reference to the necessary nature of its two co-factors in the Absolute. But we see clearly all the while that it is not personal, not individual, not some one that is separate from other ones, not the single ruler of any one particular kosmic system ; but is Universal Self which is the very substratum of, and is immanent in, all particular Ishvaras, 3 i.e., jivas risen to be rulers of world-systems and all jivas therein; (Chiefs of hosts of Planetary spirits).

1 But, by predominance of one function extending over a long period in a lifetime, individual jivas become distinguished, despite the perpetual rotation of all three, as * men of knowledge, ' ' men of action, ' and * men of desire, ' or as men of undifferentiated, unskilled, little-skilled work.

J See the next chapter.

3 The technical definition in Samskrt is, ^Q^ ^^JH
3F*W\ 3T \$n
fffiSf: f^{:, " He who can do, or not do, or do

otherwise as he pleases ".
 Etymologically. ईश्वर (Ishvara) " he who rules, is master,
 the
 sovereign ". In the full sense, only the Universal Self
 is Ishvara.
 In the comparative sense, infinite numbers of jivas, at
 an infinite
 number of stages and grades, are Ishvaras, lords,
 masters. A ' lord of
 men, ' a chief, a king, is a ईश्वर " s h v a r
 a. Technically, the three
 Rulers, or, rather, the Triple or Tri-une Ruler, of a
 solar system.
 Brahma, Vishnu, and Shiva, are Ishvaras regarded as
 Three ; they are
 Param-eshvara regarded as a Tri-Unity.

P., CH. IX] WHY TRIPLICITY OF ATTRIBUTES 171

The triplicity of attributes in the Self is a
 reflection
 of the triuneness of the Absolute: Self, \with
 reference
 to the Self, whose very being is constant awareness of
 It-self, is Chit; with reference to the Not-Self, which
 it posits, therefore creates, i.e., gives to it the
 appearance
 of existence, and denies, therefore destroys, becomes
 Sat;
 with reference to the Negation, ceasing from the
 restless
 turmoil of the Many, it shows forth A n a n d a and the
 bliss of peace.

Worship of Pratyag-atma

This Pratyag-atma is in a sense capable of being
 worshipped. Worship and devotion may be directed to
 it in the shape of constant study and re-cognition of
 its
 nature ; of constant desire to see and feel, by
 universal
 love, its presence everywhere, and as all selves, and
 in all
 not-selves ; of constant endeavour to realise such
 presence
 by acts of compassion and helpfulness and service. Such

is the worship of the Atma by the ji va who, having finished (for that cycle) his journey on the path of pravrtti, pursuit, marked out by the first half of the logion, is now treading (for that cycle) the return-path of n i v r l l i, renunciation, which is laid down by the second half of that same logion. To such a j I v a, the special Ishvara of his own particular world-system is the higher individuality of which his own individuality is, in one respect, an integral part ; is the father of his material sheaths; and, in another aspect, the high ideal of

172 WORSHIPS OF VARIOUS ASPECTS [SC. OF

renunciation and self-sacrifice whom he is lovingly and devotedly to serve and closely to imitate, as far as may be, within his own infinitesimal sphere.

Students who cannot yet quite clearly grasp the nature of the relation between Self and Not-Self in its purity and nakedness, cannot yet clearly distinguish Pratyag-atma from its veil of Mula-prakrti, but, still, more or less vaguely, realise the universality of Self, who are in short at the stage of Vishisht-advaita such students worship the particular Ishvara of their world-system in a vaguely universalised aspect. Still other j I v a s, at the stage of Dvaita and of the theory of creation, worship only and wholly the individual ruler of their world-system, or a subordinate deity, regarding him or her or It as the extra-cosmical creator, final cause and explanation, of the universe.

Absolute Brahman transcends and includes all worship.

CHAPTER X

PVAM-DVAM THE RELATIVE (CONTINUED)
(B) MULA-PRAKRTI OR MATTER NOT-SELF

WE have dealt with the first factor of the triune Absolute, namely the Self. The second factor is the Not-Self. Its many names, each significant of a special aspect, are :

P., CH. X] MULA-PRAKRTI 173

An-atma, Not-Self: A-chit, the non-conscious; An-rta f the false ; Jacja, the non-intelligent, non-sentient, inert ; Nana, the Many; Jn6ya, the knowable : Vishaya, the Object ; Bh&Ja-mula, root of separateness ; Mula-prakrti, Root-Nature ; Pradhana, the chief, the root-base, of all the elements, wherein they all ' subsist ' ; Matra, the measurer, the measure-setter, the delimiter, the de-fin-ing or finitising principle, the mother, Matter ; and A-vyakta, the Unmanifest. 1 Mula-prakrti and Pradhana are specially prominent in Sankhya, and of frequent occurrence elsewhere too.

arfet, 3^3, sre, *r*r ite, f^nsR, Jfcij?, *5-5Tfft,

. Each name is significant of an important aspect.

The word m a t r a has, regrettably, dropped out of current use somehow ; it deserves restoration, being etymologically the same as the well known English word ' matter' It is used in this sense in the Bhagavad-Gita. *?T^I^5Tf^3, W^M 1, ^fan*pf:^T: ii, 14. The word avyakta is not specific to the Not-Self, it should be noted ; it is used for Pratyagatma, or abstract Self, also for Not-Self, and also for mahat-buddhi of Sankhya, the ' great ' diffused Intelligence, uni-

versal or sub-supra-Conscious Mind, unindividualised by a sheath and un-particularised or unfocussed by an act of attention. Mahan-atma also occurs, now and then, in the sense of Self plus this Universal Mind. Sometimes a k a s h a is also called avyakta, as a substitute for root-matter or 'This,' which is the indispensable second basis of universal mind, the first being Self.

The etymology of Pra-krti, is thus explained in ()cvi-Bhaga-

% IX. i ;

5156

" The first letter indicates greatness ; the next two, activity, creation, emanation ; also, the three letters respectively mean the three g u n a s, ttva. rajas, and tamas."

174 NOT-SELF ALL-WAYS CONTRARY OF SELF [SC. OF

This Not-Self is by the Necessity of Negation of it by Self, which Necessity is the very Nature of the Absolute the opposite of Self, in every possible respect and aspect ; as is indicated in the fact that some of its most characteristic names are made up by prefixing a negative to the names of Self. Because of this fact, as the essential characteristic of Self is Unity, the very essence of Not-Self is Manyness, separateness ; and as the marks of Self are Universality and unlimitedness, so the marks of the Not-Self are limitedness, Particularity, ever-specifiedness. As Fichte has said }
:
" All reality is in consciousness, and of this reality

that
part is to be ascribed to the Non-Ego which is not to
be
ascribed to the Ego, and vice versa . . . The Non-Ego
is what the Ego is not, and vice versa." Or, better, as
reported by Schwegler 2 : "Whatever belongs to the
Ego, the counterpart of that must, by virtue of simple
contraposition, belong to the Non-Ego."

This characteristic consequence of the opposition
of Self and the Not-Self should be carefully
considered,
together with other aspects of the Nature of the
Absolute.
Solution of the various difficulties, alluded to before
from time to time, hinges upon it.

Because nothing particular can be said of Ego,
therefore everything particular, all possible
particulars,
must be assigned to Non-Ego. But yet again, lest
the totality of these particulars should become a fact

1 The Science of Knowledge, p. 83 (Kroeger's English
translation).

* History of Philosophy, p. 246.

P., CH. X] IN ALL WAYS 175

different from the Non-Ego instead of identical with
it,
even as positive is different from negative, these
parti-
culars, are paired off into opposites. These opposites,
again, because particular and definite, are more than
pre-
sence and absence ; both factors have the appearance of
presence, positiveness, as debt and loan, as pleasure
and
pain. 1 The pain of a debt is as much a positive burden
on the consciousness of the debtor, as the pleasure of
a
loan is a weight on that of the creditor.

When we are dealing with the ultimate universal
and pseudo-universal, viz., Self and Not-Self, Being
and

Nothing, then even presence and absence are adequately opposed ; it is enough to prefix a negative particle to Self and Being. But when we are in the region of particulars, this is not so ; positive cold, in order to be neutralised, must be opposed by positive heat, and not merely by no-cold : a positive debt is not sufficiently set off and balanced by a no-debt, but only by an asset ; plus is not nullified by zero, but by minus ; a colour is not abolished by no-colour, but by another equally positive complementary colour. It should also be borne in mind, in this connection, that the positiveness of particulars, the reality of concrete things, is, after all, not so very definite and indefeasible as it seems at first sight, but on the contrary, a very elusive and illusive fact. In the ultimate analysis its whole essence is found to be nothing else than consciousness ; the more consciousness we put

1 See Yoga-bha\$hya, ii, 5 ; " A - v i <J y a is not merely non-knowledge but ' opposite ' or wrong knowledge, as a-m i f r a. non-friend, un-friend ly, is not merely ' absence of friend ' but a positive foe ".

176 MIND, THE ONLY MAKER-UNMAKER [SC. OF

into a thing, the more real it becomes, and vice versa. That a house, a garden, an institution, falls out of repair, or order, and gradually disappears, loses its reality, its existence, if it is neglected by the proprietor or manager ; that is to say, if the latter withdraws his consciousness from it ; is only an illustration of this on the physical plane. The essential fact is always the same, conscious-ness upholding itself as well as its object, though the

details differ ; thus, to maintain its objects on the physical plane, consciousness employs the ba h ish-kara na, the 4 outer, ' or physical, senses, organs, instruments and means, for repairs, etc. ; while on the mental plane it employs the 1 a n t a h-k a r a n a, ' the ' inner instrument '. As in the case of the individual and his house, on the small scale, so, on the large scale, when Brahma * falls asleep ' and withdraws his consciousness from it, his brahm-anda, 1 world-egg or system, disappears. We should remember here that the arrangement of materials which is the house,, the garden, etc., is, for all purposes, the creation joi the maker's individual consciousness, and that the other arrangements of material which he uses as senses, means and instruments, etc., are also evolved and created by his life or consciousness ; (that functions create organs, and not organs, functions, is becoming quite a commonplace

1 Like so many other facts and laws stated by Saniskrt metaphysic, these 'world-eggs/ or 'eggs of Brahman, the Immense, the Infinite/ are literal facts, which need no abstruse science or elaborate thinking to perceive, bat can be veritably seen by physical eyes. Earth Moon, Sun, all the ' orbs * and ' globes ' of Heaven, i.e.. the Immense Firmament, Boundless Space, are quite obviously ' eggs ' of the Infinite.

P., CH. X] ALL CREATION IS PRO-CREATION 177

of at least one school of advanced science now) ; 1 and finally that that material, ultimately' the Not-Self, over which he as an individual has no power, is the creation of, the result of positing or affirmation by, the Universal Consciousness, the Self. If these facts are

duly taken into account, then the presence of all possible kinds of mutually-destructive pairs of * reals, ' * concretes/

* particulars, ' within, and as making up the total of, Not-Self, equivalent to Nothing or Non-being in its totality, will not appear altogether incomprehensible.

1 Compare Chhandogya, VIII, xii, 5, "The Self ideating or imagining itself as hearing, seeing, etc., became the ear, the eye, etc."

All creation is a continuation of self. No creation is possible without identification of the producer with the product, (comparatively). Every creation is, more or less, a creation, /or/ emanation, (as of a child). It is the positing of the creature, directly or indirectly, as * I-(am) - this ' . ' My ' is the (comparatively) indirect form of positing ; it is only a lesser degree of ' I ' . All dissolution is, similarly, denying that identity; . ' I-not-this ', or 'not-mine-this ' . However distant from me, and apparently indifferent to me, yet still the stars, the planets, the earth's poles, the earth's centre are all ' I ' or ' my ', or ' not so * ; though very vaguely. Whatever is of * interest ' to ' me ', is related to me in terms of love or hate ; therefore, in terms of ' I * and ' mine ', a h a m - J a and m a m a - l a , or of ' not I ' and ' not mine ', n a - a h a m and n a - m a m a . The Veda hymns, known as cha-ma-ka and n a - m a - k a , vividly express this idea : ' The Sun is Mine, the Moon is Mine, Indra is Mine, the Wind is Mine', etc., and. again,

* Not Mine, Not Mine ' . To bring home, the fact that mine *

is only a continuation of ' I ', consider this ; a
person ' creates *
a house for him -self; he feels and wishes, ' a h a m
grhl
s y a m ', ' May I become a house-man,' (hus-band,
house-
owner, house-dweller) ; this feeling, this
consciousness, con-
verts a r a m b h a into adhy-a-ropa or adhy-asa;
changes creation into self-transformation (which
includes

12

178 SPIRIT'S PLASTIC STRESS SHAPES ALL [SC. OF Countless Paired Positives

The negative Not-Self thus appears as a mass of
countless paired positives, d v a m-d v a m, ' two-and-
two '. These appear as particular and positive when we
view each of the two factors of every pair separately,
from the standpoint of the limited. Yet by the fact of
their
being paired into opposites, by the affirmation and
nega-
tion contained in the Absolute, they aie always
destroying
each other by internecine controversy, and thereby
always
leaving intact and maintaining the negativity of the
negative, considered from the standpoint of totality.
In

p a r i - n a m a) ; it transforms the ' potter ' into
the theatrical
actor *. All authors, more or less, put themselves into
their
creations ; authors of even science-books ; much more
of
novels and dramas. Literal and visible proof, of owner
and
house being identical, are shell-fish, molluscs. In
later,
higher, forms of life, this house becomes more and
more, and
then quite, separate, physically only. The cause, the
force,

which creates a book, a machine, a state, an empire, is the ideation- and -will, of some individual self, ' May I be an author, a machine- inventor, a statesman, an emperor '. Birds fly with wings, fishes swim with fins and tails, which are (part of) them-selves ; men fly and swim with aeroplanes and ships and submarines which are theirs. Yoga-siddhas may re-place the machines which are their s t by organs which would be (parts of their bodies) them-selves ; as telescopes and microscopes may be replaced by keener eyes and clairvoyance. The evolutionist (Lamarckian) view, that ' functions create organs ' ; the poet's conviction, that ' the Spirit's plastic stress ' shapes all things ; are only corollaries of the above. Incidentally, for a very entertaining exposition and defence of Lamarckism or neo- Lamarck ism as against Darwinism or nee-Darwinism, the reader may see Bernard Shaw's Preface to ' Back to Methuselah \

P., CH. X] NO ARBITRARINESS 179

other words, the Whole is the summation, and at the same time the opposite, the abolition and annihilation, of all its parts ; as zero is the summation as well as the abolition of all possible plus-figures and all possible minus-figures. This paired feature of Mula-prakrti is only a reproduction, a reflection, therein, of the essential constitution of the Absolute, the opposition of the primal pair of .Pratyag-atma and Mula-prakrti, which is necessarily the supreme archetype and paradigm for all constitutions within it ; there being nothing outside it to borrow from. This being clearly grasped, the famous

quill
of Krug (p. 73 supra) may now be deduced easily. Where
everything must be, the quill also may be, nay, shall
be ;
and not only the quill, but the agencies that destroy
the
quill. All arbitrariness, all caprice, is done away
with by
this one statement. Arbitrariness means nothing more
nor less than this : one thing more than another, one
thing rather than another, without due reason. Where
all
are, equally, and none more than another ; and,
further,
where everything is with its opposite, with its
negation,
with its is not, also, at the same time ; there, there
is
no arbitrariness, no caprice. If we ask, why this
particular
thing at this particular point of space and time, the
reply
is : In the first place, the particular space and time
of
the question have no particularity apart from the
parti-
cular thing which defines them ; so that the particular
thing and the particular time and space are
inseparable,
are even indistinguishable, almost; are one thing in
fact,
and not three. In the second place, all possible orders

180 VARIATIONS Within THE UNVARYING [SC. OF

or arrangements, all possible particulars, cannot
actually

be at the same point of space and time, to one limited
j I va ; and yet they are all there also, to him, one
actually
and the rest potentially, to satisfy even such a
demand.

And they are there also actually, turn by turn, to that
same jlva. On the other hand, all possible orders and ()
arrangements and things are actually present also at

any
one point of space and time ; but they are so only when
we
take into consideration all possible constitutions and
kinds
of j I v a s, and see that any one order corresponds to
one
particular kind of j I v a. Thus, the extreme demand
that
"everything must be everywhere and always" 1 actually, .

I Bhagavffftct.

' The seeker for the Truth of Self, should find out
That which is
every-where and al-ways. He should do so by a n u-a y a
and v i-a t i-r e k a ;
by discriminating between what persists and what
changes ' ; i.e , by
the method of agreements and differences, or
concomitant variations.
See pp, 22-23 supra.

I Yoga-Vastshtha. So far as potential presence
is concerned, a biological illustration is supplied by
the doctrine of bio-
phores, each containing an infinite number of ids or
determinants,
developing and manifesting by turns. Compare also
Leibnitz, Monado-
logy : "He who sees all, could read in each what is
happening every-
where;" and again, "each monad (jiva) is a living
mirror of all
the universe." Jevons, in The Principles of Science,
describes how
each atom is a register of all the happenings of all
the universe. " What
a wonderful revelation to the historian and artist it
would be ... if
he could stand in a modern gallery and see artists of
all ages and gener-
ations at work, or talk to writers, dramatists, and
philosophers of all
times. Yet this is what the scientist possesses in

living intensely active
Nature" ; The Origin and Nature of Life (Home
University Library),
pp. 71-72. The word ' gene ' is now in vogue in place
of Weismann's
*id\ but seems to mean much the same. It maybe noted
here that
such views as Bergson's, of Creative Evolution, and
Morgan's, of
Emergent Evolution, all assume change, of one sort or
another, and da
not explain it ; while the view, expounded here,
explains all possible
forms of Change as being always within the Changeless.

P., CH. X] SEMPITERNITY OF THE CHANGING 181

as it of course is potentially, is also justified and
satisfied.
Such is the reconciliation of the opposites involved in
S a m s a r a, and explanation of its endless flux, its
a n a d I-
pra-vaha, beginningless flow, as well as its ever-com-
pleteness and rock-like fixity, k u t a s t h a-t a.
The
significance of this will appear more and more as we
proceed ; for while all laws exist and operate and
inter-
penetrate simultaneously and pervasively, they cannot,
owing to the limitations of speech, be described simul-
taneously. " Speech proceeds only in succession,"]
like
all other activities of the World- Process.

We see, then, that the negative Not-Self is a mass
of positive particulars, and that, at the same time,
be-
cause of its being in inseparable connection with
Self, it necessarily takes on the appearance of the
characteristics of Self, and becomes pseudo-eternal,
pseudo-infinite, pseudo-unlimited, so that matter
appears
indestructible through all its changes. 2

Yoga-Vitsishtha.

wr i

4 No actions, nobody-forms resulting from those actions, no elements, are ever completely annihilated. Because they are connected with, because they are 'ideated by, the Sovereign Lord of All, the Eternal Self, therefore are they also pseudo-eternal, ever -lasting, sempiternal, seeming to disappear, but remaining in potentio in that Ideator, and therefore also re-appearing, endlessly '.

A* Sufi mystic, Jill, in his work The Perfect Man, expresses the same fact : 'The existence of God is eternal, and the knowledge (of God)

182 NOTHING IS EVER WHOLLY LOST [SC. OF

Though essentially a-sat, Nothing, Mula-prakrti is yet pseudo-Being, i.e., existent, sat; though many, and particular, and changing, yet it has a pseudo-oneness, and a pseudo-universality, and a pseudo-changelessness (of laws, all-ways) ; though finite, it is also pseudo-inf)nite ; though dying, it is also pseudo-eternal. It is pseudo-eternal, because it is, not only dying, but, ever dying ; ever, .in order to keep pace, as it must, because of inseparability from it, with the eternal Self. It is pseudo-infinite, because it is, not only finite, but, everywhere finite ; everywhere, in order to avoid separation from that same in-finite and omni-present Self from which it may never be separated. The same is the case with all the other characteristics.

Why the Logion must be taken in Parts, as well

as in the Whole

Let us now pass on to the question why the Logion-
has to be taken in parts, as well as in the whole.

By opposition to the Unity and unlimitedness of
Self, Not-Self is Many and limited. Under these
necessary conditions, Self denies Not-Self. But while
pure Non-Being, i.e., the whole of Not-Self, in
being denied, and in order to be effectively denied,
becomes simultaneously affirmed, and so becomes a

is eternal, and the object of knowledge is inseparable
from the knowledge,
therefore it is also eternal " ; quoted in translation,
by R. A. Nicholson,
Studies in Islamic Mysticism, p. 128.

P., CH. X] TWO PARTS IN THE LOGION 183

multitude of passing and mutually-destructive
particulars,
any one of these particulars, by the very reason of its
being limited, being defined in time and space and
motion,
is, from its own standpoint, incapable of simultaneous
affirmation and denial. Pure Non-Being may, without
objection, be affirmed and denied in the same breath ;
but
a particular limited something, which is a-sat and yet
sap,
which is sad-asat, existent and non-existent, cannot be
both * simultaneously.' And yet it must be both, for
Absolute-Consciousness contains both the affirmation
and
the negation of it. Reconciliation o/ these
contradictory
necessities, these two antinomies of the reason, the
solution of this apparently insuperable logical
difficulty,
is found in the ' successive ' existence and non-
existence
of each limited something. Hence the logion appears^
(and this appearing is the World- Proces-sion) , as
divided

"in two parts, first ' I (am) this,' and secondly, '(I) this (am) not ' ; first affirmation, then negation ; first the positing by Self of its identity with a possible and therefore actual ' this/ a piece of matter, and then the denying of that identity with an impossible and therefore perishing 'this' or piece of matter; first birth, then death. This * succession ' is m i t h ya , mythical, a mere illusion, 1 an appearance ; because it is true only from the

1 That the World-Process is an illusion, is, like so many other ' meta-physical ' laws and facts, visible even to the ' physical ' eyes. That which passes, which is at one moment, and is not the next how else can it be named and described than as illusion ? Does it not violate all the so-called laws of thought ? Science has been described as organised knowledge. But the World-Process is an Organised Process ; Nature has an Organic Unity, is a parartha sanghata, in the words of SSn-khva, ' an organisation for the sake of the Self '. Therefore sciences are

184 ILLUSION OF SUCCESSION. ANALOGY [SC. OF

standpoint of the limited. Pass into the non-limitation of the Self, by turning the consciousness inwards, when-ever and wherever you like, and thence into the fullness of the Absolute, and there is no succession. The whole of the limited, past, present, and future, is in that un-conditioned thought at once. The ever-complete and perfect balance of the Absolute appears, to the limited, and from its own standpoint, as the successive and continuous balanc-*tt of things in S a m s a r a. And this

continuity of
succession, this perpetual resurrection and rebirth,
repeat-
ed life and death, this recurrence of existence and
non-
existence, this Becoming between Being and Nothing,
this

only descriptions of portions or aspects of the World-
Process as so or-
ganised. And Metaphysic, the Chief of Sciences, which
co-ordinates all
the others, is therefore only an accurate description
of the essential
facts of the World-Process as completely organised and
co-ordinated by
the Unity of the Self. Hence the Chhftndogya Up.. (6-1-
6), ' Knowledge
of the One is knowledge of the Whole ' ; (see also Yoga
Sutra, iv. 31).
There. is no other mystery than the Mystery of the One
Self. The simplest,
the nearest, and dearest, is the truest and deepest ;
as here, so everywhere ;
as now, so ever ; as thus, so al-ways ; as the atom, so
the solar system ; as
the microcosm, so the macrocosm, There is no break in
the Law of Analogy,
i.e., of Continuity, i.e., of Unity, any when and
anywhere and anyway.
Once this is realised, all facts, happenings, laws, so-
called errors and so-
called truths, i.e. part-truths, all become sg//-
evident, (vda, ' seen*).
matters for mere description. There is nowhere any
originality or
invention. That they are not self-evident to everyone
always, as the ele-
mentary truths of mathematics are what does this mean ?
There are
primitive or savage races which cannot count beyond the
five of the
fingers of one hand. Are the self-evident facts of
higher arithmetic, or
even the 'elementary ones of geometry or dynamics,
etc., self-evident to
them ? The self-evident facts of higher mathematics are
not self-evident
even to the vast majority of the highly civilised. Yet

who that has once
arrived at and seen them, after the necessary labour of
intellect, can
question their self-evidence ? It is the same with all
sciences (and all
scientific ideas, even those now ' exploded,' each in
its own time and place
and appropriate aspect) ; and much more so, if possible
(as it is not) with
Metaphysic. Even what is called, and rightly called,
error, is self-
evident, in the sense that it is Not-Self-evident, as
evident as the Not-Self.
Numberings, postulates, the directions of force, are
all ' arbitrary '
assumptions even in exact mathematics.

P., CH. X] NO INSOLUBLE SURDS 185

equivocation between affirmation and denial, may itself
be regarded as a third part in the logion ; viz., ' I
am
not this, but am this other this ; and not this either,
but
this other this,' and so on, endlessly completing the
triplicity which is found every-where because of the
triuneness of the Absolute.

Safeguard against Surds

But lest this appearance of succession should seem to
introduce something new and foreign to the S v a -b h a
v a,
the Nature, of the Absolute, the safeguard, already
men-
tioned in other words, is provided. While each one of a
pair of opposites is succeeded in a later time in the
same
place (or space) by the other, it is also coexisted
with in
the same time in another place by that other ; for the
endless limited positives that make up the pseudo-un-
limited negativity or non-being of the Not-Self, in
order
to do so, must be constantly paired as opposites, so
that
they always counterbalance each other, and so actually

leave behind a cipher only, whenever the totality of them may be summed up. Thus a constant balance too appears in the World -Process, wherein the many coexist with, as well as succeed, each other. The truth of this may be verified in the daily life of human beings as well as the life of kosmic systems. Life to one means and necessarily implies death to another simultaneously, at the same time, and to that one itself successively, i.e., at a later time. Pleasure to one is pain to another, and,

186 TOTALITY OF -PLUS-ES AND MINUS-ES [SC. OF

again, to that one, in the same way. So with the rise and decay of the natural kingdoms of minerals, vegetables, animals, men, dvas, etc., of human kingdoms or nations, of planets and of solar systems, at the expense and the gain, respectively, of one another. That this must be so, is due to the fact that the Totality of paired and opposed Matter (positive and negative) is fixed, once for all, as the Whole, by that unconditioned thought or idea which is the Absolute, and cannot newly be added to or taken away from ; that Totality being, as said before, always Zero, equal plus and minus. Matter is thus uncreatable as well as indestructible. 1
Therefore

1 There are some very interesting and suggestive statements in the Pranava Vada in the connection , thus. Matter has two kinds, 4 ' light atoms " and " dark atoms " ; as S h a k ti-energy is " affirmative " and negative ". In modern scientific writings too there have been speculations about ' ' well-atoms ' ' and ' ' sink-atoms " , " light suns ' ' and ' ' dark suns V. " vortex-rings " gyrating or spirating in opposite directions, which,

when they meet, neutralise each other, and are, to all appearance, annihilated, but still persist in potency, in possibility (and therefore actuality) of revival, as blja or samskara.

A friend asked, "With what negative is this positive book to be paired off ? " The reply was, " With the things, wind and weather, heat and dust of summer, damp of rains, worms of many kinds, which are slowly disintegrating it, and will complete its ' non-existence ' some day. The book has been formed out of elemental material, and has left blanks, emptinesses, in various places, which are constantly calling for a restoration of the status quo. Vast buildings have been raised in all countries, in the passing centuries ; walls and towers, as in Babel, temples and pyramids, as in Egypt, India, Mexico, Peru ; more recently, thousand, twelve hundred, thirteen hundred feet high skyscrapers, like Woolworth and Empire Buildings in New York and Lenin Memorial in Moscow. All have been built with materials taken from various places. The Positive hollows left in those spots are the negative opposites of the positive buildings, which are the negative opposites of the positive hollows, in turn. The forces which raised the buildings are perpetually resisted by the forces which are craving to restore the status quo. to lead back from vai-s h a m y a, heterogeneity, to s a r a y a, sameness, homogeneity. These latter began imperceptible wearing down of the buildings simultaneously with their erection ; and have completed, or will complete someday, the

what appears as an increase in one place and moment, is necessarily due to a decrease in another place and moment, and vice versa. This will appear further in treating of the Law of Action and Reaction.

In these facts, coexistent and successive, combined with the infinity and eternity of Self against which they are outlined, and which they constantly endeavour to reflect and reproduce in themselves we find embodied and manifested, continuous movement of all and everything, from place to place and moment to moment ; and also recurring return of all and everything, though only in appearance and not in actuality, to the same position (comparatively, never exactly,), in coexistent surroundings amidst its companion-objects, and also to the same position in the successive order and arrangement of those objects.

This thought, if properly followed out, explains the Why of Recurring Cycles, in individual as well as cosmic life ; why history is always repeating itself, in the main outlines ; why every j Iva and all j ivas must pass though all experiences and the same experiences, turn after turn ; how every finite thing, even a passing thought, an atom vibration, the most evanescent phenomenon, is pseudo-infinite and pseudo-eternal, i.e., endless and everlasting ; why there must be an endlessness of veils upon veils, planes within planes, senses besides senses, and elements after elements ; why nothing and no one,

levelling down of them and the filling up of the hollows. It is a commonplace of geology that mountains turn into ocean-beds and vice versa, by slow erosions and fillings and liftings, or sudden cataclysms.

188 THREE MO(VE)MENTS IN ABSOLUTE [sc. OF

atom-dust or solar system, is on the whole, really more important than any other ; why and how the immortality of Self is assured to all ; and how all are yet always

graded to each other and bound up, in ever higher and higher range of Unity, in (every consciousness, because all consciousnesses are equally contained in) the One Consciousness. 1

The considerations which explain why the logion is taken in two, or rather, three parts, also explain how three moments are distinguishable in the Absolute. Indeed, the difference between the three parts and the three moments is only the difference between the third person, on the one hand, and the first and second, on the other; between looking at Self and Not-Self as Being and Nothing, or as * I * and ' This '. The simultaneity of past, present, and future ; the compression into one point, of behind, here, and before ; the absence of all movement ; these are congenial to the Whole, but are not possible to and in the part and the particular. The positing, the sup-posing (while denying), of Not-Self by Self, the op-posing (while affirming) of Not-Self by Self ; the con-posing of (while negating all connection between) the two by means of Negation ;

1 In Puranic pictography, this fact of the ' end-less continuous spiral* of the World-Process is described as the 'coils of An-anta-S h 6 s h a ', the ' ever-unfinished, ever-remaining ' Serpent of a thousand heads who bears a world on each head See the diagram on p. 432 of The Secret Doctrine, III. Shesha means 'that which always remains behind as Residuum ' ; it also means, in Nvaya, * the means which look to an end as their residue ' . The word is derived from s h i s h , ' to leave a residue ' ; s h e s h a t i , leaves a remainder ' ; shishyate, 1 is left behind as remnant ' .

P., CH. X] SYNCHRONY OF THE SUCCESSIVE 189

these three facts, while simultaneous in the Absolute, where the whole Self deals with the whole Not-Self, cannot be such where a particular, limited, not-self or

4 this ' is concerned. They can appear only in succession : first sup-posing, positing, moment of jnana; then opposing (after identifying), moment of kriya; and, intervening between them, or, indeed, enveloping them both and holding them together, corn-posing, the moment of ichchha. Yet, even while so succeeding one another, these moments cannot, as pointed out in the previous chapter, altogether lose the contemporaneousness which belongs to them by right of being in the timeless and successionless Absolute. This synchronousness appears in the fact that when anyone comes into the* foreground, the other two remain in the background, and that these also come forward, turn by turn ; in short, they succeed, not only one another but, each other, and in incessant rotation. 1

Thus is the World -Process one vast device, or, rather, one vast mass of countless devices, for perpetual reconciling of the opposed necessities of the reason.

Another of the more important consequences issuing from the essential nature, the limitedness, the particularity and manyness, of Mula-prakrti, may also be noted.

The distinctions between thought and thing, ideal and real, abstract and concrete, are all immediately due

1 These facts illustrate the metaphysical ' why ' of the continuum of consciousness, in one aspect, the theory of which has been propounded by James Ward, Stout, and others in the West.

190 THING & THOUGHT, RE-AL & IDEA-L [SC. OF

to this characteristic, and are in reality nothing more than the distinction between whole and part. From the standpoint of the whole, the Absolute, or even from* that of the universal Pratyag-atma, all possible varieties

of
 Not-Self are * ideal/ are ' thought,' are parts of the
 * abstract ' Not-Self, are thought, by the Self, as
 negated ;
 but each such variety, from its own standpoint, to
 itself,
 is * real,' is * thing,' is ' concrete '. The present,
 to that
 which is present, is the re-al, while the past and the
 future are idea-1 ; but to the eternal, wherein past,
 present,
 and future are all present, all is ideal, or all real
 (the
 name does not matter). Because all is present in the
 Pratyag-atma, therefore memory of the past and expecta-
 tion of the future become possible in the jiv-atma 1
 All this will be discussed more fully, later on, in
 connec-
 tion with the nature of * cognition '.

The Special Attributes of Not-Self

We may now consider those special attributes of
 Not-Self which stand out with prominence in
 Sarnskrt books. They are sattva, rajas, and
 t a m a s. They correspond exactly to the three
 attributes
 of Pratyag-atma, and arise also from the same com-
 pelling necessity of the constitution, Sva-bhava,

1 The Universal Mind of Pratyag-atma is the sub-supra-
 conscious-
 ness of j i v a m , the basis of its memory and
 expectation, of
 c h i l l a m, the individual mind, which indeed is the
 individual j i v a (or
 jiva-atom)* Chittam is that which ch|aya|i. remembers,
 looks before and after, is conscious, is aware; it is
 the limited form
 of the unlimited C h i t or C h i \ i.

P., CH. X] GUNA-KARMA-DRAVYA 191

essential Nature, of the Absolute, as described by the
 Logion. It is unnecessary to repeat here all that has
 been
 said in this reference before. It will be enough to say

that : (a) as Sat is the principle of ' action ' or activity in Self, so rajas is the corresponding principle in Not-Self, which makes it capable of being acted on, makes it amenable and responsive to all activity, gives it the tendency to active movement, * mobility or motility J ; (6) as Chit is the principle of ' cognition ' in the One, so s a l l v a is the principle of ' cognisability ' in the Many ; (c) as A n a n d a is the principle of ' desire ' in the Enjoyer, the Subject, so t a m a s is the principle of * desirability ' in the enjoyed, the Object. They correspond, respectively, to what appears in the particular, i.e., manifest matter, as karma, movement, g u n a, quality, d r a v y a, substance ' ; and, again, to the Etat, the Aham, and the Na, respectively, in the Absolute.*

fiCTTfc W,

I Pevi-Bhagavata, III. vii, 26

*The ordinary, current, and, so far, almost exclusively accepted meaning, as goodness-pafcsjon-inertia, respectively, of sat t va-rajas-tamas, is different; as in the case of Sat-Chi t,-Anan4a, being-consciousness-bliss, also Glta, ch. xviii, deals largely with these three attributes, of Mula-prakrti : and they are also defined in Sankhya-K&rika. At first sight]" there seems to be no connection between the meanings assigned here to the two triplets of qualities belonging to Self and Not-Self, and the meaning assigned In current Samskrt works. When the ordinary v < d a n t i wishes to describe the

opposites of Sat-Cbi(J-Anan<la, which he vaguely ascribes to Brahma (without making any definite distinction between Brahma and Pratyag-atma), he speaks of anr, ta-ja<}a-duhkh a, untrue-unconscious-pain, as characterising what he. again vaguely, calls Samsra, the World-Process, or Pr a- pa Etch a, the 'quintuplicate ' or the 'tangled'. This is, for instance, the phraseology employed in These current acceptations are by no means

192 SATTVA-RAJAS-TAMAS [SC. OF

Such are the three gunas, rajas, sattva and tarn as, or, in the order in which they are usually mentioned, sattva, rajas, and tamas the great attributes of Mulaprakrti. This usual order has been changed above, in order to make it correspond with the order in which the attributes of Pratyag-atma,- S a t- C h i d- A n a n d a, are usually spoken of ; i.e., in order to bring out the reflection-and-alliance, the correspondence, between Sat and r a j a s or action-less Being and alterable movement ; C h i t and sattva, or cognitionless Consciousness and cognisable quality ; and finally A n a n d a and tamas, or desire-less Bliss and desirable substantiality. With regard to these it has been incorrect, but they are not the ' whole truth ' . They are correct only if regarded as expressing one, and a comparatively less important, aspect or portion of the full significance. A little reflection will show how they naturally arise out of, and are connected with, the interpretations given here. The following statement of the various senses, in which each of these six words is used in Samskrt, will help to show how thought has passed from one shade of meaning to another :

flc^ sat, is being, existent, real, true, good, also asserted or asser table, actual ,

, c h i t, is living, conscious, aware, cognisant ,
, ana nda, is peace, feeling of satisfaction, joy, bliss,
pleasure, realisation of desire ;

, sattva, is being, existence, truth, goodness, harmony, living being, energy, illuminating power, vital power ;

rajas, is that which colours, dust, stain, blood, passion, restlessness, activity.

, tamas, is darkness, dullness, inertia, confusion, chaos, pain, faintness, sleep.

Sattva. rajas, tamas, have often latterly been translated as rhythm, ' mobility, inertia. But these words indicate only one sub-aspect of each. Sattvika rajas is rhythm, i.e., harmonious or uniform repetition, and the imposition, thereby, of one-ness on a series of many movements. Rajasa rajas is mobility proper. Tamasa rajas is inertia, persistent clinging to a state of relative rest or motion.

P., CM. X] THE 3 ALL-PERVADING INSEPARABLES 193

said that ' there is no individual or thing, either on earth here or in heaven amongst the gods, which is free from (i.e. devoid of) any one of these three qualities "J Their inseparability from each other and from Not-Self, and therefore from Self, follows naturally from all that has gone before. Devl-Bhagavata * states clearly and shows how, while one quality may, nay must, predominate in a certain individual, the others are never, and can never

be, entirely absent* even in the case of the high gods, Brahma, Vishnu, and Shiva ; though they are ordinarily regarded as wholly rajasa, sattvika, and, tamasa, respectively.

The manifestations and results, but not the causes, of these g u n a s , are spoken of largely in the current Samskrf works. Nor are any clear and detailed statements as to the correspondences between these triplets of attributes, S a t-C h i d-A n a n d a, r a j a s-s a l l v a-t a m a s, k r i y &- j n a n a-ich ch h a, and ka r ma-gun a-dravy a, available in the extant books. Of course, it is enough, in a certain sense, to group the contents of the World-Process under the categories of s a l l v a, r a j a s, and t a m a s, because, at present, the Mula-prakrti or material aspect is the most prominent in human life ; but full understanding of their significance necessarily requires knowledge of the other triplets.

This Not-Self, the second of the three ultimates of the World-Process, is not capable of receiving worship,

1 G*f0, xvii, 40.

* III, vi, vii, viii, ix.

13

194 SCIENCE SERVES LIFE; NOT LIFE, SCIENCE [SC. OF

or of being made the basis of religious practice, except in the way of study, as the object. But even so, because it is one of the ultimates, it will necessarily lead, in the end, to a recognition of the other two, and so to Peace. To single-minded, disinterested, and unselfish scientists and students of the world of material objects, may be applied the words of Krshna : * They also, ever desirous of the good of all creatures, come ultimately to

Me, the Self.' ' Witness the instinctive, recognition of Self, in these statements by a man of science : " Science serves life, not life science " ; " The world is an idea, or a sum of ideas " ; " The actual problem . . . consists not in explaining psychical by physical phenomena, but rather in reducing to its psychical elements physical, like all other psychical, phenomena." 2 It is not surprising that such recognition should often be imperfect and often distorted, as witness this other statement of the same man of science : " . . . this monistic conception . . . alone holds strictly to experience . . . and necessarily sets aside the ancient doctrine . . . of the wandering of the soul." 3

1 Gift*, xii, 4.

2 Max Verworn, General Physiology, translated into English by F. S. Lee (1899), pp. 2, 37, 38. '

Monism includes Pluralism

3 Ibid., p. 39. Study of physical science, pursued sufficiently far, no doubt leads to monism also ; to the realisation that the World-Process is something continuous, unbroken : that the individual is not independent, but part of one continuous whole. But the a d v a i t a thus reached is generally an external or objective a d v a i t a, so to say, one in terms of the third person. Further reflection converts it into internal and subjective ; transforms it into terms of the first person. To reach a d v a i t a is to attain moksha ; and vichara, viveka, thinking, is the way : pondering, reflecting, discriminating, meditating, dwelling on any one of the main aspects or factors of the universe,

1 consciousness ' (see pp. 26-29, supra), or ' will,' ' cause, 1 ' matter,' or

P., CH, X] THE SELF-LESS SEEKER FINDS THE SELF 195

It is much to have advanced to a recognition of Self ;
correction of inaccurate and hasty deductions, is
possible
only on due study of the nature of that Self. That
study
will show how there may be, or rather must be, one Self
and monism or rather non-dualism, and yet also many
selves and " wanderings of souls," at the same time.

'force,' etc. In fact, the seeker may start anywhere,
but if he only
goes on to the end, he will surely arrive at the same
goal. But, it should
be noted and remembered, the intellectual attitude of a
b h y as a, perse-
verant search, must be accompanied by the ethical
attitude of v a i r a g y a,
passionate rejection of the selfishness of the personal
or individual self ;
otherwise the Universal Self will remain hidden ; for
the plain reason
that the eye, which is turned to the finite by selfish
desire, cannot see
that which is in the opposite direction, the Infinite,
to which the eye can
be turned only by tm-selfish desire ; but when it is so
turned, it simply
cannot help seeing It.

NOTE. Such statements as those of Max Verworn,
quoted above, have become increasingly common in the
half-
century that has elapsed since the appearance of that
sci-
entist's book. Modern physicists have begun to say, ' Matter
is only Force,' ' Atoms are vortices of Nothing ; '
which is,
perhaps, going to the other extreme. (See leading
scientists'
opinions collected in The Essential Unity of All

Religions;
pp. 19-26). Mula-Prakrti (Matter, Matra) and Daivi-
Prakrti (Force, S h a k J i, from d i v, to shine, to
play) are
not separable; but they are distinguishable. The Secret
Doctrine says, " Fohat digs holes in Space " ; which
holes are
atoms. The idea seems to be that if you regard Space as
a
Plenum, then atoms are to be understood or imagined as
holes in it (like air-bubbles in a solid lump of
glass), by
contrast of ' finite individual ' against * In-finite
Universal ".
Per contra, if you look upon Space as a Vacuum, then
atoms
have to be thought of as * solid particles ', for the
same
contrast. A brief look into the 500-pages of minute-
print
Indices (Secret Doctrine, Vol.^ VI of the Adyar
edition), at
references to ' Atom ', ' Fohat ', ' Force ', ' Space
, * Plenum ',
& Vacuum ', will convince the reader of the
overwhelming
character of the very numerous and very different
statements
regarding each. After a second and a third systematic

196 METAPHYSIC ILLUMINATES [SC. OF

reading of the whole work to say nothing of the much
more
frequent consultation of particular pages the mind
remains
puzzled and bewildered. At the same time, it also
remains
convinced that the book is not to be lightly put aside,
in
hopeless revolt against its ' mysteriousness ', but
must be
pondered over, again and again. Almost every statement,
however dis-jointed-seeming, has some important
significance ;
and each successive pondering brings some new and
interesting

aspect into view. Anyway, even one reading of the great work,
and of The Mahatma Letters, leaves the reader in possession
of a positive general idea, though cloudy and tantalising, of the
law of cyclic and spiral in volution -evolution, as governing the
Whole World-Process, and the subsidiary law of septenates,
as governing at least the solar sytem to which our earth and
our race belong. It also gives a very encouraging glimpse
into, and throws light on, the meaning of Puranic allegories.

If a few metaphysical principles are drawn from Vedanta, and are firmly held and carefully and diligently applied,
they may prove a very helpful clue in the labyrinthine jungle of facts and 'fancies' (allegories), set out in the books.
Their complexity only copies the actual World-Process ; and the books themselves insist, over and over again, on the
necessity of studying Brahma-vidya, Atma-vidya, Vedanta, in
order to simplify the complexity, and to understand the Nature, of the World -Process, and also to practise successfully,
the wholesome individual and social life of 'Dharma, which
brings happiness here and hereafter/ Study of metaphysic is
strongly advised in The Mahatma Letters, pp. 250, 262.

The reader is invited to peruse carefully, pp. 79-83 of the
Proem (in Vol. I, of The Secret Doctrine, Adyar edition), at
this stage, and consider whether the preceding chapters of the
present work help to make any clearer, the connotations of,
and the relations between, (1) " Para-brahman, the One Reality, the Absolute, . . . Absolute Consciousness, .
. . .
Absolute Negation, . . . (2) Spirit (or Consciousness)

and
Matter, Subject and Object. . . . (3) Pre-cosmic Ideation
. . .
fons et origo of (3 -a) Force and of all Individual
Consci-
ousness ; . . . (3-b) Pre-cosmic Root-substance (Mula-
prakrji),
. . . that aspect of the Absolute which underlies all
the
objective planes of Nature ; " (p. 80). On p. 81, it is
said ;

P., CH. X] THE SECRET DOCTRINE 197

" Just as pre-Cosmic Ideation is the root of all
individual Con-
sciousness, so pre-Cosmic substance is the substratum
of
Matter in the various grades of its differentiation. .
. . Apart
from Cosmic substance, Cosmic Ideation could not
manifest
as individual Consciousness, since it is only through a
vehicle
that consciousness wells up as ' I am I ', a physical
basis
being necessary to focus a Ray of the Universal Mind. .
. .
The Manifested Universe, therefore, is pervaded by
Duality,
which is, as it were, the very essence of its EX-
istence as
* Manifestation '. But just as the opposite poles of
Subject
and Object, Spirit and Matter, are but aspects of the
One
Unity in which they are synthesised, so, in the
Manifested
Universe, there is that which links Spirit to Matter,
Subject
to Object.^ This something is called by Occultists, (4)
Fohat.
It is the ' bridge ' by which the (4-a) Ideas existing
in the (5)
Divine ^Thought are impressed on Cosmic substance as
the
' Laws of Nature '. Fohat is thus the (6) Dynamic

Energy

of Cosmic Ideation, or, regarded from the other side, it is the

(7) intelligent medium, the guiding power of all manifestation, the ' Thought Divine ' Fohat, in its various manifestations, is the mysterious link between Mind and Matter, the

(8) animating principle " [p r a n . a in one aspect, j i v a in another] " electrifying every atom into life." (The figures 1 to 8, in brackets, have been put in by the present writer, in the above excerpt.)

* Absolute Negation ', ' Absolute Consciousness ', ' I am I ', the Why and the How of the origin of Duality in or from the ' One Unity ' ; the metaphysical crux of such a Relation between Subject and Object, Spirit and Matter, as will not falsify the Absoluteness of the Absolute Negation ; all these may perhaps be better understood if ' Absolute Negation * and 'I am I ' are interpreted in the light of 'I-am-(Not Not)-I '. ^So, too, Fohat, as 'that which links Spirit to Matter/ as * dynamic energy of Cosmic Ideation,' as ' intelligent Medium, the Thought Divine 'and as * the animating principle ' all this may, perhaps, be better understood, if ' I-(am)-Not-Not-I ' is seen as the Supreme Logion (or Logos), Maha-vaky a, Great Word, the whole of Cosmic Ideation, Thought Divine, and the One Supreme Law of Nature ; if it is seen as the Necessity of the

whirling wheeling round and round each other, in mutual suc-
cession, of ' Am ' and c Am-Not ', as ' Dynamic Energy
; and
if the Desire- Will aspect of * Am ' and ' Am-Not ' is
seen as
* animating principle ', and the subordinate Laws of
Nature as
' subsidiary necessities ', issuing like corollaries
from the One
Primal Necessity hidden in the Supreme Logion, and
express-
ed by minor maha-vakya-s. The succeeding chapters
m^y perhaps help to make the nature of Force- Shakti a
little
clearer.

The all-important facts or concepts of Space, Time, and
Motion, also naturally figure prominently, and are
referred to
frequently, in H.P.B.'s great Work (as the Index
indicates
amply). But the metaphysical Why and How of them does
not
appear to have been expounded in it. An attempt is made
in
this work, in the preceding, and further endeavour will
be
made in the succeeding, chapters, to supply this, as
well as a
few other thoughts or things, out of Samskrt
scriptures.

The Mahatma Letters and The Secret Doctrine

In connection with this topic, of de-finite a-tom (in-
divis-ible, from Gr. a, not, and tonein, to cut, to
divide) and *
In -finite space, the following quotation from The
Mahatma
Letters, 'pp. 77-78, may be helpful to bear in mind : "
The
whole individuality is centred in the middle, or 3rd,
4th, and
5th principles. During earthly life it is all in the
4th (Kama-
rupa, sometimes called Kama-Manas), the centre of
energy,

volition, will." Veda- Upanishats say, Kama- maya 6 v a
 ayam purushah, ' (in-divid-ualised) Man is Desire only
 ',
 i.e., Desire is the in-divid-ualising, focussing,
 finitising, de-
 fining, de-limiting, principle. Now, that which is
 Desire-Force
 in the mental, ideal, ' spiritual ', or ' subjective '
 aspect, that
 same manifests as Fohat-Force in the physical, real,
 'material', or objective* aspect, and makes the in-
 divid-uai
 in-divis-ible a-tom. Fohat ' focusses ' the Universal,
 concent-
 rates it, brings It to a point, makes it an in-divid-
 ual, (as ?
 magnifying glass does the diffused sunshine). It does
 this
 by linking, binding (band ha), the whole and Universal
 I
 with a part-icle, a part-icular ' this ', an ' a-tom ',
 an
 up -ad hi, 'I-am-this'. The Secret Doctrine defines and
 describes Fohat and its doings in dozens of ways (vide
 Index) ;
 but this metaphysical idea will probably help to
 synthesise

P., CH. XI.] THE RELATIVE 199

them all. The chapters which follow, attempt to expound
 this idea further. The Science of the Emotions deals in
 extenso with the view that ' the individual man is
 essentially
 Desire', and Cognition and Volition- Action are
 adjuncts;
 and that the fading away of Desire is, per contra, the
 re-universalising of the individual, the resolving and
 dissolving
 of the whirlpool, its moksha, releasing, back into the
 Ocean.

CHAPTER XT

DVANDVAM THE RELATIVE (CONTINUED)

(C 1.) NEGATION AS SHAKTI-ENERGY THE RE-
LATION AND THE CAUSE OF INTERPLAY BETWEEN

THE SELF AND THE NOT-SELF

THE third factor in the S v a - b h a v a, own-being,
of the
Absolute is ni-shedha, or prati-shdha, Negation,
denial, ' Not/ or rather the connecting of ' Not ' with
' Not-I 'by * I ' . ' From the standpoint of the
Absolute,
this third factor is not a third, any more than the
second
is a second ; for the third is a negation of the second

1 *HW ; fMfa, Slfcf-fa. ' Own-being ' may be regarded
as a
variant of ' thing-in-itself ' ; it is ' self -being.'
'being-in-its-self,' the
peculiarity, personality, individuality of the thing ;
' temperament ' in
the mediaeval medical phrase ; ' constitutional
idiosyncrasy ' in the
modern scientific medical phrase; prakr.ti, nature, in
both Samskft
Darshana, i.e., philosophy, and Vaidyaka, i.e.,
medicine.

Mula-prakrti or Matter and Daivi-prakrti or Force,
together, make
up the whole Sva-bhavaof Purusha or Pratyag-atmS. ^f^-
^jftwrgt:
3&3:, 'Force and Possessor of Force are not-different,
not -separate
though distinguishable/

200 ANAGOGIC PERMUTATIONS [SC. OF

which is Nothing, No-limited-or-particular-thing, Not-
Being ; and, where this is so, it also follows that the
first
is not a first, for there is nothing left to recognise
it by as
a first ; the resultant being a Purity of Peace as
regards
which nothing can be said and no exception taken. The

full significance of this Negation, which is the nexus between Self and Not-Self, will appear when we consider the different interpretations, which turn upon it, of the logion, each correct, and each exemplified and illustrated in the universe around us. Thus, the logion Aham-Etat-Na may mean :

(a) M U A. Not Not-Self (,but only) Self (is).

(6) U A M. Not-self (is, and) Self (is) Not.

(c) M A U. (Only vacuity, nothingness is, and) Not Self (or) Not-Self.

<<*) A M U. Self (is) Not Not-Self ; or, Self (is) Not (,to the) Not-Self.

(e) U M A. Not-Self (is) Not Self ; or Not-Self (is) Not (,to) Self.

(/) A U M. Self (is) Not-Self (and also) Not (it).

(g) A U M. Self Not-Self Not, the Absolute wherein all possible permutations are. 1

1 These permutations are based on statements made in the Pranava-Vada, an unpublished Saraskrt MS., referred to in Note I at the end of Ch.' VII (p. 121, supra). As explained in detail in that work, V6da t in the full sense of the word, is Cosmic Ideation, i.e., everything, (see footnote, p. 40 supra) , and the four collections of hymns, currently known as the Vldas, in the plural, may be regarded as comparatively small but highly important text-books of superphysical art and meta-physical science.

The question may be legitimately asked : If all these permutations and combinations of the factors of the logion are, as indeed they obviously ought to be, included in Cosmic Ideation, and therefore true in

Such permutations and combinations of Self and Not-Self and Negation give rise to the actual varieties of facts in the universe and to the corresponding beliefs

of man ; now to the prevalence of Spirit, now to the

their own times, places, and circumstances, is there any final absolute truth, independently of time, place, and circumstance ; and is there any infallible test of truth ? Who is to judge between the rival claimants of truth ? What will decide ? Is it spiritual experience ? But spiritual experiences differ also ; who is to judge between them ?

These difficulties may be solved thus. Absolute Truth can be only that which totals up, reconciles, and synthesises in itself, all ' other ' truths, showing that they are all relative or partial or half-truths., If a person says : " No ; errors and heresies are the irreconcilable opposites of the truth," then he has to explain how they, (like sin, evil, pain, etc.,) came to be. If he says, " By the act of God," then ' God ' is his absolute truth wherein the reconciliation is found. What ' God ' means, and how he brings home the ' absolute truth ' of ' God ' creating error, etc., will remain for him to explain, or rather for the questioner and seeker to find out ; for, the person who says errors are irreconcilable and synthesis impossible, has no use for- absolute truth, i.e., the Absolute ; he is not seeking it and does not want it yet. He is perfectly content with what he has got, and it would be a mistake to try to give to him something else which he does not want ; as food to one not hungry. If there be

any special reasons making it right to do so, then the need should first be aroused in him. But the craving for Absolute Truth is not easily aroused from without, by 'another'. It comes from within, through the cyclic processes of life of the individual self. Therefore, among the special and peculiar qualifications mentioned for the student of Ve<Janta, the seeker after Brahma, is the ethical attitude of v a i r a g y a, revulsion from the worldly life and dispassionate compassion for all sufferers, and shama, 4ama, uparati, titiksha, shraddha, sama<jhana. inner subsidence of desire and consequent serenity, self-control over senses, wish for retirement and repose, resigned endurance of whatever befalls, firm faith in one-Self and in the guide and teacher one has chosen with due care, and collected single-mindedness ; Brhad Up., 4.4.23; Nrsimha Uttara Tapini Up. t 6; Shankara, Sharlraka Bh­a, I. i. 1.

^: I Bhagavaja, VI, iv, 41.

Daksha, reprimanding Narada, (who has led Daksha's young sons astray, preaching vairagya to them), says: 'Without experience of the sharpness, the intensity, of the objects of sense, there can be no surfeit and no real, lasting, revulsion therefrom; the j i v a should, therefore, turn from the world, suo motu ; not mis-led prematurely by others.'

202 THE SELF-EVIDENT [SC. OF

triumph of Matter, again to the reign of p r a l a y a ; to dreaming, waking, and sleeping ; to subjective monism

or idealism, objective monism or materialism, sh u nya-
vada or nihilism, pantheism, solipsism, dualism, ab-
solutism, etc. (corresponding broadly, not strictly, to
a, 6, c, etc., above, respectively) and all other
possible
forms of beliefs. 1 All these permutations mean only
the

But as soon as the craving is aroused, the possibility
of fulfilling it is
aroused also. So soon as, and no sooner than, a
question forms in the
mind, the answer begins to form also. In fact the
question is the first
part of the answer. As soon as a person says, " I want
the Absolute
Truth." he means, " I want something which will
reconcile, synthesise,
explain, and not merely condemn and abuse, all truths
other or less than
this ideal Absolute Truth " ; and, as soon as he means
that, he is on the
track of it, he has got hold of a vital feature of it.
"It takes two to tell
the truth, one to tell it and one to hear it " ; *'
truth is truth to him who
believes it " : " the one test of truth is the belief
of the believer " , if
you convince a person that what he has believed so far
is not true, then
you have created a new belief in him \ therefore he,
the I, the Self,
the One We, is the final, universal, absolute test of
Truth. ' Self -evidence '
is the absolute test and the Absolute Truth. He who
asks, " Who is to
judge?" understands the answer, " The judge must be
common, impartial,
equally benevolent to him, you, me, all the parties ,
and, here, such is
the Self ' ' ; and he who asks ' ' What is to prove, ' '
' will understand the
answer, "Self-evidence," the evidence of the Self, by,
to, and in the
Self. The western school of thinkers who said '
conceivability ' was the
test, really meant this. ' Spiritual experience ' is
nothing distant and
mysterious. A//a-pa-roksha, direct ' experience, '

which comes home,
whether cognitive, emotional, or actional, is such; and
whether of
physical or of superphysical and subtle things. It
attains its highest
degree, its ' re-alisation ', its ' re-ality', its '
act-uality ', when all these
aspects of the consciousness coalesce, when the
individual's cognition
is so clear and certain that he feels or desires and
also acts accordingly.
The faith that maketh martyrs witnesseth itself. See
pp, 22-23, 96, suf>ra.

1 f fa *HT sreNsra ar3Ri ^faft: 1*1*1 i

flf sqHKJ gfaJTr^; f^tf PftrofoCTJI Bhagavaja, XI,
xxii.

' The seers have thus explained the fundamental
constituents and
features of the universe in various ways. Each way is
just, because of its
own special reasons. The wise see no conflict and no
lack of beauty
in any.'

Each preceding view leaves behind an unreduced surd,
and conse-
quent discontent, which grows slowly. When the last
view is reached,

?. , CH. XI] TURMOIL within PEACE 203

accentuating, in different degrees, of the factors of
the
Logion severally. If we emphasise them all equally,
then we find the Peace of the Absolute left untouched ;
because the net result, of the three being taken in
combi-
nation, is always a neutralising, a balancing, of
opposition,
which may indifferently be called fullness or
emptiness,
peace or blankness, " the voice, the music, the
resonance
of the silence " ; because the three, A, U, and M, are

verily simultaneous, are in inseparable combination,
 are
 not amenable to arrangements and re-arrangements, to
 permutations and combinations ; and these last merely
 appear, but appear inevitably, only when the whole is
 looked at from the standpoint of apart an A, a U, or an
 M, which is necessarily bound to an order, a
 succession,
 an arrangement. And yet also the whole multitude
 and Turmoil of the World-Process is in that Peace ; for
 ' No-thing,' Not-Self, is ' all things destroying each
 other,' and Negation is ' abolition of all these
 particular
 things ' ; and ' I ' is that for the sake of which, and
 in ,
 and by the consciousness of which, all this abolition
 takes place. This is the true significance of the
 Sankhya
 doctrine that Prakrti, Not-Self, displays herself and
 hides herself incessantly, only in order to provide an
 endless foil for the Self-realisation, the amusement,

 no surd remains ; all views are reconciled ; each is
 seen to have its own
 beauty and duty. From one standpoint, pantheism may
 appear as a com-
 bination of I and Not-I only, rather than as a
 permutation of all three
 factors of the Logion. But (f) above may be interpreted
 as Spinoza's
 pantheism, viz., that A and U, Thought and Extension,
 (Mind and
 Matter), both, are two aspects of that which is Not-
 describable otherwise ;
 or as Pope's pantheism, viz., "The universe is one
 stupendous whole,
 whose Body Nature is and God the soul ' ' .

204 IMAGINATIVE ATTENTION [SC. OF

of Purusha, Self. 1 In such interplay, both find ever-
 lasting and inevitable fullness of manifestation,
 fullness
 of realisation, and unfettered recreation.
 Metaphysical Catalysis

1 Compare H. Ellis, Psychology of Sex, Vol. Ill, p. 95

(" Love and Pain ") : " . . . The male is active and the female passive and imaginatively attentive to the states of the excited male . . . The female develops a superadded activity, the male becoming relatively passive and imaginatively attentive to the psychical and bodily states of the female. . . ." ; and the well-known doctrines, of Sarikhya, viz., that Purusha is the actionless Spectator of the movements, the dance, of Prakrti ; and of Vedanta, viz., that the juxtaposition or coexistence of Purusha and Prakrti, (the metaphysical archetypes of sex), superimposes, causes a d h y a s a of, the characteristics of each upon the other, by v i - v a r t a, inversion.

The mere presence and proximity of a person, of one sex is enough to produce some excitement (not necessarily lustful at all) in a person of the other sex. The Sankhya description of Prakrti exhibiting Herself to the watching Purusha, and shrinking away ashamed, as soon as the latter loses interest and turns away His eyes this is, literally, an expansion, to the Universal and Infinite scale, of the facts of daily sex-life ; and the latter are, conversely and obversely, the contraction to the finite scale, of the Infinite Fact, of the never-ceasing Drama of the Interplay of the Eternal Masculine and the pseudo- Eternal Feminine.

r 3*4 %\$& gqfa

Sankhya Karika, 21 and 16.

* In order that Purusha may see Prakrti and then retire into

Soli-tude, and that Prakrji may show Herself (and then shrink away), the two come together ; as may the lame man who cannot walk but can see, and the blind man who can walk but cannot see, in order to help each other. Very modest, shy,

P., CH. XI] ETERNAL FRMTNINE-MASCULINE 205

The why of the movement of this Interplay, of to and fro, identification and separation, action and reaction, has been already dealt with, in one aspect, in the previous chapter. It will have appeared from what was said there, that the Negation necessarily appears, and can only appear, in the limited as, first, an affirmation, and then, a negation.

We may now consider a little more fully the nature of the affirmation and the negation. The statement, repeated from time to time, that negation hides affirmation within it, and as preceding it in time, should be clearly grasped. In the logion, Ego Non-ego Non (est), the bracketed est, (or sum), is the hidden affirmation. A little reflection shows that it should be so, and must be so, quite unobjectionably ; that thought can detect no fault in the fact. Take away the est, not only from the sentence but really from consciousness, and the remaining three words lose all coherent meaning. To deny a thing, it is necessary first to describe it or to allege it as at least a supposition, a hypothesis ; and to describe it, is to postulate for it at least a false, an assumed, sensitive, is Prakrty ; for having shown herself, and been seen, if the spectator turns away, she vanishes/ The chemical phenomenon of catalysis seems to correspond to the

psychological
phenomenon of " imaginative attention " and its effects
upon
that which is attended to. The watering of the mouth in
the
presence of a tasteful edible ; the expanding of the
eyes or the
nostrils, in that of a beautiful form or color or
fragrant
perfume all these are variants of the same fact. In all
cases,
of course, the perceiver must be ' interested ' and (
pursuant ' ;
not ' tired ' and ' renunciant '.

206 THE EVER IMPLICIT ' AM ' [SC. OF

existence. In order that Non-Ego may be denied, it must
first be alleged as at least a supposition. For this
reason,
and for the reason that affirmation and negation cannot
be
contemporaneous in a single, particular, limited,
thing, it
comes about, as we have seen, that the logion, for the
pur-
poses of the limited, in order that the limited may ex-
ist
and appear and be a fact at all, necessarily falls into
two
parts, (a) Ego Non-Ego, and (6) Non-Ego Non. The first
contains implicitly, hidden in its stated words, the
word
est or sum, for otherwise it has no meaning ; and the
second part also similarly contains implicitly within
it the
same word est or sum, which alone gives it any
significance.
For the reasons already partially explained in chapters
VII and IX, the affirmation and the negation
respectively
take on the form of an identification of Self with Not-
Self, and of a separation from it. The mere unconcerned
assertion, in the third person, of the being or the
non-
being of Non-Ego, has no interest for Self ; it has no
motive for making such an apathetic assertion. Such

indifferent statement about another would have no reason to justify it, to make it necessary, to explain why it came to be made at all. It cannot be said that Not-Self is a fact, and so has an existence independent of the motives and reasons and interests of Self ; because it has been settled at the outset that Not-Self cannot be, must not be, is not, independent of Self, but very dependent thereon for all such existence as it has. Therefore it follows necessarily that the assertion and denial of that Not-Self by Self should be connected with a purpose in

P,, CH. XI] IN BOTH PARTS OF THE LOGION 207

Self, should immediately subserve some interest in that Self. The only purpose and interest that there can be, in that which is Ever-Perfect, "Full, Desireless, and therefore Purposeless, is Self-recognition, Self-definition, Self-realisation, Self -maintenance, Self-preservation, Self-assertion. The eternal Self requires nothing in reality from outside of it-Self ; it is only ever engaged in the one pastime of asking : " What am I ? what am I ? am I this ? am I this ? " and assuring itself : " No, I am not this, I am not this, but only My-Self." This pastime, 1 it must be remembered, which, from the standpoint of the 1 this ' is repeated again and again, is from the standpoint of the ' I ' but one single, eternal, and 'changeless act of consciousness in which there is no movement. Thus, therefore, the affirmation necessarily takes on the form of an identification of ' I ' with ' Not-I,' and the negation, that of the dis-identification, the separation, of ' I ' from 4 Not-I '. The logion is not merely a neutral statement of the non-entity of * Not-I '.

The affirmation, then, Ego est Non-Ego, not only imposes on ' Not-I ' the Being which belongs inherently to Self, but also, for the time, makes it identical with the Self, i.e., a self ; and at this stage, that is to say, in the separation of the two parts of the logion, because ' Not-I ' is always a particular, a limited something, it takes on its most significant character and name, viz.,

1 ^faftil 3 5ft*wfcf*t I Brahma-Stitra, II. i, 32. L i 1 is pastime.

A western writer has said well that ' ' The history of man is one long search for God". Vedn|a and Sankhya-Yoga instruct us how "The history of the whole universe is one eternal search-and-finding by Self of It-Self ". See f. n. 2 on p. 84, supra.

208 'i (AM)' BEGINS AND ENDS THE DAY [sc. OF

' this,' i d a m ', or ' t a t,' as it is called in Samskrt books. Side by side, also, with this change of name of Not-Self, (which does not mean any change of nature, but only indicates the special and most important aspect and manifestation of the nature of Not-Self), the bracketed est becomes sum, and the first part of the logion becomes : * I (am) this.' In continued consequence of that same reason, the second part of the logion becomes : 4 This not (am I),' having the same meaning as, ' I am not this/ with a special significance, viz., that in the actual World- Process, in every cycle whether it be the daily waking and falling to sleep of the individual human being, or the s a r g a and p r a l a y a, creation and dissolution, of world-systems the I -consciousness begins as well as ends the day, the period of activity and manifest-

ation. The new-born baby's first shut-eyed feeling in the morning is the vague feeling of a self, in which of course a not-self is also present, though a little more vaguely ; and his last shut-eyed feeling in the evening is the same vague feeling of a self returning, from all the outward and gradually dimming not-self, into its own inwardness and sleep. The order of the words in Samskrt, Aham-]tat-Na (as mi), expresses this fact; and it expresses something additional also, for asm i, ' (I) am, ' indicates that the individual ' I ', at the end of the day's work, is, as it were, fuller, has more deliberate and definite self-consciousness, than it had at the beginning thereof.

The ' this, ' it now appears, is, in the first place, the u p a 4 h i, the body, the sheath, or the organism,

P., CH. XI'] THE BHRAMA OF THE 'SWAN 1 209

which the individualised spirit occupies, owns, identifies itself with, and, again, rejects and casts away ; and, in the second place, it is all the world of * objects ' with which the Spirit may identify itself, which it may possess and own as part of itself, as belonging to itself, and again renounce, in possibility.

Thus, through the dual nature of Negation, dual by reflection of the being of Self and the non-being of Not-Self, is kept incessantly moving, that revolving wheel of Samsaraof which it has been declared : ' That wherein all find living, that wherein all find rest, that which is boundless and shoreless in that tire-less wheel of Brahma, turneth round and round the h a rn - sa, the swan,

because,
and so long as, it believeth itself to be separate from
the
mover of the wheel ; but when it - recogniseth its own
oneness with that Self which ever turneth the wheel, it
forthwith cometh to rest, and attaineth the Peace of
Im-
mortality.' l ' So-ham,' is the jlva that recognises
the

\
ShvetCtshvatara, i, 6.

Glta also speaks of the chakra of the World-Process
di, 16). The ' cyclical ' movement of the World-
Process, in
space and in time, is a patent fact ; its reason is to
be found
in the alternating, rhythmic, succession of the two
parts of the
logion. Chakra, kuklos, cycle, circle, are
etymologically
allied. The same idea, as expressed by bhramaorbhranfi
appearing in Brahma, ' wandering and straying round and
round
in space,' has been referred to on p. 159, supra. To
run round
and round in circles, as the orbs of space are doing,
like puppies
chasing their own tails, is to be aimless, mistaken,
illusion-ed.

14

210 TRYING TO ACHIEVE INFINITY [SC. OF

identity of the Universal Ego with the individual ego
in the words ' Sah Aham,' 'That am I l ; whereas
'ham-sa' (which, as an ordinary word, means the
migrating swan, recurrently, periodically, flying to
and
fro between the arctic and the temperate zones, between
cold and heat), is the reversal and contradiction of
this
recognition, and indicates the j I v a (migrating
recurrently

The word b h r a m a covers all these meanings, all these analogies. Say that ' chasing one's own tail ' is ' chasing one's own Self ', and the aimless becomes the aimful ; the illusion-ed, becomes the illumin-ed. To put it in another way : This verse of the Upanishat pictures the v i - v a r t a view. Believing it-self to be an infinitesimal speck, the j I v a rushes round and round, trying to achieve Infinity by encompassing all Space. It does so, because, though outwardly believing itself to be limited, finite, inwardly it knows it-self to be Infinite ; and the endless circling and cycling is due to the necessity of making the Outer belief One with the Inner ; and thus abolishing the restless and intolerable pain of inconsistency and conflict. So soon as the j I v a dis-covers that it is It-Self this Infinite Space, that It has that Space within It-Self, instead of It-Self being within It, so soon is the v i - v a r t a, reversal of out-look, change of attitude, completed. It is the same with Time and Motion. The ' solid ' substantial speck or atom, which the j I v a formerly identified itself with, in ' empty ' Space, now begins to be seem as a ' vacuum '-bubble C on ') > a ' vortex of nothing ', (mere ' imagination '), in ' a Plenum of Consciousness. There is a reversal, v i - v a r t a, in all aspects and respects. The world is seen in a ' new * light. Every-thing becomes * new ; ' ' ST ' 3&IPI 0\$ ' *Nt 7 3>dfcf fffl c 5T-^: ; * because it makes everything seem new, there-

fore is it called Pr&-nava '. ' The solid-seeming world
doth
vanish like a cloud, nor leaves a wrack behind ' ;
becomes a
dream, when 'man, most ignorant of what he's most
assured,
his glassy essence ', casts off that i-gnor-ance, a-v i
d y a,
recovers v i d y a, wisdom, assurance of his glassy
essence,
his Self, the Self of all.

P., CH. XI] BY ENDLESS CIRCLING 211

between ' this world ' and ' that world ', and also
from body
to body) which does not recognise its identity with the
' I '. Two arcs, and two only, and always, are there in
the
endless revolution of this wheel. On the first arc,
that
which is not, ' This,' appears as if it is; it takes
'name
and form,' ' a local habitation and a name,' and predo-
minates over Self. This is the Pravrtti-marga, Path
of Pursuit, whereon the individualised self feels its
identity
more and more with some not-self, separates itself more
and more from the Universal Self, runs after the things
of
sense, and takes them on to itself more and more. But
when the end of this first arc of his particular cycle
comes,
then it inevitably undergoes viveka and va i r a g y a,
1
discriminative, reflective, introspective, intense
think-
ing and surfeit, and turns round on to the other arc,
the Nivrtti-marga, Path of Renunciation; on
which, realising more and more its identity with the
Universal Self, it separates itself more and more from
the
things of sense, and gradually and continually gives
away
all that it has acquired of Not-Self to other jlvas,
who
are on the Pravrtti-marga and need them. Thus,

while on the first arc, Not-Self, falsely masquerading as a self, prevails, and the true Self is hidden, on the second arc the true Self prevails, and that Not-Self, or

1 See pp. 12, 18. V i - v e k a is discrimination between n i t y a and a-nitya, the Permanent and the Fleeting ; and vai-ragya is the co-efficient revolt against all selfish desire for fleeting things and sorrow-pervaded joys. The Permanent appears to the j I v a first as the lasting, then as the ever-lasting, and only finally as the true Eternal, the opposite or v i - v a r t a of the other two, in correspondence respectively with the three answers (chs. ii and vii, supra).

212 'EYE OF MATTER' AND 'EYE OF SPIRIT' [sc. OF

the false self, is hidden and slowly passes out of sight. To him who sees with the ' eye of matter ' only, incognisant yet of the true Self, the j I v a seems to live and grow on the first arc, and to decay and die on the second, and be no more at the end of it. The reverse is the case to the ' eye of spirit '. What the truth is, of both and in both, is clear to him who knows the S v a - b h a v a of the Absolute, and the perfect balance between Spirit and Matter.

Inasmuch as ' this-es ' are endless in number and extent of temporal and spatial limitation, cycles are also endless in number and extent, ranging from the smallest to the largest ; and yet there are no smallest and largest r for there are always smaller and larger. Again, cycles and periods of activity are always and necessarily

being
equally, balanced by corresponding periods of non-
activ-
ity ; and vice versa. Further reasons for this may
appear later on, in connection with the Law of Action
and Reaction, and the nature of Death. Thus s a r g a,
emanation, is succeeded by pralaya, dissolution, and
the
latter by the former, endlessly, on all possible scales
; and
their minute intermixture and complication is pseudo-
in-
finite. Thus are the names justified, of nitya-sarga,
continual incessant creation, and nitya-pralaya, per-
petual unremitting destruction. From this complication
it results that there is no law belonging to any one
cosmic
system, small or large, which the limited jiva can
divine
and work out, on limited data, with the lower reason,
i.e.,
the understanding or m a n a s, of which law there is
no

P., CH. XI] BUDDHI AND MANAS 213

breach and to which there is no exception ; and, again,
there is no breach which will not come under a higher
law belonging to another and larger system ; that ulti-
mately, ' order ' and * disorder ' are both equally
illusions,
both essentially subjective, both ' such stuff as
dreams
are made of '. The pure or higher or transcendental
reason or b u d d h i, sees the necessity of both, the
particular law and the breach of that law, from the
standpoint of the all-inclusive Absolute. 1

1 The distinction between b u d d h i and m a n a s has
been indicated before and will become clearer as we
proceed.

Briefly, Universal Mind, unconscious or sub-conscious
or
supra-conscious omniscience, reason which relates
together
all things at once and is * pure ' from all admixture
of moti-

vation and therefore limitation, obscuration,
 perversion, or
 aberration by selfish egoistic desire and, so far as
 possible,
 the manifestation of such pure reason in the individual
 con-
 sciousness also is B u d d h i. Individual mind,
 dominated by
 egoism, its vision coloured and narrowed by a
 particular
 interest, not made transparent and world- wide by the *
 pure '
 wish to know all, for the sake of the * deliverance '
 of all
 such egoistic mind, manifesting in and by attention to
 a
 particular object, is Manas. Indeed, such m a n a s is
 the
 jiva itself. (Vide the quotation from Yoga-Vasishtha in
 the foot-note at p. 32, supra, and Gita, XVI. 17, and
 III. 29).

In terms of the logio^, we might put it thus. Universal
 I, ideating jthe whole of Not-I, is Universal Mind, M a
 h a t,
 Mahan-Atma, Vishnu, etc. ; from the standpoint of the
 individual I, this Universal Mind is the unconscious,
 sub-
 conscious or supra-conscious ; it is b u d d h i or '
 pure ' reason
 or s h u d d h a j n a n a, in the fullest sense,
 reason here being
 not the step-by-step arguing intelligence, but the all-
 relating
 awareness, all-grasping intuition. The same Universal,
 when
 faintly individualised (the * We ' aspect predominant,
 the
 * 1 ' aspect very subordinate, the egoistic intensity
 and limi-
 tation unaroused and undefined by strong desire), and

214 HOT POINT OF CONSCIOUSNESS [SC. OF

Having thus very cursorily indicated some of the
 most important features of the Interplay of Self and
 Not-Self in the World- Process, as arising out of the

ideating the most general aspects of the things that
 make up
 Not-I, with the faintest trace of succession, is
 buddhiin
 manifestation, cognising metaphysical, mathematical,
 scientific
 generalisations. The same I, when ideating not-I's, *
 this-es ', in
 the predominantly particular and singular aspects,
 itself being
 focussed or canalised by definite egoistic desire, is m
 a n a s,
 the outstanding feature of which is ' attention,'
 whereby the
 1 hot point ' or focus in the field of consciousness
 changes
 from place to place. (See William James, Stout,
 Hoffding,
 etc.) The ability to direct this power of ' attention '
 deli-
 berately and effectively, by practice in inhibition, n
 i - r o d h a,
 of psychoses that are not wanted, and in contemplation,
 sam - yama, of, and focussing on, that which is wanted,
 is
 yoga s i d d h i, achievement, accomplishment (of
 attentional
 mind-power, mental force ; achievement of which ability
 is the
 first practical object of applied psychology, i.e.,
 Yoga).
 (Bergson's writings help to illustrate this.)

In the more definitely individualised I, which is the
 man as above-mentioned, compounded of ' I * and ' not-
 1,'
 j I v a ' and ' atom/ the reflection, of the Universal
 B u d d h i
 above-mentioned, appears as intellect, also called b u
 d d h i in
 Samskrt, with the function of j n a n a or cognition ;
 the
 reflection of the ' I ' appears as a h a m-k a r a with
 the
 function of desire-emotion ; and the reflection of m a
 n a s
 itself as the man as again, with tte function of
 conation and

action. The summation of these three functions is called *chitta*; which, however, has a function of its own, memory, which, again, is, so to say, the Universal Mind in the individual, the infinite storehouse out of which the individual, by attention, draws, in succession, what it wants, and into which it merges, when the whirling harmonogram of *vasana* - desire, the will to live as a separate individual, *trishna*, libido, which makes *chitta* what it is, disappears in *moksha* or *pralaya* (for the time being). The theosophical doctrine of *Atma-Buddhi-Manas* seems to be in accord with these ideas.

P., CH. XI] " SOUL-STRUGGLES BY NIGHT " 215

affirmative-negative nature of the third factor of the Absolute, we may next deal with the Cause of the Interplay, from another standpoint than that taken up in Chapter X, in connection with the question why parts appear in the logion.

For illustration by analogy, we may say that the person in deep sleep represents Absolute Consciousness ; just before full waking, while he is taking a prospective view of the whole of the coming day's work, he represents *buddhi*; when awake and actually engaged in a piece of the work, *manas*. At the end of this chapter will be found a collection of relevant Samskrit quotations in a separate note. It seems to be an important, perhaps even fundamental part of Yoga-discipline, to wake up the soul and make it conscious in the region of what is now its im-conscious. A Master has said that a disciple progresses through " soul-struggles by night ". The meaning seems to be that the disciple should fix in his mind,

during the day, the determinate resolve that he will not allow himself to become, in the night, the puppet of his dreams ; i.e., of his ' unconscious f lower desires, carnal pas-sions, etc., which come out, like thieves in the night, and secure indulgence and satisfaction for themselves, by creating the images, fancies, phantasies, dramatic scenes, situations, of the dreams ; and which, the disciple has prevented his mind from entertaining during his waking hours ; (or, in other words, which desires of the lower mind have been kept at bay by the disciple's higher mind, during the waking hours) ; and that, by such fixed resolve, he becomes more and more able to struggle against those base fancies ; he can more and more consciously prevent them from arising, even during the dreams ; and his dream -life, therefore and thereby, becomes, so to say, a continuation of his day-life, part of his waking consciousness. The same Master has said elsewhere (but my memory here is faint and doubtful) that he, the Master, sleeps without dreaming at all, the three or four hours, out of the twenty-four, that he ordinarily spends in bed. In this way, the ' individual ', progressing on the Upward Path becomes

216 CHANGING DREAMING INTO WAKING [SC. OF

It has been said that this multitudinous process of Samsara takes place through Negation, and the word ' necessary ' and its derivatives have been used from time to time, all along, in accounting for step after step of the deduction. It is clear that Negation, with

its included affirmation, is only a description of the Relation between Self and Not-Self. It stands between them as a nexus between two termini. It inheres in the two, and is nothing apart and separate from them ; by itself it can do nothing ; but, as being the combined Nature of the two, it explains, expounds, accounts for, and supports the infinitely complex process of Samsara. This combination of the Nature of the Two into the dual Negation constitutes the Necessity of the movement involved in the Logion. ¹ This Necessity requires no support or justification ; it is self-evident at every step of the deduction ; it plainly inheres in, and is part of

more and more perfectly self-controlled on all planes of his being, more and more Master of him-Self.

Persistent introspection, pratyak-chtana; tracing semi- consciously, even during the dream, its occurrence to the influence of incidents which have actually taken place in the day ; mantra-jap a, continuous inner silent recitation of some * sacred words of power ' ; willing and praying to the All-pervading ' Power ', for ' power ' to resist evil thoughts, and bring in good ones only all this helps the soul to struggle successfully.

¹ A fact is a necessary fact, a necessity. Every event is its own justification. When a fact is, so to say, violently and arbitrarily disrupted, and insistentlly pieces itself together in a new synthesis, a new form, the disruption is said to have been followed by its necessary consequence, illustrating the law of causality, which is the Law of Identity, i.e., Identity persisting through apparent changes in succession.

the nature of, the three factors of the triune Absolute, which have been sufficiently explained, justified, and established, before. For, remember, this nature is not three separate natures or even two separate natures, belonging to three or two separate, or even separable, factors of the Absolute but is only One Single and Changeless Nature, the Nature of ' I ' denying that It is 'Not-I'. Whatever may be distinguished or said of Not-Self and Negation, or of their respective natures, can be said only by the courtesy of that Supreme Nature which is the source, the essence, and the whole, indeed the very Nature, of what we call their natures. Bearing this in mind, we may easily see that this Supreme and changeless Nature is N i-y a t i , the 'fixed', A v a s h y a k a-t a, Necessity* i.e., the nature of the Whole, that which must be always, that which cannot be changed and avoided. This Necessity is the One Law of all Laws, because it is the nature of the changeless, timeless, Absolute ; all other laws flow from it, inhere in it, are included within it. It is the Primal Power, the One Force, the all-compelling Supreme Energy, in and of the World-Process, from which all forces are derived, and into which they all return ; because they are inseparable from it, are only its endless manifestations and forms.

1 If ' Necessity ' is derived from ne, not, and cessum, to yield, to give up, and means ' that which will not yield ', then it is literally the same as 8-v aghyaka-ta, that which is beyond vasha or control, that which cannot be checked. The word niyati (nitaram, wholly, y a m, to control) is used frequently in Yoga Vftstshtha, in the sense of ' fixed ' necessity. D i s h t a is another Samskft word with an allied sense, 4 destiny ', ' fated ', ' ordained ', ' doomed ' ; from dish, to direct, order, point out the direction (d i s h a, d e s h a) in which to go.

Its unbreakable and unalterable Oneness and Completeness appears in the facts of the Conservation of Energy ; and of Motion (which undergoes transformations only, and never suffers any real reduction, so that the distinction between static and kinetic is at bottom illusory, apparent only, and, in reality, one of only comparative degree) ; and the Indestructibility of Matter, which manifests in ever-new ways, ever-new qualities, but is never changed in the Total quantity ; for the Absolute may not be added to nor subtracted from. It is Absolute Free-Will, which is called in the sacred books by the name of Maya-Shakti, Impersonal Goddess of a thousand names and a thousand hymns ; ! who alone is in reality worshipped by every worshipper, either as Nirguna

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JR, urcrf, STTR sr f sisfS,

T: ?fcf 3f STff r t

f)evl Bhagavata, VII, xxxii,

' Shakti becomes an Efficient Cause, n i m i t t a, by conjunction with Consciousness, Chaitanya; and a necessary Condition, concomitant.

s a h a - k a r i, (orsadharapa, a-prthak-siddha, upakarana)

in transformations of objects. Some call Her Tapas, some Tamas, Jada,

A-jnana, Maya, Prakryti, or Aja. Shaivas name" Her Vimarsha ; Vaidikas,

A-vidya. Such are Her many names in the Nigamas, traditions, of

different thinkers and worshippers.'

I Ibid. t III. vi.

P., CH. XI] NECESSITY, THE CAUSAL OF CAUSES 219

Vidya or as Saguna A-vidya; because she ensouls all the million forms that human beings worship, each according to his heart's desire. It includes in itself the characters, or rather the single character, of all the Three Ultimates, and it thereby becomes another expression for and of the Absolute, viz., Becoming.

Thus, a hymn, personifying Shakti in imagination, utterly inseparable though she is from the Absolute, and therefore impersonal, exclaims : ' Thou art the consort of the most high Brahma.' ! This Necessity is the cause of all causes, karanam karanana m, a and all other so-called necessities are but reflections of it.

We may appropriately consider the meaning of ' Cause ' in this connection. From the standpoint of psychology, as has been shown over and over again by various acute and accurate thinkers in many lands, the world is an endless succession of sense-impressions; and the idea of absolute necessity, which we associate with the successions that are described as cause and effect, is a mere hallucination produced by the fact that a certain succession has been invariable so far as our experience has gone. This view is correct so far as it goes ; but

ef wro 3p*n | ibid.. VII, xxvui.

' When men wish to express contempt for a (feeble, lethargic, inert, spineless) person, they do not call him Rudra-less or Vishnu-less, but Shakti-less, Power-less, Energy-less. We meditate on Her, the Sovereign Goddess of the Universe, as the very Meaning, the whole significance, of

Pra-nava, AUM.'

Shankara, Ananda-Laharl.

220 LILA, THE FINAL why [SC. OF

only so far as it goes. It does not go far enough. It does not explain satisfactorily the * Why ' of the hallucination. Indeed, some holders of the view refuse to deal with a ' Why ' at all. They content themselves with a mere description, a ' How '. But others will not rest within such restrictions. They must understand how and why there come to be a ' How , and a ' Why ' at all in our consciousness ; how and why we talk of ' because

' and * therefore ' and * for this reason '. It is true that every so-called law of nature is only a resume, a brief description, of a wide range of perceptions,"¹ but why is there any uniformity in the world at all, such as makes possible any such resume or brief description ?

The explanation of all this is that each * why/ each generalisation, each law, is subsumed under a wider and wider law, till we come to that final and widest law, the Logion-, which is the resume^ the Sva-bhava, the nature, of the Absolute, which, Sva-bhava, because of its Changelessness, requires no further why '*

¹ Pearson's Grammar of Science, p. 132, 1st edn.

³<^ ³?5fton I ' The unchanging is the uncaused.' The series of ' why's,' with reference to actions, ' Why did you do this ? ' ' Because of this,' ' Why that ? ' ' Because of that,' etc., ceases when the reply comes, ' It was my pleasure '. Few people ask further, ' Why was it your pleasure ? ' There is an instinctive

recognition of the fact
that the pleasure, the Will of the Me, the Self, is
something final. But
if any should ask that question also, the reply is but
an expansion, or
another form or aspect, of the same fact, viz., that
all ' things ' are in
the I ; i.e. t all ' this-es,' all conjunctions and all
disjunctions with all
possible things, i.e., all possible pleasures (i.e.,
desires and fulfilments
of desire or will for conjunction), and also all
possible corresponding
reactive and necessarily implied pains (which also are
' pleasures, ' sfal,
being willed by the Self, sub-consciously, as
fulfilments of desire or will
for disjunction) are Mine. In other words, ' It was,
and is, and will be

P., CH. XI] NO CHANGE, NO CAUSE, NO WHY 221

A cause is asked for by the human mind only when
there is an effect, a change. We do not ask ' Why ? '
otherwise. We ask it because the very constitution of
our being, our inmost nature of unbroken unity as the
one Self, ' I am I,' ' A is A,' revolts against the
creation
of something new; against A disappearing and not-A
appearing; against A becoming * not-A,' i.e., becoming
B, C, etc. We cannot assimilate such an innovation ;
there is nothing in that inmost nature of ours to
respond to it. Our whole being, our whole nature,
insistently demands Continuity, Identity, in which is
to be found Changeless Immortality, and without
which our Eternity would be jeopardised ; for if any
my pleasure to undergo all possible experiences,
including this one,
which you ask about '. In the f n. on p. 50, supra, is
stated the
question which Vidura, sorely exercised in mind, put to
Rshi Maitrdya.
Maitreya answered him in words which may be interpreted
in two ways ;

: I Bhagavat*. Ill, vu, 9-10.

' This is the Lord's Ma-ya which denies all nay a, logic, reason, all why and wherefore this, viz. t that Ishvara, the Sovereign Lord of the Universe, the Ever- Free, appears as a humble creature bound in bonds of all sorts; that, without any art ha, meaning, purpose, without rhyme or reason, senselessly, the Supreme Man turns Him-Self inside-out, upside-down, reverses Him-Self, becomes the Opposite of what He really ;is. The Witness of all, sees Him-Self, appears to Him-Self, as to a by-stander, as if He had cut off His own head, as jugglers do ' '

Such is the plain meaning of the words ; but, equally plainly, it is not a satisfying reply to Vidura 's question. The real reply is in the riddle of the words, y a t nayena virudhyate. They admit of another interpretation, by separating the single-seeming nayena into two, n a and y 6 n a. In Skt., the gloss would run : 5\$ flf ^31, fr^, \$R

; ' The Illusion is that This, E t a t, which,

222 SPIRIT'S UNBROKEN IDENTITY [SC. OF

thing could be annihilated, why might not I also be liable to the same catastrophe ? We therefore inevitably break out with a ' why ? ' whenever we see a change. And the answer we receive is a * because, ' which endeavours to resolve the effect into the cause, in the various aspects of matter, motion, force, etc., and shows that the effect is really not different from the cause, but is identical with it. And we are satisfied, our sense of, and our

craving for, Unbroken Unity is soothed. 1 Causality is the reconciliation between the necessity, the fixed unity, of Self on the one hand, and the accidentality, flow and flux, manyness, of Not-Self, on the other.

is the Opposite of the Lord, Self, is Not.' In this way, the LI la, Play, is seen to be static, eternally frozen, changeless ; not kinetic, moving, changeful.

This may, no doubt, appear a forced explanation. But we know well that 4 mystic ' writings are full of such riddling rhymes, and that the ' the kingdom of Heaven has to be taken by storm '.

1 See foot-notes, ch. II, pp. 7, 9, 11, supra. Hoffding's treatment of the problem of causation, in Outlines of Psychology, ch. V-D, will be found useful in this connection, as explaining in modern terms, vikara- orparinam a-v a d a, which may be called the scientific conception of causation. Hoffding himself holds it, as distinguished from what he calls the popular conception of causation, corresponding to a r a m b h a-v a d a. The last stage of thought in this respect, which may similarly be called the metaphysical conception of causation, is vivarta-vada, next dealt with in the text, and briefly defined in Paftcha-dashl, xiii, 9, thus :

-a fcra!

' The false appearance of changes of states in the Changeless One, as of a snake in a piece of rope in the dark, isvivarta, vortex, turning round, facing round, opposition ' ; false appearance as

distinguished from really passing from one state into another.

Or, in Vedānta-sūtra thus,
The corresponding definition of vikāra is, *flflr^^tyW*
SWT

P., CH. XI] THREE VIEWS OF CAUSE-EFFECT 223

But, all the same, it is only a subterfuge, an evasion, a mayavic illusion ; it is only ' the next best thing ' ;

?rg^tf<cT: I ' Appearance of change, when there is no real change, is vivaria; change, when real, and in a real substance, is *v i k a r a* '.
Another way of describing the three stages is this ;

(1) **BTJT (STTCWHcO *\$ 3W31, WraLBtt*; 'The effect is non-existent before its birth ; it is existent, real, after birth ' : this is the Nyaya-Vaisheshika view.

(2) **w (seTO:) iwfaq *?<i, qsara; ^ e^ ; wri^TOif?*
sifJro,

3W ^?r?cR Ipf, cW qfalR:, f33>ft: ; ' The effect is existent before as well as after birth, because it is not really different from the cause, but only another form of it ' ; this is the Sankhya view.

(3) *^T^f ^ 3fft 3?*K1 , q^7^ 3ffq,* ' The effect is non-existent, unreal, untrue, before as well as afterbirth, *i <-.,* appearance ' : this is the Vedānta view.

The reconciliation of all these is thus : *A r a m b h a - v a d a* (Nyaya-Vaisheshika) may be said to be true with reference to the new form, and

to the k a r t a, the doer, actor, maker, the efficient cause, whose s h a k t i, power, will, creates or brings into manifestation, the new form ; in other words, produces the transformation, the change, the newness.

P a r i n a m a - v a d a (Sankhya) is true with reference to the u p a d a n a f the material cause, the matter or substance which is transformed.

Vivarta-vada (Vedanta) is true with reference to the One Nature of all the Factors taken together at once, from the transcendental stand-point (as distinguished from the empirical or experiential standpoint which sees things in succession, one after another).

This Transcendental View of Causation, or absence of cause-and-effect succession, does not in the least diminish, much less destroy, the experiential value of the Law of Karma, and does not give countenance to any immoral anti-nomi-anism, i.e., absence of (moral and other) law, as that ' You may do what you like '. Of course, in a way, it does say to the ' emancipated soul', ' You are/free now, since you know, and are therefore a law unto yourself, and you may do what you like ', but it also adds, ' but be prepared for the painful consequences of sin, for you know them also. ' Every elder guardian, when handing over property to a ward who has attained majority, says ; ' This is yours, to utilise or to waste, as you please : you know the consequences of each way. 1

Sankhya says, ^JR^T 3?ft^ 3T53TO, (^TO ^T^R), ' cause is unmanifest, effect is its manifestation '. In other words, Undifferentiated Unconscious is Cause ; differentiations are effects. All effects exist simultaneously in the Cause. The Unconscious Whole is the Cause of each part,

each 'conscious'. The Darshanas, ' views,' philosophies, up to Sankhya. believe in the relation of cause and effect ; also that the former invariably

224 VEDANTA INVERTS ALL OTHER VIEWS [SC. OF

not the best. For, in strictness, the merest change, the passing of something, a mere form, state, condition only though it be, into nothing, and of nothing into something, is impossible, impossible to understand.

True

satisfaction is found only when we have reduced change to changelessness. Then we see that there are no effects

and no causes, but only steadfastness, rock-fixed-ness. Such steadfastness and shakelessness is its own necessity,

and requires no external support. We find it in the Logion, wherein all possible sense-impressions, all possible

conjunctions and disjunctions of Self and Not-Self, are present once for all, and therefore in all possible successions. These pseudo-infinite and mutually subversive successions make up the multitudinous order as well as disorder of Samsara, World- Process, which is the Contents of the Logion. And the shadow of the ever-present Necessity of the Logion, on each one of these successions, is the fact, and the source, of the belief about ' cause and effect,' * reason,' ' why/ ' therefore,' etc. Each one of these successions, because

precedes and the latter succeeds. Vedanta does away with this, as with all other views ordinarily held, by its v i v a r t a, inversion, of them all. It cannot be said definitively that the cause ' precedes ' and the effect ' succeeds ' as a generalisation. The seed precedes and the tree succeeds, no doubt ; but only in the sense of a particular seed and a particular tree. Otherwise, the tree (another particular tree) precedes and the seed (another particular seed) succeeds ; and the relation is

reversed. Therefore, you may say, in the case of any given event, not that the cause precedes, but that what precedes is the cause ; not that the effect succeeds, but that what succeeds is the effect. From undifferentiated a-vyakta arises differentiated v y a k t a ; from chaos, cosmos ; from the homogeneous, the heterogeneous; and vice versa ; and this, necessarily, as a rule, not as an accident. This being so, it cannot be said that such and such a thing is always necessarily cause, and such and such another, effect.

P., CH. XI.] WHOLE, CAUSE OF EACH PART 225

included in the necessity of the Logion, appears as necessary also, as a necessary relation of cause and effect. Yet it never is in reality necessary, for every law has an exception, and every exception is under another law, as said before ; it is only an imitation of the One real Necessity. The counterpart of this truth is that every particular free-will, while not reality free at all, appears free by imitation of the Absolute Free-will ; and Necessity and Free-will obviously mean exactly the same thing in the Absolute, Aham-Etat-Na, which is and includes the totality of endless Becoming. 1 We may express the same idea in other words, thus : Each one of the endless flow of sense-impressions, of motions, of successions, is an effect, of which the Totality of them is the One constant Cause; or again, the Absolute, or the Uni-verse, is Its Own Cause ; or, yet again, the necessity of the Nature of the Triune Absolute is the One Cause of all the possible variations, details, movements, which fall within and make up that Tri-unity, all that endlessness of Becoming, as One Effect.

The Whole is the Cause of each Part within it. This is what we have to studiously realise in this connection, in order to understand the nature of Cause, Necessity, or Shakti-Energy. The simultaneous, the changeless, the ever-complete, the Absolute, is the cause of the successive,

1 Consider the etymological meaning of ' automatic,' viz., 'self-moved, ' ' self-willed, ' ' free-willed. ' But it has come to mean the reverse, viz., ' mechanical,' ' non-free,' ' mechanically necessitated to work in a certain way.' Autonomous is now used for ' self-determining,' ' self-governing ' , ' self -willing.' Both extremes meet in the Absolute Self.

15

226 AUTO-MATIC AND AUTONOMOUS [SC. OF

the changing, the partial, which, in its full totality as Not-Self, is always contained within that Absolute. When we so put it, the idea of causation presents no difficulty. But it may be said that the difficulty disappears because the essential idea of causation one thing preceding and giving rise, by some inherent, mysterious, unintelligible power, to another thing which succeeds is surreptitiously subtracted from the problem. To this the reply is that there is no such surreptitious subtraction, but an entirely above-board abolition and refutation of that so-called essential idea, and of every thing and fact that may be supposed to be the basis and foundation of that idea. We show that the idea of necessary causation, by some

limited
thing, of some other limited thing, is only an
illusion,
and a necessary illusion ; in the same way in which the
idea of any one of many individuals being a free agent,
having free-will, is an illusion, and a necessary
illusion.
The one universal Self is free, obviously, because
there
is nothing else to limit and compel it. Here the word
' free ' may, from one point of view, be well said to
have
no significance at all ; but from another, it has a
whole
world of significance. Now, because every self is the
Self,
therefore it also must be free by inalienable
birthright.
And yet, being limited, being hemmed in on all sides,
by
an infinite number of other selves ; each of which is,
like
itself, not only the Self, but also a self, because
identified
with and limited by, a not-self; how can it be free?
The
reconciliation is that every individual j I v a feels
free, but
is not free ; it is free so far as it is the One Self,
and it is

P., CH. XI] THOUGHT AND THING 227

not free so far as it has made the ' mistake/ a - vi dy
a, of
identifying itself with a piece of Not-Self. It is now
generally recognised, and so need not be proved in
detail
here newly, that the idea of necessity, present in our
idea
of causation, is a purely subjective factor ; not
created by
anything or any experience ' outside ' of us (except in
the
metaphysical sense in which the 4 subjective ' includes
the ' objective,' in which the * outside ' also is '
inside/

or, as said before, the ' without ' also is ' within ')/ The outside world shows only a repeated succession, which by itself is never sufficient to substantiate any notion of invariable, inherent, necessary, power of causation. The validity of ' inductive ' generalisations does not come from

1 * This is without, i.e., outside me, ' and ' this is within, i.e., inside me or my mind/ ' this is objective and this is subjective, ' ' this is tiling, this is thought, 9 ' this is ideal, this is real % all these are thoughts, ideas, experiences, plays or forms of consciousness which alone creates, and distinguishes between, both the factors of each of these pairs of opposites. ' This is a thing, and not a thought ' is still a thought. But the distinction is made, and therefore there must be some truth in it also. The truth is twofold : (a) the percept of only the individual consciousness is a ' thought, ' is ideal ' ; that of the universal consciousness is a * thing/ is 4 real ' (pp. 59, 189-190, supra) ; and (b) the relatively permanent, intense, strong ' thought ' is a thing/ and the weak, passing 'thought/ contradicted and abolished by other and more permanent thoughts or things, is only a ' thought ' . The distinction of individual consciousness and universal consciousness is made and grasped by the former identifying itself with the latter, and then recognising that the former is included in the latter, as part in whole. Cf. Hoffding, Psychology, pp. 130,206,208; and Yoga- Vasishtha, generally, on bhavana-dardhya or vasana-ghanata

4 hardening of imagination ', ' density of desire '.

228 'DESTINY' is 'PAST KARMA' [sc. OF

the number of instances observed. Limited data cannot yield unlimited conclusions. No addition or multiplication of finites can make the Infinite. The element of necessary validity in inductions is really a ' deductive '

fact ; as once, so ever ; as here, so everywhere ; because I,

that am now and here, am ever and everywhere. This element of the idea comes from within us, from Self, from our self as willing, as exercising a power of causa-

tion, from our indefeasible feeling of an exercise of free-

will ', though that again, because limited and dealing

1 The question of Free-will and Necessity is discussed in Samskrt

works, mostly in terms of d a i v a and p u r u s h a - k a r a, ' div-ine will" '

or * fate ' and * personal will ' or ' individual effort ', (' person ' and

' purusha ' are perhaps etymologically the same) ; and the siddhanta.

the ' established conclusion.' from the empirical standpoint, or v y a va-

harika d r. s h t i , the stand-point of the limited, finite, separative,

individualist ego, is, that what is called d a i v a is only accumulated

previous Karma operating as tendencies, habits, character, leading to-

corresponding opportunities or environments, etc.

Prayatna, vyavasaya, krti, are other words for effort, determination, volition, as niyati, f^lRf, is another word for fate or

destiny. B a d d h a and m u k t a are well-known equivalents for ' bound '

and ' free ' ; d i s h t a is also used in the sense of ' pre-ordained ' . S v a-

tantra and para-tantra, sva-chhanda and para-

c h h'a nda, sv-adhina and par-adhina, atma-vasha and para-vasha, are pairs of words which express different aspects of the same idea, viz , self-dependent and other-dependent, self-guided and other-guided, self-governed and other-governed, self-willed and other-willed, self-determined and other-determined. Cf. f ^

(Mahima-stuti) and * q^^ |:^ flEf 3?Tc*Wf ^f^ ' (Manu, iv, 106);
'The Lord's volitions are not controlled by others ', and ' Self-dependence is bliss ; other-dependence is misery ' .

The word aham-kara, in Samskrt, stands for (a) a s m i t a, 4 l-am-ness, ' egoism, the sense of separate individuality focussed and concentrated by desire, emotion, vasana, trshna, libido, will-to-live ;
(6) 'I do, 1 'I make/ 'I act,' (free-will); (c) '/ am the doer, actor. maker, of my own doings, etc., accompanied by elation, pride, arrogance,

P., CH. XI] THE ONE TRUE SEEING 229

with the limited, the material, is naturally always resolvable, on analysis and scrutiny, into material forces. We thus see that the two ideas are intimately connected, nay, are different aspects of the same fact the idea of necessary causation and the idea of causation by

All the meanings are obviously closely allied. From the transcendental metaphysical standpoint, the standpoint of the Eternal, Infinite, Universal One-Consciousness (of Aham-Etat-Na), or paramarthika-d r s h 1 1, all are equally, and together, illusions. This is also a siddhanta, or established conclusion, entirely in accord with the one

afore-mentioned. Cf.,

Glta t xvni, 61 ; iii, 27.

Following Skt. texts and observations may also be considered here.

Yoga-Bhashya says : tgciffc ^E^W^, ^Tlfhl ^ 3\$&. Tn current

orthodox interpretation is different, but another permissible one is :

*&

|IH I ' To see the One in the Many, is the On(e)ly Right and True View ; to see Many instead of One, is Illusion ' The former is the ' transcendental ', the latter the ' empirical ' or ' experiential ', view. The former underlies n i - g a m a, deduction ; the latter, a n u - g a m a, induction ; tarka, oranu-mana, negative or positive inference, connects the two.

Param-arthika satta is ' essential reality of being, in the true sense '. Vyava-hari'ka satta is ' practical, empirical, existence'. Prati-bhasika satta is 'illusive appearance, false existence '. Strictly, the second and the third are the same ; they differ in degree ; not m kind, as the first does.

In the Madhyamika system, of Maha-Yana Buddhism, sam-vrti-s a t y a seems to be the equivalent of vyava-harika satta. The word param-arthasatya, is common to the Madhyamika

school

and Vedanta ; as, in fact, are, all important ideas and many other words.

230 PALRUSHA-KARMA-J>AIVA [SC. OF

free-will. 1 As the one is an illusion, so is the other, neither more nor less. We can understand both, only by understanding how the Changing is contained in the Changeless that there is in reality no change ; that

Parana rtha-drshti may also be called sam-purna, or samash t i-, or a n a n t a-, or sam a-, or s a many a-, or kendriya-, drshti, in different aspects, i.e., the complete, or all-comprehending, or infinite, or equal, or universal, or central, (centripetal) \view. So Vyava-hara-drshti would be k h a n d a-, or vyashti-, or s-anta-, or, vis ham a-, or, vishesha-; or a pa - k < n d r a-, drshti, ' the part-ial, or separative, or finite, or un-equal, or particular, or" non-central (centrifugal), view.

Regarding these views, Maha-bharata says .

rc g 5TF|: \$*
ferr:, wrra

3W V1 SgWip:, arita WTO \ Shanti p. ch. 239

Some call it p u r u s h a - k a, r a, human manly effort ; others d a i v a, divine ordainment , yet others s v a b h a v a, (law of) nature. But the fact is that the three, pa u r u s h a, karma, daiva, all three are in-separable aspects of the same fact, with reference to p h a l a , v r t t i. and s v a - b h a v a, fruit (result of action), active

movement (striving),
(law of) nature (which connects the two).

1 Note here, in these very words, how intimately
contra-
dictions are blended together ; ambi-valence in uni-
valence. In
one sense, the idea of necessary causation, i.e.,
causation by
an irresistible power, is based solely on our
experience of
causation by our own unchecked free-will. In another
sense,
necessary and free are the very opposite of each other.
The
word ' auto-matic,' meaning 'mechanically necessary and
unavoidable,* and also 'self -moved/ i.e., * free/
finds reconcili-
ation for these two opposed senses only when Autos is
understood as the Great Self, whose ordinances are
neces-
sarily unavoidable, because there is None-Else, even to
op-
pose, much less compel. In a psychological sense, while
each
choice, each exercise of so-called free-will, is
determined by
the predominant motive, still, inasmuch as that motive
is
nothing apart from or outside and independent of the
moved

P., CH. XI] WHY STRONGEST WISH IS FREE WILL 231

there is in reality no succedence an'd no precedence,
but
only simultaneity ; no causation of one part by another
part, but only the un -arbitrary coexistence of all
possible
parts, by the one Changeless Necessity of the Nature of
the Absolute ; and that whatever appears as a
particular
necessity of any special Nation between one part and
another part is only an illusive reflection, appearing
from
the standpoint of the particular parts concerned, of
the

One in that particular ' many '. The Necessity of the Changeless we can understand ; indeed we can understand it so well that we are almost inclined to call it a truism. The ' necessity ' of the ' changing ' is what we cannot understand, and are very anxious to understand ; but we can never understand it, in the way we imagine and describe the fact of change to ourselves ; because it is the very reverse of a truism, its opposite extreme ; because it is false, not a fact ; because there is no change. Only by understanding this can we understand the

individual, inasmuch as the j I v a or self entertains the motive, identifies itself with it as its strongest wish, therefore the individual self feels that it is making the choice, of itself, by itself, i.e., of its own free-will, and actually does so. To be guided by a motive is to be guided by oneself as identified with that motive. From another standpoint, from which that motive is not predominant (but some other is, as it must be, necessarily, for individual existence means attachment to a 4 this ' and a corresponding wish or motive), it is regarded as something outside the jiva, to be rejected and struggled against, instead of being implicitly obeyed as one's very inmost self. In Yoga and Theosophy, this other standpoint which may be regarded as higher, is provided by the ' subtle * body or sukshma-sharira as distinguished from the s t h u l a or grosser ; these are dealt with in a later chapter.

whole situation, by reducing change to changelessness ;
by
realising that, while, from the empirical standpoint of
the
successive particular ' this-es ', there appears
change,
from the transcendental standpoint of the universal
Self,
it disappears altogether in the rock-like fixity of the
constant Negation of the whole Not-Self, i.e., of all
the
parts of the many Not-Self, at once, by Self.

A slight illustration may perhaps help to make the
thought clearer. A large library contains billions of
different permutations and combinations of the words of
a language, each permutation or combination having a
connected serial as well as individual meaning. The
library, as a whole, contains all these at once in an
ever-
complete and finished condition. Yet if any individual
character out of the thousands whose life-story the
library contains, endeavoured to picture out its own
life-story, realise it in every point, it would do so
in what
would appear to it, from its own standpoint, only a
suc-
cession. In the library of the universe, God's Mind,
the
volumes are countless ; each volume, a life-story
without
beginning or end ; sole author, the One Self ; readers,
pseudo-infinite in number and pseudo-eternal in time ;
they all also, only the Author Him-Self ; each volume,
again, tells only the same story, but in an order which
is
different from that of every other. Each jiva-memory
too is such a library. Or take this other case, which
may come even nearer home. Each one of us is living
in the whole of his body, at every point of it, and at
every moment of time. But let him try to define,

P., CH. XI] SOUL'S LIFE IN EACH BODY-CELL 233

to realise, to throw into distinct relief, his
consciousness

of every one of these points of his body. So far as he can do so at all, he will be able to do it only in succession. The whole of the universe, the whole of Not-Self, is the body of Self. The latter lives in and at each point of the former, completely, at once ; lives in the way of innumerable mutually contradictory and therefore counterbalancing and neutralising functions ; and it lives in each one of these points in the same way as in every other. Each point, to itself, therefore, seems to live, in these innumerable ways and functions, in an endless succession which constitutes its sempiternal, un-dying, life.

The nature of this endless Becoming, this endless World -Process, this cause and effect combined, is embodied in that most common and most significant name of Shakti-Energy, viz., Maya, even as the whole Nature of the Absolute is embodied in the Pranava.

Maya, as explained by books on Tantra, 1 is ya-ma reversed ; ya and ma 3 being two complete Samskrt words

1 ' White ' Tantra-shastra is a very important class of Samskrt literature, of which only the veriest fragments are now extant. It seems to have dealt with many departments of physical and super-physical or occult science, especially in their bearing on yoga-practice. Most of the books now available under the name of Tantra, are hodge-podges of ViSdantic ideas and foul black magic practices and mystery-mongering.

2 For another allied word, bhrama or bhranti, illusion, see footnote at p. 159, supra. J?f, Ma, is also the name for Lakshmi, the goddess of wealth and splendour, the mother of Kama, Eros ; and another name of Kama is Kan-darpa, meaning elator, ' arouser of pride ', and also the

opposite, ' breaker of pride.' The significance of this Puranic mythology appears when we remember them in the terms of Yoga-sthra ; a-v i d-y a, nescience, 'that which is not,' another form of m a-y a, gives birth to asmi-ta, egoism, whence arise raga-dvesha, love-hate, and abhi-nivesha, stubborn tenacity. JTT also means to measure, to limit;

234 THAT WHICH Is-Not [SC. OF

which mean, when put together as a sentence, ' that which is not ; ' is as well as not, sad-asat, existent and not-existent ; truly mysterious to the outer view. The extant Tantra-books dealing with Shakti in a personal aspect, give to it a hidden name consisting of the single letter * i, ' f, even as they call various other gods by single letters. 1 This letter stands natural) ' between *a, ' 3T and ' u, ' 3, as should also * m, ' ^ being only the outer sheath of ' i/ though it is thrown to the end, because of the fact that it appears as negation after affirmation. But this ' i, ' placed between ' a ' and * u, '

and ma-ya is thus only another form of JTT3T, m a t r a, matter, (see pp. 173, 195, supra), it is the fimitising, limiting principle, which makes the all-inclusive Universal appear as the separate, separatist, egoistic, individual and particular. Matter, mother, mates, m*tmx t mains, matr, m a t a, all are the same ; from Skt. ma, to measure; n i r - m a , to make, create, manifest Matter measures Spirit, defines it. sets limits to it, makes it manifest. So does the mother the child.

It may be noted that asm it a, * I-am-ness ', has three stages of growth and development : (a) ' I -am ', sy

am, ' may
 I be ', ' m j t y I continue to be ', ' may I always be ',
 ' may I
 never cease to be ' ; (b) ' I am great ', b a h u s y a
 m, ' may I
 be much more, ' ' may I be greater than others ' ; (c) ' I
 am
 many ', bahudha syam, ' may I be many and yet more
 many ', * may I be more and more numerous '. In other
 words, (a) self-preservation (by food), (6) self-
 enhancement
 (by possessions), (c) self -multiplication (by
 progeny). In
 yet other words, the appetites or urges of (a) hunger,
 (6)
 acquisitiveness, (c) sex.

Love-hate and the tenacious clinging to that
 conglomerate
 of thoughts, emotions, volitions, which makes up a
 separate-
 feeling personality % or individuality or ego-complex,
 are
 connected with and arise out of all these forms of
 egoism.

The subject is discussed at length in The Science of
 the
 Emotions ; also in The Science of the Self.
 1 See Tara-sara-Upanishat for instances.

P., CH. XI] SKT. GRAMMAR'S FIRST APHORISM 235

coalesces with and disappears entirely into ' a, ' in
 the
 conjunction which brings out of the joined vowel-
 sounds, 'a* and 'u,' the vowel-sound *o'; lor AUM
 is pronounced as OM. } This is in accordance with the
 grammatical rules, allowing of a double s a n d h i a
 (coales-
 cence of letters), of archaic Samskrt, the deliberately
 ' well-constructed./ * polished, ' 'refined, ' '
 perfected ' langu-
 agq ; the complete grammar of which, if we only had it,
 would show, as tradition says, in the articulate
 develop-
 ment of vibration after vibration, sound after sound,

letter
after letter, word after word, and sentence after
sentence,
the corresponding articulate development of the vocal
apparatus, as well as of the world-system to which that
language belongs.' That this coalescence and disappear-
ance is just, is plain from all that has been said as
to the
nature of Shakti, which ever hides in Self ; disappears
into Not-Self whenever Self acts 4 upon that Not-Self ;

1 This is taken from Pranava-vada, mentioned before.
The very
first aphorism of Panini's famous grammar is, ३१-३-
०१ ; the last letter
may be regarded as a blind or substitute for JJ^ ; so
that the whole
aphorism is the exact equivalent of A-(I-)-U-M.

2 Instances of this are frequently met with in such
ancient works as
Ramayana, Mahabharata, and Puranas.

3 See on this point, works on Mantra -shastra,
Nandikeshvara-
Karika, Aumkara-Sarvasva. etc.

4 This it does, it must be remembered, in the one
single way of
lending to, and at the same time withdrawing from, the
Not-Self, its own

being. STf ^ 3^' 3%3ftZ 3q*ffi: QW. I ' Purusha, Exed,
self-contained, like a spectator, witnesses Prakrti ' ;
Sankhya-Karika,
verse 65. This beholding, this witnessing, this
'imaginative attention',
by Self, is the affirmation by it of Prakrti, Not-Self
; which affirma-
tion alone gives to it all the existence it has ; it is
Consciousness which
energises and makes possible all the phenomena that
physical science

and goes back again to Self , through and after
Negation.

When we endeavour to consider it apart from the others,
it will still not be separated from ' m ' ; and then,
too, it
will identify itself with the hidden affirmative,
whereby
power manifests and appears forth, in many-formed
results and effects, rather than with the overt
negative.

This has been indicated in exoteric Hinduism in the
relation between Shiva and his consort Gauri ; Gauri,
in
her many forms, is the implied and affirmative aspect
of
ichchha, while Shiva is its overt aspect of abolition
and negation only ; in His being, this Gauri hides
insepa-
rably as veritable half of His frame, so that hymns
addressed to Her declare that ' it is only when
conjoined
with her, Primal Shakti, that Shiva becomes able to
prevail and energise ; otherwise, cannot stir at all V

deals .with , per contra, the not beholding, the
turning the face away
from the dance, of Prakrti, by Self, is the negation by
it of Prakrti ;
which negation amounts to sleep and pralaya ; it is the
Principle of
Consciousness, in its form of Un-consciousness, (which,
in practice, is
consciousness of something else) which ' dissolves '
the phenomena that
physical (including psycho-physical) science deals
with.

1 %, tfsffwl., ?fa flra: ; 'He who sleeps in all, is
Shiva '.

^1=50%, 5% *ft: ; |, ^%-32nffr-H^- \$Ff^-3ra^rr3%9 ; '
That
which goes is Gauh ; that which goes, pervades,
produces (young),
desires, throws away, eats up, is I (== EE, as in ' see
') , She who does
all this is Gauh-i, Gauri '.

I Saimdarya Lahan.

'Shiva, 1 fl1^, minus f, i, is ' Shava ', Sftef y which means ' corpse, ' lifeless, powerless.

Strictly, destruction and negation belong to the Kara or Rudra aspects of Shiva ; his creative aspect, in the Shaiva Agama, is called Bhava (corresponding to Brahma of the Furanas), and his preservative

P., CH. XI] THREE ASPECTS OF SHIVA 237

Because of its special connection with Negation is this Necessity, this Shakti, treated of together with Negation ; not as a fourth ultimate. This ever-present Necessity, the very Nature of the triune Absolute, of the succession of the World-Process, appears as, and is, that which we call Shakti, Might, 1 Ability, Power, Force, Energy, etc. In other words, as Negation is the Nature of the Relation between Self and Not-Self, so this Necessity, which inheres in the combination of the three, and is not separable from any, may be regarded as the Power of that Nature of Self and Not-Self which makes inevitable that Relation. This Relation immediately flows from, or better, is only another form of, that Necessity, and the Necessity is therefore treated as being more closely connected with the Relation, i.e.. Negation, than with the other two factors of the Absolute. In this Maya-Shakti we see repeated, the trinity of the Absolute, the primal impress of which is always appearing and reappearing endlessly everywhere. Each of the factors of the Absolute repeats in itself, over again, that trinity, in the shape of corresponding aspects. In Pratyag-atma,

aspect, Mrda (Vishnu) ; Shiva stands then for Brahma.
Current pairs of
words are also Shiva-Shakti, Gauri-Shankara, Bhava-
Bhavani, etc. But
Gauri (the White) has also her other aspect of Kali
(the black) ; and
abolition of the world's turmoil is Shiva's Peace

ftffHT *Wt TO: (Shiva-Mahima-stuti.
l ' It may be, ' ' may u be/ from shak, to be possible,
to be able*

238 CORRESPONDENCES OF 3 SHAKTIS [SC. OF

Sat corresponds to Etat, the manifest seat of
action, whereby the existence of Self appears forth ;
Chit corresponds to Aham, which is the manifest seat of
knowledge ; and A n a n d a to Na (a s m i) wherein
lies
the principle of affirmation-negation, attraction-
repulsion,
i.e., desire (or want, as negation of fullness,
followed by
fulfilment, as negation of want or lack or limitation).
In
Mulaprakrti again, Rajas, mobility, corresponds to
Etat; Sattva, illumination, knowability, to Aham ;
and Tamas to Na(asmi), denial (of Self), darkness,
dullness, grossness, inertia, heaviness, clinging,
material-
ity (opposite of Self), substantiality, possessability.
In
the Maya-Shakti of Negation, the triplicity appears as
the energy of : (a) affirmation, attraction,
enjoyability,
a-v a r a n a, enveloping, veiling, corresponding to
Aham ;
(b) negation, repulsion, distraction, flinging away, v
i -
k s h e p a, corresponding to Etat ; and (c) the
revolu-
tion-process of alternation, balancing, samya, a p -
avarana, sa n-k shepa or prati-shthapana,
unveiling (the Truth) and steadying (the mind,

establish-
ing it in the contemplation of the Truth),
corresponding
to A n a n d a, the spiral dance of Shiva, tamas and
Na. 1 The meaning of this may become fuller and fuller

1 There is no current triplet of Samskrt words, like S
a t - C h i d-
A n a n d a, or sattva-rajās-tamas, to express the
three forms,
functions, or aspects, of Shakti spoken of in the text
above. The words
used here, at least the first two of them, are met with
in the extant works
of Advaita-Ve"dānta, as describing the workings of
Maya-Shakti, but in a
somewhat different sense, explained below. The powers
of Sṛṣṭi,
creation, emanation, throwing forth, Sthiti,
maintenance, keeping
together, and Laya, or S a m h 5 r a, reabsorption,
destruction, neutrali-
sation, balancing up, which are currently ascribed to
Brahma, Vishnu,
and 1 Shiva, or rajās, sattva, and tamas, respectively,
seem to mean the

P., CH. XI] BLINDING, MISLEADING, RESTORING 239

as we proceed, for no work that endeavours to describe
the essence of the World-Process, can help imitating
that
process (going round, and round) more or less,
combining
the simultaneity of all and everything in the Absolute
with its gradual development in fuller and fuller re-
petition in the succession of ' the relative ' of the
World-
Process.

same three aspects, in essence. Looked at in another
way, s a m h a r a
would be reabsorption or attraction, sr. sh 1 1 would
be throwing forth or
repulsion, and sthiti would be maintenance or the
balancing of the
two. In this view, the correspondences of the triplets

would also have to be read differently. As to these variations, see the remarks in the next chapter. Visarga, vikshlpa, ad an a, i e , ' throwing out, 1 ' moving about, ' ' taking back ', respectively is another triad of words sometimes used to describe the kinds of Shakti. Static, kinetic, dynamic may be regarded as another Shakti-Energy triad.

See also the note at the end of this chapter on the j n a n a - ichchha-kriya s h a k t i s, mentioned in the Pur&nas and emphasised by the Shaiva school of practical and devotional religion-philosophy. A v a r a n a would then correspond to j n a n a (cognition, a v i d y a and a s m i t a of Yoga) ; v i k s h 6 p a t o k r i y a (action, the r a g a and d v e s h a of Yoga) , and s a m y a (or l a y a of the quartet of the hindrances to yoga-s a m a d h i mentioned in Vedanta-works, viz., k a s h a y a and ras-asvada which may be regarded as the unpleasant and pleasant or hateful and loving varieties of a v a r a p a and vi k she pa and lay a or sleep) to ichchha lor desire, the abhiniv es h a of Yoga) .

The word ' correspond,' in the preceding sentence, means only that a-varana (from vr, to cover up, to envelope), 'veil,' 'curtain 1 , 'wrapping', 'cloak,' which blinds the intelligence, is of the nature of 'cognition ', but is wrong cognition ; ' I ', instead of knowing Self, and knowing It-Self as Self, knows not-selves, and knows It-Self as a not-self. So, vi-kshepa (from vi, intensive prefix, and kship, to fling), dis-4 trac'-tion, at-'trac'-tion towards a wrong object, being drawn or flung astray, corresponds to ' desire ' for a not-self, and includes appurtenant

' action ' also. To complete a triad, we may add s a m
y a, equi-lib-ration,
or, perhaps better, sva-stha-ta, Sv mahimni prat i - s
h thitih,
return to and abiding in Self, ' firm esta-blishment in
the greatness
of Self.'

In plain everyday language, Maya is asm it a-k ama-k
rodh a,
4 egoism (pride) -lust -hate, i.e., passionate egoistic
desire which veils
(a-vrnoti) the eyes to the Truth, and then drags (v i-k
s h i p a t i) the
so-blinded person into the wrong direction. A person,
obsessed or
possessed and ridden by a mad desire, shuts his eyes to
the truth of

240 VARIOUS TRIADS [SC. OF

This Maya-Shakti is said to be the p r a n a and
b u d d h i, * vitality and intelligence/ of all the
world ; I

things, their due proportion, and the consequences of
conduct; and
rushes insanely in pursuit of that object. The counter-
actives of a-
varana and vi-ksharpa, attachment and infatuation, are v
a i-ragy a
and abhyasa, detachment from the world of sense (by
surfeit and
revulsion) and persistent practice of studious
contemplation of Self (See
The Essential Unity of All Religions, pp. 326, 593-4,
of second edn.).

The following beautiful lines of poetry occur on p 122
of The Mahat-
ma Letters; they seem to be Master K. H.'s own
composition, and
are illuminative in this connection ;

" No curtain hides the Spheres Elysian,
Nor these poor shells of half transparent dust ,
For all that blinds the Spirit's vision

Is pride and hate and lust."

Shakti-traya, ' triad of Shakti ', is referred to in the following texts, among many ; they mostly mean the functions of creation-preservation-destruction ', the three chief forms of causation-effectuation :

Bhagavata, VIII. in, 28, II, iv, 12.
clPT ST^fa:, ^T^ISlfcfl^T,

ti, ch.238.

I Bhashya on Ganapatj-Atharva-Shirsha-Upanishat, at the end of Ahnika-Chandnka

By the Law of Analogy, broad correspondences would be the triads of prana-budhi-sharira, biotic-intelligent-physicochemical energies, ojas-sahas-balam, vital-intellectual-mechanical; sympathetic-cerebrospinal-muscular systems ; affectional-(plexal or glandular) - sensor-motor organs , kandas (chakras, pitthas) -jnandriyas ; Soma-Surya-Agma, idapingala-sushumna nadis, (left sympathetic, right sympathetic, spinal cord) ; and so on.

1 Symbolised as Radha and Durga respectively (vide Devi-Bhagavatci, IX. ch. 50) corresponding to the motor and sensor nerves and organs, karmendriyas and jnanendriyas respectively.

P., CH. XI] PRANA AND BUDDHI : MAHA-VIDYA 241

it is their whole wisdom and whole wealth ; it is the power of desire for the maintenance of the world's things,

and also for their destruction. Many are its aspects and corresponding names. One half of it that which appears in the Affirmation, " I (am) this " is a-v i d y a, nescience, error, illusion, imperfect knowledge, separative intelligence, which binds the j I v a to the downward arc of the wheel of S a m s a r a. The other half which is embodied in the Negation appears as v a i r a g y a and vidya (or viveka, viveka-khyati) satiation with the pleasures (and also the allied miseries) of the world, and discriminative knowledge, clear understanding, of the distinction between Eternal and Ephemeral, which lead the same j I v a on to the upward arc of the Wheel. In its completeness, it is Maha-Vidya, fulfilled and perfected knowledge, unifying wisdom of b u d d h i and * pure reason,' which frees the j I v a from all bondage, makes of him an Ishvara (in the strict and technical sense), and guides his life on that second arc in that condition of yoga, union, of reason with desire and .action, which makes the true free-will of de-liberate conscious universal love and philanthropic activity ; and thus confers true liberty, true m u k t i.

They who desire to grasp, or fling away, the things of the world, physical or subtle, worship Shak{i in her form of a-v Id y a, or v i d y a, respectively, in one or other of their many aspects ; they who desire the wealth and fullness of the Spirit, worship her asMaha-VicJyS

16

242 TWO MAIN PHILOSOPHIES-WORSHIPS [SC. OF

or P a r a m a- V i d y a, the Great Wisdom. 1 Each worship leads on, in course of time, by cyclic necessity, to the

*U, WTOft, 1W, ft, 3\$!

W TO ?TO[33 3RSK 3?WJ , Mundaka Up p. 1 4.

As Philosophies may be broadly divided into those of Change and those of the Changeless , and activities into egoistic and altruistic (the division always being by predominant characteristic, never by exclusion or abolition of the other, but only by subordination of the other) , so Worships may be also broadly classified into those of Sagupa and those of Nirgupa. Nir-gupa, the Attribute-less, is the Absolute , Its worship is the steady realisation of Its nature, m and by (1) appropriate perpetual vision of the Changeless, the Universal Self, (2) individual-self-denying, renunciant, other-helping actions, (3) universal benevolence, constant prayer for the peace, shanti, welfare of all. Sa-gupais 'possessed of attributes ' ; It has as many glorified and magnified shapes as the heart-desires and ideals of worshippers. As Nirguna is Shiva, ' Benevolent Sleeper in all.' so Sagupa is essentially Shakti. ' Wakeful Power/ ' Ability ' ; and all objects of worship and prayer, from the most primitive fetish to the highest gods and ' madonnas ' and ' babies ' of the most splendid pantheons and the most elaborate mythologies, are but embodiments, more or less concrete, of this Shakti ; and all are as real as (neither more nor less real than) the individual selves and heart-desires of the worshippers The worshippers help the gods, and the gods the worshippers, with exchange of appropriate ' nourishment ' , as between all the kingdoms of nature ; as, indeed, between a worker and his ' instruments ' ;

sometimes the ' instrument ' is less than, in other cases far greater than, the individual worker. (Vide Bhagavad-Git&, vii, 21, and iii, 11.) Prayer is only the endeavour of a weaker will to put itself en rapport with, to identify itself with, and so draw nourishment and power from, a stronger Will, a greater source of Power.

P r f t p a-p r a t i-s h t h a, ' esta-blishment of p r a p a, life ' , in an image ; vivification, vita-lisation, of it by mind-force, intense thought-concentration ; by means of j a p a, (litany), etc., is a-v a h a n a, 4 invi-tation, bringing in' , n i r - m a p a, ' formation ' . <Jevaorkr.tya, good or bad elemental (or elementary) ; (see Mahattna Letters, Index-references, for distinction between the two) ; which spirit is as much an instrument (only more living) as an engine, a gun, a factory, a steamship, a human or animal servant.

P., CH. XI] SHAKTI AND MLLA-PRAKRTI 243

next. The worship of Maba-Vi<}ya is the same as the worship of Shakti's consort, Pratyag-Atma, whose supremacy She ever insists on, and in dutiful and loving subordination to whom, and for the fulfilment of whose universal law of compassion to all selves, She as Gayatri, mother of V&Ias, wisdom-illumined will that knows how to draw upon the inexhaustible stores of Nature (Shakti herself) confides high sciences and powers gradually to the j I v a s walking on the Path of Renuncia-tion, for the humble service and helping of all fellow-j I v a s.

One point should be specially noted here. As there is confusion in extant Samskrt works between Pratyag-Atma and Param-Atma, so there is also confusion as regards Shakti and MQla-Prakrti or Prakrtf. And the

confusion is not unnatural. Because Shakti is connect-ed with, con-/s-ed in, both Pratyag-Atma and Mula-Prakrti, and is herself hidden, there is a natural tendency to regard her only as the one or the other. Throughout Devi-Bhagavata, for instance, she is now identified with

As regards the two main classes of ' worship/ u p - S s a n a ; here too we have the same perpetual swing between the two ; the worship appropriate to n i - v r l l i, Rennuciation, and the worship belonging to pra-vrtti, Pursuit. "All ' new ' religions are only reforms ; from multi-farious ' idol '-worships and sectarianisms towards tmi-tarianism and solidarity. So, Buddha taught philosophical religion, by reaction against the numerous more or less gross and vicious sects and worships that were prevalent. But again, by reaction against Buddha's emphasis on the simple life and asceticism, ending in nir-vapa ('extinction'); by reaction against this, began the worship of thousands of images of Buddha, and installation of these in great temples, and luxurious ceremonial. This culminated in the worship of hundreds of varieties of Taras, female goddesses, and, ultimately, the Bachhanalian orgies and horrors of Vajra-Yana. Each object of worship, god or goddess, is but an apotheosis and anthropomorphisation of a desire, good or evil.

244 SAME AND YET NOT SAME [SC. OF

Self, mentioned under the epithet of Shiva, and now with Mula-Prakrti. Thus, Shakti, personified, is made to say : * Always are He and I the same ; never is there any difference betwixt us. What He is, that am I ; what

I am, that is He ; difference is due only to perversion of thought.' But the distinction is also pointed out at the same time : * He who knows the very subtle distinction between us two, he is truly wise, he will be freed from S a m s a r a, he is freed in truth.' ! Again it is

said : ' At the beginning of creation, there were born two S h a k l i s, viz., P r a n a and B u d d h i, from

Sam v it, Consciousness, wearing the form of Mula-Prakrti.' J Of course it is true, in the deepest sense, that

Shakti is not different from the Absolute, but only Its very own Nature, S v a b h a v a ; and, as Mula Prakrti is included in the Absolute, therefore Shakti may also be identified with Mula-Prakrti, without which it cannot manifest and truly would not be. At the same time it is desirable and profitable to make the distinction even though a distinction without a difference from the standpoint of the limited, wherein thought must be and move, and has deliberately to be

fil ^: I

3 &Iwt 3^^, ^TT^ OTR: I HI, vi 2, 3.

I IX, 1. 6, 7.

P., CH. XI] . PARA AND APARA PRAKRTIS 245

and move, taken in its partial, * perverted,' successive, form. The fact, Also, that the words are different, and are used not always interchangeably but often differently, implies that a distinction is intended between Shakti and Prakrti.

In GIta? also, Krshna speaks of his Daiv! Maya, dur-atyaya, ' difficult to cross, 1 ' difficult to escape and transcend'; his Daivi Prakrti, divine nature or power ; and again of his two Prakrti s, apara, lower,

and para, higher, the former of which, he says, consists of the various elements which Sakhya describes as issuing from Mula-prakrti, while the latter is j.Iva-bhuta, (the life of) the * jlvas that uphold and carry on the work of the world '. The meaning of such passages would probably be easier to follow if what has been said above as to the nature of Self, Not-Self, and Energy which is the Necessity of the Nature of these two, is borne in mind. As avidya, this primal Energy turns more towards Not- Self and becomes apara-prakrti, which name is used to cover not only the force which leads the j i v a outwards, but also the objective manifestations of Not-Self which it especially brings out, and into which it leads the j I v a. As v i d y a, it turns more towards Self, and is para-prakrt i, the source of subjective life; nay, which, as consciousness, in Self, of Not-Self, is life, and so includes all jlvas. 2 As the two together, she is

1 Bhagavad-Glta, vii, 14 ; ix, 13 ; vii, 5.

a For another aspect of the fact indicated, that is to say, another interpretation of the verse, which, however, is perfectly consistent with this, and brings out only another aspect of the truth, see the NOTE following this chapter.

246 ASPECTS OF DAIVI PRAKRTI . [SC. OF

Daivi-Prakrti, in which vi(Jya and avidya coalesce into Maha-vidya, regarded not as knowledge, but rather as Shakti, Energy, which utilises all-knowledge, for the carrying on of the World-Process.

NOTE. This note is intended as a continuation of the foot-notes at pp. 167, 190, 191, 229, above, in connection with b u d d h i and m a n a s, and with the triads of (i) s a t, c h i \ f an and a, (ii) sattva, rajasa, and (iii) srshti, s J h i t i, l a y a. The first two of these triads, and those of (iv) jñāna, ichchha, kriya, and (v) d r a v y a, g u ṣ a, karma, are, as indicated in the text of this and other works, of essential importance for clearing up much obscurity and confusion in Samskrt literature, and for understanding the whole scheme of the World- Process. The correspondences with each other, of the various factors of these triplets, hav[^] been pointed out here, and have been dealt with in detail in Praṇava-vāda. But they are argued here on their inherent merits, and, so far, have not been supported by 'testimony * from current Samskrt- works.

It is true that if, as is claimed here, metaphysics; are no less * self-evident ' than mathematics, no ' testimony ' is needed for the conclusions of the former, any more than for those of the latter. But the claim is obviously not admitted by very many. Also, while solutions of simpler problems of mathematics are undoubtedly clear of themselves at every step, yet when we come to more complex ones, even veterans of the science are not unoften glad to have their work checked and verified by others. With this idea the following collection of quotations and references is given here.

As said before, the triads belonging to Prajyag-atma

and
Mula-prakrji repectively, viz., sat-chid-ananda and
sattva-rajas-Jamas, especially the latter, are to be
found at every turn in the old books. But the vitally
important
triad belonging to Shakti as Cause or K a r a n a,
viz., j n a n a-
ichchha-kriya, is, for some reason, rare. So also is
that
which belongs to Shakti as Condition or N i m i l l a,
viz..

P., CH. XI] FOUR BASIC TRIADS 247

desha-kala-kriya, or Space-Time- Motion ; k r i y a
here
being sometimes replaced by a v a s t h a or krama or h
6 J u
or n i m i t l a, so that the triplet becomes
equivalent to
place-time-circumstance. Yet without its due
application
in the work of interpretation, the ideas, facts and
laws, of
Brahma- vidy 5. and Atma-vidya, metaphysic and
psychology, do
not become a-p a r - o k s h a, directly experienced';
do not come
home ; are not realised in the first person. Even in
the fanjra-
literature of the Shakja school, the present writer has
been in-
formed by friends learned therein, Shakti is usually
referred
to as t r i - g u n a, and its three forms of
subdivisions are
mentioned only as satjviki, rajas 1, and t a m a s i
s h a k t i s. It is therefore desirable to gather
together, for
the purpose of confirming, with additional confidence '
the
reasoned faith* of the reader, by means of *
trustworthy testi-
mony ' out of the experience of the ancients, these
rare state-
ments, scattered here and there over distant parts of
Samskjt

literature.

The correspondences may first be tabulated for convenient reference.

Chit Sattva Jnann Guna

Sat Rajas Kriya Karma

Ananda Tamas Ichchha Dravya

The first triad belongs to Universal Consciousness; the second to Universal Matter ; the third, to individualised consciousness : the fourth to particularised matter. It is rather

curious that none of the earliest, best known, and most studied

* major * ten Upanishats mentions sattva-rajas-famas expressly.

If we include two more among the ' major ', viz., Shvi%-

ashvatara and Kaushltaki, as is sometimes done, because Shankar-acharya has commented on them, then we find that

Shvet.-ashvatara uses the word tri-gu ij a, without separately

naming the three ; but Shankara names them as the three.

The same Upanishat says that ' the s v a-b h a v i k a s h a k t i

of the Supreme is triple, jnana-bala-kriyft: here clearly,

b a l a, ' power ', ' strength ', stands for i c h c h h a, desire-

force (see Shveta., iv. 5 ; v. 5-12; vi. 2-4, 8). Among the

later ' minor ' Upanishats, Jabala, Krishqa, Rama-Purva-

Tapani, Nada, Tripad-vibhuti-Narayaija, Maitst, Maitrtyt,

250 THIRTY-FIVE MILLION NERVES [SC. OF

equated with pashyantl ; yet i c h c h h a sits midway too

between j fi a n a and k r i y a.

, VII. ch. 32.

' The Supreme Being, whose garment is *sat-chi(J-anan(Ja',
appears densified by karma in a material body, which becomes
the locus of the attributes or faculties of cognition -
desire-
action '.

, "PI 1,

3

i ibid., ch 35

Goraksha, Muktf-sop&na.

' Nirukta. VII. ii, i ; See also Gtt&, xv r 12.

The purport of these last quotations is that ' out of
thirty-
five millions of nerves in the human body, ten are
chief ; out
of these ten, three are the most vitally important,
viz.> i d a,
p i n g a l a, and sushumna, which respectively run
along
left, right, and middle of the spinal column, and
corres-
pond with Chandra, Surya, and Agni (i.e., Moon, Sun,
and

Fire, or middle, upper, and lower, orbhuvah, svah, and
b h u h , or astral, mental, and physical worlds
respectively),
and with ichchha, jnana, and k r i y a '.

: TO

! DeviBhag, XII, ch. 4.
=OTfN?Tr I Ibid.. XII, ch. 4.

* Thou art sung as the Nature of Mahan-Atma, (Mahat-
Buddhi) ; thou art hymned as Shabala- Brahma, in
Balanced
Repose : thou art also the Supreme Might beyond all.
Thou
givest us ichchhd-kriya-jnana.'

(ii) The succeeding extracts show the correspondences
of
iksha kama t a pana, jnana ichchha kriyd, with jn^na
bala kriya, SarSsvati K&li Lakshmi, chit Snanda sat,
sattva t^mas rajas, Vishrjiu Rudra (Shiva) Brahmft, and
Sukshma kdrana sthula (i.e., astro-mental causal- -
physi-
cal) bodies, respectively.

Guptavatf-tlka on Durg&-sapta-shatl.

ft f^sg?4 snfa i

76 iW. on Rahasya-^arya.

252 THREE DEITIES & THREE BODIES (_ sc - OF

%?: f fpfrrctttifr fl I ptvi-Bhag.. XII, viii.

Jnana-ichchha-kriya correspond to vijnanamaya-mano-
maya-praijamaya koshas and Isha-Sutra-Virat or
Sarvajna-

Hiranyagarbha-Vaishvanara and Prajna-Taijasa-Vishvanara also. (See Vedanta-sara, and Advanced Text Book of Sanatana Dharma, p. 170).

ir ^?^ hriOT, ?f^ri srf: rei 7 ^^ . ni,

f fe

I Nilakantha, Tefed on above,

How can Maha^Kali and Rudra, the Destructive Aspect, be connected with Ananda, Joy ? Joy results from fulfilment of Desire : and Desire is Hate as well as Love. The Victor in battle triumphs and rejoices. Rudra and Kali are usually represented as dancing ; macabre though that dancing be.

(iii) The same correspondences are supported by the following, with the further statement that creation preservation destruction (srshti sthiti laya) belong to rajas sattva tamas respectively-

cTT: R: I Qevi, Bh&g, I, ii.

: i ibid., i,

P., CH. XI] NE-SCIENCE & TRUE-SCIENCE 253

(iv) Shakti as sa-guna, " possessed of properties, ' ' in operation, 1 ' functioning, ' ' kinetic, ' and as a-

vidya, ne-science,
 error, passion, is the object of adoration to the *
 pursuant/ those
 whose minds are turned world-wards ; (in all the
 thousands
 of different forms of objects of devotion which persons
 worship
 in any time or clime, in accord with their particular
 shades of
 heart-desire and stages of intellectual development).
 As
 nir-guna, * functionless, ' static, and as vidya, true-
 science, true-
 knowledge, realisation, she is revered by the
 renunciant, who
 wants ' Self-dependence, ' the supreme bliss of moksha,
 the
 liberty of the Higher Self, * freedom ' from '
 dependence on an-
 Other, ' which dependence on another (the lower self) is
 the
 supreme misery. The worship of nirguna Shakti is the
 same
 as the worship of Shiva (the Supreme Self), who also is
 said,
 in Purajic symbology, to bestow moksha. Many schools
 of
 thinkers and devotional systems of votaries give her
 many
 names: ' Tapas, Tamas, Jada, A-jnana, Maya, Pradhana,
 Prakrti, Shakti, Aja, Vi-marsha, A-vidya ; and so on.
 None is
 despised for lacking Vishnu or Rudra ; everyone is
 scorned
 who lacks Shakti-Power. She is also known as Mahd-M&yd,
 Niyati, Mohini, Prakrti, V&sand, Bhuvan-eshvari, the
 Meaning
 of Pranava, the Desire of the Infinite ',

sftf cir

g fum: i ibid., \, viu.

: 4fl3T: ^il^^fif^r: i ibid., v,

qf

f fcF,

OT ^ST, 3?^cT 1 *OT% I Madhava, Sarva-
Darshana-Sangraha. * Purpa-prajfia-parshana '.

For other verses, whose purport is given above, see p.
218,
supra. Many other names of Chiti-Shakti-
Superconsciousness
are given in the 5th ch. of Maha Upanishat, which is
part of
Yoga Vasishtha.

254 THREE GUNAS & THREE YOGAS [SC. OF

(v) Artha-shakfa (arthyat, ' that which is desired ',
is
arfcha, object, purpose, intention, the thing meant,
etc.),
and dravya-shakti, substance, ' the desired object), are
used
in the following, in substitution for, and as
synonymous with,
ichchha-shakti. Bala, strength, power, as a synonym for
ichchha, we have noted before ; bhakti is also used as
such.

., Ill, vii.

Vishnu-BhZg., II, v.
V*., Ill, x.

; 5?

.. XI, xx.

The last three verses say that jñāna-yoga, the yoga-method of philosophical meditation, suits those whose temperament is not that of the men of action, who do not like restless activity ; for persons of the opposite temperament, karma-yoga, the regulated performance of duties and of acts of self-sacrifice, is the best way of achieving the purpose of life ; for the man of the midway, or emotional, temperament, who is neither greatly attached to, nor strongly detached from, the world, the method of devotion, bhakti-yoga, is the best. The following verses express the same main ideas in a different setting.

aft %5, sratfcf sitwq; I Ibid., iv,

.. xi. xiv.

SWT,

Ibid.. IV. xxxi.

, iii.

(vi) The sensor organs express buddhi and jñāna-shakti ;
the motor-organs, prāna and kriyā-shakti.

i ibid., m,

i Ibid.. III. xxvi

It should be noted that, in this chapter of the Bhagavata, occurs another verse, which says that kriya-shakti belongs to aham-kara, whereas our conclusion is that ichchha-sbakⁱ is its proper co-efficient or function or power. This is only one of the many inconsistencies and perplexities which seem to beset the question. But it is not impossible to solve the inconsistencies and disentangle the

256 PREPONDERANCE MIDST INSEPARABLES [SC. OF

perplexities, by careful reference to different viewpoints. The fifth chapter of Maha Upanishat, above alluded to, says that the same functioning appears now as manas, now as buddhi, again as ahamkara. In the 'subtle regions' of mind, even broad distinctions are difficult to fix, because all is always in a fluid condition, continual flow and flux. In this very instance, the ahamkara which is said to possess kriya-shakti seems to be what, in the last section of this note, is called manas in contradistinction from mahat-buddhi; and it is said to have three subdivisions, vaikarika-manas, taijasa-buddhi, and tamasa-bhutadi, which last is ahamkara proper. Vedanta-sara assigns antah-karana to sukshma-sharira (also called the individual form and sutratma in the

universal) ; makes it consist of the three koshas, viz., vijñāna-māya, māna-māya, and prāṇa-māya ; and assigns to these, the jñāna, icchā, and kriyā śaktis, respectively.

(vii) The three, sattva rajas tamas, are utterly inseparable though distinguishable ; they manifest by turns, one preponderating, the others subordinated, at any one time and place. ' They suppress, support, produce, also, one another, by turns, and always cling on to each other '.

Brahmaputra, II, iv, 22.

3*:>

: I Cita, XMH, 40

., III. vm.

Sākhya-Kārika, 12. See also Anugṛha, xxi.

(viii) The characteristics, properties, functions, consequences, implications, allies, corollaries, etc., of sattva rajas

P., CH. XI] A-JÑANA IS UN-REASON 257

tamas are very numerous ; in fact, all phenomena whatever are classifiable under these three. The more important ones are mentioned in Bhagavad-Gītā, chs. xiv, xvii, xviii ; Anugīta, chs. xxi to xxviii ; Manu, ch. xii. There are many seeming incongruities in these statements ; but they are mostly reconcilable by the view that sattva corresponds to jñāna- knowledge, rajas to kriyā-action, and tamas to

ichchha-desire. Obscurity is greatest with regard to the last, appropriately enough, one might say, for one of the principal meanings of tamas is obscurity, darkness ! Thus,

*W Slffi, W. ^tf, cWhSTSTftret^ I Khazavata, XI, xxii.

4 Sattva is jnana ; rajasa is karma ; ' quite plain and simple ; but * tamasa is called a-jnana,' not ichchha, straight.

In order to make sure that a-jnana is the same as ichchha here, one has to go a roundabout way.

: I S S Vimars/nni, i, 2.

4 Ajnana is mala, seed of samsara ' ; it is obviously the same as a-vidya. The synonyms of a-jnana, given in one of the quotations in (iv) above, help to show that it stands for ichchha.

Bhagavad-Glta, (iii, 37, vii, 27; x, 11 ; xiv, 517), is perplexing. (It puts together : (a) sattva, nirmalatva or freedom from impurity, prakasha or illumination, an-amaya or freedom from disease, sukha or joy, jnana or knowledge ; (6) rajasa, raga or attachment, trshna or thirst for life, karma or action, lobha or greed, pravrtti or activity, arambhah karmaQam or initiation of new actions and enterprises, ashama or restlessness, sprha or desire (whether emulous or envious), dukkha or pain ; (c) tamasa, ajfiana or ne-science, ignorance, error, moha or confusion and blind clinging, avarana or veiling, pramada or carelessness, inadvertence, a-lasya or indolence, nidrfl or sleep, a-prakflsha or non-illumination,

and a-pravritti or non -enterprise, dis-inclination. About the alliances of sattva here, there is no difficulty. The connection of rajas with raga, trshrjia, lobha, requires explanation ; the text says, in full, that rajas is rdgatmaka, 'ensouled by attachment/ is trshna-sanga-samudbhava, ' is born of, or gives birth to,

17

258 UN-REASON IS DESIRE [SC- OF

addiction to the thirst for life, the will to live,' and ' rajaso lobhah sanjayatje,' * greed is born from rajas '. The reconcilia- tion may be found in these turns of phrase. Pra-mada seems to be derived from the same root as the English word ' madness '. Its fellow-derivatives are madana, the ' mad- dener* or Eros-Cupid, mada or pride, also intoxication, un-mada or madness, madya, alcohol, etc. Mohana has an allied sense also. Tamas, a-jnana, a-vidya, moha, pra-mada, avarana, mala, etc., all stand for blind clinging, obstinate arbitrary desire* which throws a veil over the luminous eye of reason, blinds it, overpowers knowledge, is thoughtless, capricious, un-reason- able, is, in fact, the very essence of un-reason, a- jnana. Love- Hate, Desire, Passion, is obviously arbitrary Un- Reason. Unreasoning passion, as Love, creates ; as Hate, destroys :

Reason only mediates, mantains, brings about sthiti or palana, preserves, keeps up some sort of balance between the two, helps to make law and order : as Vishnu-sattva between Brahma-rajasa and Rudra-tamas.

Tamas and moha sometimes mean unconsciousness, swooning, and slumber. In excessive ' perplexity ' over conflicting desires and interests, ' not-knowing ' what to do, persons faint away, and then they come out of that trance or slumber with some one desire preponderating. A moment of moha or laya, oblivion, ' the waters of Lethe, ' intervenes at every change of ' heart, ' every change of strong desires or states of being, or worlds or planes, every birth-and-death, avarana-vikshepa, and constitutes an initiation, a dlksha, in which the jIva dives into the Infinite Self or store-house of Desire- Energy and energies, and then emerges with a ' new * experience, of success or failure, a power gained or lost. The moment of ' confusion ' experienced by one learning to swim, between the imminent drowning and the sudden floating at ease, is a familiar illustration.

Some other helpful texts are,
ffR,

I Manu. xii, 24-26, 38.

P., CH. XI] FOKMS OF UN-REASON 259

ffi: ;
, cW: %fcf ;

Rhavishya Pitrana, Madhyama Parva, Bhaga 1, ch. 1 ;
Kurma Pu ra na , Purva , ch . 11.

T ^T: fiPIT: I MWi. Shanti, ch. 157,

* Sattva corresponds to jnana and dharma ; rajas to
rdga-
dvesha and artha ; t amas to a-jnana and kama. Each
preceding one is higher and better ; dharma is best and
should
ever be clung to. Love, hate, infatuation, elation,
pride,
like, dislike, sorrow, burning jealousy at another's
prosperity
all this is Un-reason ; as also all sinful actions '.

Foot-Note 2, p. 136, of Secret Doctrine, vol. I, says,
quot-
ing K. P. Telang's translation of the 3 Gita-s (S. B.
E. series).

" The original for Understanding is Sattva, which
Shankara
renders Antah-karana, refined by sacrifices and other
sanctify-
ing operations. In Katha, . . . Sattva is rendered by
Shankara
to mean Buddhi a common use of the word." To this H. P.
B,
adds, " Whatever meaning various schools may give the
term,
Sattva is the name given among Occuk students of the/
Aryasanga School, to the dual Monad or Atma-Buddhi, and
At ma -Buddhi on this plane corresponds to Prabrahman
and
Mulaprakrti on the higher plane."

(ix) The three functions or properties and
characteristics
of sattva, rajas, and tamas are stated more
specifically and
categorically in the following, in connection with
drifta
or mind.

Tl f| 5n?TT-S?lff1-f^rfrT-5ft5J^1?t f5T3N1 I Yoga-

bhashya, I

an: i /*.. n, is.

STIR: I ibid., n, 28.

TOR! ^ SRft ^ 3tiPn * 'ITW I Gita. xiv, 22.

260 EXPLANATIONS, RECONCILIATIONS [SC. OF

Sankhya-Karika , 12. See also 13.

: \

S&nkhya-tattva-kaumudi, 12.

l I Rhagnvata, III, xxvi

i ibid , vm, m.

ft:, ^Nrq Wfl:, 3TTETC<Jr 3??f?%: I

Foot-note to Shiva-sutra-vimarshini, ni, I

' The function of buddhi-satfcva is prakasha or prakhya, illumination, making known, priti, cheerful joyous affection and satisfaction, shanta-ta, peacefulness ; of manas-rajaa, is pravrtti, chanchalya, kriya, restless enterprising activity, a-priti, discontent, ghora-ta, vehemence, dire-ness ; of aham-kara-tanias, is s^hiti, niyama, avarana, steady obstinate clinging to one thing and veiling of other things, with a regularly fixed purpose, and also vishada and moha, cheerless desolate yearning and pining, mudha, perplexed and confused as to the truth, the right course of action, and as to whether the heart's desire will or will not be gained.'

(See also my Yogct-Concordance-Dictioucrry, pub. 1938 ; references and explanations under chitta, pravrtti,

sthitji.
kriya, prakhya, etc.)

The three inseparable but distinguishable aspects or faculties of chitta or mind, the single * internal organ, ' antah-karana, (in contact with the five external aud at least seemingly separate five sense-organs and five motor-organs), are buddhi (or mahat), aham-kSra, and manas. Chitta is the summation of the three. It is, in fact, the soul with three functions, the psychical ' individual, ' corresponding to the body with three properties (i.e., sensible qualities, substantiality, movement), the physical * singular, ' viz., the anu or atom of which Bhagavata (II, xi) says :

Sgcf:
WHS!:

P., CH. XI] THE ULTIMATE IN-DIVIS-IBLE 261

" The ultimate indivisible ' particular, ' ' many ', i.e., multitudinous, but uncompounded, i.e., each separate from all others, whence arises men's illusory notion of the ' final unit ' or the singular is the paramanu." (See also Vaisheshika-Sutra, I, ii, 3, 6, for sum mum genus and final singular or particular, or " infima species ').

For all practical purposes, this chi^ta of Yoga is manas of Nyaya, its sinjplarising, finitising, principle, principle of ' attention, ' of the hot place in consciousness ' (in William James' phrase), of focus in the field of consci-ousness, which is the cause of the actuality of ' one

knowledge
only at a time,' Nyaya SUTra, III, ii, 56-62 ; 'while
buddhi
is the cause of the possibility of all knowledges
simultaneously
included in that infinite field ; but this
'comprehensive ' kshetra-
jna quality of buddhi is not clearly brought out in
current
Nyaya and Vaisheshika works ; some of these later works
how-
ever distinguish two kinds of cognition, anubhava and
smrfti,
i.e., direct perception and memorial ; and the latter
is said to
cover all three divisions of time, while the former is
confined
to the present.

Vedanta speaks of * the tetrad of the inner organ,
an^ah-
karaoa-chatushtaya, viz, manas buddhi ahamkara chitta ;
Sankhya, of mahat (or buddhi) ahamkara manas ; Yoga/
of chitta with three shila-s or characteristics ; Nyaya
mentions
buddhi and manas separately (Sutra, I, i, 9), makes
jnana or
cognition (together with other phenomena) a * mark ' or
characteristic of Atma (I, i, 10), identifies jnana
with buddjii
(I, i, 15), and states the distinguishing
characteristic of manas
to be prevention of more than one * knowledge ' (or '
ex-
perience ') occurring at one time (I, i, 16). But
Nyaya-
Bhashya (on I, i, 16) says : " Memory, reasoning,
acceptance
of testimony, doubt, intuition, dreaming, jnana or
knowledge,
inferential conjecture, experience of pleasure, desire,
etc., are
' marks ' of manas ; and besides these, also this one
peculiarly,
viz., the non-occurrence of more than one * knowledge '
at a
time." And Nyaya-vartika-tatparya-tlka (on the same)
seems
to identify buddhi (which as said above is expressly

declared
in the sutra to be identical with jSana) with manas,
thus,

I fsajctS^stf^ sPTrqT IR

262 FUNCTIONS-FACULTIES OF MIND [SC. OK

The reconciliation and explanation of all these may be
found in the statements that,

, in, l r

i: \

Spanda-karika-vwrti, iv, 20.

* Chi^ta consists of buddhi ahamkara manas, ' ' which
make up the ' inner organ ' ; and of these, manas
expresses
rajas; ahamkara, tamas ; and buddhi, sattva.'

3?rc??F 3?0j;^l: I S. S. Vtmarslnni, in, 1.

I Ibid., Appendix, iv

/6^., i, 13.

I Yoga-Vasishtha, Chudala-upakhyana,

' This three-functioned mind or chitta is anu, atomic,
because it ' breathes/ aniti, expands and contracts,
and keeps
moving^ incessantly, ata^i, and hence is called the
atma-jiva-
aiju ; Atma, really Omnipresent, therefore motionless,
appears
as moving (atatO when, colored by <fes*Ve-vasana, it

puts on
 a-khyati (a-vidya, a-jnana), non-knowledge or
 forgetfulness
 of Its-Own-Nature, and, instead of Omnipresent, becomes
 arjiu, a limited atom ; when enveloped in the triple
 organ
 and the five t^n-matras, it is the experiencer-chitta ;
 this
 sheathing is due to desire, will to live : the essence
 and
 core of mind may well be said to be desire ' ; while,
 no doubt, the three aspects of the mind are co-equal,
 yet>
 if a * distinction between the prophets ' may be made
 at
 all, we would have to say that very soul of soul is
 desire ; for desire, emotion, the ruling passion, makes
 the
 individuality, the peculiarity and character of the
 person,
 is the individualising, finitising, characterising,
 distinguishing

P., CH. XIJ DESIRE-FORCE AS JIVA-S

principle ; any given person feels his separate
 existence most
 fully and keenly when he is expressing & particular
 emotion
 most intensely ; creation of krtyas, (Tibetan tulku) '
 arti-
 ficial ' elementals and deVas, by means of mantras,
 i.e.,
 manana, ideation, with intense desire, is only an
 illustration of
 this fact, as also the theosophical doctrine of '
 individualising '
 of souls from lower into human kingdom under stress of
 intense emotion, like ' crystallisation ' under stress
 of chemico-
 physical forces corresponding to emotions ; ' desire is
 the
 shakti par excellence, shakti -tama ; ' cognition and
 action
 are shakfis only with the energy borrowed from desire.

This is also the significance of the otherwise somewhat

obscure verse,

3?it

I Git ft, vii, 5.

' My para or higher prakrti is that which manifests as jivas, souls, individuals (of countless grades of definition, group-souls, etc., one within another), and thereby carries on and upholds this moving world. 1 In other words, this para-prakrti is much the same as Daivi-prakrti or Shakti, energy, force ; and अपरा-प्रकृति is Mula-prakrti, matter. The three gunas, in different aspects, belong to both, as indeed also to Spirit or Pratyagatma.

Energy, force, power, though abstract, in a general sense, yet always manifests as, in, and through, concrete ' individuals,' human and non-human. Hence inevitable morphisation of the one Ajma-Shakti, in many degrees of definition, first into प्राणिका-s, nature-forces of the Vedas, Agni, Mitra, Varuna, Indra, Surya etc., distinguished by functions, without ascription of any sharply-defined concrete human or other shapes ; and then into प्रतिमा-s, more concretely anthropomorphic deities of Puranas, with well-defined but changeable shapes in subtler matter, as अभिमानि देवताs, ruling over and guiding (not so much intellectually as vitally and inspi rationally) masses of corresponding ' nature-spirits ' of all kinds, made of subtler or superphysical matter, or consisting of vegetable and animal bacteria and bacilli (yak-

shafli and rakshamsi after whom human or semi-human

264 SINGULAR AND UNIVERSAL IDENTICAL [SC. OF

races of yaksha-s and rakshasa-s seem to be named,
because
of the prevalence *-of such microbes in their bodies),
as also
' animal- souls ' of masses of animals and men ; and
finally
into quite human and historic deities, avataras, of
Puranas
and other national legends and sagas, ruling more
intellectually
(comparatively) ' rational -souls ' of masses of men.

The already-quoted verses of Bhagavata (VIII, ii),
speaking of ' triple Shakft, of the nature of I-
feeling, egoism,'
indicate the same thing as the Gfa-verse.

This aham-dhlh, l -feeling, is aham-kara of S&rikhya
and
Vedanta, and asmita of Yoga, which is but the second
stage,
phase, or form of a-vi\$ya, primal Error, by which the
Infinite illusorily regards itself as a finite ' body,
l an * atom/
and ' finitises ' itself.

This aiju, or * a\$ava-mala/ ' atom stain ' or * atom-
sub-
stance ', takes the place, as the third subdivision of
energy,
viz., samya, mentioned on p. 238, supra, from a
different
standpoint.

SP-I,

: I Shwa-SHtra-Vi.. i, 3.

We have seen above that manas, chitta, or jiva is aiju

:
 Upanishats repeatedly declare that Brahman , Supreme
 A^ma, is * larger than the largest and smaller than the
 smallest/ is infinite and infinitesimal both, (the word
 for
 1 large/ viz., mahan, having a special fullness of
 significance
 which will appear m a moment). We have also seen that
 one
 of the quotations above, from Bhagavata, expressly says
 that
 the ' atom/ the ' final singular/ is ' many ' and yet
 also the
 cause of the illusion of singularity, ' oneness/ i.e.,
 of many
 ones. A quotation from Spanda-kartka-vtvrti will help
 to
 show how ' extremes meet/ and not only meet but are
 identical. /

3 ! W*!^ ?lcyJJH 5

P., CH. XI] MIND IS WORLD-PROCESS 265

1 In transcendental and supreme experience, oneness
 or identity is not distinguishable from * separate '
 (or rather
 complete and perfect) singularity (kevalata, of yoga).
 Sepa-
 rate-singularity which has no fringe of uncertainty of
 any
 kind about it, cannot be distinguished from true
 (universal)
 oneness ; and vice versa. In that supreme experience,
 the
 broad firmament, all-bearing earth, ambient air,
 blazing sun,
 rolling oceans, rushing rivers, ever-receding quarters
 of space
 all these are seen to be but portions, projected
 without, of
 the one my * internal organ * within" i.e., they are
 all seen

as constituents of the One impartible Consciousness
which
has illusorily divided itself up into a ' without ' and
a ' within f .
* Empirical ' and ' universal ' Ego are identical.
Following
verses of Yoga Vasishtha, 111. ch. 84, are to same
effect.

SSRt, tf

: , ST

* The Chit-element in chifta, is seed of omniscience ;
the Jada-element in it, is all this Jagat, moving
illusion.
Chitta, mind, contains all the World-Process within
itself. It
should be reflected upon, controlled, cultivated,
refined '.

After all, is it not literally true, that every
experience,
and all that is contained or implied in it and by it,
all its
contents, is a mood of mind, a vr\$hi of antah-kararjia,
i.e n of
the Self identified with, or imagining It-Self as,
an^antah-
karana ? To think, to say, * this is my-self's
experience, that

266 ASPECTS OF MIND [SC. OF

is another-Self f s experience, this mountain is
outside of Me '
is not all this, My experience or thought ? Is not all
distin-
guishing of one-Self and another-Self, together with
both the
thus distinguished selves, within the One Self which
distin-
guishes ? Indeed there is Only One Self which includes

all
selves and all not -selves, all thoughts and all
things, all sub-
jects and all objects.

It may be mentioned incidentally, that Pranava-Vada
makes abam-kara the summation of chitta-buddhi- manas,
instead of chitta the summation of ahamkara and the two
others. As said before, this implies only a slight
difference of
standpoint, an emphasis on aham rather than on kara.

(x) A few quotations regarding the three ' faculties '
or
' functions ' of this * inner organ ' may help to make
the
subject clearer.

It is true that the ancient works lay stress on the
indi-
visible oneness of mind, manas, in all its psychoses
i.e., the
psyche's functionings, moods, modes ; thus,

: fft: *ft: *

3\$ *T*f ^4 I Brhad-'Aranyaka, 1, v, 3.

' Love and passionate desire, resolve, doubt, faith,
dis-
belief, patience, impatience, modesty, clear insight,
fear all
these are but manas, mind/ These psychoses (mind's
func-
tions, mentations), are typical of the scores mentioned
in
different works of various schools of philosophy ;
e.g., alo-
chana, pure sensation, and pratyaksha, perception
(which are
the basis of all other mental operations, 3WE* ac<jfNr
ifo:,
as said, in Sctnkhya Karikti, 30, and S^RNCf Slftfa:,
in Nyaya-
bhashya, I, i, 8), adhyavasaya, or ascertainment,
abhimana,
egoistic desire, sankalpa or vyavasaya, resolve,

viparyaya or
viparyasa, error, samshaya, doubt, vikalpa,
imagination,
svapna, dreaming, nidra, sleep, praty-avamarsha or
praty-
abhijna, recognition, ichchha, desire, raga, liking,
dvsha, dis-
liking, krti, volition, abhi-sandhi, determination,
anubhava,
experience, presentation, smrti, memory, etc. all these
are
only moods of the one mind. "

P., CH. XI] NAMES VARY WITH FUNCTIONINGS 267

*rf&ct

*
(

J?ift '

Upanishat and

' Self -born Brahma spreads out the worlds by Manas.
Wherever there is sankalpa-ideation, there is Manas at
work.
There is no difference between the two. When ideation

268 ALL OF ONE AND SAME MIND [SC. OF

ceases, Self AJ-One remains. It is indicated by such
names as
Atma. By and in ideation, Space-Time-Motion appear, and
Chit-consciousness becomes Kshetra-jna, cogniser of the
' field ',
the ' This '. Ideating vasana-desires, it becomes "

aham-kara '-
 ego-ism ; that, making determinations, free of doubt,
 a-kalanki,
 becomes ' bu(J(Jhi ' ; that, forming an ' image ',
 becomes
 ' manas ' : that, densifying, crystallising, becomes
 indriyas,
 sensor-and-motor-organs ; these make up the body. Thus
 the
 jiva-soul, binding itself with bonds, like the silkworm
 im-
 prisoning itself in a cocoon spun by itself, falls
 lower and
 lower into denser and denser matter. This one and the
 same Manas- Mind, according to its various
 functionings, is
 named now * manas ', now * buddhi ', now ' jnana ',
 again
 ' ichchha ', then ' kriya ', now ' aham-k^ra ', now '
 chitta ', or
 prakrji, or m^yfl, or malam, or karma, bandha, puri-
 ashtaka,
 or a-vidy3. All these are but various names of various
 functionings of one and the same ideating Manas- Mind
 '.

Still it is possible to distinguish three broad classes
 of
 functionings among these phenomena.

%%,

T<*ntr-aloka, ix.
 I Prashna Upanishat, iv, 8.

Sahkhya-Karika. 23, 24. 37.

Shabda-kalpa-druma, art. Antahkara^a.

P., CH. X1] SAMSKRT EQUIVALENTS 269

W g g^frowf^, cf^r ^ ^ iw

3 cT^Kcli ^H I pM-Bh**<r t VII., xxxii.

So far there is no difficulty. There is a clear consensus in the above texts, that buddhi is that faculty of the mind whose function is to ascertain facts, adhyavasdya, bodha, syati, nishchaya ; aham-kara, to ego-ise, to connect all experiences with self, to reduce them to the sake of the selfishly-desiring self, abhimSna, sam-rambha, mati, garva ; manas, to resolve upon which course to follow between doubtful alternatives, kalpana, mantavya, eshanS, ichchha, klrpti, samshaya or san-kalpa-vikalpa ; chitta, to memorise, to connect before and after, past and present and future, and also all the three, in itself, smarana, anu-sandhana. Clearly the three first correspond to jnana, ichchha, kriya. But when we seek for direct texts, we find some perplexing inconsistency here as in the case of sattva, etc., (vide section viii, supra, of this note, and the references to Git a). Thus, .

fe: but

(It should be noted that the quotations from K^shmira Shaiva works, throughout this Note, are all taken from Mr. J. C. Chatter ji's excellent publications under the auspices of the Kashmir State.)

In these lines jfiana sattva baddhi are brought together all right ; but kriyS and manas are joined to tamas instead of rajas ; and ichchha and ahamkSra are allied to rajas

instead
of tamas. Spanda-karika-vivrti (iv, 20), however, as we
have seen in section ix, supra, of this note^assigns
the corres-
pondences rightly. Vatsyayana, Kama-sutra. I, ii, 44,
uses
abhimana in the sense of desire, expressly.

\

(This sentence is repeated in Kautalya, Artha-shastra,
I, vi.)

270 MEANING OF ABHI-MANA [SC. OF

c King Dandaka, desiring lustfully to violate the
daughter of the IJshi Bhargava, was destroyed with all
his
kith and kin, and all his kingdom was laid waste and
became
dense jungle '. Valmiki, Ramayana t has a verse which
uses
the word in the same sense : Does the king's son
carefully
avoid lusting after the wives of others ? '.

We may, on the whole, take the following to be the net
result. Buddhi is the principle or faculty of
cognition, know-
ing, understanding, intellection, reason, which
ascertains and
decides, * this is so ' ; it corresponds to sattva ;
Sanskrt
names for its operations are , adhyavasaya, nishchaya,
bodha, jfiana, upa-labdhi, etc. Aham-kara is the
ptinciple or
faculty of desiring (whereby the separateness of one-
self is
primarily accentuated), wishing (willing being, so to
say, mid-
way between wishing and acting), and of self -
reference, indivi-
duation, personalisation, egoism, hence self-

complacence,
 pride, etc. ; it corresponds to tamas ; Samskrt words
 for its
 functionings are ichchha, abhi-mana, sam-rambha, garva,
 eshana (in the sense of vasana, craving, etc.). Manas
 is the
 principle or faculty of action, volition, conation,
 determination
 (of what to do), resolve (after vacillation), attention
 (after
 distraction) ; it corresponds to rajas ; Samskrt words
 for
 its activities are kriya, esharjia, (in the sense of
 seeking, anu-
 eshafla, going after), samshaya-vimarsha, sankalpa-
 vikalpa.
 Chitta is the summation of the three, with the special
 feature
 or function of memory (and expectation), connecting
 before
 and after ; Samskrt words here are chefayate,
 smaraijam,
 anu-san-dhanam. The name chitta, for individual mind or
 soul,
 is appropriately formed from the root-word Chit which
 means consciousness generally, Ch6tana, Chiti. The
 Univer-
 sal Consciousness or Chit, including all time, past,
 present, and
 future, is obviously the locus and the means of all
 memory.
 A portion, a slab, so to say, of this Universal
 Conscious-
 ness, gathered into a separate aggregate, with a
 definite
 reach backward and forward in time, becomes a chitta J
 in this
 individual ' memory ' and an individual is but a '
 memory, '
 a biography, a number of experiences in a certain
 order, so
 that individuality is lost and disappears, when, and to
 the

P., CH. XI] PERPETUAL GYRATION OF THE THKEB 271

extent that, memory is lost and disappars the three

other
functions, of buddhi, etc., are all incorporated/

The order of succession and rotation of the three
classes
of psychoses, cognitive, affective, conative, is
indicated in the
following :

I Mbh. t Shfintt, ch. 204.

' Out of knowledge arises desire ; out of desire, krti
(or
prayatna), I.e., volition : out of that, effort ; out
of that,
action.' * First comes knowledge (of a thing) ; then
the wish
to obtain it ; then the purposeful effort, abhi-sandhi
; then the
action ; then the fruit.'

knows ; then ?**, desires ; then ^, endea-
vours this is one of the commonplaces of Nyaya. It is
obvious
that intention, purpose, will, volition, conation,
innervation,
exertion, muscular effort, are all intermediate states
of transi-
tion from desire to action.

In Pura^{ic} mythical and anthropomorphic symbology,
for purposes of concrete devotional worship, Vasudeva-
Krshrja
(an incarnation of Vishnu-sattva, representing
knowledge,
wisdom) ; his brother Sankarshana-Bala-rama (of Rudra-
tamas, representing the anger-half of desire) ; his son
Pra-
dyumna (of Kama-Eros, representing the love-half
thereof) ;
and his grandson A-niruddha (the ' unrestrained/
representing
action, rajas), stand, respectively, for chitta, buddhi
or mahat,
the two subdivisions (anger and love) of ahamkara, and

for
manas respectively (Bhagavata, III, xxvi.)

For a description and illustration of the inhibitive,
veiling,
blinding, (dvaraQa), distracting, diverting, selective,
mis-
directive and incentive, (vik N shepa), preserving,
steadying,
(sthiti), fixing and regulating (niyama) effects of
feeling,
passion-desire-unreason, and of its connection with
tamas,
see Hoffding, Outlines of Psychology, ch. VI, 7. Thus,
". . . Feeling itself may have a hindering effect . . .
But the

272 INTERMEDIATE STAGES [SC. OF

step once taken, feeling is the faithful guardian of
what has
been acquired. Then its inertia" (tamas) "is of use to
knowledge" (sattva), etc. (See also Herbert Spencer,
Psy-
chology, vol. I, p. 110).

(Some more notes, which had gathered on the margins
of my personal copy of the previous editions of this
book,
may be incorporated here).

Nyaya

:, TO:, ^

I Aitareya. in, 2.

' Smrti, memory, has the past for object ; mati,
expecta-
tion, opinion, the future, the coming ; buddhi,
perception, the
present, that which is immediately before it ; pra-jna,
the

higher mentation, thinking, ranges over and covers, simultaneously, all three divisions of time '. ' Wish to hear i.e., to learn, scientific curiosity ', attentive listening i.e. absorption of knowledge, apprehension, retention, inferential reasoning and acceptance of a fact, (similar) rejection or refutation (of an alleged fact), understanding of purport and purpose, knowledge or grasp of the essential truth (of a subject) these are the eight functions of dhih, intelligence ' ; (from dha, to place, to do, to deposit ; dhiyante pad-arthah asyam iti dhih, that in which all meanings of words, i.e., notions of things meant by words, are deposited ; dhi is a synonym for buddhi). Sensation, perception, concrete or factual knowledge, abstract thought or conceptual knowledge or generalisation, retentive intelligence, view (or outlook, doctrine), resolute fortitude (or determination), opinion, independence of mind, propensity, memory or recollection, imaginative ideation, volition, asu or praya or innervation (of a motor organ or muscle, with nerve-energy, by volitional

P., CH. XI] MIND IS BRAHMA, IS ALL 273

effort for action), kflma-desire, vasha- capability or will-power all these are only different names (of different aspects or functions) of pra-jnana-consciousness '.

*Rt f| ^ir^T, ^^ f?

f| 5T^I, *W: 3Tr^ ?fcf I Chhandogya, vii, 3. f^frj %cl^ I vh. 5.

' By manas-mind, man resolves, ' may I study mantras ',
and studies ; ' may I do (such-and-such) acts ', and
does ;
' may I desire children and domestic animals, and (the
joys
and riches of) this world and also the next ', and
desires ;
manas is the soul, the Self, is all this world (i.e. 9
all these
worlds, all this, all objects) ; it is Brahma ; manas
should be
meditated on, propitiated, worshipped, given devotion
to (i.e. 9
should be purified, elevated, strengthened) ' ; '
Chitta re-
members '.

The same three functions, jnana-ichchha-kriya,
cognition-
desire-action, with the fourth all -connecting all-
including
memory -expectation -consciousness, are clearly
indicated in
these sentences of the Chhandogya. Incidentally, it may
be noted that Plato, in Republic, Bk. iv, (Jowett's
translation),
distinguishes " three principles of the Soul, Reason,
Desire,
and Passion or Spirit or Anger " ; which is very feeble
; in
view of what Indian tradition says, from Upanishats
down-
wards ; " passion or spirit or anger " is only one part
of
' desire ', and " reason " only one part of ' cognition
, and
1 volition-action ' is not discerned and counted at all
by Plato.

Mbh. t Shanti-parva, chs : 238, 254, 258, (also 203,
268,
281, and others) say :

TO

274 ' MAY THIS MY MIND BE HOLY ' [SC. OF

' Mab at -Manas manifested first, fast-rushing, far -
travel-
ling, ever-going, desiring-and-doubting (affirming-and-
denying,
imagining-and-effacing). ' . . . ' Beyond Manas is
buddhi ;
beyond buddhi is At ma/ ... * When buddhi undergoes
emotion or any definite functioning with reference to a
specific object, it becomes manas.' . . . Buddhi
determines,
resolves, ascertains, makes sure ; manas expounds,
specifies. 1

There is a grand hymn to Manas, of six mantras
(verses),
in Yajur- V6da, which emphasises the all-enmeshing
quality
and speed of the mind :

Jr w: ftrawssq
SWW,

' This Mind of mine, which wanders far when (I am)
awake, and comes back (to me) when (I am) asleep ;
which
is the one Light of lights ; which is known as pra-
jñāna and
chetas and dhṛti, (knowledge, desire-memory, and will-
vohtion-
action), Immortal Inner Light of all living beings,
without
which nothing can be done, which encompasses all past,
present, and future worlds, in which are interwoven all
the
minds of all beings may that Mind of mine ever ideate
holy

thoughts, ever function auspiciously, beneficently '.

Chitta has been said in some of the above texts, to connect all three divisions of time. As memory, it is cognition of an object with the additional cognition of ' past-ness ', in the sequence of its experience ; as expectation, of future-ness ; as direct perception, of presentness ; (see The Mahatma Letters, p. 194, re Time). Other texts assign the same power to prajna ; others to buddhi ; they ascribe reasoning also to the two : it is obvious that reasoning, inference, proceeds from past experience to future similar experience, connects memory and expectation. The incessant flow and

P., CH. XI] GROUP-INDIVIDUALITY 275

flux, the kaleidoscopic assumptions of ever new forms and figures by the very same few pieces of differently coloured glass, which goes on perpetually in these subtle regions of the mind, has been referred to before; each function passes into another, imperceptibly as it were. Compare the statement in The Mahatma Letters, p. 187 : " As no two men, not even two photographs of the same person, nor yet two leaves, resemble, line for line, each other, so no two states in Deva-chan are like ". But this does not mean that the states cannot be grouped into great broad classes. Clouds at sunset in the rains are never still, are ever changing their shapes and colors ; but the main seven colors, or the three yet more primary ones, are always there, and distinguishable. Deva-chan, (? Tibetan for Skt. Deva- jana or Deva-sthSna, god-

world) Svar-ga, (* where sva, Self, goes ')> may be said to be the Dream-world par excellence) ; all mano-maya and vijSana-maya ; but of waking dreams, so to say, vivid, ' real ' ; sva, Self, Mind, has much more control over Matter there ; Matter is much more plastic.

Incidentally ; the fuller the comprehension of the Nature of Mind and mental processes, the clearer will be understood the teachings of the Masters, as regards after-death states of normals and abnormal, suicides, ' accident-killed ', elementanes, ghosts, shells, lower principles, higher principles, disjunctions of the principles from, and fresh conjunctions with, each other, etc. Each individual flowing into and out of all others ; individual within and without other individuals : the principle of individuality-Manyness as well as all individuals, within the Principle of Universality and the One-Universal this seems to be the key to the problems of personal as well as Impersonal Immortality and all subsidiary questions ; the subject will come up for treatment again, later on. In this connection, an extract from Herodotus (History, Bk. IV, ch. 184), which is referred to in the Secret Doctrine (iv, 331) will be found suggestive : " around another salt-hill and spring of water, dwell a people called the Atarantians, who alone of all nations are destitute of names. The title of Atarantians [Atlanteans] is borne by the whole race in common ; but the men have no particular names of their own. . . . Near the salt is a mountain called Atlas, .

. . .

276 SCATTERED VS. ONE-POINTED WILL [SC. OF

so-lofty ... the natives called it ' the Pillar of Heaven ', and they themselves take their name from it, being called Atlantes ..." A group of persons, not having any distinctive, differentiating, particular names, everyone being known as and called * Atarantian ', presumably had some sort of a ' group-individuality ' also ; something like that of herds of herbivores, or the populations of termitariurns and bee-hives.

In the last-quoted Mbh. text, occurs the word vy-ava-saya. Ordinarily, it means resolution, determination, in the actional sense, rather than the cogntional ; f.i. Gitjci, ii, 41 ; * The resolute, determined, buddhi, wll, is one-pointed, single-minded, keeps one aim before it (and therefore acts, and achieves that aim) ; while the irresolute ones dream of many objects and fritter away their energy in endless vague plans \ Here, by vyavasaya is meant * determination to act ' rather than ' ascertainment of fact '. The cognitional sense is usually expressed by adhy-ava-saya, as in many of the other texts quoted above. The word vy-a-karana has now come technically to mean grammar ; because grammar " specifies ' and ' limits ' the proper use of language.

Abhi-mana and its derivatives, as meaning ego-ising, self-referring self-emphasising, self-asserting, prideful, overbearing desire, occur in the following texts :

ssfft

. qjrfqf

P., CH. XI] EGO-ISTIC PROUD DESIRE 277

Mbh , Shanti, chs. 308. 309, 310.

' This Mahan-Atma, for the sake of Krida, Play, abhi-manyati, puts upon Him-Self, takes on, a-buddhi, a-vidya f i-e., Prakrti, with its three gunas ; enters into these countless yoni-s, species of Jiving things, identifies It-Self with Its companion, its garment inside which it dwells ; and thinks [note these words] " I am Not anything Else than this body * ! (instead of thinking its whole Thought, " than My-Self ") ; th'us, it abhi-manyati, imagines, as attached to It-self, all these outer garments, vastrSni, made up of sattva- rajas-tamas, dharma-arthakama, [note the correct order] ; It thinks " I am all these", " all these are in me ", these indriyas, sensor-motor-organs which make up this body. Thus the Infinite abhi-manyate, desirefully imagines It-Self to be finite " .

' May I be so-and-so, I am so-and-so ' this imposition of other things upon Self is abhi-inana.

* The essence of chiti is re-cognition, prati-ava-marsha, ability to recognise that this is the same as was perceived before. It gathers up and preserves and holds all experiences '.

, 5fR% ^

1 Mbh. Shanti, ch. 427 ; also chs. 108, 180, 316, 317, 357; Ann-gift, ch. 26 ; Vdyu Pur&na Sjshti Prakarapa, ch. iv ; etc. :

278 ALTRU-ISTIC RENUNCIANT'S SOCIALISM [SC. OF

(See also Durga-Sapta- Shaft, and my Manava-Dharma-Sarah, in which these and other synonyms, and names according with transformations during gradual manifestation, vyakta-pary-aya and aham-kara-pary-aya, of Mind-Brahma, are repeated over and over again, and explained etymologically ; whereby the transformations become intelligible).

We have seen before (pp. 121 131) how certain texts play, in riddle, with the word anyat. Another text of the same kind occurs in Mbh., Shanti, ch. 325 :

It occurs in the course of a great debate between the lady

Sphilosopher-yogini) Sulabha and king Dharma-dhvaj a Janaka of the famous dynasty of Janakas, philosopher-kings, also known as vi-deha ; one of whom, Sira-dhvaja Janaka, was the father of Sita and father-in-law of Rama). Dharma-dhvaja was a disciple of the Sankhya Teacher Pancha-Shikha.

The text quoted has a different meaning, in the immediate context ; but that meaning is of no particular significance ; the other interpretation, of deep significance, is also possible here, as in the other cases (pp. 121 131), and is appropriate also, in view of the nature of the whole discussion on ' philosophy, in theory and in practical daily life '.

r ' arfiw*ft '

Valmiki, Ramayana, II ch. 88, 2429.

' Enemies never harbour any proud desire to attack the kingdom of Ayodhya (even after Rama has gone away to the forests, on his four teen -years' exile, because it is guarded by his fame, and the fame of the good and strong government established there) ; they avoid it like poisoned food '.

I Bhfigavata.

1 (For the renunciant sanyasi) necessary food is the only right possession ; he who desires more is as a thief, and should be punished '.

P., CH. XI] FACULTY-PSYCHOLOGY 279

These additional texts will, it is hoped, enable the reader to judge more confidently the import and the correspondences of the three factors of the several triads which have been

dealt with in this note.

The word * faculties ' has been used above wittingly. It is true that modern western text -books profess to have given up the old ' faculty-psychology ' ; and the abandonment is justifiable, but with reservations. We have seen above that the ancient Upanishats strongly affirm the indivisible unity of the mind ; but that does not entail the avoidance of all classification of psychical phenomena, and of the consequent discernment of corresponding 'powers/ shakes, i.e., ' faculties,' in the soul. The doctrine of ' faculties ' was run to an extreme. There ought not to be a running to the opposite extreme. It has been pointed out that the three functions of the mind are distinguishable but not separable. From this it does not follow that the word * faculties ' should not be used in connection with the mind ; for ' faculties ' may also be regarded as distinguishable but not separable. Strictly, prthaktva, separateness, separability, complete and perfect, does not exist even in the realm of matter : for the most utterly separate-seeming pieces of matter are found, on scrutiny, to be floating in and connected together by a subtler kind of matter of which these separate-seeming pieces are, directly, or indirectly some sort of condensation. The organs of audition, vision, etc., may be said to be separate, but scarcely the ' faculties ' thereof, which all inhere, as ' powers/ in the indivisible soul. And even this separateness of the organs is not quite perfect separateness.

Even physically they are connected together by nerves.
And
in abnormal psychical states, persons have ' seen '
with
the ' navel/ while their eyes were tightly closed and
band-
aged ; and * optophones ' have been recently invented.
The
indication is that the potentialities of all kinds of
sensations
are present in all the sensor-nerves on the general
principle
that all is everywhere and always though one potency
pre-
ponderates and has become actual in one special nerve
; as is
easy to understand when we remember that evolutionists
have
ascertained that all the sensor ies have differentiated
out of
one primal nerve of ' touch ' (as moderns say ; of *
audi-
tion/ as ancients say, though some verses of Anw-Gf/3,

280 SEPARABLE AND INDISTINGUISHABLE [SC. OF

which refer to sparsha-vidyut, c touch-electricity,*
seem to
lend some support to the modern view also). We have
also to remember that, with progress of psycho-physical
research and discovery in the ' localisation of
functions/ it is
being established more and more clearly, every day,
that certain
nerve-parts, nerve- tissues, nerve-lobes, and ganglia,
pre-
ponderantly serve as channels and organs of one or
another
of the three main functions of the mind ; so that the '
inner
organ ' is beginning to be seen as not wholly
dissimilar from
the outer organs ; and vice verse.

In short, the distinction between ' distinguishability
' and
' separability ' too, is but one of degree, ultimately

; for buddhi,
which 'distinguishes,' is itself jada, 'unconscious,'
being a
transformation of Prakrⁱ, or Root-matter, as Sankhya
says ;
and Prakr^{ci} again is but an 'idea,' in turn, an '
eject ' and
* project ' of Consciousness, made of veritable
Conscious-stuff ;
' without ' and ' within ' being facets of the same ;
appear-
ance of contrast and opposition here also being only
illusory,
such as underlies all dvam-dvam, pairs of opposed
relatives,
of the World- Process ; while Continuity, Organic
Unity, and,
finally, complete Unity and Identity of all (in One
Universal
Consciousness, imag-in-ing all -things al-ways) is the
real fact. 1

(xi) Finally, the difference or distinction between
Buddhi
and Manas may be indicated from a somewhat different
standpoint.

Bergson among recent philosophers in the West is
specially noted for having pointedly drawn attention
anew to
the fact, latterly tending largely to be overlooked
there, " that
deeper than any intellectual bond which binds a
conscious
creature to the reality in which it lives and which it
may
come to know, there is a vital bond ". " Our knowledge
rests

1 In one way, Sankhya may be said to go beyond the
extremist
'behaviourists' of Pavlov's and Watson's (Russian and
U. S. American)
Schools ; but the very great difference between the two
is that Sankhya
affirms ' mind ' as a fact, though material ; while the
latter regard it
as an illusion, as non-est, and thus stultify their own
opinions and

minds ; for they would be also only * conditioned reflexes ' , therefore liable to change with changed conditions, therefore unreliable and untrue.

P., CH. XI] INTUITION AND INTELLECTION 281

on an intuition which is not, at least which is never purely, intellectual. This intuition is of the very essence of life, and the intellect is formed from it by life, or is one of the forms that life has given to it in order to direct the activity and serve the purpose of the living beings that are endowed with it." " Knowledge is for life and not life for knowledge." " One thing is certain, that if you are convinced by this or any other philosophy, it is because you have entered into it by sympathy, and not because you have weighed its arguments as a set of abstract propositions." " Consciousness of living is the intuition of life." " Reality is life." " Why is there any reality at all ? Why does something exist rather than nothing ? Why is there an order in reality rather than disorder ? When we characterise reality as life, the question seems so much more pressing, for the subject of it seems so much fuller of content, than when we set over, against one another, bare, abstract categories, like the being and nothing that Hegel declared to be identical. It seems easy to imagine that life might cease and then nothing would remain. In this way we come to picture to ourselves a nought spread out beneath reality, a reality that has come to be and that

might
cease to be, and then again there would be nought. This
idea
of an absolute nothing is a false idea, arising from an
illusion
of the understanding. 1 \bsolute nothing is
unthinkable. The
problems that arise out of the idea we seem to have of
it are
unmeaning . . ." "Why, at ordinary times, does it seem
so
certain that it is material things that endure, and
that time
is a mechanical play of things that themselves do not
change ?
It is due to two fundamental illusions of the mind . .
.
The reality of life is essentially freedom . . ."

The above quotations are taken from a little monograph
on Bergson's Philosophy of Change by Mr. Wildon Carr. a
They help to show how near he has come to many VedSntic
conclusions that a theory of knowledge is but a part
of the theory of Life (which is knowledge plus desire-
feeling

1 See p. 120, supra.

3 Jackson's People's Books series. For further scrutiny
of Berg-
son's philosophy, and objections to what seen to be his
defects, or even
extravagances, see The Science of the Self, Index-
references to Bergson.

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plus action) ; that our knowledge differs with our
attitude ;
that sympathy means understanding, and antipathy,
misunder-
standing, (the vedanti would add that raga,
interestedness,
implies error in understanding, and vai-ragya,
disinterestedness,
true understanding) ; that our daily life is based on
illusion

(Vedanta would add that the basic illusion is that which takes finite for Infinite, and vice versa, and all others follow from it) ; and that freedom is real life (final freedom, moksha, from that basic illusion). But though Bergson has come so near, he would probably not yet quite accept the exact v6dantic conclusions. His own ' attitude ' is one of raga, of inclination towards change^ and progress always, rather than of vi-raga and inclination towards changelessness. Characteristically, Bergson's philosophy is known as ' the Philosophy of Change '. He is a worshipper of Shakti-Power, not of Shiva-Peace (see p. 180, f.n., and p. 242, f.n., supra).

At the same time, he has done good service by his work, and particularly by laying stress on Intuition as contrasted with, or at least, distinguished from, Intelligence ; stress, which is likely to make certain aspects of Yoga and Vedanta clearer to the modern mind. In a certain aspect, his Intuition (including Instinct) corresponds with Mahat or Buddhi (identified with Chitta) ; and his Intelligence with Manas (including Aham-kara).

The following quotations will help to show.

er

f| 1
I Mbh., Vana, ch. 183.

tW., Shanti, ch. 254 ; see also ch. 203.

r sf *TRRt OTTO tftpBrcnn ;

g i

3 aurRr, fa^taeg f: i Charaka, i, i.

* Distinguishing of the characteristics of Buddhi and Manas is one of the final and most important duties of the psychologist. Buddhi is general awareness, which clings to the Universal Self, and is always a-search for It, i.e., for the Unity in all things ; and is wholly dependent upon it ; making its generalisations only by diligently discerning unity or similarity in diversity. It becomes manifest in and by ut-pada, up-rising, (appearing *above the threshold of consciousness), and then takes shape as general concepts or laws and generalisations, vidhiyate. Manas on the other hand, is ut-panna, ' uprisen,' active, selective, attentive mind, ' risen above ' the threshold of consciousness (laya-sthana). Buddhi specified, particularised, by a vi-kara, a change, a ' formation/ a condensation, by ' wanting something ' definite, by selecting something out of the whole field (kshetra) and concentrating on it, becomes Manas ; it takes birth ' and shape in a * purpose,' a karya, when it wishes to do something ; (other-wise it remains a sub-consciously or supra-consciously all-embracing ' great ' memory, ' great self,' Mahan Atma, Mahat). Because Buddhi, as the first transformation of

primal

Prakṛti, has the three guṣas, therefore Manas (including Aham-kara), the second transformation thereof, also manifests the three in operation.'

According to the Sankhya-scheme, aham-kara, the principle of egoistic desire, in its three subdivisions, as rajasa-taijasa, gives birth to manas ; as sattvika-vaikarika, to the ten sensor and motor organs ; as tamasa-bhutadi, to the five

284 DESIRE-ENERGY THE EGOISM-MAKER [SC. OF

sense-objects, tan-maṣra-s, and the corresponding bhutas, i.e., the sensible-qualities or sensations-as-such, and their sub-strata. The reason why manas as the chief indriya, organ or instrument, of the subject-consciousness, on one side ; the ten outer organs, in between ; and the five great classes of * objects ', on the other side ; should all be derived from aham-kara, in the Sankhya scheme, may be explained thus. It is Desire-Energy which connects Subject and Object, and makes the subject an organism, investing it with organs made of the same ' material ' as the * objects ' as will appear more fully in the later chapters. This Desire-Energy is the very core of the separate ego, the very principle of egoism, as said above. It connects an * 1 ' with a ' this,' spiritual jiva with material atom, or rather, indeed, it marks off and makes the individual jiva out of Universal Spirit, and singular atom (or

singular * body ') out of pseudo-universal Matter.
Hence, it
may well be said to be the source from which the two
sets of
products, subjective and objective, the instruments,
karanas,
organs (subdivided into (i) manas, as chief, and (ii)
the other
ten, as subordinate), and (in) their objects, are all
derived.

'The element or feature of generality, universality,
'com-
monness,' c sameness/ samanya, (which belongs to
buddhi),
corresponds to unity, sameness of purpose or intention,
and
co-operation ; and it makes for the increase, the
expansion, of
every bhava, ' existence, *' concept,' (and sympathy),
by in-
clusion of more and more ' proper ' under the ' common
'.

The element of vishesha, particularity, speciality
(which
belongs to manas), corresponds to 'difference' from
each
other, to divergence of purpose and intention, to
separateness
and misunderstanding, and makes for decrease and decay,
contraction and enfeebling, of all kinds of '
existence,'
' principles,' ' concepts ', into minute details.' We
have seen
above how extremes meet ; and how the perfectly minute,
the
infinitesimal, the utterly singular, the true point and
moment (or
instant), is the genuine * here and now/ and is
indistinguishable
from the perfectly vast, the Infinite, the utterly
Universal,
Boundless Circumference, Unlimited and Eternal.

The fundamental ideas are the universality of the Self
and
the singularities of the Not-Self. Out of this pair,
and always
bound up with each other in inseparable Relation, issue

all

P., CH. XI] CORRESPONDENT PAIRS 285

other corresponding pairs, as said before. Of these pairs, the following may be mentioned here for our present psychological purpose.

Amurta and mur^a, formless and formed, abstract and concrete, ideal and material ; prakrti and vikrti, unmanifest nature and particular manifestation or transformation ; samanya and vishesha, general and particular, (the name for the unbreakable relation between the two being samavaya, in the technicology of the Vaisheshika system) ; jati and vyakft, species and individual ; para-samanya and apara-vishesha, sutnum gentts and iufima species or rather singlaris (the ultimate or highest universal and the final or lowest particular or singular or individual) : samashti and vyashti, whole and part ; pra^{ka} and pratima, nature-force and anthropomorphous image ' ; pratyaya and nama-rupa, concept and name-form ; shastra and krtya, science and application ; naya and chara, theory and practice : siddhanta, raddhanta, mula-sutra, or bija-man^{ra}, and prayoga, principles and execution ; Intuition-instinct and Intelligence, buddhi and manas ; insight of genius and argument, pratibha and tarka ; yoga-ja jiiiana and prakrta-jfiana, siddha-drshti and laukika-drshti, satya-jn3naand mi^{nya} jnana, true and intuitive understanding by love and sympathy

i.e., 'common-feeling/ and false intelligence or
 misunderstanding
 by antipathy or diverse and opposite feeling; vayam and
 aham, We and I ; sarva-hi^a and sva-hita, the good of
 all and
 the good of myself ; a-khanda-che^ana and khanda-
 jnana, con-
 tinuum of consciousness and particular partial
 knowledge;
 kshetra and vishesha, vishaya or lakshya, general field
 of con-
 sciousness, and particular objective or focus of
 attention therein ;
 a-vyakta and abhi-vyak^a, latent and patent, un -
 manifest
 and manifest ; an-ud-buddha and ud-buddha, un- or sub-
 or
 supra-conscious and conscious : supta and jdgrat,
 dormant and
 wakeful; nirodha and vyutthana, obliviscence and remi-
 niscence, inhibition and exhibition ; jlva and deha,
 soul and
 body, which is *' the soul made visible " ; yuga-paf
 and
 a-yuga-pat, simultaneous knowledge of many or all, and
 suc-
 cessive knowledge of particulars, one by one, which are
 the
 respective characteristics oJ buddhi and manas.

All these pairs are allied, are aspects of each other.
 And
 the process of yoga-development of the soul seems
 essentially

286 BRAIN AS INHIBITOR-FOCUSSEER [SC. OF

to consist in regulating, restraining, controlling,
 selectively and
 attentively turning in one direction (by sam-yama), and
 inhibit-
 ing along all other directions (by nirodha), the
 activity (vr\$0
 of chitta-nmnas-arjui, after minimising its egoistic
 restless-
 ness (by vairagya), and making its emotional or '
 affective '

tone as placid (full of prasada) as possible, by various means mentioned in Yoga-works. In this way, individual mind or ahamkara-rnanas deliberately orients itself towards, and makes itself the channel, vessel, receiver, missionary, of Universal Mind, Mahat-Buddhi ; and replaces intelligence by intuition. All the ways of prayer are but ways of such opening of oneself to the inflow of the larger Self ; and all ' willing ' is also but a disguised form of ' prayer ;' for every exercise of individual force and free-will is ultimately and really but the working of the Universal Force of Universal Self-Will.

A further quotation from Bergson, (from a report of his address as President of the Psychical Research Society, in 1913), may help to illustrate the relationship between buddhi and manas, and also, incidentally, the methods of soul-education, mind-development, and psychical extension and expansion of -faculty. " Formerly it was held as a scientific dogma that the brain was the store-house of memories. . . . (The truth rather is) that it is the function of the brain to recall things remembered, an instrument to bring back the remembrance of an action, and to prolong the action in movements, and enable the mind to make adjustment to life. The brain is not the seat of memory, not an organ of preservation. It is the organ by which the mind adjusts itself to environment, prepares the body for the realisation of what the mind has apprehended. It marks the useless part of the past, and lets

through only those remembrances which are useful to
serve
the present. Consciousness transcends the brain, is
partially
independent of it, and preserves the whole of the past
intact in
every detail. ... In certain cases, as when drowning,
or
in battle, the total past of a man is unmasked, and the
whole
of it comes rushing in, because the normal necessity of
fixing
attention on the present, and still more the future, in
order to
live, is relaxed, and all the faculties of attention
turn back to
that past which it is the business of the brain
normally to

P., CH. XI] ' PRESENT ' AND ' CONSCIOUS ' 287

hide from him, in order that he may keep his attention
con-
centrated on the present and the future. . . . The
inference
from the fact that the consciousness is a larger
reality than the
brain ... is ... that the separation between individual
consciousness(es) may be much less radical than we
suppose.
* . . Consciousness in individuals passes into that of
other
individuals, and is not cut up as it seems to be."

All these remarks may not be endorsed, exactly as they
stand, by the Yoga-system of practical or applied
psychology ;
but their general trend seems to agree with that of the
latter.
Thus, in the full sense, Consciousness, or, if that
word be
preferred, (the 'Unconscious, or the Principle of Life
and Con-
sciousness), preserves not only the whole of the past
intact,,
but also already and always contains the whole of the
future

also, according to NyEya and Yoga-Vedanta ; and it is this fact which makes memory and expectation possible.

1

1 The Unconscious is, after all, nothing so very mysterious ; i.e., it is not more mysterious than anything else ! You listen to a question of many words, or a long lecture. All the mass of words goes into your ears. Each complete word-sound or sentence-sound produces a meaning, an ap-prehension, a concept, an idea, in your mind, and then disappears.

' Disappears ' means goes into the Un-Conscious or sub-or-supra-Conscious. Then, when the question is completed, you make a reply ; when the lecture is finished, you get up and make a long criticism. The thoughts, notions, ideas, come welling up in your Mind or ' Consciousness ' from ' nowhere ' , from the Unconscious ; and you go on clothing them in words, which also come welling up from the same ' nowhere ' .

Every sentence, every pageful, you speak or write or read, illustrates the same process. You have an enormous, indeed an infinite, collection of 'things', of 'books'. You cannot use all of them at once. Strictly, you can use only one particular thing, at one time, in one place. But this ' one ' is undefinable, is in-de-finite. It is always a more definite (or rather, less in-de-finite) core, plus a less definite (or rather, more in-de-finite fringe. Everything shades and fades away into everything else.

The selection of goods, the almira^h of books, that you are more frequently using, in any given time and place, day, month, year, or life-time, and roon[^], house, town, country that is your ' conscious ', comparatively. The rest is your Unconscious, again comparatively. Finite conscious plus the remainder of the Infinite, is

Universal Mind, Total
Unconsciousness or Consciousness just as you please to
call it. Each
portion of that Mind is ' conscious ' to or in some one
jiva, one in-
dividual, so that the whole of the Unconscious is
Conscious, too, in the
Totality of all pseudo-infinite jivas, at every moment
of pseudo-eternal
time, in all pseudo-infinite space. As the ' present *
is a * slab ' or
' chunk ' of time, cut out of the Time-Continuum, over
which individual

288 PSYCHO-ANALYSTS' EXTREMISM [SC. OF

Nyaya-sutra, III, ii, 42, expressly says,

' Memory (of the past, and also of the future, which is
called expectation) is possible only because the very
nature of
Self is that of Eternal All-knower.' The Bhashya on
this
explains that Self is in constant contact with all
knowledge*
of past, present, and future.

The system of yoga of Yoga-sutra, seems to be a
system of profound education, of training of the mind
and
brain for more and more effective use ; like the
training of
the eye or the ear or the hands. It may, indeed, be
called,
not inappropriately, ' the Science and Art of Attention
' .
All possible sounds, all possible colours and forms,
are there,
in space ever existent in the universe ; but human eye,
human

memory-expectation can range, so the ' conscious ' is a
' slab ' or ' block '
or 'piece', cut out of the Consciousness- (or Un-
consciousness)-

continuum, over which individual memory-expectation can range.

This Universal Mind, Brahma, the first manifestation of Brahma, is called Umm-ul-Kitab, 'Mother of Scriptures, Revelations', in Sufism.

What about the claims of psycho-analysts, if what is said above is correct? The substance of them stands and remains valuable, after pruning of all exaggerations. They draw the lines too hard and fast between "suppression" and "repression", "unconscious" and "pre-conscious" and "fore-conscious", normal forgetting and abnormal forgetting, etc.: and, for many mental phenomena, they have quite unnecessarily coined new and imposing-looking words, difficult to remember, and themselves very liable to be "suppressed" and "repressed" into the "unconscious". If we only bear in mind the facts (1) that all the "abnormal" phenomena, which psycho-analysts have noted, studied, and expounded, are only "excesses" of those emotional experiences which all "normal" persons undergo, now and then, more or less; (2) that three fourths of the cure of psycho-neurotic trouble consists in persuading the patient gradually to introspect and understand the true nature of his malady, and (3) that the remaining fourth of the cure is achieved by so strengthening the patient's will, that he becomes able to control his excess of emotion if these facts are borne in mind, psycho-analytic literature becomes very helpful in understanding Yoga-literature; and Yoga-literature becomes suggestive of ways to persuade the patient and strengthen his will.

Pratyak-chetana, * turning the mind's eye inwards from outwards/ is the great feat, the miracle, which makes

the whole world new ' ; it is the one sole secret of real conversion, real re-education, ' second birth ', re-generation.

P., CH. XI] RE-EDUCATION BY INTROSPECTION 289

ear, is riot, in the first place, so constructed as to be able to catch all kinds of them ; and, in the second place, of those that it can perceive, it actually perceives only those towards which it is diligently and attentively turned. It is much the same as with telescopes and microscopes; their powers are limited, and they must be very carefully adjusted, if they are to show with the greatest possible effect-iveness, what is wanted to be seen. The brain seems to be an * organ/ the physical coefficient of the psychical ' inner organ/ as the eye-ball or the ear-mechanism is that of the * faculty ' of vision or audition ; and its realm and domain is the ' field of consciousness ' generally. All possible psychical (or psycho-physical, or spirituo-material, for the two are utterly interdependent and inseparable) experiences, thoughts, emotions, plans, are always existent in the total whole. The individual mind, manas-brain, catches and manifests such of them as it turns, or is turned, towards. To turn, deliberately, and not be turned, helplessly ; and not only turn one's face, intellectually, towards the face of the object sought to be 'understood/' but to enter with one's heart, vitally, into the heart of it : to identify one's own life and being with that other's life and being, by sympathy, by love this is,

it would seem, to replace intellect, which works from ' outside/ by intuition which works from ' inside '. Generally speaking, we ' understand ' what we love, intuitively ; the mother intuitively perceives the requirements of the child ; she fails, very often, because undeveloped or ill -cultured but insistent intellect interferes ; in order to ' understand ' another properly, we must ' get into his skin/ ' see with his eyes ' ; the meaning and definition of samadhi, in yoga- works, seems to be just this. Yet intellect and intuition have to check and correct each other too.

After the needed understanding has been gained through intuition, it may be utilised in various ways by intelligence* To apply to requirements, to. carry out into ' action/ is pre-eminently the work of manas ; as to ' ascertain ' what the facts and laws and great general principles are, is that of buddhi. AH great discoveries, in their first form of luminous hypothesis, may be said to be the work of such intuition ; subsequent con* crete details and utilisations, and devising of means to ends,

19

290 GREAT DISCOVERIES, INTUITIONAL [SC. OF

on the basis of that hypothesis, are the work of intelligence. If these views are correct, it is obvious that there is no opposition or radical difference of any kind between intuition and intellect ; they may even be said to be degrees or

aspects
or counter-parts of each other, and to pass into each other, at times insensibly. Every act of * attention ' is, strictly, a focusing of the mind for the inflow of * intuitional ' knowledge. Yoga, (in the sense of ' inhibition of other mentations ', so as to make possible the * exhibition ' of some one other, or a few others), so regarded, is, as said in Yoga-bhashya itself, a constant feature of the mind, and belongs to it in all its moods and at all its stages of development. But it is only when dharaya, selection or concentration, dhyana, attention or contemplation, samadhi, meditation, raptness, rapport it is only when these attain a certain degree of efficiency and success, and, yet more so, when the intuitional knowledge or experience, and the extension of faculty aimed at, refer to things outside of the daily routine of life, to matters superphysical and metaphysical, that the word yoga is used of them conventionally and technically.

It will have been observed that the Buddhi and Manas (corresponding generally to Intuition and Intellect), dealt with in the present section, xi, of this note, are not quite the same as the buddhi and manas which, with aham-kara, constitute the three faculties of the chitta-mind. Yet they are not altogether different either. In a sense, Buddhi-Intuition may be said to be the same as Mahat or Mahan-Atma, the Great Soul, the Universal Mind, of which the individual chitta is a reflection ; while Manas- Intellect would include the

triad of
buddhi-ahankara-manas.

In psycho -physical Puranic mythology (mithya-jnana, primal error, which invests with murti or form that which is a-murta, formless, whence it follows that the whole of this World- Process is one vast Mythos), the Buddhi and Manas that are now being dealt with are symbolised as Vishrjiu and Brahma respectively, (Shiva then standing for Atma), on the scale of brabm-dndas, ' eggs of the Infinite,' ' orbs ' of Heaven. Thus

P., CH. XI] PURANJC METAPHORS 291

. Shanti, ch. 180.

' Vishnu, Jishnu, Shambhu, mati, buddhi, prajns, upa-labdhi, khy[^]ti, dhrti, smrti, (names of various aspects of intelligence and memory), are all synonyms for Mahat or Mahdn AtmL From the ' navel '-lotus, the central being, the ' womb ', of Vishnu or Narayana, ' sleeping J in the waters of space, as sub- or supra-consciousness or Dormant Memory or Universal Mind, there arises Brahma or Aham-kara, who is the soul of all beings ; whence arise all the five root-kinds of sens-able matter, etc. ; and the scene of whose activities and manifestations is the Earth, described as a lotus. This lotus, with irregular petals, some large, some small, is spread out on the surface of the ocean, upside down ; the centre of the lotus is the North Pole, and the great Capes are the apices of the irregular petals ; the whole of the

earth-globe, in turn, is an off -shoot as it were, from the * solar ' plexus or sun-heart of the larger Vishnu of the solar system.' Unfortunately, the metaphor of the PuraQas has ceased to be metaphor, and is being taken literally, with endless mischief as consequence. Artha-vada, rupaka, allegory, symbolism, has indeed become an-arthavada, baneful misinterpretation in unhappy India for many centuries now.

The names of Universal Mind-Soul-Body, Intellectus-Animus-Corpus-Mundi, (which constitutes the 'contents of the Logion I-This-Not), each signifying an important aspect or characteristic, are etymologically explained in the following verses of Vayu Parana.

292 MANY NAMES OF THE SAME ONE [SC.

IR,

I

HR, frgcl,

^r^:, ct^r ^r^ ' *fRr:

' 9 ri '

P., CH. Xl] SYNONYMS OF ATMA-BRAHMA-MANAS 293

g,

r

' '

g

: > (oAi) w **\$: ^: \

: '

's i

294 EXPLANATIONS [SC. OF

; %<wr*w?: H:

Purana, Purva-ardha. chs , iv, v.

', ' flniicm', ' i&w. ' s

M6^.. Shan^i. chs. 180, 308, 316, 317, etc r

* Because this World-Mind manifests first of all ; is greater than all the guna-s and tattva-s, attributes and elements, that spring from it ; and, in measure, is immeasurably Immense, therefore is it named Mahan, the Great. Because it mentates the effortful evolution of all things and beings from smaller and subtler states to larger and denser, therefore is it Manas, Mind. It understands, knows, budhya^e, all things, and distinguishes useful from harmful, therefore it is Buddhi. It

knows, vindate, all, and its excellence is such that it
 also
 knows that it knows ; also it abides, vidyate, in
 everything,
 and everything abides it ; therefore it is Sam-vit- It
 weighs
 (by arguments) ; analyses (facts and views) ; forms
 opinions
 with reference to the requirements of the individual ;
 therefore
 is it Mati. It shapes a body, puh, of and for the
 tattvas,
 elements, and fills it, purayate", with kind gifts
 (experiences),
 and then dwells, shete, in that body as in a house or
 town,
 purl ; therefore is it known as Puh and Puru-sha. All
 aware-
 ness, khya^i, all experience of joy and sorrow, depends
 upon
 it, and because it is famously* known and declared,
 khyayatfl,
 by many attributes and many names, therefore is it
 called
 Khyflti. It knows all ; has power and is sovereign
 over all, ishate, ishte ; commands and controls all
 things
 and beings and worlds ; and is not ruled by any other ;
 therefore is it Ishvara. It 'knows supremely ', pra-
 jfia, the

P., CH. XI] OF THE DIFFERENT NAMES 295

subtlest mysteries, and the planets (which are to the
 Sun as
 sensor-and-motor-organs are to a living organism) are
 Its pro-
 geny, pra-ja, therefore is it Pra-jna. All forms, all
 cogni-
 tions, all volitions, all actions, and all fruits of
 all actions, are
 stored up, chinoti, in it, for ever ; therefore is it
 Chiti. All
 work, past, present, and future, it remembers ever,
 smarate ;
 therefore is it Smara, Memory. Because it is vast,
 brhat,

because it expands itself, and expands, spreads out,
brmharjia,
all worlds, all things and beings, all feelings and
emotions, in
infinite space, salila-akasha, therefore is named
Brahma.
Because it is all knowledge, jna, therefore is it
Jnana.
Because it enhances, gives intensity and extensity,
vipula-
ta, ample scope, to the pairs of opposities, two-s,
dvam-dvam-s,
therefore is it known as Vipura. It is known as JShava
be-
cause it is the source and fount of all becomings, bhv.
Because
it knows the ' field ', the object, of consciousness,
and also
the knower of it, i.e., it-Self, it is known as Kah
(also,
Yah, Sah ; He, Who, What ; all pronouns which cover
all objects, as well as the subject, of consciousness).
It
attains all objects, apnoft : it takes all, a-datte ;
it eats,
tastes, all things, atti ; it extends continuously over
all,
a-tata, san-tata, sata^am, ever ; because it negates,
mfl, and
transcends, ati-efti all This, Etat ; and, while thus
negating
all Else, It-Self-remains Self-established, moveless,
eternal ;
therefore is it named Atma, pre-eminently. It reaches
all,
rchchhati ; therefore is Rshi. It enters into all,
vishafci ; there-
fore is Vishnu. It possesses all the lordlinesses,
marks of
sovereignty, bhaga ; therefore is Ehaga-vSn. It is
Raga,
because desire stirs in it and is controlled by it.
Because
it protects, avati, all who meditate on it, therefore
is
it AUM (OM). It knows all, therefore is Sarva-jna,
omni-
scient. It is the home, refuge, ayana, of all souls,
nara-s ;

therefore is it Nar-ayarjia. Because the first, adi, of all gods, therefore is it Aditya. If produces and protects, pati, ail progeny, prajS ; therefore is it Praja-pati. Because it is the greatest of all gods, therefore is it Maha-deva. Because it pervades all, *s, bhū, in all, peculiarly, vi-sheshōna, there-fore is it Vi-bhu. Because all ' sacrifices ' are offered to it, are for it, therefore it is YajSa personified. Because it surveys, darshana, the whole World- Process and ranges over it all

296 THEOSOPHICAL TECHNICAL TERMS [SC. OF

in mighty flights (of imagination), therefore is it Kavi (ka, world, vi, bird, world-bird). Because it is the Womb of Gold, garbha of hiraḥya, Source of Golden Light, enveloped in Golden Light, (physical as well as mental), therefore is it Hiranya-garbha (the Sun). Because it makes all things, vi-shoshena r a chay at i, therefore is it Vi-rinchi. It is Vishva-rupa, because all worlds, vishva, all forms, rupa, are its forms. Because it is not born from any thing else, but only from It-Self, therefore is it Svayam-bhu. Because it is the One and only Immortal, eka a-kshara, and also because it is ultimately named by eka a-kshara, the One-lettered (tri-une) Word-Sound (AUM) Om, therefore is it Ekakshara '.

By such synonyms, paryaya-s, which are used for It by turns, * coming one after another ', paryayaija, is the Universal Mind known.

In the language of earlier theosophical literature, Atmd, the first principle, would correspond (on the cosmic scale) with Pratyag-atma or the Abstract and Universal I ; Buddhi, the second principle, with Universal Mind, all-inclusive Intuition or infinite sub-and-supra-consciousness, or the collective I, the We, the ' I am and am-not all this-s' ; Manas, the third principle, with the singular or individual I, ' I am and, again, later on I am not this particular this/ the particular mind with its successive experiences of the nature of knowledge, feeling, and activity, and its particular recollections. These remarks have to be understood as subject to the explanation that, for practical purposes, every sutr-atma * thread-soul ', ' group-soul ', or larger individuality, serves as ' genus ' or ' universal ' to the jiv-atma-s or smaller individualities which are included within it, which live and move and have their being in it (see ch. xiii, infra).

In the same theosophical language, we may say that instinct is the 'mystic* participation of the individual soul in the life of the astral group-soul or sutr-atma ; and intuition, in the life of the buddhic group-soul. Every individual understands, knows t.e., feels, the sensations of any part of his body, because he is identified with that part, vitally ; so we understand instinctively and intuitionally i.e., we feel, the experiences of those ' other * jivas whom we love and who are therefore no

longer ' other ' to us but indeed parts of ourselves.
If we can
identify ourselves with all, if we can realise our
oneness with
all, we will understand or feel all. " To know all is
to excuse
all," as the proverb says, because to know all is not
possible
without loving all, and to love all is not only to
excuse all as
one excuses oneself, but to help all as one helps
oneself.

CHAPTER XII

PVAM-DVAM THE RELATIVE (CONTINUED)

(C. n.) NEGATION AS CONDITION OF INTERPLAY BETWEEN SELF AND NOT-SELF

JN the last chapter we dealt with 'the affirmative
aspect
of Negation ; as the Energy which links together, in an
endless chain of Causality, the factors of the
succession
of the World-Process ; as the necessity of the Whole
which appears as the Cause of each part ; as the
Relation }
of cause-and-effect between all the parts. We turn now
to the negative aspect, of Negation, wherein it appears
as the Condition or conditions, of the Interplay
between
Self and Not-Self; the conditions in which the
succession

1 Seeing such relation (L. ratio, ratus, to think, to
reason) is rea-
soning, ratio-cmation , re-lat-ion-mg (L. re, back,
latus, to carry, to
bear, to bear or carry one to another, and back, to and
fro. in mind).
There is a deep reason why the words ' cause ' and '
reason ' should be
equivalent and often synonymous and interchangeable ;

it is the fact, already mentioned, that the Universal Mind or ' Pure ' Reason, Cosmic Ideation of the Whole, (bearing or carrying all parts, at once, within itself, in re-lation or ratio to each other), is the cause of the appearance of each portion, in succession, i.e., is the cause of each event. The Samskrt words karana and hetu are similarly allied ; karana is active cause , hetu is passive condition, reason, motivating end or propose.

298 CAUSE AND CONDITION [SC. OF

of the factors of the World-Process appears and takes place. 1

A little reflection will show that cause and condition are only the positive and negative aspects of the same thing. A cause may be -said to be a positive condition, and a condition a negative cause.

Let not the objection be taken here that we are transporting, by an anachronism, the notions of our life at the present day, to a primal stage wherein pure ultimate or penultimates and subtle undeveloped essentials only, of the universe, should be discussed. It has been pointed out, over and over again, that there is no gradation, no development in time, from the abstract to the concrete. The two underlie and overlie and inextricably interpenetrate one another and are coexistent. 2 And, even were it otherwise, that which appears in development must have been in the seed all along. The World-Process is in and is the Absolute. Metaphysic only endeavours to trace each abstract and concrete fact of our life, taking it, as it stands before us, back into its proper place in the Absolute, in the Changeless Whole,

1 In the technical phraseology of the Nyaya, that which is called

cause here would be, generally, karana ; while condition would be sadharana-nimiffa, or hetu.

- To philosophy, the whole of all history is, as it were, ever present ; all change is always within the Changeless. All the states that appear as successive stages in the life, or history, of any ' individual ' organism, species, genus, kingdom, planet, solar system, in any given place, are to be found existing simultaneously in different individuals in different places. God has not disappeared and become absent after a single act of creation, The forces and factors of the World-Process , working at any past or future time, and near or distant place, are all working now and here, overtly or covertly, whenever and wherever we may think of them .

P., CH. XII] MANY KINDS AND NAMES 299

and so to free us from the nightmare of overpowering, irresistible, uncontrollable Change. Therefore, taking the words * cause ' and ' condition ' in the sense in which we find them used to-day, we may legitimately try to show that these senses correspond to aspects of the ultimates.

Other ways of looking at them are to regard causes as successive and passing conditions, and conditions as persisting and coexisting causes ; that is, that causes are conditions which cease to ' exist ' when the effect begins to * exist,' and that conditions are causes which persist throughout the existence of the effect as well as before and after ; and so on. Looked at from the standpoint of the Absolute, inasmuch as everything is necessarily con-

nected with everything else, and the Whole only is the source of each part, all these various ways of describing cause and condition resolve themselves into merely various ways of describing the different relations, all equally necessary, of facts, or parts, to each other. Out of these various ways we have the many distinctions between final cause, efficient cause, material cause, formal cause, instrumental cause, movement or action, motive, etc., in western philosophy : and between nimitta, samavayi or upadana, a-samavayi, saha-kari, sadharana-nimitta or mukhya, a-sadharana-nimitta or a-mukhya, uddeshya, karta, kriya, karya, prayojana, hetu, karaka, 1 etc., all

or

or a?g^, g^r, ^T^ fferr, 3>
, etc. Gfta, xviii. 13-15, speaks of five kinds of

300 POSITIVE & NEGATIVE ASPECTS [SC. OF

different kinds of karana, * causes/ with their divisions and sub-divisions, in the eastern systems.

The one common characteristic of cause, running throughout all these, is that which is given by the old Nayyayikas : viz., " which being, the effect becomes, and, which not being, the effect does not become,"] the principle of concomitant variations, in short, as it is called in western logic. The first half represents the positive aspect, the one true universal * cause ', corresponding to the Self, the affirmation, the Shakti element of the Negation ; and the second half, the negative aspect, the one

true universal * condition,' corresponding to the Not -
Self,
the denial, the negative element of the Negation ;
where-
as all other so-called particular causes or conditions
are
in reality only so many effects, which have taken on a
false appearance of cause or condition by reflection in
the succession of the World- Process of the true
universal
Necessity which makes each particular a necessary fact,
and so a cause and a condition, with reference to all
other particulars ; that is to say, makes each
particular
appear as the necessary effect of preceding, and the

%fi^:. All such are classifiable under our 'Cause' and
' Condition '.
Each system of philosophy has its own classifications
and technical
names. Buddhist systems have yet others; thus: " six
kinds of causes
and five of effects are karana-hetu and adhipati-phalam
; saha-bhu-hetu
and purusha-kara-phalam ; sampr&yukta-hctu and vipaka-
phalam ;
vipaka-hgtu and vi-sam-yoga-phalam ; and sarvatra-ga-
h6tu. Or, (accord-
ing to another system), four pratyayas (causes or
conditions), viz., adhi-
pati, alambana, sam-an-antara, andheiu, (i.e.,
additional cause, objective
cause of mental process, immediate cause, and direct
cause) " ; Systems
of Buddhistic Thought, by Yamakami Sogen, pp. 309-315
(pub. 1912,
University of Calcutta).

1 Bhimacharya, Nyttya-kosha, p. 197, article 35R<T^,
karanam,
cause.

P., CH. XII] ONE CAUSE, ONE EFFECT 301

necessary cause of succeeding, particulars, in an
endless
and unbreakable chain, the whole of which chain, how-

ever, is only One Effect which is identical with its One Cause, the necessity of the Absolute.

We thus see that, in empirical detail, Self or Spirit and Not-Self or Matter are, neither of them, either cause or effect ; but that the changes of cognition, desire, and action, and of qualities, substance, and movement, of which they are the form or substratum, are causes or conditions, and effects or results, of one another in turn ; and that the transcendental totality of these changes, being regarded as one effect and result, has for one cause, the Shakti-Energy, and for one condition the Negation, embodied in the third factor of the Absolute.

This Shakti-Energy, we have seen, has three aspects : attraction, repulsion, and rhythmic alternation or revolution ; or creation, destruction, and preservation. 1 Negation proper has also three aspects : <j6sha, space, kala, time, and kriya or ayana, motion.* These are the triple

occurs in Bhagavata. IV, xxix, 67;
in the Yoa-bhashya by Vyasa ; ^-^-ST^S?^^ ' by

difference of time, place, and circumstance/ is an expression of frequent occurrence in Samskrt literature.

2 The Biography of Man, the whole History of all things, individuals, groups, institutions, nations, races, kingdoms (of Nature, mineral, vegetable, etc.), orbs, worlds, 'systems, is all comprised in the ' six forms or ways of existence, bhava-vikarah, viz., is born i.e., appears or comes into manifest existence, grows, stays, changes, decays, and dies or disappears ; jayatS, varcjha|e, tishthatd, vipari-namais, biyate, mriyate;

The yet higher categories under which these six are comprised, are, and if-Sffecr, ' is ' and ' is not '.

302 TRIAD OF CONDITIONS [SC. OF

g u n a s, or aspects, of Negation, in the same way as S a t-C h i d- A n a n d a and S a l l v a-R a j a s-T a m a s are the gun as of Pratyag-atm5 and Mula-prakrti respectively. Negation, with respect to the One limitless Self, in whose consciousness the negated Not-Self, the countless Many, are co-existent, is negation Everywhere, in Simultaneity, is the utter blankness of pseudo-infinite and k i i t a s- t h a-seeming Space. Negation, with respect to Not-Self, the pseudo-infinite Many, which find themselves posited and denied in that consciousness turn by turn, is negation Everywhen, in Succession, is pseudo-infinite and ever-flowing Time. Negation with respect to Negation, is the endeavour to affirm, to justify, the consciousness of the inseparable connection between Self and the repudiated Not-Self everywhere, everywhen, everyway ; this can be done onjy in and by means of un-end-ing Motion, which is the one way to encompass all space and time ; Motion, in and by which only, Space and Time are joined together and realised, even as Self and Not-Self are realised in and by the Negation.

Let us dwell for a moment on the fact that Space, Time, and Motion are the gun as, qualities, of Negation. We see readily, on even slight reflection, that Space and Time are mere emptinesses, vacua, which may appropriately be regarded as phases of Na, Not, the Naught.

Motion presents a little more difficulty. We seem to feel that it is something positive. Yet this is due only to the fact that we are thinking more of the moving thing than of its motiop. Let us try to (seem to) think of motion as

P., CH. XII] SPACE-TIME-MOTION 303

separate from the moving thing, even as we (seem to, but cannot really) think of space and time as (quite) separate from extended or enduring things ; and we shall see at once that it is as much an emptiness as the latter ; indeed is nothing else than an emptiness which combines in itselt the emptinesses of the other two, since we know Space and Time only by Motion ; in slumber, all three disappear together. It is thus doubly empty. Space seems, Time seems, to leave a trace behind. More, we feel as if Space is, there, always, before us ; we feel that even Time is, there, always. We speak of even the past and the future as if they were something positive, something recoverable, something contained, locked away, in the present which we hold in our hands. But Motion ? it is gone and has left no trace ; lines traced on running water, birds' flights in the air. 1 Of course the moving or the moved thing may remain, but that is not motion, any more than it is space or time. Motion, then, is verily the most negative of negations.

Another point. Space, Time, and Motion have been shown here as broadly corresponding to Self, Not-Self, and Negation respectively. But too much stress should not be laid on, nor too much precision expected in, these correspondences. Where everything is connected with

' As the path cannot be traced, of fish in water, or

bird in air ; so
cannot be traced the passage of the knowers, in the
ocean of Omni-
science, from the Limited to the Limitless '.

304 EROS AS MEMORY [SC. OF

everything, the distinguishing of such correspondences
can only mean that certain facts, as viewed from a
certain
standpoint, are seen to be more specially connected
with each other than with others. Change the stand-
point slightly, and new connections are thrown into
relief and old ones retire into the shade. This is seen
to be the case, more and more, as we proceed from the
simple to the complex. In the very instance now before
us, for example, with reference to the fact that
Negation
is the nexus between Self and Not-Self, Motion may be
said to correspond to Negation, as also being a nexus
between Space and Time. But take another triplet into
consideration : jnana-ichchha-kriya. Here, while
it may be said that the condition of C h i t or j n a n
a i s
Space, implied in the ' co-existence ' of subject and
object,
knower and known, it does not seem quite fitting to say
that the condition corresponding to Sat or k r i y a is
time, and to Ananda orichchhais motion. Of
course it would not be altogether incorrect to say even
this; yet it seems more obvious to say that, kriya
corresponds to motion, and ichchha to time, which,
in: terms of consciousness, is memory of past pleasure
and pain, and present wish, and expectation in the
future,
to secure the one and avoid the other again. 1 On the

1 One name for Kama-Eros, a form of desire, is Sraara,
-which means
memory. Incidentally, it may be noted that Space-Time-
Motion are the
4 empty ' essentials of the Great Illusion, Life, in
everyway. Life is
pleasurable and healthy, when it is ' spacio as-
leisurely-easy going ' ; it
is unpleasant and unhealthy, when ' cramped-hurried-
driven'. To do

fixed work, in fixed place, at fixed time, is to be 'orderly' ; to do otherwise, is to be 'disorderly', unorganised, inefficient and ineffectual and unhealthy.

P., CH. XII] VIEWS CHANGE WITH STANDPOINTS 305

other hand, we may not unjustifiably say that Motion corresponds to *ichchha*, because *ichchha* implies a movement from the past through the present towards the future ; and that the succession involved in *kriya* is Time. Or, again, we may consider the matter without inaccuracy in this manner : Space seems something overt, almost visible, one may say ; Motion also seems overt, something visible ; but Time is hidden, it is a matter for the inner consciousness only, (except on the face of the clock, where *kriya*, active movement, is patent), as *ichchha* is the hidden desire between an overt cognition and an overt action ; therefore, while Space and Motion may correspond with overt Self and Not-Self, Time should correspond with covert Negation. Arguing from the mere words also, one may say that Self and Not meet in Not-Self ; therefore Space and Time, meeting in Motion, should be assigned to Self and Negation, respectively ; while Motion should be assigned to Not-Self. Yet again, we may correctly say that Time is realised only by change, i.e., Motion, and Motion is possible only in Space, therefore Space is the meeting-point of the two, and so should correspond to the nexus, i.e., Negation. And so on. We see thus that, from different points of view, one and the same thing appears in different aspects. For the present, seeing that Motion has almost unanimously been regarded, in East and West, as incorporating both Space and Time, we may accept the correspondence noted first, viz., that of Space, Time, and Motion, to Self,

306 SPACE IS CO-EXISTENCE [SC. OF

Not-Self, and Negation, respectively, as the most prominent.

Let us now take up each of these three separately.

(A) SPACE

Space is the Co-existence, saha-astita, together-being, saha-bhava, together-moving, saha-chara, paired-ness or simultaneity, yanga-pa<Jya, of the Many.' It is the possibility of the coexistence of the many, and the actuality of their non-existence/ The Self is one and opposed to the many at once and eternally ; hence the coexistence of the countless not-selves as well as their endless succession. The form and result of their co-existence is mutual exclusion, which produces the duality of ' side by side,' ' one beside another, 1 with the intervening space ' between,' as the completing third which connects the two, one on each side. This triplicity of * side, beside, and between/ parshva or paksha, a para - parshva or अपरा-पक्ष, and antara, appears in Space as viewed from the standpoint of Not-Self. This triad may also be expressed as attra, here, tattra, there, and madhya, the middle space, the * in between '/

* In actuality, space is limited, and so come to be the possibility of the co-existence of a few, and impossibility of more ; thus, when fresh passengers try to enter a crowded railway carriage, the occupants cry out. " There is no space here: please go to another carriage where there is, i.e. where there are no occupants ".

Viewed from the standpoint of Self, Space may also be said to be the coexistence of Self and Not-Self. But the coexistence of these two is scarcely a co-existence.

Such co-existence can properly be ascribed only to things of the same kind and nature, on the same level, and side by side with each other ; while Self and Not-Self are opposed in nature ; the one is Being, the other is Non-Being. Their coexistence is only through and in the way of the third factor, Negation ; i.e., Not-Self does not exactly co-exist with Self ; it rather exists in it, in its consciousness, and exists only to be denied. Hence we have another form, though not essentially different in nature, of spatial relations, than that described above as ' side, beside, and between '. This other form is that of ' in and out, ' ant ah, and bahih, ' internal and external/ ' core and sheath, ' both held together in the * through and through, ' sarvatah, the ' whole, ' the ' pervading, ' vyapta.i Thus we have another triplicity in Space with special reference to Self.

In this, again, from the standpoint of the universal Self, that Self is the enveloping Space, pure, colourless, abstract, in which the 6tats, the this's. live and move ; and so It may be said to be the outer, and Not-Self the inner.

It is this aspect of Self, Pratyag-atma, which has probably given to Param-atma its best-known name, Brahma, Boundless Immensity, from the root brh, to grow, to expand, to be vast.* But from the standpoint of the

1 a???:, 3fg:, wfes, 52 JTH I

" ^ *W, Chh&ndogya and Brfya<}-&ranyaka ; f^, ^

increases, expands ; also flfcf, works, labours, incessantly.

308 POINT, LINE, SPACE [SC. OF

individual, an * aham ' limited by an ' 6tat,' Self is the inner core and Not-Self the outer sheath.

We may distinguish another form of the triplicity of Space, with reference to Negation, viz., ' point, radii, sphere,' bindu, jlva or trijya or vyas-ardha and gola.

1 The other triplets of words, too, express nothing else than emptiness and negation, but this mathematical triplet seems to be even more abstract, more empty of content, if possible ; hence the propriety of regarding it as arising from a view of Space with special reference to Negation.

Other ways of expressing the triplicity involved in-Space may be said to be ' behind, here, before,' and ' length, breadth, and depth, 1 which last is the best known and most commonly mentioned form of the dimensions of space.

As the mathematical kinds of Motion are pseudo-infinite, as the standards and measures of Time are pseudo-infinite, so the degrees and measures of Space or -extension are also pseudo-infinite. There are always, and ad iiii finitum, * etats ' ' this-es, ' objects, minutes than the minutest and vaster than the vastest. As minute vibrations of motion permeate grosser sweeps, as subtler standars of time permeate larger measures, so smaller sizes and dimen-sions permeate and pervade larger sizes and dimensions. In this sense, as with motion and time so with space, there

or f5|33n or 53fTOTO, *s5 ; another triad, included

In this^would be ^centre-diameter. (or line)-
circumference,
- XI)-

P., CH. XII] ONLY THREE DIMENSIONS POSSIBLE 309

are not only a certain number, but necessarily a
pseudo-
infinite number, of dimensions. Otherwise, the
triplicity
described above, in various triplets of words,
represents
the three dimensions proper of space, (time and motion
also having their three dimensions proper, each, to be
mentioned presently) ; all other dimensions, subtler or
grosser, being but permutations and combinations of
these
three ; and the three themselves being essentially ways
of looking at the one fact of co-existence. 1

The meaning of this will appear further in connec-
tion with the pseudo-infinite lokah, i.e., planes,
grades,
kinds or regions of matter, each made and marked by a

1 The fourth and higher and even infinite dimensions of
space form
the subject of mathematical speculations now,
frequently ; but it is difficult
to understand them in any other sense than as above. It
is said that the
point ' produced ' gives the line, making the first
dimension ; the line
' produced ' sidewise, the surface, the second ; the
surface similarly, the
solid, the third ; so the solid ' produced ' will give
the fourth, and so on.
But let us trace the process backwards ; what will the
point , re-duced '
yield ? And could that again be * re-duced ' further ad
infinitum ?
H. P. Blavatsky, in The Secret Doctrine, (I, 295, 296)
expressly
repudiates, the notion of fourth, etc., dimensions in
any other sense
than that of " permeability," substances being able to
penetrate grosser

ones. As a fact, a cube ' produced ' yields an ordinary three-dimensioned but elongated solid. Also, as a fact, the point, the line, the surface, are mere abstractions, as of back and front, which are distinguishable, but never separable from the solid, in nature. The Mahatma Letters, p. 404, also say that 4 ' Humanity belongs to the three-dimensional condition of matter ; and there is no reason why in (Devasthana, abode of gods, heaven, svarga), the ego should be varying its dimensions ' ' . The purport of the whole context seems to be that "Space is infinity itself" and as such, has no dimensions, but only finite matter has dimensions, and these are only three, and always must be only three and no more. The notion, that, with the eye, we see only two dimensions, length and breadth is fallacious. In every exercise of every sense, we sense, co-existence, the presence of subject and object, in the first place, and of many objects in the second. And this co-existence is always 1/tree-dimensional. Careful consideration of the ways and movements of even the eyeless animals or animal-cubs even, of the ocean-depths, seems to show their sensing of three dimensions, before, behind, and round and round.

310 SYMBOLOGY [SC. OF

differently vibrating and differently sized atom. Each supports, serves as adhara, substratum, of the next so-called lower and grosser ; .and each is supported in turn* by the preceding so-called subtler and finer. Each behaves in an apparently mysterious, superphysical, and space-transcending way, because of the subtler and penetrative, permeative, pervasive, nature of its vibra-

tions, from the standpoint of the lower ; but becomes a part of, one step of, the ordinary, familiar and * well-understood ' scale of matter, including the lower planes from the standpoint of the higher. 1

In the language of symbology, which yet seems intended to describe literal facts of subtler planes of matter also, this Space may be regarded as meant by the garland of human heads, individual-points of consciousness and atom-points of matter, that Shiva, embodiment of ' negative ' i c h c h h a, ever bears upon his breast ; each head separate from the other, each side by side with another, yet all united together by the strong single thread of the desire-consciousness of mutual interlinking and inseparability. It may also be symbolised by the dark and giant mammoth-skin that is the outer envelope of that inner God, for i c h c h h a cannot manifest except in Space.

V&y Pur ana, Purvfcrflha, ch. 49. D&vi BhctgOvata also has a verse to the same effect.

P., CH. XII] TIME 311

(B) TlMK

As movement between Self and Not-Self is the basic principle of all motion, so succession, krama, 1 of this movement, of affirmation and then negation, is the basic principle of, indeed is, Time. Time is nothing else than succession of events. It may also be described as the possibility of the succession of events, i.e., changes in the conditions of objects, and the actuality of their non-cession, non-procession, non-duration, the ever-

standing witness of their non-permanence, their non-existence. That is to say, as Space is emptiness which is the possibility of the co-existence of objects ; which, regarded in itself, and as differing from these objects, is only defined and thrown into relief by them, and is not them ; which, indeed, looked at thus, is their absence and their opposite ; so Time is an emptiness, which is the possibility of the succession of events : is only defined and thrown into relief by those events ; and is not them, but their absence and their opposite. As this succession of events, i.e., experiences, identifications and separations, slackens or quickens or ceases (comparatively and apparently), so the standard of Time changes ; it appears to be long or short, or even disappears altogether as in the case of sound slumber, before mentioned, to the individual and limited consciousness. 2 This is verifiable by anyone in

'W.

3 A person falling sound asleep on a train while it is standing at a station, and waking up again hours later at another station some hundreds

312 TRIADS OF TIME [SC. OF

the experience of dreams, reveries, and other extraordinary or abnormal psychic conditions, as in hypnotism and trance. The same is the case with the standard of time with reference to waking consciousness ; quick steps make short distances, slow paces make long ones ; sorrow lengthens, joy shortens time ; i.e., the quick or the slow passing of time is something subjective, and the real

significance of the length or shortness of time is also sub-jective, being only the feel of such length or shortness.

In view of the increasing rapidity of means of transit, people now, often, speak of distances in terms of time

* it is so many hours ' to a place rather than in terms of space, so many hundred miles. 1

With reference to Self, Time may be said to present the triplicity of beginning, end, and middle ; beginning, a<JI or arambha, i.e., the affirmation of the 4 6tat ' or its origin ; ' end,' anta or avasana, its negation ; and the

* middle/ madhya, which holds together both.*

The inevitable perpetual appearance and disappearance, and disappearance and reappearance, of each 'etat'

* this,' due to the double necessity of being limited on the one hand, and yet being also, on the other hand, in the indissoluble relation of contact with the eternal Self, forces upon it a pseudo-eternal succession of its own,

of miles distant, is unable to say whether the train has been moving at all, or how far, or how long. For an excellent collection of concrete illustrations of the illusions of space, time, and motion, see S. T. Klein's Science and the Infinite, ch. i, and Mystic Experiences, or Tales from Yoga Vasishtha.

1 Cf. the use of the expression " light years ".

or 3?rc**r ;

*p

apart, as it were, from its identifications and disjunctions with the Self, and gives us another aspect of the same thing. This is that most current form of the trinity inherent in Time, viz., ' past, present, and future,' bhuta, bhavat or vartamana, and bhavishya, or ' before, now, and after,' as viewed from the standpoint of the Not-Self.' 1

In this second aspect is contained the secret of personal immortality in brief/ Every etat, ' this,' being once in touch with the Eternal, must be marked with that eternity for ever. There is no succession of once, twice, thrice, etc., in the Eternal ; but every separate etat is under the sway of such succession, and there is a contradiction, an impossibility indeed, involved in the juxtaposition, the coming together and the uniting, of the successionless and the successive. But the two are in contact, there, before us, all around us, irresistibly bound together by and in the Nature of the Absolute. This ' antinomy of the reason ' is soluble only by imposing, on the successive, the false and illusive appearance of the

or SffiUR and

2 To remember, to know, to realise, that '/ am Immortal ', is to become Immortal, is to attain, to achieve, Immortality. Sanat-suj&ja G*t& (included in Mbh.) records a dialogue between and the great rshi.

arft i

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successionless, the eternal, which simultaneously includes all moments of time, once, twice, thrice, first, second, third, etc., by making every * this ' pseudo-eternal, for-ever-eternal, ever-lasting, in short. Therefore, every ' this ' appears and vanishes and reappears throughout

' Sanat-sujata ! Reverend Sir ' I hear thy teaching is : There is no Death. I also hear that gods and titans practised Brahma-charya for long periods, to secure Deathlessness. Which of the two is true ? Please instruct me'. ' Kshattriya !, both are true. Some say Immortality is won by effort and right action ; others says that Death- (is) Is-Not. Both views are current in the world to-day, and both are true. The Great Wise Poets hold that Infatuated Forgetfulness alone (of the fact that I is-am Immortal) is Death ; and, following them, I say that Infatuated Error (i.e., the Error, a-vidya of believing that ' I is-am something perishable, fleeting ') is Death, and alert Aware-ness (that I-am-I eternally, and the True Knowledge, Viclyya, that Death-Is-Not, Death K Naught, is Immortality.

But to this should be added the further consideration that * All is I, Yea, All is I ' , and that this is the true Personal as well as Im-personal Immortality. Each ' you ' , each momentary ' you ' is also (potentially) immortal , because touched by the ' All-You-He-She-It-1 ' , All-Consciousness ; because kept in Its Memory by the Universal Mind ,

' In God's Memory is all being bound ' ; in that
33flfg-|Tr1 > , samashti-
jnana, (P. -A. ilw-i-ijma'tt, aql-i-kul), is everything
recorded and pre-
served for ever and ever.

Philosophy, the Search for Truth, begins in an acute
desire for
Personal Immortality, for redress of all wrongs, for
abolition of all pain
and all evil. It ends in, is accomplished, achieved,
fulfilled, completed,
in the disappearance of that desire, and its
replacement by the assur-
ance, the realisation, of Universal, Impersonal, All-
Personal, Im-
mortality, and Self-identification-dissociation with
all good -as- well-as-evil,
all happiness-as-well-as-misery. as Kabir says : 1*1
1*1 1C ^I^R *1I%,
' a prophet lies buried in earth beneath your feet, at
every step you
take ' ; and Hamlet cries : " Imperious Caesar dead and
turned to clay,
Might stop a hole to keep the wind away ' . Atoms are
incessantly
changing from the sheath of one jiva to that of
another. The atom-
portion is in-destructible, in its own way ; the jiva-
portion is also such,
m its. Personality. ' I am separate from all other I's,
is also afeelmg, an
373:5^1-1^, antah-karana-vytti, a ' mood of mind ',
which arises in a
conjunction of (an) aham -I with (an) etat-this.
Analysed tf it vanishes.
' You want to be immortal ; but which You ?
Yesterday's, to-day's,
or tomorrow's? * Each is different, more or less; less,
as the time,
interval is less; more, as more. To be 'all-Persons' is
the true
' Personal as well as Impersonal Immortality.'

P., CH. XII] AND RE-APPEARANCE 315

all time (i.e., in the endless consciousness of the

jiva),
again and again, as a firefly in the black darkness of
a cloud-shut night of the rain-time in the tropics.
Hence,
while, in one sense, mukti is eternal, or timeless,
having
no beginning and no end, as viewed from the standpoint
of Pratyag-atma or Param-atma ; in another sense, it is
always beginning and always ending, from the standpoint
of Mula-prakrti. In other words, the individual jiva,
viewed
as identical with Pratyag-atma, and so with Param-
atma, is never bound and never freed. As such, it
can scarcely be said ever to become mukta. It is
above and beyond both bandhana, bondage, and moksha ;
liberation ; indeed both are in it always, rather than
it in
them ever. 1 But viewed as identical with a piece of
Mula-prakrti, an * 6tat, ' a * this ', it is always, in
literally
endless repetition, falling into bondage, i.e., into
identifi-
cation with, and voluntary imprisonment in, a body, and
getting out of that bondage again into liberation,
i.e.,
separation from, and out of, that prison-house. This is
why we read in Pur anas that the highest gods and
rshis, although all muktas, * free, ' ' emancipated, '
still,
without exception, return again and again, cycle after
cycle, kalpa after kalpa, passing and repassing
endlessly
through the spirals, retaining, every one of them, like
all
other jlvas, their centres of individuality through

' Not sin, nor merit ; not bondage, nor liberation ,
not joy, nor
sorrow ; this is the Final and Supreme Attainment.'

316 REFLECTION AND RE-REFLECTION [SC. OF

pralayas as through ordinary nights, despite apparent
lass (from the standpoint of lower planes of matter) of
their defining and demarcating circumferences. But

immense complications are introduced into this incessant evolution and involution, by the ever-mutable and ever-changing nature of every * 6tat, ' ' this, ' ' object '. These complications are pseudo-infinite and therefore utterly unresolvable and incomprehensible in their entirety by any individual within limited time and space.

To illustrate the reflection and re-reflection of the triplicity of the Absolute everywhere, as of a light between two mirrors, and also the changes, in correspondence with changes in points of view ; we may say that in this triplet of ' past, present, and future/ yielded to us by looking at Time with reference to Not-Self ; the present is the nexus, or Na, Not, between the past as jnana and the future as kriya ; or, again, the future may be regarded as the nexus which will connect together and reproduce both past and present ; or, the past may be thought of as having contained both the present and the future. The three make a circle, and we may start at any point in it.

Finally, Time, viewed with reference to Negation, may be said to yield the mathematical triplet of ' moment, period, and cycle, ' kshapa, samaya, and yuga, or kshana, yuga, and kala-chakra. 1

In symbology, time is Kala, the * dark, ' the ' mover, ' and the ' destroyer, death, 1 all three in one. It is

P., CH. XII] CYCLES WITHIN THE ENDLESS SPIRAL 317

pictured as the vast-sweeping Garuda that conveys, from place to place as need for giving help arises, the god of jfiana, Vishnu ; Garuda, the eagle with the two all-covering wings of the past and future, whose sole food and means of sustenance are the small cycle-serpents (that, though belonging to the family of the ' end less , An anta, form part of the retinue of Shiva, the god of

ichchha), one of which he eats up every day of his life by ordinance of the Creator, It may also be the Vanamala, 'wreath of forest-flowers', that Vishnu wears, representing the endless chain of life-moments strung together' by the thread of cognitive consciousness. It is also the Sudarshana-Chakra the blazing 'sight-pleasing, beautiful-appearing, Discus-Wheel,' which overpowers all, which nothing can withstand. It is the Wheel of Life, which Tribetan Lamaism has adopted as the chief symbol of the World-Process. Yet again, it is the thousand-hooded serpent-king, Ananta, 'without end,' Shesha, 'the ever-remaining,' who on his countless heads and coils supports with ease the divine frame of Vishnu as well as the globes of the heavens, one of whose visible forms is the Milky Way, and whom alone, of all the snakes, the eagle Garuda is powerless to touch. 1

: I Bhagavatai 'Vishnu, god of know-

ledge, is borne along by Garuda, who is composed, of the songs of the Veda/ 'the music of the Spheres'. Elsewhere, the picturing is in terms of T/l-Wf, 'the sacrificial Boar'.

Vishnu-Bhagavata. XII, xi, gives other explanations of these symbols, and Pranava-vdda still others; all different ways of looking at the same thing, not inconsistent with each other. Kala or Maha-Kala is one of the names of Shiva, i.e., Brahma, even as Kham or Space is.

It may be noted here that the Purnaic story assigns Garuda, here regarded as corresponding to Time and Not-Self, as vehicle to Vishnu, the god of sattva, jnana, cognition, corresponding to Self. "It similarly assigns the ' rosary of human heads/ here said to correspond to Space and Self, to Shiva, the god of ichchha, desire corresponding to Negation. Even more perplexing than these, it assigns Lakshmi-Shakti, the goddess of all wealth, splendour, glory, and activity, as consort, to Vishnu, and SarasvatI- Shakti, the goddess of jnana, knowledge, to Brahma, the god of action. The Shakti of Gauri-Kali (white-black, life-death, affirmation-negation), the goddess of ichchha, is of course assigned to Shiva, the god of destruction, and also of all * auspiciousness ' and blessings. In Rahasya-traya? SarasvatI is said to be the sister of Vishnu ; and Lakshmi the sister of Brahma ; and Vishnu takes Lakshmi in marriage and SarasvatI is given to Brahma. 2 All these and similar other apparent inconsistencies may be reconciled by this consideration, viz., one factor of any trinity is pre-dominant no doubt, in any one individual, and is regarded as essential to that individual's being, as constituting his peculiar nature ; still the other two factors are also

, , ' Of movers, moving forces, I am (or is) the greatest, Kala, Time '. Compare the English expressions, * his day is over, ' ' his time has come ', ' your time is up ', ' time cures '. Time as cause is the spirit, the genius, of the time ; as result, it is the era or epoch, as Maha-bharata says.

1 Ch. i. See also Nila-kantha's commentary on Pevl-Bhagavata III, 1, 85.

- Pevl-Bhagavata. Ill ,. vi.

necessarily present in or about him ; otherwise his peculiar nature too could not manifest and would not be ; and then they are symbolised as his shaktis, ' powers ', vehicles, apparel, ornaments, etc. Right knowledge should result in right action and lead to wealth and splendour ;
so Vishnu marries Lakshmi. Action should be guided by knowledge ; so Brahma marries Sarasvati. And so on.
1

(C) MOTION

We have seen above how the eternal Negation of Not-Self by Self appears as a movement, *chalana*, *gamana*, *ayana*, of mergence and e-mergence, *ni-majjana* and *un-majjana*, between the two, because of the limitation of the ' this '. The third, which completes and binds together this duality of ' mergence and e-mergence/ may be regarded as the ' continual recurrence ' of the process, as continual juxtaposition, *sam-majjana*, permeation, pervasion. 2 This movement, considered metaphysically, in the abstract, is the primary and essential principle

1 No doubt, in every national or racial mythology, found at present, there are many simple Nature-myths, in which the ' children of Nature ' , primitive humans, have simple-mindedly (yet often with profoundly wise poetical instinct) anthropo-morphised Nature-phenomena, facts and forces, in terms of their daily experience. At the same time, there are to be found, in many mythologies, deliberately constructed symbolical myths. This is especially true of Puranic Mythology, almost the whole of which (and it is very large and complex) has an elaborately artificial character, stamping it as symbolical and allegorical.

, *WR f 3Hf? | fa-TSffi, 3tJT*H, *T-JT*ffi I Other aspects would be expressed by ^MsHft fiMflSR P? 7 ?"! , san-kochana vi-kasana spandana, contraction-expansion-throbbing ,

320 CONSEQUENCES [SC. OF

which underlies and determines all the motion that appears in the World-Process ; and it gives us the triplicity inherent in Motion as appearing from the standpoint of Self.

From the standpoint of Not-Self we derive another aspect of Motion. It is embodied in, and issues from, the fact that each ' this,' besides the movement into and out of Self, which it is continuously subject to, in consequence of the whole-law of the logion, has also a special motion of its own, in consequence of the part-law of that logion. ' This ' is the opposite of ' I ' in every respect, and the eternal completeness and fulness, the freedom from change and motion, of ' I,' is necessarily matched by the limitation and therefore imperfection of each separate ' this ' ; and the motion of each separate ' this * is the necessary expression of its endless want and changefulness. If the ' etats ', ' this-es ', could be really steady and unmoving points in endless space, not feeling any want, and therefore not moving, then the contradiction would arise that the Whole and each part were equal, being both perfect. Hence the Whole, i.e., absolute Brahma, Param-atma, and, as identical with it, Pratyag-atma also, is often described as a centre without a circumference, or conversely, a circle without a centre, or as that which is all centres only, or is everywhere a

nish-shvasana uch-chhvasana shvasana, in-breath-
ing out-breathing breathing ; 553? -flSH-flWI, layana-
sarjana-sam-
sarana, disappearing re-appearing procession ; m3f^-
5lll
ni-vflti pra-vjtti anu-vifftti, retiring-advancing-
circling ; and so on.

P., CH. XII] NO SPACE-TIME WITHOUT MOTION 321

centre and nowhere a circumference, or everywhere a
circumference and nowhere a centre, and so on. This
is verifiable practically by everyone without much
diffi-
culty. Sitting in a quiet place, shutting in the
senses,
fixing the consciousness upon itself, i.e., Pratyag-
atma,
the universal inward Self, and regarding and denying
the
whole mass of particulars summed up as a single Not-
Self, the meditator loses all sense of Time and Space
and
Motion, and the whole of the universe, Not-Self and
himself, seems shut up into a single moveless point of
consciousness. Space and Time would not exist if such
Motion, as between a particular etat and another parti-
cular etat, and, indeed, between all possible Stats,
did
not exist. In other words, this second motion is
necessarily due to the fact that each etat, ' this ',
being
opposed to the omnipresent, infinite and eternal, un-
limited, ' I,' has to oppose it at every point of the
whole
of its endless being ; and thus reproduces and reflects
in
itself a pseudo-omnipresence. This pseudo-omnipresence
of the limited etat, en-souled by and en-form-ing a
self,
takes shape as, becomes, is, endless and perpetual
Motion
everywhere, from moment to moment or period to period
of Time, and from place to place, from point to point,

of

Space. It cannot accomplish the law and achieve,
manifest, fulfil, its nature in any other way. 1

1 Similarly to be interpreted are the psuedo-
omniscience and the
pseudo-omnipotence, in potentiality, of each jiva ;
each self, as identical
with Self, must know and deny, must identify itself
with and repel, every
6tat ; and yet it cannot do so, as regards all tats, at
once ; hence,
always a greater and greater compassing, and letting
go, and beginning
afresh .

21

322 OTHER TRIADS OF MOTION [SC. OF

Other ways of describing the fact are these : Motion
is the perpetual endeavour of the limited to become
unlimited ; of the successive to achieve simultaneity ;
of
the finite to secure infinity ; it is the constant
struggle
of Space, or extension, and Time, or intension, to
coincide,
and to collapse into the perfect Rest, the single
point,
the rockboundness of Absolute-Consciousness.

This second view of motion, with reference to Not-
Self, gives us the triplet of ' approach, recess, and
revolution, 1 or ' centripetal, centrifugal, and
orbital
motion, ' upa-sarpana, apa-sarpana, and pra-sarpana or
pari-bhramana. 1

Finally, with reference to Negation, we have the
mathematical triplet, in Motion, of ' linear, rotatory
and
spiral, ' * rju-bhramana, chakra-bhramana, and avarta-
bhramana, corresponding to Self, Not-Self, and
Negation.
These three motions sum up in themselves all the
possible

motions of Samsara, as may be pictured by the diagram on p. 432, vol. iii, of The Secret Doctrine (Adyar edn.), if the spines shown therein along the outer side of the single line, whose convolutions make up the whole diagram, were also made parts of, and continuous with, that same single line, and the line were shown as constantly coiling

1 Some physicists regard vibratory or oscillatory motion as a third primary form of motion, side by side with the translatory or free-path or linear, and the rotary or circular. (Vide Dolbear, Ether, Matter, and Motion, iii.) But it will probably be found on analysis, that vibratory, undulatory, and all other forms of motion are compounded out of elements of the primary kinds suggested in this and the preceding paragraph.

an - *rf si - gfa or qft -

P., CH. XII] SYMBOLOGY 323

and turning round and round upon itself, like a spiral wire-spring, and all this line and process of coiling were produced and carried round and round pseudo-ininitely.

This Motion, the first factor of the second trinity, seems to be figured in the Puranas as the h a m s a, the * swan '-vehicle of Brahma, the lord of Action, which h a m s a (under another interpretation of the Upanishap-text quoted before) circles with double beat of wing incessantly in the great wheel or cycle of Brahma. It may also be the mala, rosary of crystal beads, that Brahma ever turns around and tells in his right hand, in constant movement, weaving all single vibrations into

one, on the thread of the action-consciousness. It may, yet again, be the ever twisting, turning, rolling stream of holy Ganga stored within the same god's ' bowl ' of sacred waters, the kamandalu. 1

Before passing on to our next subject of discussion, the individual self, or jIva, we may note that although Space and Time and Motion have, like Pratyag-atma, Mula-prakrti, and Negation, been treated of in successive order, this is only because of the limitations of speech, which, as has been said, can proceed only in succession.

It must not be imagined, any more as regards the former trinity than as regards the latter, that there is any

1 The statements made in this work as to symbology, it should be borne in mind, are only suggestive. They have no immediate importance here with reference to the general principles underlying the constitution of the kosmos, which are attempted to be outlined in this work, primarily. That they are made at all is only in the hope that the suggestions may be of use and possibly give some clue to students who may take an interest in working out, with the help of puranic legends, the details which issue out of the general principles described here.

324 THE WHY OF PERPETUAL MOTION [SC. OF

precedence or succedence amongst the three. They are perfectly synchronous, utterly inseparable, all equally important, and all equally dependent with and on each other, and also with and on the primal trinity, of Self, Not-Self, and Negation. And all these trinities, again, co-inhere in and are inseparable from jIv-atma, jiva-atom, jIva-unit, which combines and manifests in itself all of

them, and therefore is ' the immortal beyond doubt and fear/ if it will only so recognise itself.

He who grasps this secret of the heart of Motion, Time, and Space, will understand Vasishtha's riddle that
' all is everywhere and always '. 1 For jlva is the tireless weaver that, on the warp and woof of Time and Space, with the shuttle 'of Motion, weaves eternally the count-
less-coloured tapestry of all this multifarious illusion -
world, carrying the whole plan thereof incessantly within
itself, and so carrying ' all/ ' always ' and ' everywhere ' in
one. If we turn our eyes to the warp and the woof and the shuttle, we see but the endless tapestry of Penelope
that never progresses and never regresses, though worked
incessantly. Law requires more law, and that again more still ; to fulfil and justify the opposed necessities, to
reconcile the contradictions of the constitution of the

1 And also, incidentally, that orderliness or disorderliness in the
conduct of the affairs of this ' maya-illusion ' of samsara, the perpetually
moving world, depends entirely upon the right or wrong use of these
three 'emptinesses/ viz., space, time, and motion. To make a proper
division of these three, to perform fixed actions at fixed times in
fixed places, is to be orderly ; to do otherwise is to be disorderly. But it
has to be borne in mind that both order and disorder are relative, and
both, ultimately, wholly subjective. To prove to itself that it is not the
slave of any particular order, the Self indulges in all kinds of ' dreams '.

Absolute, one process is invented ; that shows defect, another is invented ; that breeds only new grievances, they are amended ; ten more start up, new laws appear to cover them ! A laughable yet very serious, a fearful yet all-beautiful, an exceeding simple yet most awesome and stupendous Hla, pastime and child's-play. An untold and untellable, a veritably exhaustless, richness of variety,

which is yet but the thinnest Maya and pretence to hide the unruffled calm and sameness of the Self. A heart of utter peace within mock-features of infinite unrest and toil and turmoil. Thus ever goes on this endless, countless, strictly and truly pseudo-infinite complication,

this repetition over repetition, reproduction of reproduction, and reflection within reflection. Yet is it ever reducible at any moment of Space and Time and Motion, as soon as the jiva really chooses to reduce it so, by simply turning round its gaze upon itself

into the eternal peace of the simple formula of the logion : Aham Etat Na, * I (am)-this-Not. This is so, because the complications are not outside of the jiva, but,

as soon as it realises its identity with the universal Self,

within it. Forgetting, as it were, its own true nature, it

creates them in and by the very act of running after them

till it becomes giddy, ready to fall down in despair with

its o\vn whirlings, all in vain, like a snake chasing its

own tail, which it would find and seize more surely as part of its own self if it but gave up its mad gyrations,

and turned back upon it quietly and peacefully and rested

still. ' The Self-born pierced the senses outwards, hence

the jiva seeth the outer world, and not the inner Atma.
A wise one here and there turneth back his gaze, from
outward to inward, desirous of immortality, and
beholdeth
the inward Self.']

fMnft,

fag

(O silent Sleeper in this seething Sea !
Plain we behold, and yet speech may not be.
We wander, wonder, search, and then we find,
But find it in the silence of the mind.
Who will believe the marvel, if we say,
Though it be plain, plain as the light of day,
That on the boundless wall of Nothingness,
A Painter full of skill but bodiless,
Limns phantom figures that will never fade,
Though to efface them time has e'er essayed,
Limns forms of countless colours ceaselessly,
O serene Sleeper of this^ stormy Sea !)

^ -* Pas, Vinaya Patrika, Hymn No. 112, to
*TKe-shava,' i.e., Vishnu * sleeping in the waters '.

NOTE I. The word f pastime ' may perhaps be thought
objectionable, as likely to jar the feelings of least
some

P., CH. XII] DRAMA NEEDS TRAGEDY-COMEDY 327

earnest -minded thinkers who are holders of serious
views as
to the destinies of man, his relation to God, and the
general purpose of creation or evolution. Readers, who,
not
content with the solutions now extant of the problems
of

life, find it worth while to read to the end of this book systematically, will, it is earnestly believed, find that the view of life advocated herein, is not inconsistent with, or exclusive of, any. They will see that it rather includes all the deepest views of, and the highest-reaching wishes for, the future of man, that have been entertained by the most honoured thinkers and well-wishers of their fellow men, so far as such may be ascertained from published writings. An endless progressiveness, an infinite perfectibility, an ever closer approach to the ever -expanding Divine, are hoped for here also for the human race, most sincerely and strongly. Only, in this work, this view is regarded as constituting not the whole, but only half the truth ; as being that aspect of the Truth which is visible from the standpoint of the individual jiva pursuing the philosophy of Change and its corresponding worship. The other and supplementary half is that, from the standpoint of the universal Self, there is no progress and no regress, No change of any kind, so that if that condition may be described at all in terms of the Changing, then the only words to use are * Pastime, ' ' Play, ' * unfettered Will/ * uncontrolled outgoing of Life, ' ' unresisted and irresistible manifestation of the inner Nature, ' ' the unquestionable Will of God, ' * Thy will be done, ' ' Who shall question Him ?' ' My will and Pleasure/ 'the Pleasure of the Universal Self/ etc. Are the free romplings of the child, and the vigorous

games of youth, and the vast industries of peace (and un- happily also war) of a nation's matured manhood, that are but as means to the child's romplings and the youth's games are these such a slur upon life that the word ' Pastime ' should jar upon the serious-minded ? Are not, rather, happy homes the very essence of a nation's life, and the child's and the mother's bright smile and laugh and play the very essence of the ' home ' ? Play is a thing as serious at least as work, in the well-balanced life. And, while this idea is yielding up to him its full significance, let the reader bear in mind that, as shown by the above inadequate translation from Tulasi Das,

328 PERIODIC WAKING-SLEEPING [SC. OF

a devotee of devotees, whose book, the Ramayana, has been the Bible of hundreds of millions of Hindus, for the last three hundred years this idea, that the world is the Pastime of the Self has been entertained with loving fervour by at least some of the most earnest-minded of men. Vyasa himself, in his Brahma-sutra (II, i, 33), expressly uses this very word ' LilaY as the final explanation, together with ' Kai-valyam,' of the appearance and the disappearance of the manifested world : * Play, and Retirement into Sleep and Solitude, as of the ordinary human being/ This book will indeed have tailed in its purpose if it leaves behind the impression that devotion to individual Ishvaras, embodying, in

greater or lesser degree, the universal and impersonal ideal, has been scoffed at and belittled herein, rather than made infinitely stronger and deeper and more unshakable by being placed on the firm foundations of reason. Also, indeed, the dire tragedies that are enacted in the world, every moment, would harrow up sensitive souls irredeemably, overwhelming all sense of the equal number of comedies that also are enacted at the same time necessarily, (for the pain of one is the pleasure of another and vice versa), and destroying all faith in the mercy, justice, goodness of God, were it not possible to assure them that all these awful heart-crushing agonies, (as also the dance and laughter), are, verily, as unreal to the Universal Self, as theatre-plays are to the human spectator.

" God felt defect ", " He took no Joy in His Sole-ness, Soli-tude ", " He willed : May I be Many ", " He Wanted to love and be loved ", " He willed the creation, that His Glory may be known and praised" such are the causes assigned for the creation of the world by a Personal Creator, even by devout minds. They all, on the least analysis, come only to Lila, Play, in order to Pass-Time, and En-com-Pass-Space, and sur-Pass-Motion.

NOTE II. The last four lines, in bold type, of p. 314, may seem to need further explication. How to be all persons ? How be personal as well as all-personal, Im-personal or Non-personal ? How be mortal and also Immortal ? The subject will probably become clear if the reader will endeavour

to understand thoroughly, the nature of (a) Param-atma,

P., CH. XII] ALL JIVAS ARE EQUAL, ALL INFINITE 329

Pratyag-atma, Mula-prakruti, (b) Jiv-atma, (c) the connection between them all, as expounded in the preceding pages. He may also read carefully what is said in this book, in several places, supra as well as infra, on the subject of 'individuality' and 'individuals within individuals'. Finally and this may perhaps help him most he should consider the case of the novelist or dramatist-actor who, while always conscious 'at the back of his mind', that he is not identical with any of the hundreds, or thousands, of characters and parts which he creates, yet identifies himself, for the time being, with each of these characters or parts; and, in fact, the more thorough such identification, the more realistic and successful his portraiture or acting. Any reader also, of a really fine novel or drama or even history (if it is properly written), may enter so thoroughly into the spirit of each character, that he may (as it were) forget 'his own proper self' for the time, and feel as if he was that character, present in those surroundings, and undergoing those experiences. Many dreams are so vivid that when we recall them a {sufficiently long time afterwards} we begin to doubt and wonder if we did not actually and really pass through that experience while awake. Children on the one hand, and, on the other, very old men, are

especially liable
to such ' illusions '. In ' reveries ', which are ' waking
dreams ', we lose ourselves entirely in and into ' other
worlds '.

Also, all jiva-s have to pass through all experiences,
turn
by turn.

T: | Brhad Vp.\.\$ 13.
' All these are equal ; all are infinite '.

4 Among these, none is greater, none smaller '.

Mbh.. ShSnti, ch. 291.

330 ALL EXPERIENCES COME TO EACH BY TURNS [SC.

' None is ultimately higher, none is ultimately lower ;
none has, in the nett result, on the whole, a farther,
higher,
finer reach than any other. Knowing this, that
(temporary)
misfortune which may cause serious fear and distress to
the
unwise person who does not know the Truth, leaves the
wise
one, who knows the Truth, unshaken f .

\

Mbh., Shanti, ch. 25.

' Joy and sorrow, growth and decay, gain and loss, life
and death, come to each and all, turn by turn.
Therefore,
let none be depressed, none be elated ; let all always

maintain
an equable mind.

3RSJc4 qftlTTOWT^1 %<J: I Yoga-Sutra, in. 15.

* Differences in the order of succession of (the very same) experiences are the cause of those differences of personality or individuality which are marked by or accompany special births in special types of bodies '.

" To realise the bliss in Devachan, or the woes in Avitchi> you have to assimilate them as we do " ; The Mahatma Letters, p. 194. ' We ' here means the Masters, Adepts, Rshis.

See also the illustrations, by various examples, of what makes the illusion of difference between persons, individuals, or individualities, given on pp. 59-60 and 173-174 of The Science of the Self \ pp. 62-63 and 411-413 of World War and Its Only Cure World Order and World Religion ; and, in The Essential Unity of All Religions, the sections, in Chap. Ill, on 'The Mutual Balancing of Pleasures and Pains f and ' Personal and Impersonal Devotion.*

CHAPTER XIII

JlVA-ATOMS

(A) GENERALLY

BEFORE proceeding further we may make a brief retrospect.

From the confusion of the world we travelled slowly and laboriously to the Absolute. In that we saw the first trinity, of Self, Not-Self, and Negation. 1 We saw again that Self was triple, Sat-Chid-Ananda ; Not-Self was triple, Rajas- Sattva-Tamas ; the affirmative

Shakti-

Energy of Negation was triple, Srshti-Sthiti-Laya ;
and,
finally, that (the negative shunyata, ' emptiness ',
of)
Negation itself was also triple, Desha-Kala-Kriya.
We also saw that each one of this last trinity
was again triple in its own turn. We may also have
noticed, in passing, that the whole, the aggregate, of
any
three, might, in a sense, be regarded as a fourth which
summarised and completed them all. We also had a
glimpse of the fact that these trinities and triplets
are all
combined in the jiva-atom which, because of this fact,

1 " The One can, when manifesting, become only Three.
The Un-
manifested, when a simple duality, remains passive and
concealed.
The dual monad (the 7th and 6th principles), has, in
order to manifest
itself, to first become a triad". The Mahatma Letters,
347; see
also p. 346. It would be useful for the student to try
to translate the
symbols used there into the abstract terms used here.

332 DEFINITION OF ATOM [SC. OF

contains, in seed, the whole of the World-Process in
itself. After this brief resume we may go on to
consider
jiva-atoms in a little more detail,

Etat, ' This, ' is by necessity Many, by opposition to
the One-ness of the Aham, the ' I ', Self, and each of
these
Many, by opposition to the Self's unlimitedness and
chang-
lessncss, and, again, by mutual exclusion and
limitation,
under the stress of Negation, is limited, and trebly
limited,
in space, time, and motion; i.e., it has got a pari-
m a n a, dimension, extension, size in space, by
limitation

on this side and on that ; a spanda or sphurana, a vibration in motion, a pendulum-swing, a revolution within the area of a radius, limited movement, which is necessarily made rhythmic by the fact of limitation in space and time ; and an a y u, 1 a duration, a life-period, a limited succession, in time. Such is the general description of the atoms which make up Mula-prakrti, the very essence of which is Manyness, atomicity. The atom is an etat, a * this, ' having limited size, duration, and motion ; it cannot apparently be defined more simply or comprehensively anywise else.

But an tat, ' this, ' cannot exist apart from Aham, ' I ' ; Mula-prakrti is inseparable from Pratyag-atma. Each ' this ' is indissolubly connected with

, ; aTrg I This word ajfg, and 3TRmr, ayama,

extension, and 3T*IT, ayana, movement, seem to be connected together in a suggestive and significant way, (though etymologically different) , but the latter two are not very current now in the general meanings mentioned. Hence the other corresponding words have been given above.

P., CH. Kill] MUTUAL BORROWING OF ATTRIBUTES 333

4 1, ' by the double bond of ' am ' and ' am not* ' am r representing the ascending phase of the metabolism of the life-process, and ' am not ' the descending phase thereof.

From all this it follows necessarily that the one Self becomes limited off into a pseudo-infinite number of * aham-s, ' jlvas or jivatmas ; that every ' aham ' is em-bod-ied in an ' tat ', and every ' etat ' is en-sowJ-ed by an ' aham ; ' and that every one of these pseudo-infinite

atoms
 that make up Mula-prakrti is therefore living. Each
 such
 living atom, combining in itself Pratyag-atma and Mula-
 prakrti, is an individual, an individualised jiva-atom.
 1
 And we may note that as each atom is a ' this,' having
 definite size, duration, and vibration, so is each jiva
 an
 ' I/ having a definite extent or reach of
 consciousness,
 indicated by the body (' the soul made visible ') which
 it
 wears, an age or lifetime, and a restless activity of
 mind.
 The Samskrt words denoting these aspects of the jiva
 are also the same as for the aspects of the atom,
 except
 that, in place of the word parimana, dimension, the
 word
 kshetra, the ' field ' (of consciousness) is more
 common-
 ly used/

, STJT

I Chhandogya, I, i, 5-6. ' This pair, voice
 (speech) and breath, hymn and melody, both come
 together in the
 Imperishable Word-sound Om (Aum) ; and when the Two
 come together,
 they fulfil all their Desire and desires for each
 other.'

2 Or 3fl3IT3*?N: ; jati-ayur-bhoga, in the words of the
 Yoga-sUtra.

i e a sheath or body extended in space, a lifetime, and
 a sum-total of
 experiences. For the word kshetra, see GI#i f ch. xiii.

These attributes, it is clear, appear in the jiva with reference to the primary attributes of Negation, viz., space, time, and motion.

With reference to the functions of the Shakti-aspect of Negation, (i.e., the Energy of the I, hiding in M), viz., creation, preservation, and destruction, the attributes of the jiva-atom may be said to be birth, life, and death ; or, in other words, growth, stagnation, and decay ; corresponding to attraction, balancing, and repulsion.

In such a jiva-atom, mutual imposition of the attributes of each, Self and Not-Self, is complete ; in collapsing together they have taken on the properties of one another ; and the jiva-atom therefore shows, in its own individuality, the phenomenon of permanence in impermanence and impermanence in permanence, oneness in manyness and manyness in oneness. The one Pratyag-atma becomes many individuals ; the many Mula-prakruti becomes organised ones, each indestructible, each having a personal immortality, or unending duration, and a pseudo-infinity of endless stretch of consciousness, as also the true eternity and infinity of Pratyag-atma. In strictness, the reflection of the One in the Many should cause the appearance of pseudo-infinite geometrical * points without magnitude/ true 'centres,' which make the 'singular one,' as opposed to and yet reproducing the 'universal One ' ; but as, because of the other law, operating simultaneously with equal force, viz., that the * this ' is limited as against the unlimitedness of Aham, the point must have definite limitation ; therefore, everywhere, we have jiva-atoms

having size, etc., as said before, in place of points, which, however, always exist as possibilities, as abstract and theoretical centres. Such definite jiva-atoms, considered with greater reference to the atom-aspect, may be called * particulars ' ; with greater reference to the jiva-aspect, ' individuals ' ; the individual, particular, or definite, being the reconciliation of the extremes of the singular and the universal ; which ' extremes meet ' however, for in-fin-itesimal centre and in-fin-ite circle are equally in-de-fin-able, and are therefore undistinguishable, equal, identical.

We see now what the real value of the distinction between animate matter and inanimate matter is. Here, as everywhere else, the truth lies in the mean, and error in the two extremes. There is absolutely no matter at all that is not en-Kiraw-ed, ensouled, inspired, animated by spirit ; and also no spirit that is not in-/orm-ed with, inclosed, inclothed, ensheathed, embodied, in matter. 1 This which is proved by its own irrefragable chain of deductions to the inner, ' pure/ or higher reason, the reason which looks at facts from the standpoint of the universal Self ; as opposed to the outer, the ' impure, ' reason, which looks at them from the standpoint, and with the egoistic clingings and limitations, of the indi-vidual self this is now being proved even to the outward senses by the admirable industry of modern physical science. It has been shown by an elaborate and very instructive series of facts and arguments : " that a

\ Mah&-bharaja, ShSntiparva, ch. 184.

fundamental difference, i.e., difference in the elementary materials and the elementary forces, between organic and inorganic bodies, does not exist,"¹ and that the differences between them² are no greater than the differences between many inorganic substances, and consist merely, in the mode of union of the elements³. The scientists of to-day have collected facts and performed experiments which show conclusively that so-called inanimate and inorganic matter responds to stimulus, and behaves generally in the same manner as animate and organic matter. ¹ Hasty deductions from such facts, e.g., 'the soul is but an electric current in another form,' 'matter and spirit are identical,' are liable to misconstruction, and rest really upon inaccuracy and misunderstanding. It would be almost truer to say that * the electric current is but soul in another form'. Minds that have not yet learnt to look leisurely, calmly, and impartially, at both sides of a question, and are still at the stage of taking hurried, passionate, and one-sided views of it, with a partisan zeal, either emphasise Matter too much and resolve Spirit entirely into it, or emphasise Spirit too much and resolve Matter away entirely into it. This is the result of looking at only one aspect, at one half, of the two-sided whole. The whole Truth is that all Matter is living, and all Life material ; that the pseudo-eternal Motion of all Matter, in all its endless complication, is

¹ Max Verworn, General Physiology, p. 336.

³ Ibid. , p. 272.

* Sir J. C. Bose, Response in the Living and the Non-

Living,

P., CH. XIII] PSYCHO-PHYSICAL PARALLELISM 337

throughout accompanied, on an ineffaceable parallel, by the fact of Consciousness, the fact of Life, now higher and now lower in degree of manifestation, according to the increased or decreased elaboration of the complications. 1 Etat and Aham can never be separated/ Yet they are distinct also and can never be identified literally, except as they both are ever merged, by Negation, in the completeness and Self-sarneness of the Absolute'. They are distinguishable, but not separable, in brief. This psycho-physical parallelism is the inner meaning of the Sankhya-doctrine, referred to before, viz., the constant

1 See The Mahatma Letters, pp, 60, 63. 65. 66. 67. and other pages referred to in its index, against the words Matter. Spirit, Force ; and endeavour to reconcile the seemingly inconsistent statements. The present work may perhaps be of some use in the endeavour.

2 Therefore every mood of mind has a corresponding mode of matter. in and through which it manifests. As countless radii meet in the centre, so countless worlds meet in the soul-Jiva. mind-body And the soul can pass from any radius to any other by coming back to the centre. i.e., it-Self, and issuing forth again thence. Hence, the scriptures say that persons who cultivate such-and-such virtues or vices, noble or ignoble sentiments, passions, feelings, emotions, tastes, interests, go to such and such worlds, physical and superphysical, 'heavenly* or 'hellish,' by sheer attraction in that direction. Consider how persons gravitate towards the worlds of science or art or literature or business or administration, and to

one or other of the numerous sub-sub-divisions of these. The fact that the nervous system (predominantly) serves the ' intellectual ' ; the muscular, the ' actional ' ; the glandulo-vascular, the ' emotional ' . illustrates the same fact. A western writer has recently invented the words ' cerebro-tonic ' . ' somato-tonic ' , and ' viscerotonic ' for the three main temperaments and types of humans. Overloading of a language's vocabulary with a plethora of new coinages which are not really necessary, is not desirable ; and the French are wise to keep their diction and dictionary pure and limited, by the censorship of their Academy ; though Herbert Spencer disapproves such limitation. JUut in this particular case, an advocate of Manu and Veda may welcome even the three strange words as supporting his arguments

The reader may see, in this connection, pp 355-356 of The Science of Social Organisation, vol. I ; pp. 32-34 of The Superphysics of War (Adyar Pamphlets) \ and p. 79 of World War and its Only Cure

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338 ANIMATE AND IN-ANIMATE NOT DISTINCT [SC. OF

con-currence or co-efficiency of Consciousness with all variations of Motion in Matter, which con-comitance or co-incidence constitutes universal Life and makes those Movements possible. This is all that Consciousness does ;

Atmi is a d h a r a, base, support, of all these motions ;

without it, they would have no meaning and would not be. When all vital phenomena have been explained away into atomic affinities, as is being attempted by modern scientists anew, then the question would arise : Whence and

how and why these affinities ? The only answer is : The Universal Consciousness imposes them on the atoms; and the result is .that the whole series of explanations is reversed ; belief in Vital Force is restored on a higher level ; and all affinities become resolved into the vital phenomena of one ever-living Universal Shakti. Of course, real initiation of actions and movements by individual consciousness is abolished even so ; but apparent initiation remains untouched. What the whole truth is on this point, may be gathered partially from what has been already said about free-will, and. for the rest, from the fuller discussion which may be held later on.

Distinction between animate and inanimate then amounts to this, that, to the person noting the distinction at any particular time and place, in the former, the element of Pratyag-atma is more prominent and manifest, while, in the latter, the element of Mula-prakrti is more apparent.

Reason for this alternate predominance, now of the one and now of the other, is the alternation of ' am ' and

P., CH. XIII] INVERSE RATIO : NECROBIOSIS 339

' am not ' . When ' am ' is strong, we have the appearance of ' the living, ' of crescent ' life, ' of anabolism.

When ' am not ' prevails, then we have the phenomenon of ' death, ' ' the dying/ ' the dead, ' ' the inert, ' of kata-

bolism. In the strict sense of the words, * life ' and

* death ' are not correct here ; only ' living ' and * dying ' are proper. The scientific truth of necrobiosis, * dying

life ' or ' living death ', of gradual death, is
voucher for
this fact. But like * animate ' and ' inanimate,' ' '
life ' and

* death ' have, as convenient words, a practical value,
though the facts can never in reality be separated ;
living
and dying are going on constantly, incessantly, side by
side, and also one after another, because of the
general
principles which underlie, as explained before, the
triple
subdivisions of time, space, and motion ; for, (1) to
say,
4 I am this etat,' is also to say at the same time, in
the
same space, and by the same motion, ' I am not this
other
etat ; ' and to say, ' I am not this etat,' is also to
say,
4 I am this other etat '. Again, (2) to say, * I am
this ',
is to say later, in another time, space, and motion, '
I am
not (the same) this ; ' and vice versa. Finally, (3) it
is unavoidable to be saying, everywhere and always,
either * I am this,' or * I am not this '. Thus it
comes
about that every organism is living and dying, at the
same time, i.e., changing, and has also successively
as-
cending and descending phases of metabolism. Thus are
Spirit and Matter, Life and Death, ever connected like
the two ends of the beam of a balance ; if one rises,
the other falls in equal degree ; if one falls, the

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other rises similarly ; but entirely separated they
never
can be.

It may be gathered from the above, that the word
' life/ as currently employed, means ' living and
dying/
and ' death ' means ' dying and living '. Let us now

see

more fully what death really means. When we have done that, our information as to the essential significance of one prominent aspect of the jiva-atom, the aspect of animate-inanimate, will have been rounded out and completed in a way.

By the law of adhyasa, a mutual superimposition of attributes between the Self and the Not-Self, the jiva-atom must begin and end in time, i.e., be impermanent, and must at the same time be permanent. Reconciliation of this contradiction is achieved in ever-recurrent beginnings and endings." But how is this possible? How can a thing, an *etat*, having once been, ever cease to be, and if it once actually ceased to be, how could it be again? Necessity to obviate this objection

The word 'imposition' is peculiarly apposite here. Maya is the Great Impostor or Impostress, who 'imposes' upon people; makes the false look like the true to them; 'imposes' false beliefs upon them. The Greek word *antidosis* seems to mean the same *adhyasa*. F, n. 4 on p. 17 of Gibbon's *Roman Empire*, vol. V, (Everyman's Library series) says: "The *antidosis* of the Greeks, a mutual loan or transfer of the idioms or properties ('idios' - one's own peculiarity) of each nature to the other of infinity to man, possibility (passingness, transience, finiteness) to God, etc. Twelve rules on this nicest of subjects compose the *Theosophical Grammar* of Petavius." See p. 11, *supra*.

* 3?TrJTftSf?% *Stewraftfc I Ny&ya-sutra*. IV, i. 10, 'Because ^ Atma, Self, is eternal, therefore, it follows as a necessary consequence. 'that after having departed from one body, it becomes again, i.e., comes-

into another body ' .

P., CH. XIJ1] TRIPT-E WORLD 341

creates at once new laws and facts. Firstly, the difficulty is solved by (apparent) successive dissociations and re-associations of ensouling inner jIva and ensheathing outer bodies, i.e., transfer of the individual consciousness from one body to another, and thence to yet another, and so on. But having said this, it becomes necessary to explain what is meant by inner jIva and outer sheath, where we have been speaking of a single and apparently homogeneous jIva-atom so far. Although the jIva-atom is a * one, ' yet again within that one there is an irreducible and irrepressible duality indeed, a trinity, strictly speaking ; as may appear later in connection with the explanation of the metaphysic of the expression tri-bhuvana, the triple- world. 1 * I ' is joined to etat by ' am ' in 'I (am) this ' ; yet they are only joined ; the two cannot be literally identified. The consequence of this is that we have an ' inner ' jIva, self or soul, and an ' outer ' upadhi, sheath or body. This inner self is something which, by its very Pratyagatmic nature and constitution, is always eluding sensuous grasp and definition. ' How and by what may the knower be known ? " * It is Self-luminous. Whenever we seek* consciously or unconsciously, to define It, we at once find in its place an upa<Jhi, a sheath, as Indra found Uma Haima-vati/ a sheath subtler than the previous one, from the standpoint of which as 'outer*

3 Brhad-aranyaka. II, iv, 14.

3 Kena Up, t Hi.

we started to secure this 'inner' self ; subtler, no doubt, but yet as undoubtably material. This 'inner' Self, the * abstract,' would lose its very nature and falsify itself, would no longer be 'inner' and 'abstract', if it could be grasped. To be grasped means to be outer. Therefore this Self ever recedes further and further inwards, within a literally endless series of veil after veil, as we try to follow it with the eye of sense, while to the eye of the pure reason, that is to say, to It-Self, it is always present, immovably stationary. The physical reflection of this law, as found by physical science, is that " there exists upon earth at present no living substance that is homogeneous throughout," and that " the living substance that now exists upon the earth's surface is recognised only in the form of cells, 1 ' each of which " contains, as its essential constituents, two different substances, the protoplasm and the nucleus," 1 (with a connecting third kind, viz., chromatin-network); and the nucleus has been found, on further investigation, to contain still inner cores and sheaths, etc., viz., the nucleolus and other substances." 1 The truth is that, as more or less openly described in Yoga Vasishtha 3 and other works on Yoga and Védanta, and in theosophical literature, the constitution of man, and, indeed, of all living matter, is a plantain-stem-like system of leaf-sheath within leaf-sheath, layer

1 Max Verworn, General Physiology, p. 296.

Ibid., p. 91 ; see also H. W. Conn : The Story of

Life's Mechanism.

* Vide story of Lila in Utpatti-Prakarana ; Mystic Experiences or Tales from Yoga-Vasishtha.'

P., CH. XIII] RECIPROCAL BIRTH AND DEATH 34\$

within layer, fold within fold, and shell within shell, all interpenetrating one another, each distinguishable from each, yet not wholly separable from each other, but fringing off into each other by indefinable gradations. And metaphysic adds that this must be so, not up to any limited extent or definite number, which would be arbitrary (except as regards any particular world-system, which must necessarily deal with definite time, space, and motion, and therefore definite numbers of layers and planes of matter, e.g., litho-, hydro-, igni-, atmo-, ethero-, etc., spheres) ; but pseudo-infinitely, which only is in accordance with reason, when the whole of the World-Process is taken into account. More about this may appear later ' ; in the meanwhile what has been said may suffice to show how we have the possibility, and therefore the necessity (for in the sight of metaphysic to be possible is to be), of the phenomenon of death by the passing of the jiva from one outer and denser body to another inner and subtler body. This outer body, which, then, is left behind, is called dead from the standpoint of the inner jiva, which has now passed on to another sheath. And the inner jiva may similarly be called dead from the point of view of the dense body. There is a reciprocal severance of association and reciprocal death, a reciprocal cessation of interchange, interplay, intervivification. The opposite of death in this sense is * birth ' and not ' life ' ; and it

1 See the remarks on ' the three worlds or planes ' and ' the three bodies ' in Ch. XV, on Jivas, infra.

may be defined in the same terms. If * death ' is the transference of the individual consciousness from one plane of e t a t-matter to another, birth is the same trans-
 ference from another into the one. The same event means a death in one plane or world, and a birth in another. In other words, as death is reciprocal, so is birth ; each dies to the other ; each is born away from the
 other. The sleeping of the j l v a in the s t h u l a or physical
 body, on the physical plane of j a g r a t, ' waking* consciousness, is its awakening in the s u k s h m a or astral body, on the astral plane of s v a p n a, * dream-
 ing* consciousness; its sleeping in the latter, again, is
 its awakening in the k a r a n a, ' causal * body, on the corresponding plane of s u s h u p t i, * deep sleep ' con*
 sciousness ; (and so on pseudo-infinitely, in a special sense), and in the reverse order, vice versa, (also, pseudo-
 infinitely, in that special sense).

But, again, the totality of 6 1 a t s, ' this-es ', can never
 be really separated from the One indivisible Self ; nor an
 tat, a 'this,' from an a ham, an ' I ', from its own particular 4 I ', so to say, viz., the one with which it was
 identified in the beginning of beginningless time ; any more than it can be really unified and identified with such. There is no sufficient reason why an etat should be really separated especially remembering that it has to be reunited with it as said before from any a ham with which it has once, at any time, been in junction. Once, therefore ever, is the requirement of the first principles of logic, the first laws of thought : " A is

A and Not not-A." The result of these acting and counteracting necessities of reason is that we have the periodic, definite, overt, find patent, severance and connection of each a ham with one particular etat in any one particular limited cycle of space and time ; and the undefined, hidden, and latent connection of it constantly with all other etats, in the past, present and future,
 (Compare the statements in The Secret Doctrine on the subject of the auric egg, and in Vedanta on the subtle atomic sheaths carried by a jiva in its passage from lower to successively higher worlds. 1)

In other words, the One Aham in its pseudo-infinite pseudo-subdivisions is in unceasing and yet recurrent conjunction-disjunction, samyoga-viyoga,* with all pseudo-infinite etats; each etat, or rather each conjunction and each disjunction of the pseudo-infinite number of such, representing, nay, being, a special experience, and the whole being one constant and changeless experience ; so that we come back, as we shall always, again and again, with fuller and fuller knowledge of the content, to the fact that " all is everywhere and always ", 5

1 The expression stffctEtal, jiva-kosha, ' jiva-cocoon or capsule , ' occurs in Bhagavata, IV, xxiii, 11. In one of the debates in Shankara-()ig-vijaya t occurs the sentence, & 5Tfi|,

, fat *I^5% agfq\$*h I * The jiva, departing, goes enveloped in sukshma, subtle, elements.'

BAagavafa, U, ix, 35,
I Ibid.. II, i, 39.

346 ARE ORBS OF HEAVEN INANIMATE? [SC. OF

One more statement seems to be needed before we pass on to other aspects of the jiva-atom. What is the true significance of the words ' nature/ * inanimate nature/ as used to mean lands and mountains, clouds, rivers, and oceans, fire of volcanoes, light and heat of the sun, substance of the stars, airs and gases of the atmosphere, ether of the spatial regions ? These appear to stand out in sharp contrast, as vast masses of inanimate matter, to the human and other jlvas deriving their

; fir***. up *&*& 2,

J Nrsimha-Uttara-Tapnii Up. (H^flcfT f| ^?4^ ; Gauda-
pada's
Karika

: f etc. --are the epithets.

descriptive of the Self* in terms of ' all ' , which are scattered all over the Upanishats. ' That which is every-thing. every-where, every-when ; all. al-ways, all-space, all-time , all-knowing ; all-experiencing ; all-ruling ; all-doing, all-desiring, all-smelling, all-tasting, all-touching, all-seeing, all-hearing ; all-named, all-formed, all-motioned ; all-giving ; all-taking; all-pervading ; all-grasping ; all-beloved , all-loving ; all-handed, all-footed, all-eyed, all-cared, all-mouthed, all-nosed ; all-seeing, all-witnessing, all-supporting, all-soulcd ; all-desire-transcending ; same and

equal in, for, to, all ; devoid of all ; essence of all ; creator, preserver, destroyer of all , etc. Such descriptions can apply and do apply to Naught-Else-than * I '. the Supreme, the Universal.

P., CH. Kill] HAS EACH A SOUL? MONISM 347

sustenance from them ? How are these masses to be explained ? Where is the Aham, ' I ', in them ? Or if it is there, why so latent in so much the larger portion of Mula-prakruti ? The question seems at first sight to be exclusively within the province of mere speculation ; but a true Metaphysic should include the principles of all physics and all sciences whatever ; for the ideal standard thereof is that it is the system of universal principles which underlie all the World- Process and co-ordinate and synthesise all its aspects and departments, as the architect's plan underlies the building and co-ordinates the activities of all the workers on it. The explanation of this question may, therefore, properly be sought for in metaphysical as well as physical science. If found, it will help greatly to enlarge and confirm our grasp of the nature of Aham and Etat, and their pseudo-infinite variety of extent in space, time, and motion, and therefore their pseudo-infinite overlappings.

Physiological science, through leading scientists, says : " Individuals of the first order are cells ; of the second order are tissues, associations of individuals - of the first order ; of the third order are organs, associations of individuals of the second order ; of the fourth order are persons, associations of various individuals of the third order ; of the fifth order are communities,

associations of individuals of the fourth order." * There is no reason why this chain should not be lengthened pseudo-indefinitely. It is very probable that physical science will some day
1 Max Verworn. General Physiology, p. 62.

348 INDIVIDUALITIES OF MANY GRADES [SC. OF

discover definitely that the vital connections between the members of a community are of a nature exactly similar to, if, perhaps, weaker in intensity than, those between the organs in a person, the tissues in an organ, and the cells in a tissue. And thus it will discover that the solidarity of the human race, as made up of communities, is not a merely poetical metaphor or political abstraction or religious ideal, but a physical and super-physical fact ; and, still further, that the various kingdoms, human, animal, vegetable, mineral, etc., have a common life as well as special lives, in endless continuity, so that even ordinary pantheism is vindicable in a very literal sense, as being one part, but not the whole, of the body of truth which makes up metaphysic.

' Individuals ' in the preceding paragraph really signifies selves, and the quotation shows how larger and larger masses of ' animate nature ' are included within larger and larger * selves '. We may now select some other extracts which will show how large masses of ' in-animate nature ' may be inspired by single * selves, ' while the preceding paragraph, by its explanation of the flux and elasticity of individuality ' in animate nature, helps to make clear the possibility of ' individuality ' in inanimate nature, and so helps to abolish the distinction between animate nature and inanimate nature. Preyer

thought that " originally the whole molten mass of the earth's body was a single giant organism : the powerful movement that its substance possessed was its life." 1

1 Ibid., p. 303.

p., CH. xni] 'EXTREME' ZEAL: TRUTHFUL 'MEAN' 349

Pfltiger opined that " living proteid is a huge molecule undergoing constant, never-ending formation and constant decomposition, and probably behaves towards the usual chemical molecules as the sun behaves towards small meteors "V Of course there is difference of opinion and discussion going on amongst the holders and opponents of such views, but the result of the discussion can only be that new details and fuller

significance will come to the surface, and the general truth pervading and reconciling all opposing views will be realised in a higher degree. Individual students of science may now and then secretly believe or openly call

each other fanciful or unscientific, in the excusable heat

of the race after truth, and under the influence of the zealous faith of each (which sometimes helps by putting vigour and energy into the chase) that his own path is shortest cut/ But truth lies in the net result of the whole, and, from this standpoint, the mere fact is enough,

for the present, for our purposes, that such views are entertained by scientific men, in whose sobriety, as a collective body, the lay public implicitly believes.

This

fact softens, and makes possible the assimilation of, the

1 Ibid., p. 307.

- Thus a recent writer on political science says : "It is difficult to label the attitude I have adopted. It is Individualism if that only implies the denial of the existence of any Social Soul or Higher Unity in the form of a Super-person," (i.e., as we might say, of a sdtratma. an over-

soul or group-soul, a virSt-purusha, which others believe in); C. D. Burns. Political Ideals. Preface, p. 5 (1915). The workings of the ' principle * of the 'group-soul', 'net-soul', in animalcules, animal-herds (shoals, schools, flights, coveys, packs, hives, termitaries), human-families (clans, tribes, races, nations), should be observed and studied, to make the significance of ' individuality ' clear.

350 INDIVIDUALS WITHIN INDIVIDUALS [SC. OF

view which otherwise would look exaggerated, weird, unsober, that the earth, the moon, the sun, and the stars, might each be they are, by the deductions of the reason and the testimony of Purdnas and other scriptural works as much individual beings as the matter-of-fact citizens of a civilised town of to-day ; and again, not only individuals, but individuals within individuals, so that a large number, or, strictly speaking, a pseudo-infinite number, of distinct lives, i.e., lines of consciousness, are being ministered to by apparently each ' this ', while at the same time all the pseudo-infinite ' this-es ' are, vice versa, ministering to the one life of the One Self (as also to the life of each individual self or jlva, one directly and the rest indirectly). 1

This will become clear when the student casts entirely away from him the associations of time, space, and motion, those arch-magicians, mystifiers, and illusion-makers in this Maya's Playhouse of the World- Process. He should consider the facts solely in their mutual proportion and relation. Thus considered, millions and billions of such heavenly bodies might as easily float in

the veins of Macrocosmic * Virat Purusha with thousand heads, feet, hands," ' ' as blood-corpuscles, leucocytes, phagocytes, bacilli, bacteria, microbes, virus-es, in the veins of a single human being ; and they may very well discharge similar functions also. Each of such has its

1 This is one way of interpreting the Sankhya doctrine of one Prakrji being ' beheld ' by many porushas, and the Vedanfa view of One Brahma and many-natnred yet pseudo-one Maya,

2 Purusha-Suk^a. See also Bhagavad-Glfa, xi.

P., CH. XIII] LIVING BONES, CONCHES, CARAPACES 351

own life, and also forms part of the life of another, which, in turn, has its own special as also a subordinate life, and so on in a chain which extends literally endlessly.
1

The apparently imanimate masses of material nature may thus all l>e regarded as parts of some one or other smaller or larger ' individual '. Their inanimateness is at the most no greater than the inanimateness of a living being's teeth, nails, hair, epidermis, blood, bone, shell, each of which may, nay, does, harbour and nourish multifarious minute lives, while also itself connected on the descending or ascending phase of metabolism with a larger lite. This is but another illustratibn of the law that an e tat cannot stay devoid of an a h a m ; if one a h a m, one line of consciousness, deserts it, another or others take up its place immediately. In daily experience we see this, in the springing up of new lives in disintegrating organic

forms

1 The phenomena of ' multiple personality ', ' dissociated states ' of which up to eight have been observed (see Dr. Morton Prince, The Unconscious, Lee. II) are very useful in helping us to realise the Maya of the feel of separate individuality ; and how this varies and fluctuates, by means of memory, f%f| %cJ9%. We may think of an incident, and even call up a vivid picture of it in mind, but feel unperturbed, like a neutral spectator ; suddenly, there comes a wave, a surge, an overpowering rush of memory ' the principal actor in the incident is myself ' and all the appurtenant emotions follow at once. So too. a chief means of consolation for past mistakes is the ' philosophical ' reflection ' It was not I, my present ' I '. which committed it ; but a long-past ' I ', another I, someone else, as it were, or even an obsessing spirit, that did it '. Memory at-taches ; reflection de-taches ; emotion attaches, connects, binds, identifies ; intelligence detaches, analyses, discriminates, separates ; (bandha and mok?ha).

The ideas put forward in Jung's Analytical Psychology, (trans, by C E. Long, Dub: 1920) pp, 472-4, ' Summary ', supply useful commentary on Vedanta views. Jung calls ' individuality ', persona, and speaks, of ' collective Psyche ', which comes near to Mahat-Bud(Jhi. Vishv-a|ina, Sutr~a|ma, etc.

352 MACROCOSM AND MICROCOSM [SC. OF

that have served their purpose of sheath to a larger life and so ' died '. What the Upamshat declares, ' This

world appears forth from the Unperishing as hair and nails from the man," is probably declared in a similar sense with reference to Virat-Purusha. 1

The result of all this, in the words of physical science, is that, as Preyer said : 4< As the matter of

1 Mnndaka, i. 1. 7. Many Pnrana-s describe, in different aspects, the correspondences ^between the limbs, members, parts, organs, of V i r a t- Purusha, Mah a-Pnr us ha, Maha-Virat, Macro-Cosmos, and those of the human p u r u s h a, k s h u c j r a- v i r a, t, micro-cosmos. The two are also called Braiim-anda and p i n d - a n d a. fihaguvafa describes them in grand words, in 11, i, and repeatedly, in later chapters. The general Law of Correspondence, or Law of Analogy, is also en- unciated in II viii. 8, and again, with a slight variation of language, in XII. xi, 9. thus:

ffcf
I

3?fo flf fg^q:

As the organs, parts, of, and arrangements and proportions thereof, of a single small-organism ; even such, those of the Vast-Organism.'

' The seven tala-s (patala, etc) are the Lord's nether limbs ; seven lokas (bhilh, etc.) His upper parts ; sun and moon are His eyes ; tempests and zephyrs, His hot and cool breaths : His upper hp is the blush of Love, and the lower the Greed of that same Love , His breast is pharma, and his back, A-dharma ; His flanks are Oceans ; rivers. His arteries and veins ; Mountains, His mighty bones , forests are the down upon His Body ; clouds His glorious many-colored

hair ; His smile
and brilliant teeth are bewitching Maya. The Kaustubha-
jewel that
He wears upon His breast is the all-illuminating Light
of Self-
Knowledge , the glory thereof is the mark Shri-va^sa on
His chest ;
Sankhya and Yoga are His ear-rings ; His all-whelming
Discus Sudar-
shana is the Wheel of Cyclic Time. Vasudeva (Krshna),
Sankarshana
(Balarama, elder brother) , Pratyumna (son), Anirwjdha
(grandson) are
chitt*.. abamkara, budhhi. and manas; also turiya.
p r a j n i a, taijasa, vishva (planes,, viz. ,
transcendent or fourth,
causal , subtle-astral , and physical) ' . And so on .

The student should read up references in the Index
(Vol. VI of
The Secret Doctrine} against ' Analogy ' and *
Correspondences ' .

P., CH. XIII] COSMOLOGY AND PHYSIOLOGY 353

the universe is in eternal motion, so life, which
itself is only a complex process of motion, is as old
as

On p. 70 of The Mahatma Letters, occurs the following
" Nothing in nature springs suddenly ; all being
subjected
to the same law of gradual evolution. Realise but once
the
process of the tnah cycle, of one sphere, and you have
realised them all. One man is born like another man,
one
race evolves, develops, and declines like another and
all other
races. Nature follows the same groove from the creation
of a universe down to that of a mosquito. In studying
esoteric
cosmogony, keep a spiritual eye upon the physiological
process
of human birth; proceed from cause to effect,
establishing
analogies. Cosmology is the physiology of the universe

spiritualised, for there is but one law If .

" That one law " in enshrined in Aum.

For some light on this, and several obscure verses in
Manu, i, see The
Secret Doctrine, V. 422-6. In this connection may also
be considered
the mystical kabbalistic and theosophical views and
doctrines re* the Di-
vine Man, a literal solar ' Golden God-Man ', the
Ruling Chief, king,
president of the hierarchy of deVa-s, hosts of Dhyan
Chohans (in Buddh
ism). He (or She, strictly speaking sexless or both-
sexed) is referred to, in

Ufianishats. as f^-W,^r. r %fl:^

etc.. i.e.. ' Golden- Wombed, -colored. '-haired, -
moustached, -bearded, -
-formed, -seeded, -armed, -toothed .-crested (-corona-
ed,-c rowned,. Skt 9
k i r a p a, ray, corona)/ A well known Skt. verse,
part of a grand hymn
to ' our ' Lord the Sun, says,

'Narayana, seated on the golden lotus-throne in the
middle of the
Sun-globe, adorned with ornaments, and holding the
sweet-sounding.
cqnch and light-shedding discus, should be ever
meditated on as seated
in one's own heart '. All jivas, high and low, of the
solar system, would
be as cells, tissues, organs, in His being ; and would
be issuing out of
and going back into that corporate being. (The analogy
of the peculiar
relationship between the queen-bee and the whole hive,
and the queen -
ant and the whole termitariim, applies). Such a solar
God-Man

354 AIRY NETWORK OF FACTS AND LAWS [SC. OF

matter." ' The student of metaphysic has to read
 4 pseudo-eternal ' or * sempiternal ' in place of *
 eternal/
 and ' conscious motion ' in place of ' motion '.

We have floated away very far on the stream of the
 discussion of animate and inanimate ; but we have seen
 again, in the course thereof, what was stated before,
 how
 law begets law and fact, and these more laws and facts,
 with prolific, indeed endless, multiplicity ; and we
 are
 now in a position to understand how, if the necessary
 means for knowledge of concrete details, now sup-
 posed to be known only to occult physical and super-
 physical science, were available, every concrete
 object,
 including Krug's quill, before referred to, (pp. 73,
 179)
 could be deduced with even complete minuteness of
 steps.

Thus we may realise how the whole of the solid-seeming
 would be only a particular Individual, above, below,
 and side by side
 with other Individuals, smaller, larger, or of equal
 degree, sub-ordinate,
 super-ordinate or co-ordinate, in smaller and larger
 systems within
 systems without end.

It should be kept in mind, here, that ' personality '
 or ' individual-
 ity ', 4 I am I, something separate from all other I's
 'this also is only
 a feeling, a mood of consciousness or v r l l i,
 psychosis, in the Universal
 Consciousness, the All-Psyche. It too comes and goes.
 The desire for
 * personal ' immortality is intense, at one time ; at
 another, it disappears;
 then supervenes, instead, the wish to merge into, and

become one with,
and inseparable and indistinguishable from, the All,
the Whole. The
former is the stage of acute aha m-\ a and m a m a-t a,
I -ness and mine-
ness ; the latter of n a - a h a m and n a - m a m a, '
not (any separate) I and
not (any exclusive) mine*. See The Science of the Self,
re * will-to-
ll ve ' and ' will-to-die '.

The streams of b h a k t i-devotion flowing upwards or
inwards ; the
streams of (Jay a-compassion flowing downwards or
outwards these
constitute the circulation of the Spiritual Blood of
the Divine Man.

Whichever department of Nature, whichever aspect of
Life, we
turn our eyes to, will supply abundant illustrations of
this law and fact of
smaller within larger individualities, species within
genera, ad infinitum.

1 Max Yerworn. General Physiology, p. 309.

P. f CH. XIII] COBWEBS SPUN OUT AND ROLLED IN 355

of this world is hung on to, or indeed is entirely made
up
of, the airiest of cobwebs of laws and principles (that
are
always getting metamorphosed into facts), which the
silk-
worm of the Pratyag-atma spins into an endless cocoon
out of and around itself ; and which disappears at
once,
together with the silkworm, replaced by the gorgeous
and
free-feeling and free-flying moth-butterfly ; as soon
as it
realises and undergoes the perishing, the death, the
nothingness, of both ; as soon as the individualised
Pratyag-atma understands the endless interplay of
mutual
termination and determination between Self and Not-

Self, and so becomes mukta, * liberated '.

The Upanishat-verse just referred to has, thus, another and deeper metaphysical significance, besides the literal one before mentioned : * As the spider casteth forth its web and rolls it up again, as the herbs rise up from out of the earth, as hair and down grow from the life and being of the man, so doth this universe appear from and within the Unperishing and Unchanging.' 1

1 Mundaka Upanishad. i 1.7. MUD da. in Skt. means the head, the skull. Why has the Upanishad been so named ? Apparently because it was usually taught only to those who had undergone the discipline of the head'. fīkṭal ftfol[%* ^ftl (ibid., in. 2.10) ; i.e., meditation on the light or sound within the head, whereby those parts of the brain were vivified or awakened, which can apprehend and , ' mirror ' metaphysical truths ; (see Annie Besant's A Study in Consciousness r opening up of spirillae of brain-cells ; and pevi Bhagavata XI, viii and ix. A mystical verse says.

: *

' The imperishable r. c h & - s (nature-secrets) are in the high heaven (vySma, the skull, the head) ; all the gods (vishv6-<J vas, nature-forces) dwell there. He who does not know tfcis wha| use uan he make

356 STAR-GALAXIES LIKE FOAM-BUBBLES [SC. OF

Of r. c h a - s ? They only who know this sit on high '. Nerve-centres of all sensor, motor, and other organs and glands are all in the brain.

As to the coimtlessness of suns and stars and systems,
we have this
statement :

fripad- Vibhuti~Maha-N&rayana-Upanishat.

* On all sides of this (our) globe or system, are
blazing countless
billions of similar ones. The rajas-pradhana
(predominantly
rajasa) B rah mas of some have four faces (elements),
some five, six,
seven, eight, up to thousands (of facets) ; all are a m
s h a - s, portions,
of Narayana (n a r a n a m ayanam, ' house ' , ' store-
house ' , ' reser-
voir ' of nara-s, jiva-s). In each there is also a
sa(tva-pra~
<J h a n a Vishnu, and a {amas-pradhana Mahgshvara, to
preserve
and to destroy. They all wander about in infinite
space, like shoals
of fishes, or masses of bubbles in foam/ See also
World-War and
its Only Cure, pp. 62-65 and 411-413.

Another example from biological science may be adduced
: " Investi-
gations by Mr. E. Marais, a South African scientist,
point to the exist*
ence of a communal mind, in some of the lower orders of
life, actuated
by definite purpose, and functioning independently (?
not wholly) of the
matter with which it is connected. Experiments prove
that white ants
are controlled not only by their own individual
mentality, but by a com-
munal or group-mind as well, without an organic
connection or outward
touch. If a part of the nest is entirely isolated by a
sheet of galvanised
iron, under ordinary circumstances, the work will go on
as usual. But
if the queen is removed from the main body on one side
of the iron,

-within three minutes, the ants on the other side, though completely isolated, will stop all work, and a complete cessation of their normal functions ensues. Normally, if the rest is disturbed, they will resent intrusion, and stoutly defend themselves, while the eggs will be carried into a place of safety. But on removal of the queen from one side of the division, the ants on the other side will no longer bite, or concern themselves in any way with the eggs, and are completely demoralised. (Thus)

We begin to understand that soul may exist (? comparatively) independently of the (? any given) organism. The queen is nowise (no way) the source of the communal mind ; she is merely the physical medium through which its influence passes, and by which it is centralised.

directed, and made effective:" Theosophist, March, 1923. Maurice

Maeterlinck's book, The Life of the White Ant, gathers together a lot

of very interesting information, of much value for psychology and philosophy. See also the description of Myxomycetes. in H. G. Wells'

Science of Life. pp. 301-304 (edn. of 1938).

P M CH. XIII] SUPPORT FROM PHYSICAL SCIENCE 357

NOTE. It is necessary to make distinction, to a certain extent, for the practical purposes of the daily life of the

body, between atom and cell, animate and inanimate, organic

and inorganic, species and species, kingdom and kingdom (mineral, vegetable, animal, human, and others),

unicellular

and multicellular, individual and individual, soul and vehicle

(*.., instrument, means, of impression and expression, of

sensation and action), psyche and physique, body and

mind,
Spirit and Matter. But it is impossible to make the
distinc-
tion radically, for the metaphysical purposes of the
eternal
life of the mind (soul, Self). That life includes all
past, pre-
sent, and future, and the mind ranges over it all, at
will, in
any order it pleases, to and fro, without limitations
of time-
space-motion.

The above chapter attempts to set for the such ideas in
terms of a few main triads and their sub-divisions. The
plain reason is that distinction and even separateness
are
inseparable from the changeful and limited ; while in
the
Changeless and Unlimited, none such are possible ;
since all
change and all limits are within that Changeless One
Self.

Readers who would like to have further support of
physi-
cal science for the fact that individuals, species,
kingdoms
etc., merge into each other, may usefully read H. G.
Wells*
The Science of Life, (written jointly with his son
Prof. G. P.
Wells and Prof. Julian Huxley ; revised edition, 1938),
and
Arthur Schopenhauer's The World as Will and Idea, and
Eduard von Hartmann's The Philosophy of the
Unconscious^
(both published in the English and Foreign
Philosophical Libr-
ary Series) ; or other later works describing evolution
of the
several kingdoms. The books named are exceedingly
interest-
ing and very informing because of the abundant examples
they give from plant and animal life. One or two may be
quoted.

14 For most of its life a slime-mould, Myxomycetes 1 is
a

naked slimy mass of protoplasm like a gigantic amoeba .
. .
Its motion is so slow as to be barely perceptible ;
nevertheless,
it creeps with an appearance of appetite and purpose .
. . The
final large plasmode is in reality a union of hundreds
of dancing
swarm-spores that have completely merged their
individuality

358 SLIME-FUNGUS AND POLYPS [SC. OF

into one shapeless gelatinous sheet. Imagine that
whenever
two people meet each other in the street, they run
together
into one blob, as drops of water run together, so that
ulti-
mately the whole population of a town is rolled up into
a
gigantic mass of living substance that creeps about
like a
single creature ; that is the sort of thing that
happens as a
matter of course in the life-history of a slime-fungus
: The
Science of Life, pp. 301-304.

" We see that all the marks which have been set up on
different sides as decisive " (of distinction between
vegetable
and animal) " do not hold, such as partial or total
locomotion,
spontaneous movement, morphological and chemical
differ-
ences, mouth and stomach . . . Plant and animal have
some*
thing distinct, somewhat in common. . . . and we may
fairly
well collect the total of common characters, if in both
king-
doms we descend down the scale of organisation, until
we
come to those structures where the differences
disappear, and
essentially only the common element remains ... In this

common element sensation and consciousness is still included ; the lowest vegetable organisms possess sensation and consciousness ; . . . we " (are therefore) " warranted in ascribing to the higher plants also, a similar, but higher, measure of sensation and consciousness : " The Philosophy of the Unconscious, pp. 145-146.

"In the Mediterranean there is a rich family of splendid swimming-polyps. A young polyp is developed from an egg. It begins life freely floating in the sea. At its upper end it forms a bubble, in which the air is set free which supports it ; at its lower end there are formed . . . feelers and prehensile threads . . . On its stem, which is continually elongating, there is formed a filtering tube. From this stem arise bud-like shoots. Some of them form swimming-bells, which propel themselves, and consequently the whole mass. The others are metamorphosed into fresh polyps, which possess mouth and stomach, and not merely collect, but also digest food for the whole, to deliver it finally into the trunk-tube. Finally, yet other buds attain a nettle-like aspect, and provide for propagation; they bring forth ova, from which again proceed freely-floating polyps. Special polyps with long

P., CH. XIII] POLYMORPHISM 359

sensitive tactile threads represent the sense organs or the intelligence of the state. What is here individual ? . . .
Whoever holds fast to the ' either-or ', such an

example must
reduce to desperation ; but we see in the several
members,
individuals partly of polyp-form, partly medusoid, and,
in the
whole, an individual of higher order which includes in
itself
all these individuals. Even in the bee- and ant-hive
there is
nothing wanting to complete the view of the whole as an
individual of higher order but spatial unity, i.e., the
continuity
of the form ; here this likewise is present, and
therefore the
individual is indisputable. This widespread phenomenon
in
the animal and vegetable kingdom of a varied
physiological
development of morphologically originally similarly
construct-
ed individuals of the same species is termed
Polymorphism " :
Op. cit., 196-198.

Such instances make possible a new and literal (not
only
metaphorical) interpretation of the VJda, and Gl{a
verses
which describe ' p u r u s h a ' (jiva, self, ' person
') as ' thou-
sand-headed, thousand-eyed, thousand-footed, thousand-
handed,
thousand-stomached '.

As to plants possessing sensation and consciousness,
ancient and modern testimony has been quoted on pp.
335-336
above. Fuller text is given below : ' Their color
changes and
flower and fruit shrivel and even fall off, at touch of
great
heat ; therefore plants have the sense of touch. Roar
of
wind and crash of thunder also cause flower and fruit
to fall ;
therefore plants hear. Creepers move about in many
directions
and twine themselves round trees ; therefore they see.
Frag-

rant incense of various kinds promotes their healthy growth ;
foul smoke and acrid smells make them diseased or even kill
them ; therefore plants smell. They drink up water by their
roots, and thrive if it is wholesome ; or become diseased or
even die if it is otherwise ; therefore plants have the sense of
taste. As a man, (by will) may suck up liquid through a pipe from below upwards, so do plants ; (therefore they have
will). Because they feel pleasure and pain, because their parts,
cut off, grow again, therefore, clearly, plants have j
l v a-life.
A-c haitanyam na v i d y a t , there exists nothing which
is devoid of the principle of consciousness : ' Mbh., Shanti-
parva, ch. 182, Kumbakonam edn. ; or 184 in the older

360 VEGETABLES HAVE CONSCIOUSNESS [SC. OF

Bombay edn.). Arguments very similar to these will be found in Von Hartmann's book, to prove that animalcules have the sense of sight, hearing, touch, etc. ; and also
memory. And once memory is admitted, all the rest of intelligence, even the power of introspection, (of course in
germ) has to be admitted also. It stands to reason, that
only that can evolve and develop into man and higher, which
is already present in germ and seed in the primal cells of
vegetable and mineral life.

CHAPTER XIV

JIVA-ATOMS OBJECTIVELY, i.e., ATOMS

AFTER the above general treatment of the Jiva-atom we

may now take the two aspects of it separately and in a little more detail. Of these two we may dispose of the 4 particular ' , the atom-aspect, first, and leave for later treatment the other aspect of the * individual/ the jlva, discussion of which is the main purpose of the rest of this work ; reference to only the material side of life being made as necessary to explain and illustrate the spiritual side.

First, attributes common to jlva and atom, viz., size, 1 life, and vibration, may be further particularised with respect to the atom. 2

1 The significance of ' size ' in reference to jiva is explained at outset of next chapter.

Compare 5f!fcHn?-*ft*TT:, Yoga-sKtra, ii. 13, i.e., 'species or type (by birth), life-period (total life-time), and experience (as a whole, of pains and pleasures in varied settings). Also 3?3T-3pM>P3Sfc*Tr, as descriptive of *{^ct. of Bh&gavaja. Ill, v. 28 ; Shricjhara's Tika explains these as (a) c h id-am s ha, principle of consciousness (broadly corresponding to bhoga of the Yoga-Sutra), (b) of triple attributes (j a |i). (c) of kshobhaka, kalayfta, 'stirring', 'disturbing', 'agitating 1 , * moving ', ' instigating ' time (a' y).

P., CH. XIV] THE ONE NON-ARBITRARY FORM 361

Size, in this reference, may be said to break up into the triplet of ' bulk or volume,' 4 shape or form,' and 4 measure, magnitude, or dimension/ which includes both the others. These again may be looked at as ' large, small, average, 1 ' long, round, ovoid/ ' linear, superficial, cubical/ etc.!

A hypothesis may be advanced here as to form.

It has been said above that, under stress of the necessity embodied in the logion, e tats, this-es, appear in pseudo-infinite number as constituent points of manifold Mula-prakrti. It has also been said that, by that same necessity, they are never actually points without magnitude, but always points with magnitude, with definite volume, form, and measure, and are therefore atoms. Atoms would be without these if Etat were not limited. But Etat is limited, consequently they must have these. And if they must have these, or, rather, as is enough to say, form (for all three are only different ways of looking at the same thing, measure being limitation pure and simple, while form is limitation from outside, and volume is limitation from within), the sphere ought, apparently, to be their primal form, because it is

1 The view, here suggested, is that ' a-toms ' (non-divisible) have a definite size ; that the size varies for different systems or planes : that the subtler interpenetrate the denser, in an indefinite series. With reference to the new ideas that have come into western physical science, regarding the make-up of atoms, by electrons, neutrons, plutrons, positrons, etc., triplets of words, in terms of these, may be coined, corresponding with those in the text. The shapes produced by the whirling of electrons have been named ' harmonograms ', But it is quite possible that all these new views and terms may change or even disappear altogether. The simpler ones, of the text above, have lasted long, and seem likely to last longer. Primitive animalcules have outlasted the saurians. '

the only universally non-arbitrary form. A form which embodies the essence of * pointness J -*--that it is the same, fiowever looked at can only be a sphere, which presents the same appearance or feel from whatever side it is seen or felt. Of course the law of non -arbitrariness requires and necessitates the exist-
 ence of all possible pseudo-infinite kinds of forms and figures in the World -Process, but the difference between
 the non-arbitrariness of the sphere on the one hand, and
 that of ' all possible figures ' on the other, is the difference
 (if such an expression may be used without fear of misunderstanding) between Pratyag-atma on the one hand, and the pseudo-infinite contents of Its consciousness, the
 varieties of Not-Self, on the other. Pratyag-atma is everywhere and always, but the contents of Its consciousness, made up of interminable and intermixing not-selves, are in definite times, spaces, and motions ; so the
 sphere (when we abolish the periphery of limitation) may
 be said to have its centre potentially everywhere and always, while its contents all possible figures m?ide
 up
 of the numberless interlacing radii, interlacing
 because
 the centre is everywhere, each corresponding to a not-self
 are only in definite times, spaces, and motions. Because of this fact, most figure-symbology represents the self-centred Pratyag-atma as the 'point;' differentiated
 Matter Spirit Matter, as the 'diameter-line,' or the cross of two diameters, or two interlaced ' triangles '
 ; and
 the whole, the Absolute, as the ' circle '. The line, or cross of two lines, or double triangle, and the circle*

are used to meet exigencies of script, in place of what strictly ought to be the star of three lines crossing at right angles at their middle, and the sphere, respectively. The * point ' should stand for Pratyag-atma ; countless ' radii * for Mula-prakrti ; and the ' sphere ' for Param-atma, including both, and being the ' Same ', always, ever, everywhere, however looked at (the circle or disc varies, f.i., the moon) ; but solids cannot be 'written* on paper easily. The correspondence of the point and the line to Self and Not-Self respectively should be noted, and may prove of use hereafter. It may seem at first sight that there is no gftch opposition between point and line as there is between Self and Not-Self, inasmuch as a line is only a production, is prolongation, of a point. But the opposition is there. From all that has gone before, it will be clear that Not-Self is nothing independent of Self, nothing else that a production and a lengthening, a limitation and definition, of Self, that is to say, a going of the immovable Self out of Itself into a denial, a negation, of Itself. Even so, lines are the first denial of the non-magnitude of the point ; and out of such denial, all the endless multiplicity of figures grows in the Metaphysic of Negation, i.e., Mathematics, as all the endless multitude of hot-selves grows out of the denial of Self in the complete Metaphysic. In describing these imaginary lines, by rushing to and fro, the point without magnitude may be said to be seeking to define itself, to give itself a magnitude, even as Self appears to define itself by entering into, by imposing upon itself,

imagined not-selves, and saying, ' I am this,' * I am this '.

Points in juxtaposition make a line ; but if they have no magnitude, how can they juxtapose !

Corresponding to this triple sub-division of * size ', we may note a triple subdivision under ' duration ' also.

The words in this reference have not such a recognised standing as those connected with size. But we may distinguish ' period,' corresponding to form as limited from without ; ' filling ' to volume, as limited from within ; and ' rate,' as limitation proper, corresponding to measure. Each of these again manifests as ' long, short, average,' ' well-filled, ill-filled, occupied*, (or * crowded, scattered, leisurely arranged '), ' fast, slow, even,' etc.

We may similarly distinguish under vibration (tentatively, as in the case of duration) the three aspects of * extent, rate, and degree, 9 and subdivide each of these three again into ' great, little, mean,' * high, low, even,' and * intense, sluggish, equable,' etc.

In the above-mentioned arrangements of triplets we see illustrated the fact that all things of the World - Process fall into groups of three in accordance with the Primal Trinity that underlies and is the whole of the universe. 1 And these groupings are not mechanical or

1 The Kashmir school of ' Shaiva f philosophy, some works of which have been published, recently, is also known as that of the Philosophy of the Triad. fST3> 3\$*TO The main ideas of the present work appear to be very much in accord with that Philosophy. The

importance of triads
is amply recognised in familiar Samskrt literature also
; thus

fir* star:, ft-*r *t:, frsr firar, few

P M CH. XIV] REFLECTION WITHIN REFLECTION 365

empirical but organic. It may appear to the cursory
observer that there is no * why f apparent in them. But
the * why ' is there, and in a very simple way too.

Each

member of a trinity reflects in itself each of the
three

and so produces three trinities ? and this process is a
pseudo-infinite one ; hence the whole content of the
World-Process is only a pseudo-infinite number of
groups

of such triads. All these, it must be remembered, are
simultaneous from the standpoint of the Absolute, and
do

not grow one out of another in time. If we would know
why there is such a thing as this reflection, we should
reconsider the arguments in the preceding chapters,
whereby the necessity of both changelessness and
change,

of timelessness and time, spacelessness and space,
simultaneity and succession, unity and diversity,
reality of non-separateness and false appearance of
separateness and distinguishability, are established.
The

ft: f

r9f:

1 Three kinds of gifts, sacrifices, worlds or planes,
gods, sciences,
paths (after death); past, present, future ; dharma-
artha-k&ma;
prSpa-apana-ud ana ; three g upas; three ultimates or
elements.

fires; Vtdas states of consciousness all these are indicated by the three-lettered AUM, '

366 SELF-MAINTENANCE [SC. OF

three are one, and yet three ; and the result of this apparent antinomy is that they reflect each other ; each carries the image of the others in its very heart, to prove its oneness with it ; and all do this endlessly.

To show that these endless multiplications, seemingly so tangible in their multitude, are, in reality, on close scrutiny, found to be very unsubstantial, we may consider a little more fully what has been parenthetically hinted above, (on p. 358), viz., that volume and form mean the same thing. Form is nothing else than a negation of continuity, a denial, a limitation, a

cutting short of continued existence on all sides.

Volume

means evidently the same thing looked at from within ; it is an inability to extend further. Hence only are form

and volume liable to change. If they were anything real,

actual, having being, then how could they change, i.e., pass from being into nothing and from nothing into being ? ' There is no being to that which really is not,

nor non-being to that which truly is.' ' But such change

is apparent every second, every millionth of a second, of

our lives. The solution lies in the fact that, in all change,

what really changes is only mere form (and it will appear

on analysis that all other aspects or qualities of the atom

are also on the same level with form), which is simply negation looked at as above ; and that what remains behind is the pseudo-thing-in-itself, the * substance * which is * indestructible,' the essence of which we regard

as ' resistance '. Resistance is nothing else than the
' 6I(A f ii, 16. \ ,

p., CH.XIV] NO REAL CHANGE: ENERGY CONSTANT 367

power of attraction and repulsion embodied in a not-self,
an etat, as exclusiveness, separateness, separate self-maintenance. It is the reflection of the affirmative-negative, attractive-repulsive, Energy of Ichchha-Desire in the Self. This ' resistance, ' ' self-maintenance, ' at ma-d h arana, like desire (of which indeed it is but another name, in the objective language belonging to the atom, as distinguishable from the subjective language belonging to the jlva), 1 has no overt form of its own, and therefore, in a strict and abstract sense, never changes, remaining ever the same in totality. It is the Energy which physical science recognises as remaining constant in the universe. Its overt form is the multitude of changing forms and actions. And yet again, lest it should be said that even form is after all not pure and utter negation, but has an appearance ' at least, has an e#-is-tence, outer-being, and so should not be -capable of destruction, the law makes provision for this also, and ordains that no form, however ephemeral, shall be destroyed beyond recall. As it has only pseudo-being, so it shall not have fixedness, but it shall have unending possibility, and therefore actuality, of recall and repetition. The remarks that apply to ' forms ' apply also- to * actions, ' ' motions/ c movements, ' which constitute the essence of change.

We see thus that these reflections add nothing to the primal trinity, but are included in it. Their details

1 In this consideration is to be found the reason why cT*T:,

tf?:, ?^r, r^fa:, S^srftR:, awrfa:,

etc., are allied terms, more or less interchangeable.

368 TRIPLE ASPECTS OF JIVA-ATOM [SC. OF

constitute all the universe, and may not be comprehended by any single individual mind and in any single particular book, however large they may be. As the extent of these is, such will be the amount of detail comprehended. But the main principles may be grasped ; and new details as they are brought forward by empirical experience, may be classified and put away, as a matter of convenience, in accordance with those main principles.

We may conclude this line of observations by noticing another series of triplets, very important in itself, and also illustrative in a high degree of the principle of reflections and re-reflections.

The attributes, size, life, and vibration, common to both aspects or halves of the jiva-atom, all considered with special reference to the primal, twofold (or threefold) motion of alternation involved in Negation, which constitutes the swing of the World- Process, yield us these parallel triplets, viz. :

(1) ' increase, decrease, and equality ' in respect of matter ; and ' liberality, narrowness, and tolerance ' in that of spirit ;

(2) * growth, decay, and continuance * in respect of

body ; and ' pursuit, renunciation, and indifference or equanimity,' in that of soul ;

(3) * expansion, contraction, and rhythm ' in respect of the sheath ; and ' pleasure, pain, and peace,' in that of the jiva.

We may also note that, in special relation to Mula-prakrti, the triplet of size, etc., takes on the form of

P., CH. XIV] NEW MEANINGS OF OLD WORDS 369

' quantity, quality, and mode '. Its transformation with reference to Pratyag-atma also may be described by the same three terms in the absence of other well-recognised ones, though the difference of connotation in the two cases is great ; for they cover the different triplets mentioned by Kant under the heads of quantity, etc., in connection with the ' categories ' and with ' logical judgments ' respectively.

We may now proceed, in the second place, to specify the attributes that appear in the atom with reference to the primary attributes of Mula-prakrti.

These are :

(a) Dravya, substance, or dravya-tva, substantiality, mass, power of self-maintenance, that which constitutes it a something having a separate existence ; that which makes it ' capable of serving as the substratum of movement,' ' capable of being moved ' ; the immediate manifestation of this substance, this ' compacted energy \ being movement ;

(6) Guna, all ' qualities ' whatsoever, (not the ' three attributes of Mula-prakrti) ; and

(c) Karma, activity, vibration, incessant movement. 1

g<n, 3*\$ \ 5fag, or \$refr, after, *W, ' that

which can be ' driven ' about, moved from place to place. Skt. g r u means ' to run, to <*n-ve

These three terms belong specially to the Vaisheshika-system of Indian philosophy, which deals with this part of metaphysic predominantly ; but as with most of the other Samskr.t words used in this work, so with these, though they themselves are more or less current, yet the connotations that have been put into them here would often not be quite recognised, in some cases would perhaps be repudiated, by the authors of

370 PRIMAL TRIPLETS [SC. OF

This triplet of dravya-guna-karma, substance-quality-movement, is, as already indicated, a reflection and reproduction of more primal triplets. The mergence of Pratyag-atma and Mula-prakrti, producing the jlva-atom, also reproduces therein their two triplets of attributes in this most familiar and therefore most important form. Sattva-rajastamas become respectively transformed into guna-karma-dravya ; and sat-chit-anancja respectively into kriya-jfiana-ichchha ; which again correspond to karma-guna-dravya respectively. Jnana, ichchha, and kriya will be treated of in the next section, in Connection with the jlva-portion of the jiva-atom. 1

(i) Guna, then, is that in the atom which corresponds to the elements of chit or cognition, an\$ sattva or cognisability, in Pratyag-atma and Mula-prakrti respectively. It is the qualities of matter which falone we know and can know, and never the thing-in-itself, as that expression is used by western psychologists and philoso-

phers; for that thing-in-itself, so far as it has a being at all, a pseudo-being, as substance, (which holds together or possesses the qualities), is the object of desire and not

most of the current Samskr,t works in which they are to be met with.

The present writer believes, however, that these, are the real original connotations, and that they were lost with the growth of the spirit of separateness and selfishness in the people, and the consequent gradual loss of the deeper Metaphysic which unified, and organised the various systems of philosophy as different chapters of a single work ; clues to which Metaphysic, it is endeavoured to rediscover in these few pages, all too poor and fragmentary as they are. See Pranava-vada.

1 Hints and more or less veiled statements, regarding these correspondences, are scattered over Dtv1-Bhtlgavata, especially in Pts. III. vi ix, VII. xxxiii., and IX, 1, and are also to be found in Kapila-Ctt& and works on Tantra-Shas^ra.

P,, CH, XIV] CORRESPONDENCES 371

of knowledge ; * as its movements are the object of, i.e., can be changed by, action. Guna may be subdivided again into three classes : (a) mukhya, chief, vyavar^aka or vish^shaka, distinguishing or differentiating, svabhavika or prakrtika, natural, asadharana, uncommon or special or essential i.e., proper-ties, characteristics, differentia, propria, e.g., special sensuous properties, sound, touch, colour, taste, or smell, etc., which would form part of

de-fini-tions ; (b) gauna, secondary, akasmika, accidental, sadharana or samanya, common, or non-essential (or non-demarcating) i.e., qualities, which would form part of de-scrip-tions ; and (c) dharma (active), functions, lakshana, attributes, signs, marks, which would generally include both ; for, in reality, distinction between essential and accidental rests only on greater or less persistence in space, time, and motion. 8 We might perceive again in this triplet a general correspondence to Self, Not-Self, and Negation, and also to cognition, desire, and action, respectively.

It may be observed that demarcating and non-demarcating qualities are only relatively such. A quality which is non-distinguishing as between individuals of the

1 A ' thing ' is known only* by its qualities ; to speak of a
4 thing-in-itself * apart from qualities and seek to know it as such, is self-contradiction and self-stultification. The One and Only Thing-in-It-Self that knows (or better, is aware of) It-Self, apart from (indeed, by repudiation of) all qualities, is the Supreme Self, Patem-Atmd.

wrrtte,

372 SOUND (etC.)-CONTINUA [SC. OF

same species, is distinguishing as between that species and other species. This fact only illustrates further, the fluidity which is continual in the higher regions of the subtle mental plane.

With reference to (a), we may note that, in the human race, only five senses are working at the present time ; and hence we have the five well-known sense-properties, or sens-able properties, tan-matras, 1 under the sub-head of * essential '. Varieties of each of these again are many, and if we had the necessary information as to details, we should be able to throw these into triplets, corresponding with and reflecting each other endlessly.

r t The word may be grammatically construed to mean, both, 'that only', (a near approach to ' thing- in-or-by-itself ' !) and 'the measure of that ' (i.e., that which measures, de-limits, de-fines an object). There is much obscurity as to the exact meaning of the word, in the current works of Sankhya-Yoga, to which it belongs principally as a technical term. But the way in which it is used in Bhagavata. Ill, v and xxvi, makes it certain that it means the essential property which belongs to, and distinguishes, each of the ' five elements ', mahabhutas or ta^tva-s. Thus, shab4a-matram, ' sound only ', ' pure sound ', ' sound-continuum ', is the property of akasha-tattva (Pether) ; sparsha-matram, ' tact only ', ' tact continuum '. of vayu-air (invisible ' gas '); rupa-matram, 'color-form only ', ' light-continuum ', of tejas-fire (visible luminous ' gas'); rasa-matram, ' taste only ', ' taste-continuum ', of jala-water (' liquid ') , and gandha-matram, 'odour only', ' smell-continuum ', of prthvi-earth (solid). ' Shut ' the ' ear ', ' skin ', ' eye ' ' tongue ' ' nose ', and you will feel some continuous sound, tact, light, taste, scent ; these are the sense-continua, all-pervasive, generic ; .particular sensations of sounds, tacts, etc., are only particular modifications of these; as

the words that are
being written are particularisations of the ink-in-
general which fills the
ink-bottle or the fountain-pen's ink-holder. Note that
t a t - l v a means
that-ness.

One more observation is needed. There is obscurity and
confusion in
the current books (even in Bh&gavaja itself, in this
very ch. III. xxvi.)
as to the word which stands for the substrate of sound
and that which
means space. Synonyms for the letter are often used for
the former. But
there is reason to think that a k & s h a h (masculine)
means the element
(? ether) which, as substratum, has the property of
sound; while
a k a s h a m (neuter) means Space.

P., CH, XIV] SENS-ABLE QUALITIES 373

Thus, under sound, we have : soft (in tone or timbre),
or
harsh, low (in pitch) and grave, or high (-pitched) and
acute, loud, rounded, shrill, sonorous, deep, light,
heavy,
even, piercing, rolling, crackling, bursting, tearing,
thunderous, whistling, screaming, roaring, rushing,
dash-
ing, moaning, groaning, rasping, grinding, etc.,
sounds,
Tacts are smooth, rough, even, silky, flowery, velvety,
hard, soft, firm, cool, warm, damp, dry, clammy, moist,
etc. Colours are white, black, red, yellow, blue,
brown,
golden, violet, orange, grey, green, purple, etc., with
their
endless shades and combinations. Tastes (' gusts ',
relishes) are sweet, salt, acid, astringent, hot,
bitter, acrid,
pungent, putrid, etc. Smells or scents are fragrant,
malodorous, stimulating, depressing, sulphurous,
stinking,
skunk-y, civet-like musky, saffron, sandal, khas, rose,
jas-

mine, violet, pSrijata, malati, sugandha-rajā (the 'king of scents,' also called rajani-gandha the 'night-scent,') lemon, lily, lotus, blooms of myrtle or henna, neem or tamarisk, mango, etc. 1 'Flavors' and 'savors' are mixed tastes and smells which affect palate and nostril simultaneously. Sub-varieties of sensations must necessarily be countless in accordance with the countlessness of the objects of the senses; but humanity possesses definite names only for those that it uses and experiences most frequently.

1 Mahd-bharata, Shanti-parva, ch. 182, enumerates nine kinds of smells, six of tastes, twelve kinds of forms and colours, twelve kinds of tacts, and seven kinds of sounds. Anugifd, ch. 35, repeats these, with slight variations : it gives ten kinds of smells and eleven of sounds. Popularly, seven kinds of sound (of the musical gamut) ; seven, of colour ; six, of taste, are recognised as gener-al. Of tacts and smells, no such

74 NON-ESSENTIAL QUALITIES [SC, OF

(6) Non-essential qualities are, by their very nature, more difficult to fix. They are, generally speaking, those which describe the relation and position of an object, to and amidst other objects ; thus, well-built, ill-built, near, distant, commodious, insufficient, etc. Many of the properties mentioned above as amongst essential, may, perhaps, on sifting, be found to be non-essential, or vice versa. Reference to the purpose in hand decides generally whether a quality is non-essential or otherwise.

(c) Attributes, partaking of the characters of both, may be instanced as 'heat, cold, temperateness,' * light-ness, heaviness, weightiness, softness, hardness,

firmness,
plasticity, rigidity, elasticity, pressure, suction,
support,
etc., ' ' shape, size, duration, ' etc. These attributes
have
an obvious reference to the latent and patent aspects
of
energy, and to Negation ; as the others, properties and
qualities, have to the Self-in-itself, and to the Not-
Self
as Many, respectively. Such considerations are capable
of endless elaboration, which, however, has no special
use*
But it may be generally useful to pair them off
in opposites, as loud and low (sounds), vivid or bright

numbers are commonly spoken of. Weavers of the world-
famous
Kashmir shawls are said to be able to distinguish three
hundred colors
and shades with the naked eye. In North India, salesmen
of perfumes,
(for the manufacture of which, the towns of Jaunpur and
Ghazipur in the;
U. P. are famous), go about with boxes holding a dozen,
or a score, or
more, of glass phials, each containing a different kind
of scent. Musk
is good for use in cold weather ; rose, khas (scented
grass which grows
in speeial marshes in Gorakhpur in the U. P.). bela (a
variety of jasmine),
in hot weather. Some are good for all weathers. M. W.
Calkins, An
introduction to Psychology, (p. 60), quotes
Zwaardemacker (a Dutch
physiologist) as recognising the following classes of
smells : ethereal,
aromatic, fragrant, ambrosiac, alliaceous,
empyreumatic, hircine, viru-
lent, and nauseating. To the Many-ness of Nature-
Mdlaprakfti there
is no limit !

P M CH. XIV] PAIRS OF OPPOSITE QUALITIES 375

and faint (colors), hot and cold (tacts), fragrant

arid malodorous (smells), agreeable and disagreeable (tastes) ; corresponding to the primal pair of pleasure and pain.

From the psychological standpoint, we may note in passing, every sense -property is something sui generis,

on the same level 'and side by side with every other* As sense-properties, all are equal and independent, and none is grosser or subtler than any other, whence the current saying : * The musk's fragrance cannot be made to be realised by any amount of oaths and affirmations ' } ; i.e., it must be smelt personally to be

known. 8 Thus each sense-property, and each shade of it, must be experienced directly in order to come within the precise cognition and recognition of any jIva. This is the manyness, the separateness and exclusiveness, of sensations. The remarks made and figures given at p. 458, vol. v, of The Secret Doctrine (Adyar edn., 1938) will be found very suggestive in this

connection ; and, read together with what has gone before, may help to show some consistency in the apparently very inconsistent statements made on this subject in Purayas. Thus, it is declared that in our world-system, the first ' element ' to come forth (to say

nothing of the still earlier adi or mahat tattva, and

1 *ff| \$<R[(farST*fa: OTfa f^T 8 ^ 1

3 It will be seen that, in this sense , not only is Absolute Brahnut

' indescribable ' (see p. 148, supra) but every experience whatsoever.

376 ORDER OF EVOLUTION [SC. OF

anupadaka or buddhi tattva, 1 which are only vaguely alluded to here and there) was akasha (ether) with the guna of sound ; then vayu (air), with the guna of touch ;

then fire (agni), with light and form and colour ; then water (apas), with taste ; and, lastly, earth (kshiti), with

smell ; and it is added that each succeeding one was

derived from the next preceding, and retained the property or properties of its originator, besides developing its own special property. 2 Again, it is said in Puranas that the order of evolution of the elements and properties is different in different cycles, maha-kalpas, of this and other world-systems. It is also said that the number of the elements and corresponding senses and sensations differs actually (as Voltaire fancied in his Zadig et Micr omegas) in different worlds, there being eighteen in

or JT?^ 3?3 3J3PWB or fclr^ I In theosophical

literature, the order given is usually adi, then anupadaka, then akasha, etc., Pranava-vada says adi-tattva is the same as buddhi-tattva, and anupadaka as mahat-tattva. In current Sankhya works, however, aham-kara is called bhuaqli, and it is born from mahat which is the same as buddhi.

2 It is scarcely necessary to point out that the words earth, water, fire, air, ether, here, do not mean the substances ordinarily understood by them in the English language. In ancient Indian thought, Consciousness is the basic fact, the psychical factor is primary, and the physical is secondary ; therefore moods of mind are regarded as 'creators, 1 evolvers, of modes of matter; each peculiar sensation or sense-able quality, tan-ma^ra, smell, taste, etc., evolves a corresponding bhuta or tattva, prithivi or kshiti (earth), apas or jala (water), etc., i.e., the primary atomic aspect thereof (vide Sankhya and Vaishgshika works). 'Categories' are very fully dealt with in Vaishcshika philosophy, under six main heads, 4 ravva

(substance), gupa
(attribute), karma (movement), sSmanya (universality),
vishe*sha (parti-
cularity), samavaya (co-inference) ; to which some
writers have added
a-bhava (non-existence).

P., CH. XIV] QUINTUPLICATION 377

some, thirty-six in others, and so forth, 1 as there
are only

five known to us in this world. Such also seems to be
the
meaning of the statement that ' this world-system of
ours
is crowded round with infinite other systems governed
by Brahmas having five, six, seven and more up to
thousands of faces. 3 Still again, it is said, in the
doctrine
of panchl-karana, 8 ' quintuplication,' i.e., the
mixing
of each of the five tattvas with each of the other four
in
certain proportions, that, at present, each material
object
has in it all five elements, and, therefore, the
possibility
of being cognised by all five senses ; but the
preponderant
element gives it its best-recognised nature. As a fact
we find that beings having different constitutions of
the same sense, and the same being during different
conditions of the same sense, receive different
sensations
from apparently the same sense object. Thus it is now
recognised that certain rays that are dark to men are
luminous to ants, and vice versa ; and objects that
taste
sweet during health, taste bitter during fever. 4

1 Yoga-V&sishttha.

2 Tripd,d-Vibhuji-Mahd,-Narayana Upamshat, vi.

3 Pancha-dashi, i, 26-30, and Panchi-karana-vivarana.

4 The element of truth in the theories as to ' natural names, ' ' true names, ' ' words of power. ' 'mantras, ' etc., may be found in these considerations. Given a certain constitution of ear, and also given certain surroundings, each object, because of the presence of akasha-tat^{va} in it and in the surroundings and the ear, will affect that ear with a certain sound which will be its ' natural ' name. So with ' natural ' forms, smells, tastes, and tacts, of objects. But because there are no such ' absolute ' ears and ' absolute ' environments, but only varying ones, therefore there can be no ' absolutely ' natural names, etc., but only 'comparatively' such. To a particular race of men, living in a particular country and climate, the words of their particular scripture would be the most ' natural names, ' ' words of power, ' most effective for

378 ALL QUALITIES EVERYWHERE [SC. OF

All this means again, in brief, that each atom, having in it the common guna of sense-cognisability, sensibility, has also therefore in it what is necessarily included in this universal quality, viz., every possible particular guria ; but only one or some are manifest and others latent, in different conditions of time, space, and motion, to different jivas ; jivas being regarded as * lines of consciousness '. That is to say, one kind of atom will mean one thing at one time

evoking the desired results in those climatic and other

conditions ; to
others, others. As we pass from the grosser or denser
to the subtler,
from the more concrete, particular, special, to the
more abstract,
in-de-nnite, general, the range and reach of the '
natural ' quality, etc.,
becomes more and more wide. * Bodies ' are very
exclusive of each
other ; even two cannot, each, take the whole of the
same piece of
edible ; but a million minds may be in unison in
respect of one thought,
or feeling, or resolve. In the elemental ideas of
mathematics and
metaphysics, in the domains of the Mahan-a^ma or Mali
at, Universal
Mind, all jivas are of the ' same opinion ' ; in the
regions of the vishesha-
tattvas, they differ. As said in Charaka, I, i, (quoted
before, on p, 283.)
" Generalisation expands and enhances all bhavas,
thoughts, feel-
ings, things ; specialisation, particular! sat ion,
narrows and contracts. "
See also Yoga-Su{ra and Bhashya. ii, 19.

Schopenhauer, on pp. 482-3 of vol. I of The World as
Will and
Idea (English translation in three volumes by Haldane
and Kemp,
pub. 1896), illustrates this same thought in another
and fine way :
"... The good conscience . . . arises from . . . the
knowledge
that our true self exists not only in our own person .
. . but in every-
thing that lives. By this the heart feels itself
enlarged, as by egoism
it is contracted. For, as the latter concentrates our
interest upon the
particular manifestation of our own individuality, . .
. the knowledge
that every thing living is just as much our own inner
nature as is our
own person, extends our interest to everything living ;
and in this way
the heart is enlarged. Thus, through the diminished
interest in our

own self, the anxious care for the self is attached at its very root and limited ; hence the peace, the unbroken serenity, which a virtuous disposition and a good conscience affords, and the more distinct appearance of this with every good deed, for it" (deed) "proves to ourselves the depth of this disposition ". (Faith is witnessed by deed),
" The good man lives in a world of friendly individuals, the well-being of any of whom he regards as his own/' Here, Schopenhauer has caught and described well, one aspect of the V<Janta reason for the Golden Rule of Ethics. For detailed exposition of this as well as other aspects, the reader may see the present writer's The Essential Unity of All Religions.

P., CH. XV] KARMA AND SAT 379

and space to one kind of jlvā, and will, simultaneously and in that same position, mean a pseudo-infinite number of things to pseudo-infinite other kinds of jivas ; and it will also mean pseudo-infinite kinds of things to the same kind of jlvā in the pseudo-infinite succession of time and space*

(ii) We may now turn to the karma-aspect of the atom, corresponding to the Sat and Rajas aspects of Pratyag-atma and Mula-prakṛti respectively.

It may at first sight appear that Sat-being, should correspond with dravya-substance rather than karma-movement. But if what has been said before, on the nature of Sat and Ananda, and of Rajas and Tamas, is carefully considered, it will appear that Sat properly corresponds to karma and not to dravya, * Being ' is what we are inclined to regard as the innermost, the most important, factor in the constitution of an object,

because
it appears prima facie to be the most permanent ; and
dravya, as shown above, is such in the case of the atqm
;
the idea therefore comes up strongly that dravya should
be connected with " being '. But the first premise here
is not accurate. It does not discriminate between '
being *
and ' existence '. What is being, Sat, in Pratyag-at m
5,
is ' ex-is-tence, ' asti-Ja, ' outer-is-ness/ in Matter.
And
in Pratyag-atma (if such a distinction may be permitted
where there is truly and strictly none possible, and
where
all are aspects and all absolutely equally necessary
and

To realise the awful powers of sound, consider the
maddening skull-
bursting effects that can be produced by magnifying
radio-sounds. We
can understand now how the walls of Jericho were
destroyed by a
trumplet-blast.

380 CAMOUFLAGE [SC. OF

important), Ananda-bliss, is even more * inner ' than
1 being ' ; it is, so to say, the feeling of own-being
; the
difference between a man looking at himself with eyes
open and again with eyes shut. In this sense Ananda
may be said to 'be even more ' being ' than is ' being
,
itself. And karma, therefore, corresponds not to this
innermost being of Ananda, but to the outer being, the
existence, the manifestation of Sat. Existence,
reality,
appearance, manifestation, is all in and by action and
movement. A very good physical illustration of this is
the fact of natural history, that most insects, aquatic
creatures, birds, quadrupeds, in wild life, are often
so
completely camouflaged by their protective colouring or
markings that they are not distinguished at all from
their

surroundings, that they remain as it were non-existent, even when they are quite close to and right under the eye of the observer ; but become ' manifest ' at once, i.e., ' existent,' with the slightest shake, motion, or action. *

Having thus shown that karma represents Sat, we may proceed to note again that it is inseparable from the atom, is in fact one of its essential constituents. The consequence is that every atom is in unceasing motion.

Karma falls also into three kinds : (a) expansion, prasarana (corresponding to the boundlessness of the

1 Consider the ' puzzle '-pictures, ' find the parrot, monkey, lion '.

The point has been much emphasised in a psychological reference by the distinguished psychologist, Prof. Ladd, of America, as it has been recognised by other Western psychologists that ' ' the deepest and most central current in human nature is the ruling passion *' (Hoffding, Outlines of Psychology, p. 283), with the additional words. ' as manifesting in conduct ', being understood, for our present purpose. See Science of Emotions and Science of Self ; also p. 270, supra.

P., CH. XIV] KARMA OP THREE KINDS 381

Self), in-breathing, pra-shvasana or ut-shvasana; (b) contraction, akunchana (corresponding to the separated mutual repelling and restricting of not-selves), out-breathing, nishvasana ; (c) spandana or sphurana or an<Jolana, rhythmic vibration (or shvasana, in-and-out-breathing), corresponding to the (affirmative-) negation which sums up both movement and counter-movement in itself, and holds the two others together in the conjunction of

alternation. The gunas specially arising out of karma are :
 shighra-ta, quickness, manda-ta, slowness, and vga, or gati, speed, velocity, tempo. Minor varieties under each of the three are endless, as in the case of gunas : thus,
 rapid, slow, steady ; ur<Jbva-gamana, upward motion, adho-gamana, downward motion, tiryag-gamana, side-ways motion ; u{-kshepana, uplifting, apa-kshepana, repulsing or casting away, atana, wandering ; vertical, horizontal, oblique ; centripetal, centrifugal, circumambulant ; etc. 1

(iii) Lastly we come to the dravya-aspect of the atom which represents the Anancja and Tamas aspects of Self and Not-Self respectively. It is the ' etat-ness,' the mere ' this-ness ' of the atom. It is that in the atom which is the ' heart ' of the thing, its substance, its inertia, its mass and weight and resistance, all that

; 3!2T I ^R- 1 ?? or -3^3 ; ^-^ or
 ; ^f^I^ft I Many of these occur in Vaishcshika-lists.

382 THE ATOM'S INSEPARABLE 3 ASPECTS [sc. OF

makes it a something existing in and for itself, so far as it can have such a pseudo-existence-in-itself at all. It appears mysterious and unresolvable only when and if, after asking, ' What is this ? ', we try fallaciously to answer the question in terms of something else than guna and karma. The answer to that question must always be in terms of guna and karma ; or otherwise, merely the reiteration, ' It is a this. 9 Three aspects make up the fact of the atom idam, ' this ' (dravya), ittham, * such ' a this (guna), and evam, ' thus** is this acting

(karma) ;]

and they can never be separated from each other.

Dravya too may be subdivided into : (a) substances with positive weight (predominant), in the aspect of attraction, guru, heavy ; (b) those with negative weight (predominant), 2 in the aspect of repulsion, laghu, light, buoyant ; (c) those with inertia, dead weight, positive-negative or passive-active resistance to all change, self-maintenance in whatever condition the thing happens to be, sthira, stable. 3 Subdivisions of these, as of others, 'are endless : mahat, bud<Jhi, akasha, vayu, t<jas, Spas, prthivi, solids, liquids, gases, ethers, metals, non-metals, organic, inorganic, minerals, vegetables, animal substances, etc. Some of the qualities arising out of these subdivisions have been already noticed before in the gunsu- aspect.

1 TOL; ^^; W*

9 See Dolbcar's Matter, Ether, and Motion, p. 91.

P., CH. XIV] CORRESPONDENCES 383

We have seen that resistance is of the very essence and nature of dravya substance, and we see now that it has the dual form of attraction-repulsion. This makes further clear, if such clarification were needed, that <jravya represents the Ananda and Tamas aspects, which again correspond to the Shakti-energy of the first trinity*

We desire a thing, we know its qualities, and we act upon, change or modify, its movements}

The three subdivisions of dravya may also be regarded as corresponding, in the order in which they are stated above, to Self and Sattva, to Not-Self and Rajas, and to Negation and Tamas respectively.

It will have been noticed by readers that the task, of expressing these correspondences precisely, becomes more and more difficult as we enter into greater and greater details and subdivisions, and the same triplet is repeated under more than one head. The aspects become gradually so, intermingled that they cannot be distinguished easily, and the assignment of triplets in a table of correspondences may naturally and reasonably vary, if the students differ in standpoint and in the amount of attention paid to each factor, some regarding one aspect as predominant, and others another. In this last case, for example, if attraction be regarded as active affirmation, attention being specially directed to the activity, and repulsion as passive and steady negation of

1 See J. Ward, art, Psychology, in Encyclopaedia Britannica, para 9. In Bhagavaṣa t the triad is frequently mentioned, of tfravya-jff&na-kriya, instead of ichchh&-jff&na-kriya ; (Jravya being obviously equated with ichchhS or desire.

384 HARMONY IN DISCORD [SC. OF

others, of manyness, then the two appear reasonably to correspond to Rajas or Not-Self, and Sattva or Self, respectively. But if attraction be regarded as unification of others with self, as se//-assertion over others, and repulsion as separation of others from self, as pushing away of others, then it would be right to say, as said above, that they correspond to Sattva or Self, and Rajas or Not-Self, respectively. Still again, if attention were paid to the fact that the unification of attraction, when it appears in the limited atom, is a false and not a true unification, that it is the assertion in reality of Not-Self, which is then only masquerading as Self (that it

is,
so to say, fostering the flesh at the expense of the spirit),
while the separation of repulsion is the diminution of such a false self and therefore an advancement of the true Self, then we would go back to the correspondence of attractive weight with Not-Self, and of negative weight with Self. The^ view of this particular correspondence put forward here as the main one, viz., of positive weight; to Self, of repulsive weight to Not-Self, and of inertia to Negation, proceeds upon the consideration that the fact of the unity and of the principle of unification present in the atom is more characteristic, in the present reference, than the fact that the atom is only masquerading as a one and a self.

This should not confuse the careful student, but should only help him to look at every question from many sides and standpoints, and so recognise the

P., CH. XIV] DIFFERENCES OF INDIVIDUALS 385

harmonising elements of truth in each view, rather than the discordant elements of error.

The laws previously ascertained apply to this triplet of aspects of the atom. As these three cannot be separated from each other, though, turn by turn, one is predominant and the others in the background, so the three subdivisions of each are also contemporaneous in this way ; that one appears to be more manifest from one standpoint, while another appears to be more prominent from another standpoint at the same time. This last statement applies especially to the subdivisions of (Jravya and karma. It is known that what is solid and immovable to one individual may be pliable as a liquid or a gas to another, and vice versa ; and, again, that what appears to be linear motion from one standpoint appears as rotatory or curved from another, and vice versa. Pro-
vision for limitation, in time, space, and motion, for death and re-birth of these aspects of the atom, even

in the midst of their presistent continuance, is made by the fact of change, absorption and transformation, of each into other kinds of gunas, karmas, and (Jravyas ; and, yet again, recovery of their previous condition, in an endless manner. Ample illustration of this will be found in physical science, in connection with the doctrines of pseudo-indestructibility of matter, pseudo-eternity and conservation of energy, and perpetual transformation of motion, showing how substances (energies proper), attributes, and vibration, are being constantly changed, all the while retaining possibility of recovering their older shapes.

25

386 ATOMS VORTICES OF NOTHING ? [SC. OF

Concomitance of these three aspects, cjravya, guna, and karma, and, by inference, of all their subdivisions, from the metaphysical standpoint of the whole, is especially important and significant to bear in mind. It will help to show the underlying truth in each, and reconcile all of t the many conflicting hypotheses of physical science. Thus : some hold the view that atoms are nothing substantial but only vortices, pure motion, vortices (one may fairly say) of nothing ; for even when the holders of this theory say that atoms are vortices of ether, they, in order to avoid an obvious petitio principii, or self-contradiction, take care to describe ether in terms the opposite of those used in describing matter ; and so practically reduce ether to nothing. Others say that they are substantial, whether they have or have not a vortical or other motion besides. So too, the first theory of light was corpuscular, that light is corpuscles ;

then it was discarded in favour of the undulatory theory, that light is undulations ; with the discovery of new metals, radium, etc., and observations of their behaviour, the radiatory theory is being reinstated again. 1 So again, one extreme view is that all sensations are merely vibrations of the objects sensed, transmitted to animal nerves ; another extreme is that they have nothing to do with vibrations, (which may or may not be a parallel coincident), but are things sui generis. Scientists who have

1 The late Dr. Hubbe-Schleiden (of Dohren bei Hannover, Germany) suggested the following as a more exact statement of these theories :
" 1. Light is emission of corpuscles (Newton). 2. Light is vibration of ether (Huyghens, Fresnel). 3. Light is emission of electrons. "

P., CH. XIV] ALL ALWAYS CONCOMITANT 387

trained themselves in philosophy also, as many are beginning to do now, look at the question impartially from both points of view ; and therefore readily see the defects of each extreme, and acknowledge that nothing yet known explains how a certain number of vibrations at one end of a nerve should appear as the sensation red, or blue, or yellow, at the other end of that nerve. The inconclusiveness of all such theories lies in their exaggeration, their one-sidedness, and their attempt to reduce all the aspects of the atom to only one aspect ; gunas and karmas to dravya only ; or dravyas and karmas to guna only ; or gunas and dravyas to karma only. The truth is that all three aspects are always and inseparably concomitant ; that an atom is ever a something, an etat, a this, which has always a certain motion, a certain kind of vibration, which motion or vibration, again is

always
accompanied by a special sense-property. " The three
aspects are inseparable and are the expression of all
that
happens in the physical world. Given one of the three
in all its details, the other two would be known." !

A few more concrete, if somewhat cursory, observa-
tions may be of use to illustrate the simultaneity and
concurrence of all aspects of the atom. Thus, though,
at the present stage of evolution, volume and form
appear
to be specially y indeed, even almost exclusively,
connected
with the sense of vision amongst all the senses, yet it
is

1 Max Verworn, General Physiology, p. 546 ; his three
aspects,
however, are " Substance, form; and transformation of
energy ", form
being substituted for sense-quality, and transformation
of energy for
motion ; not very different, after all.

388 QUALITIES COMMON TO ALL [SC. OP

not so, in reality. Even the current usage which
employs
words having a spatial reference, in connection with
all
senses, shows this, and is not merely metaphorical. We
speak of bulky or extensive or voluminous or massive
sounds and touches and tastes and smells ; also of
their
forms. The words are so employed because of a fact in
nature ; sounds, touches, tastes, and smells also have
volume and form ; they belong to sense-objects, to
6tats,
are in space, time, and motion. The words quantity,
measure, magnitude, etc., apply to all sense-objects
and
with a clear meaning. Pitch and timbre of sounds ;
freshness or staleness, strength or weakness,
insipidity
and vapidty or acuteness and intensity of tastes ;
light-

ness or heaviness of touches ; sweet sounds, sweet sights, sweet scents, and sweet tastes ; beautiful voices, beautiful forms and colours, beautiful smells ; rough and smooth tones as well as touches ; all these are illustrations of the fact. 1 Because of such common features hiding behind diverse features, under guna as well as dravya and karma, is it possible to translate sensations of one sense "into those of another, under special circumstances and conditions, manipulation of which belongs to that region of science which is only gradually, with many setbacks, opening up to the public, under the names of hypnotism, mesmerism, animal magnetism, psychism, telepathy, clairvoyance, etc. Cases of psychics able to experience any sensation with or at any part of the body are now

1 Lists of sense-qualities given in Mahabh&raja, referred to in foot-note on page 287, supra, include many such.

P., CH, XIV] COMBINATIONS OF ATOMS 389

recognised by at least some scientists of note. The obscure Wdantic doctrine of quintuplication of the five tattvas or sense-elements, (p. 377, supra) seems also to refer to this subject. It seems to be the completion of the physics of the universe begun by Vaish6shika and Nyaya systems in their statements as to anu, atoms, dvyanuka, di-atoms, trasarenu, tri-diatoms etc.! This is not clear now in the absence of details, but the suggestion that they are such completion comes to one who approaches the old books in the spirit of the open-minded student, no less ready to see alliances than to note differences. Working at this suggestion and comparing the apparently conflicting statements in Pur anas, the student may succeed in making up some, at least provisionally,

satisfactory system of the essential principles of chemistry, physiology, and cosmogony, pending knowledge of details through development of special faculty by yoga.'

We see, then, that all three aspects run on infeasible parallels, even as thought, thing, and motion always accompany each other, though distinguishable ; and that change in any of the three will necessarily bring about a change in the other two also. In a sense, it is true, there should not be any change in the (Jravya ; a mere * this ' will remain only * this ' ; and cjravya

079\$, 3T59 I The last is explained in some books as triatoms, in others as tri-atoms. Modern science makes the ' atom ' more complex.

* The student will find much help and suggestion on this point in theosophical literature generally, and in The Secret Doctrine of H. P. Blavatsky and Ch. I of Ancient Wisdom of Annie Besant especially.

390 MEANING OF CHANGES [SC. OF

constitutes the pseudo-permanent element in the atom ; yet, seeing that each tat is inseparably connected with a quality and a motion, it happens that there is, as common observation shows, a sort of change of nature in the substance also. The substance is no longer recognised as the same. The energy has also changed its form. Water becomes gas, and people naturally and not unreasonably say that the substance has changed, as well as motions and qualities. 1 In this sense, the tat-tva, ' that-ness,' the element, may properly be said to change* Rigorously speaking, there can be no change in mere, pure, ' this ' (dravya) ; but no more can there be any change in mere, sheer, ; such ' (guria), or in mere,

ab-
stract, 'thus' (karma). What changes is the
particularised
condition of each as limited and made concrete by
neces-
sary relativity to the others.

We have now generally defined and described the
three universal attributes of the atom. , Wherever an
atom is, there must be present these three also. What-
ever its variations, these must accompany it. Let us
now
try to find out something more about the variations of
the
atom generally. These variations will naturally be most

1 The phenomena of allotropism and isomerism are
illustrations.
Views of chemical philosophers as to the development,
one after
another, in a ' periodic ' succession, of the various
so-called ' elements '
out of one primal kind of root-matter, are also in
accord with those
propounded in the text above and in Puranas and Sankhya
as to
successive genesis, one from another, of the five maha-
bhujas. Compare
also, G. W. de Tunzelman, A Treatise on Electrical
Theory and the
Problem of the Universe, (pub. 1910), p. 505 : " When
the term energy
is substituted for force, the V&Jic scheme of
development becomes
identical with the one which expresses the most recent
developments of
physical research, viz.. the Absolute or Eternal Self
Consciousness
MindEnergy Ether--Matter."

P., CH. XIV1 SPHERE, THE UNIVERSAL FORM 391

prominently connected with guna-quality and karma-
movement, though change in these will cause the appear-
*
ance of change in <J r avya-substance also*

Under guna, we have inferred that in respect of form* corresponding to Not-Self, Stats, this-es, have, by reflection of the unity and completeness of Self, one universal underlying form, the sphere, and a pseudo-infinity of other forms made up of the inter-mixture of points and lines. In respect of volume, corresponding to Self, the common fact is only this, that there must be ' bulk, ' ' triple-dimension/ ' extension, ' some size ; and the detail is that the 6\ a.t must have every possible size. Thus we have atoms of all possible sizes, * each size of atom (with corresponding other qualities, vibrations, substantial nature, etc.) constituting one plane of matter ; each plane constituting the 'outer' sheath, the material, -of a pseudo-infinite series of world-systems on the same level with each other ; and the next minuter size constituting the * inner, ' ' spiritual ' or ' ideal ' counter-part and core thereof and therein. The case is the same with special qualities. The presence of some one quality, of * sense-cognisability, ' is common and inevitable ; but there is no restriction as to what that must be. Reason and the

' In order to see the element of truth in this very absurd-looking statement, the reader may read Fournier d'Albe's Two New Worlds. Yoga- V As is ht ha stories of worlds within atoms, and atoms within worlds again, ad infinitum, are made ' scientifically intelligible ' by this work ; see the present writer's Mystic Experiences or Tales from Yoga-V&sishta. Pranava-V&da, of course, has much light to throw on this as on other points dealt with here. The scientific discovery of 1 systems ' of ' electrons ' within each atom also helps \o explain and support the ideas of the text.

law of non-arbitrariness require that the whole of all possible qualities must be present in the whole and every part of the World- Process, manifesting, of course, to any onejiva, only in succession.

The main kinds of karma-movements of atoms may be deduced, as a tentative hypothesis, as follows. We have seen that the basic ultimate atom everywhere, in whichever world-system we take it, would be a sphere, though size and quality may vary ; for it is formed by the aham-consciousness revolving round itself in the circle of the log ion. But, existing side by side as spheres, the forces of approach and recess work between them, as mutual attraction and repulsion. Every atom endeavours to approach and recede from every other simultaneously. The same atom would attract as well as repel another at the same time. In other words, every atom would try to absorb another into itself for its own growth (corresponding to the intensification and expansion of the consciousness ' aham 6tat (asmi), ' (' I-this-am) ', and at the same time to resist being absorbed into that other and losing instead of intensifying its own self-existence and identity. With attraction and repulsion coming into play, the self-revolving spheres would begin to move in straight lines towards or from each other. At this stage movements would become manifest. Before this, (from the standpoint of the particular world-system we may be in) the self-revolution would not be apparent as movement ; the atom would scarcely be apparent even as a something ; that there would be in it, even then, a

necessary movement of self-revolution, would be only a metaphysically necessary assumption. The next stage

would be, that, after one atom has secured and subordinated another, absorbed it into itself, (the why and how of which may appear afterwards), the two together, making a line, would now fall into the self-revolving movement of the stronger, and the circular-disc movement would result. Lastly, the disc revolving on its own axis would become the sphere again, but a sphere, the sphericity and motion of which are manifest, instead of hypothetical! as in the condition of the primary atom. We may consider here that as the shortest line is composed of two atom-points, and the smallest disc must, be made of such a line circling around itself according to the motion of the stronger atom, so the smallest solid sphere should be made of at least, and also at most, of three such lines crossing each other at the middle and revolving round that point on the axis made by the strongest line. In other words, the manifest sphere would consist of three double-atoms. Such is

1 The three movements, of (straight-line-running-to-and-fro) piston, {circling} wheel, (revolving) sphere, seem to be the only elementary movements, of which, all possible other motions, however complex, are made up. Nature appears formidably complicated ; but it is all only appearance, pretence, illusion ; to her persevering devotee she uncovers her simple Beauty, ' like a loving bride to a loving bride-groom ', jaya iva patyuh, ushatf su-vasHh. The most unravellably tangled up Skein of thread is still ravellable, given the needed unflagging perseverance ; because, obviously, the whole tangle is the twist ings, turn-ings, knottings, inter-lockings, of a simple straight thread. Electricity finds its way unerringly and instantaneously through the most inextricably tangled Gordian knot of wire which connects the switch and plug with the fan or lamp, And as electricity can, so can human fingers, if they

are only sufficiently persevering ; for, obviously, however tangled the knot, it all is the twistings and turnings of only one single thread.

394 METAPHYSIC OF MATHEMATICS [SC. OF

perhaps the metaphysic underlying the vague available statements of Nyaya-Vaish6shika, as to diatoms being first formed from atoms, then tri-diatoms from diatoms, and the world our own world-system at least from them. 1 This order reproduces respectively, the Absolute, the duality of Self and Not-Self, and the triple duality (cognition-desire-action in soul and quality-substance-movement in body) of the jiva-atom the individual, the definite one (which most systems of numeral notation express by a line), formed by the junction of a self with a not-self. Intermixtures and modifications of these main movements, viz., linear, circular, and revolutionary or spiral, make up the inevitable pseudo-infinite variations of movements in the World-Process.

As to variations of the dravya-aspect, it has been said that they accompany variations of the other two. It need only be added that the greater the number and the more restricted the area of the rhythm-movements, the revolutions, of the atom and the derivative molecule, the more firm, rigid, gross, and exclusive and resistant for others, and attractive and insistent for themselves, they would become ; and per contra, the smaller the number and the wider the area of the movement, the subtler, more plastic and more evanescent, they would be. The atom of each world-system being regarded as representing mere ' objectivity/ Not-Self, Etat, This, it follows that it is uniform and unchanged throughout the life of that system. Differentiation probably begins with

1 See f.n. on p. 389 supra.

P., CH. XIV] ATOM, NOT INVARIABLE 395

diatoms, which may be regarded as coeval with gunas, these corresponding, in the jiva-atom of a system, to what the tanmatra, 1 would be in the consciousness of the Ishvara of that system, as may be seen later. The gunas referred to here are their special sense-qualities, sound, touch, etc., considered psychologically. The differentiation may be considered as definitely marked at the stage of tri-diatoms, corresponding to the ' gross-elements ', sthula-bhuta-s, defined and characterised by these sensations, viz., akasha, vayu, etc., and to the respective outer sensory and motor organs of the living beings of that system. These tri-diatoms may, then, for practical purposes, be regarded as representing that dravya-aspect of each thing which is variable. Before the development of these tri-diatoms (in the Vaish6shika, not the modern chemical, sense) there would be probably no manifest differentiation of the 'various tattva-s, * sense-elements,' one from the other. Variations of such ultimate molecules of a world-system, as physical science is now gradually showing (in terms of ' atoms,' however, rather than of ' molecules '), would correspond with variations of resistance and density, of number and kind of vibrations, and of special sense-qualities.

We see then, that the atom is not an invariably fixed quantity. Its fixedness is only an appearance, and exists only in connection with world-systems taken singly. 2 Just as a stone, a tree, an animal, a human

; see p. 372 supra.

* Bergson, Creative Evolution, p. 214 : " When we observe that a thing really is where it acts, we shall be led to say, as Faraday was, that

396 INFINITE VARIETY OF ATOMS [SC. OF

being, have an appearance of permanence and continuance from day . to day, and yet are changing incessantly from moment to moment ; just as a whirling torch,

or catherine-wheel, or gas-flame, has the appearance of a

flat disc or sheet of fire, though something altogether different in reality ; so an atom has only a pseudo-fixedness and sameness of size-duration-movement, etc., in space-time-motion. The appearance of fixedness in incessant change is due to the imposition of * sameness

by a connected individual consciousness the consciousness of the Brahma the chief Individualised Cosmic Mind in each world-system. In other words, the nature of the jiva, as Self, imposes (according to its own necessities, to be dealt with later), a certain sameness and continuance, while the nature of the atom, as Not-Self, requires incessant change ; reconciliation is found in the

constant repetition of the vibrations which maintain the

other attributes together with themselves. Apart from such appearance of fixity, there is truly a pseudo-infinite

variety in every aspect of the atom, and a pseudo-infinite

pseudo-infinity, pseudo-infinity within pseudo-infinity.

Thus each size of atom, together with all its attributes

and qualities corresponding to that size, is necessarily

all the atoms interpenetrate, and that each of them fills the world ; " in

other words* ' All is everywhere ' ; but Bergson jibs at the remaining two

words of the Vedānta maxim, viz., ' and always '. He has his peculiar view of creative evolution as a ' durational ' progress, in time. Still his views, and those, f.i., of Sir J. Jeans, that atoms can be " annihilated " by being " transformed into radiation ", can be reconciled with the common atomic theory, by considerations like those advanced in the text. Jeans also says: "An electron must, in a certain sense at least, occupy the whole of space"; *Mysterious Universe*, p. 71. Jevons' views have been noted before (p. 180) to similar effect.

P., CH. XIV] INFINITE IN INFINITESIMAL 397

pseudo-infinite in number, and would be found in every part of space and time. Yet, when the geometrical axiom, which applies to all things in space, says : " Two things cannot occupy the same space at once," how can all- these pseudo-infinite sizes of atoms exist in the same space ? The reconciliation is to be found in the fact that this apparent pseudo-infinity is a * psychological, ' an ' ideal,' infinity, entirely created and carried along with itself, wherever it goes, by the Consciousness of the Self as a foil to its own infinite-infinity. The geometrical axiom does not apply to the Absolute-Consciousness which transcends and includes Space-Time-Motion, and creates all the infinite overlappings of individuality which have been mentioned before, and which correspond to the apparent overlappings of the atoms. 1 Yet again, lest there should be even the appearance of a violation of the geometrical axiom, the various sizes, whenever and wherever examined by any one individual consciousness, would be found to fit one into another (as water in sand) and constitute the different and interpenetrating

planes
of the world-systems.

Thus it happens that what is an atom to one jiva, within the limits, spatial and durational, of a solar system, may contain whole worlds within itsen to a jiva sufficiently minute. And, vice versa, what is a solar system to us may form only an atom to a jiva sufficiently vast. The repeated and much emphasised

1 From the transcendental standpoint, all possible things (things) are contained in the single point (-sphere) of this Absol consciousness.

398 WORLDS IN ATOMS [SC. OF

statement in Yoga Vasishtha, that a world contains atoms ; and teach of these atoms a world ; and that world, atoms again; and so on ad infinitum, is justified in this manner in a very literal sense. 1 Consider here what was said before, as to the chain of individualities in a single organism, and as to the Virat-Purusha ; then the thought may become clear. The student will also be greatly helped by the researches of physical science, going to show that what has till now been regarded as the indivisibly ultimate atom, consists of hundreds of ' corpuscles,' * and by the tentative results of

1 Yoga V&sishta speaks also of different kinds of ' space,' especially three, mah-akasha, chitt-akasha, and chi^akasha, fitting one within the other, in somewhat the same sense as the different ' sizes ' of atoms mentioned above, and corresponding to them, or to the three bodies.

3 The word ' atom ' has been used here, throughout, as equivalent to the words ' anu ' or ' param-anu ' of Samskrt. The new word ' ion ' is,

it seems, nearer to 'anu' ; but it has not yet got a recognised position in western, science and philosophy, and is still competing with ' corpuscles,' 'electrons,' etc. When the ideas and words have settled down in the course of a few years, it may perhaps be useful to change our nomenclature also. This ' settling down ' is, however, not a very likely event, except in a very comparative sense. Like ' fashions ' invented by the artistic-minded, first, then invaded and copied by the ' vulgar ,' then abandoned to them, after the invention of new fashions, to undergo a similar fate in turn ; like the ' veil after veil ' which will lift only to leave 1 veil upon veil behind ' ; like the ' bodies ' which Brahma successively puts on and casts off to be taken up and occupied by different orders of beings, devas, asuras, fairies, gancjharvas, human beings, etc., (Bh&gavafa, III, xx) ; like houses and institutions built up by some, and ' captured ' and occupied successively by others ; like these is the fate of words.)ther meanings than those originally intended usurp them, and new woros have to be coined to accommodate those old meanings. In the meanwhile, the idea intended to be conveyed by the word 'atom ' , here, is that of a piece or particle of ' 6 tat,' ' this,' ' matter/ which, fox the time, and in the particular world-system, and from the standpoint, with which we may be concerned at the moment, is ultimate and ' indivisible '. Sometimes, though very rarely, the word has been used here as equivalent to ' sheath ' or ' body ' ; and this has been done because, in the particular connection in which the word has been so used, the sheath or body is the irreducible minimum which the jiva requires foe its manifestation.

enquiry by budding superphysical senses, so far as they are publicly available. 1

How order is imposed on this infinity of disorder ; how the World-Process is ever an organic whole, within whatever limits of space-time-motion we take it ; and how this pseudo-infinity of pseudo-infinities is held together in co-ordination, in a system of planes within planes, lokas within lokas, by the mighty stress of the Principle of the Supreme Individuality or Oneness of the Universal Self this may all appear in the next chapter on the jiva.

CHAPTER XV

JIVA-ATOMS SUBJECTIVELY, i.e. JIVAS

AT the outset of this chapter we may note that the aspects of size, 2 specialised with reference to the jiva, would be ' range or extent of consciousness in all its manifestations, cognition, desire, and action/ ' its definite-ness or intensity,' and its ' calibre or scope generally ', These would subdivide into ' broad-mindedness, narrow-mindedness, rationality or common sense/ ' vagueness or weakness, clearness or strength, distinctness or firmness/ 4 long-headedness or far-sightedness, width of interests, depth/ etc.

1 Vide Annie Besant's Occult Chemistry.

9 See p. 368 supra.

400 JIVA AS CONSCIOUSNESS [SC. OP

As to specialisations of duration and vibration, it

need only be said that the words used in connection with matter in the preceding chapter apply, by ordinary usage, to corresponding features of mind also.

With these brief suggestions, we may pass on to the features more prominently characteristic of the *jīva*, as the embodiment of consciousness.

The entire nature of consciousness is exhaustively described by and contained in the words : " I-This-Not (Am)." This is the Absolute-Consciousness, the true Chid-ghana, ' compacted Chit,' Maha-Samvit, ' Great Consciousness,' which, in its transcendence of and absolute-
tion from numbers, limitations, and relations, includes all that is governed by numbers, limitations, and relations, and indeed is all. This Consciousness is the Absolute, and includes both the factors of what is ordinarily distinguished as *dvam-cjvam*, pair, of Chit, ' the Conscious' (corresponding to *Pratyag-atma*) and *Jada t* 1 the Unconscious ' (corresponding to *Mula-prakṛti*). It may not unreasonably be objected, because of this fact, that the word ' Consciousness ' is not altogether suitable as an epithet for the Absolute, even with qualificatory adjectives* But it becomes unavoidable, now and again, to describe the Absolute in special terms borrowed from the triplets of attributes of *Pratyag-atma* and *Mula-prakṛti*, which are the Pen-ultimates of the World-Process, as the Absolute is the very Ultimate and the all. The nearest approach to the Ultimate is obviously by the Penultimates ; hence the necessity of speaking in terms

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of the latter ; and this is why Brahma is described, in Upanishats and other works on Vedanta, now as ' Pure Consciousness ' or *Shuddha-Chit*, again as *Maha-Sat* or ' Boundless Being,' and finally as *Ananda-ghana* or *Ananda-maya*, ' composed or compacted of Bliss ' ; also

as the Tamas beyond Tamas, ' the darkness beyond darkness,' Shuddha or 'pure' Sattva,, and Paro-Rajas, transcending-Rajas. And so, for our present purposes, we have to speak of Brahma as the Absolute-Consciousness, slightly emphasising the Pratyag-atmic aspect thereof rather than the Mula-prakrtic ; but care-fully guarding the while against possible misconstruction, by openly stating that fact at the outset.

In its unique completeness, then, this Absolute-Consciousness includes every possible cognition, every possible desire, every possible action, all at once and for ever ; even as it includes all possible objects of cognition, desire, and action, namely qualities, substances, and movements. But, taken as consisting of successive and separable parts in the pseudo-infinity of World-Process, it appears as broken up into three aspects jnana-cognition, ichchha-desire, and kriya-action. How these three and only three aspects arise in the jiva, on the collision and coalescence of Self and Not-Self, has been already outlined in chapter IX supra, on Pratyag-atma, where the genesis of Sat-Chit-Anan⁴a is explained. To restate :

An ego bound to a non-ego in the bond of the logion is necessarily bound by a triple bond at three points ; is in
26

402 IN TERMS OF SUBJECT AND OBJECT [SC. OF

contact with three corresponding points in the non-ego, viz., jnana-ichchha-kriya, on the side of the ego, and guna-dravya-karma, respectively, on that of the non-ego.
4 1-this-(am) not ' in this fact we see the following :

(1) ' I ' and ' this,' being placed opposite to each other, are either turning face towards face, or face away from face. The ego cognises, perceives, the non-ego, receives into itself reflection and imprint of that non-

ego (metaphorically as well as literally, as will appear later), or ignores and forgets it. This is (dual or, with a middle state, triple) jnana.

(2) ' I ' tends to move towards or away from ' not-I '. This tendency is desire, corresponding to the affirmation-negation of Shakti. 1 It is (dual or rather triple) ichchha.

1 See pp, 165-169 supra. Desire may be said to correspond with Negation in this obvious sense : It consumes its object. It denies to it a separate existence and devours it, swallows, merges its object into the desiring self. Food is eaten up by the hungry person. Man and woman espouse each other, two becoming one. When an English poet sings, " For each man kills the thing he loves," etc., the thought, though put in an extreme and evil form, is not altogether different. The gems and jewels and fineries that people admire and desire, they put on their persons and make them part of their ' personality ' . The three (psycho-) physical appetites, for food, adornment, sex, are thus * negation-al ' of the separateness of their objects. That which was a separate idam, or eta\$, 1 this,* is converted by them into mama, ' mine ' (the diluted weaker form of 'I,' its ' sphere of influence,' its ' aura '), and then into aham, ' I \ (Witness, how politico-economic ' spheres of influence ', ' protectorates ', ' mandates ' . ' markets ' , ' trusts ' , become absorbed) . The three corresponding (physico-) psychical appetites, for honor, wealth, and power, respectively, behave in the same way. Wealth becomes ' my property, 1 power says ' I am the State,' the honoured person begins to think ' these, who honour me, are my obedient followers ' .

In a somewhat similar sense, knowledge and action also may be said to tend to abolish the separate existence of their objects. To know, to understand, ' ' another, ' ' fully, we must ' ' get into his (or its) skin, ' ' see with his eyes, ' ' feel as he feels, ' ' put ourselves into his position, ' ' stand in his shoes ' ; we must sym-pathise (or ero~pathise, as some psycho-analysts say) with him to the extent of identifying him with ourselves.

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(3) The ego actually moves towards or away from, the non-ego, This is (dual or rather triple) kriya.

All these are but modifications, forms, aspects, or degrees of the main fact of identification or separation between Self and Not-Self.

Fichte seems to have endeavoured to express the same or a similar idea thus: " (1) The ego exhibits itself as limited by the non-ego (i.e., the ego is cognitive) ; (2) conversely, the ego exhibits the non-ego as limited by the ego (i.e., the ego is active)." ' "

This is the real significance of the rapport of yoga-sam&dhi. (Yoga-sutra, i, 43, and iii, 3). We ' understand, ' to the acute extent of ' feeling, ' every little pain and pleasure of our body, because we have identified ourselves with it ; this is one aspect of the truth indicated in the doctrine of solipsism ; this is why mothers ' understand ' the pains of their babies. That action subserves the purpose of ' identifying ' its object with or ' approximating ' to, or subordinating it to the will of the actor,

goes without saying, seeing that action arises out of desire. But this feature of knowledge and action is due to their inseparable connection with desire. In the case of ' aversion,' ' ignoring ' and ' putting away, 1 ' negation ' appears in another aspect ; abolition of the ' other ' is still there, though in another manner.

Primal Libido, Elan Vital. Horne, Appetite, Urge and Surge of Life, Shakti-Desire, Kama, is for Self-Realisation, S y a m, ' May I be ' ; its next development is Bahu S y S m, ' May I be Much or More ; the further and final is Bahu-dha S y a m, ' May I be Many ' or Many-formed '. Skt. names are L o k a-e s h a n a, desire for ' local habitation and a name', appetite for Self-preservation of physical-self by food, and of psychical -self by honor and glory, name and fame; Vit\$ a-e'shana, for Self-expansion by possessions, adornment, homestead, wealth, property ; and Dara-suta-(Shakti)-6shapa, for self-continuation (immortalisation, sempiternahsation) by spouse-and-child and power over them (in the present, as well as in the future, by will and testament). The first corresponds broadly to jnana and <Jharma; the second to kriya and arfcha ; the third to ichchha and kama. All are inter-dependent; indeed, barely possible to distinguish. They are more fully dealt with in Science of Emotions, and Science of Social Organi-sation (which deals specially with (Jharma-arthakama) . Incidentally, it may be noted that the present work, The Science of Peace , corresponds with Jffana ; The Science of Emotions, with Ichchha ; The Science of Social Organisation , with Kriya ; while The Science of Self may be regarded as summation.

1 Stirling's Schwegler, p. 265.

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In other words, we may say that there is a mutual action and cognition between the ego and the non-ego : the action of the non-ego upon the ego is the cognition of the non-ego by the ego ; and the cognition (if the expression may be used) by the non-ego of the ego is conversely the action of the ego on the non-ego. When the ego impresses itself on the non-ego, we have action from the standpoint of the ego, and cognition from that of the non-ego. When the non-ego imprints itself on the ego, we have cognition from the standpoint of the ego, and action from that of the non-ego. To this it should be added that the condition intermediate between cognition and action, intermediate between the ego's 1 being influenced and shaped ' by the non-ego, on the one hand, and its ' influencing and shaping ' the non-ego, on the other, is desire. The corresponding condition of the non-ego would probably be best described by the word tension. This desire is always hidden, while cogni*
tion and action are manifest.

Multifarious triplets arise under cognition, desire, and action. (1) ' Waking, sleeping, dreaming ' ; ' presentation oblivion, representation ' ; ' knowing, forgetting, recollection ' ; ' truth, error, illusion ' ; ' sensation, conception, perception ' ; ' term, proposition, syllogism ' ; ' pada, vakya, mana ' ; ' concept or notion, judgment, reasoning* ; ' reasonableness or sobriety, fancy, imagination ' ; ' real or actual, unreal or fanciful , ideal ' ; 4 observation, thought, science ' ; * concentration, meditation, attention' ; attention, distraction, re-search (or rapport, union,

yoga-samadhi) ', etc. (2) ' Like, dislike, toleration '
; ' love,
hate, indifference ' ; ' partiality, carelessness,
justice ' ;
4 desire, emotion, will ' ; etc. (3) ' Action,
reaction,
alternation or balance ' ! ; ' activity, indolence,
effort ' >
4 restlessness, fatigue, perseverance ' ; ' act,
labour, in-
dustry ' ; * action, plan, scheme ' ; ' evolution,
involution,
revolution ' ; etc. These may be treated of in detail
later on/ In the meanwhile, some observations as to
the general relations of subject and object,
individuals
and the surroundings they live amidst, the more pro'
minent conditions of the life of the World -Process,
may
be recorded here.

It has been said that an ego is literally imprinted
-with and modelled to the shape of a cognised non-ego,
and that cognition by an ego means and is the action
of a non-ego upon it. It might be questioned how it is
that action, cognition, and even desire, which are the
attributes of Self, subject, can ever belong, or be
spoken
of as belonging, to Not-Self, object ; and, conversely,
how the capabilities of being acted on, cognised, and
desired, which are the attributes of Not-Self, can ever

1 A very important triplet, which is but another aspect
of and supple-
mentary to the Law of Causality, and explains how the
fundamental Unity
is being constantly restored in succession also, as
causality preserves
it in continuity. " Past reason bunted, and, no sooner
had, past reason
hated." First ' am this ', and then ' (am) not this ',
the net result being
always the I.

2 Pranava-Vada, 3 vols. (1910/1913), gives hundreds of

such
triads. " Every thing in this world is a trinity
completed by the
-quaternary " ; H. P. B., Isis Unveiled, I, 508. Dr.
James H. Cousins,
A Study in Synthesis, (pub. 1934) works out a number of
quartettes in
a fresh manner ; the work should receive more attention
than it seems to
have yet received, from students of philosophy
generally, and members
of the Theosophical Society specially.

406 MUTUAL REFLECTION [SC. OF

belong, or be spoken of as belonging, to Self. The
answer
is this. If we were speaking exclusively of the
Universal
Self or the pseudo-universal Not-Self, and if it were
possible to really separate them, then it would be per*
fectly correct to say that jnana-ichchha-kriya, or
rather
their root-principles, chit-anancla-sat, belong
exclusively
to Self ; and guna-karma-dravya, or rather their root-
principles, sattva-rajas-tamas, belong exclusively to
Not-
Self. But we are now in the domain of the limited and
the particular, and are dealing not with abstract
Pratyag-atma and pseudo-abstract Mula-prakrti, but with
limited, separate, selves and not-selves ; and it has
been
amply shown in the last two chapters that a limited
self
(soul) means a composite of Self and Not-Self, a jiva-
atom, wherein the jiva-aspect is predominant ; while a
limited not-self (body) equally means a composite of
Self and Not-Self, but a composite in which the
atom-aspect is predominant. The consequence of this
is that we find both triplets of attributes present
in every such composite, although of course one
triplet always preponderates over the other, thereby
giving rise to the distinction between animate and
inanimate.

Thus it comes about that each separate not-self,

being ensouled by a self, and therefore being a pseudo-self, assumes, by the connection of identity with the universal Self, the characteristics of the latter ; and this

assumption takes on the form of a pseudo-infinite endeavour to find, and therefore to spread and impose,

P., CH. XV] RADIATION, MENTAL AND MATERIAL 407

itself on everything, everywhere, and aUO-ways. 1 Hence a

pseudo-infinite radiation, by vibration, of each and every

not-self, that is to say, of each and every piece or mass

whatsoever of Mula-prakrti, out of the pseudo-infinite permutations and combinations of all possible sizes of such pieces or masses, to which it is at all possible to

apply the adjectives ' each ' and ' every '. In other words, each and every not-self is endeavouring pseudo-infinitely to reproduce itself and fill infinity with its own

form ; as is now nearly established even by physical science, in the doctrine of the incessant and endless radiation and mutual registration by all objects of their

own and of all others' pictures of all qualities whatsoever,

sights, sounds, smells, etc. ; and this is the action of the

not-selves, upon the selves, which action, in the selves,

appears as cognition. 5

1 The supplement to this fact is that each separate self or soul, being

em-bodi-ed by a not-self, endeavours similarly to ' radiate ' . ' propagate ' ,

' spread ' , ' impose upon all others ' , its own notions, thoughts, ideas,

views, knowledg-es, feelings, tastes, interests, likes and dislikes, voli-

tion, willings, enterprises, activities.

* In this fact, with its ' physical ' and ' superphysical ' implications,

i.e t , its working in the grosser and subtler planes of matter, may be found the reason why 'every secret must out,' some time or other to some one else, if not to the general public, for 'murder ' does not always ' out ', to even the cleverest police ; and also why, while a secret is being kept, for that time it makes the inner body stronger and fuller, whence we have such facts, observations, and injunctions as these : vows of silence make the inner life of the mind richer, promote and strengthen thought, just as restraint of expenditure increases the treasury-balance, or sex-continence enhances vigour of body and mind and intensifies feeling ; certain people do not find life worth living unless they have a secret to keep ; they revel in mysteriousness ; others find pleasure in leading * double ' lives, stolen joys being sweeter to them ; the names of the ishta-4eva, the worshipped god, the venerated preceptor, the parents, the spouse, the children, in short all those specially near and dear and

408 INFINITE MULTIPLICATION [SC. OP

This reproduction, it is obvious, takes place literally. When we see an object, the picture of the object is imprinted on our eye, on the retina ; that is to say, the retina (or the purpurin, with which, as the latest researches go to show, the retina is covered) takes on, becomes modified into, the very shape of the object seen ; and the eye is, in the life of the physical plane, veritably the very ego that sees. In the moment of seeing with the physical eye, it is impossible to say : ' My eye sees and not I.' What is invariably said and meant is: I / see.' The I and the organ of vision are here

literally

honoured, must not be lightly taken, for relations with the bearers of those names belong to the life of the heart, and avoidance of levity and flippancy with regard to them strengthens and develops the higher nature and the siikshma-sharira. Another and more obvious psychological reason for avoiding, in unsympathetic company, the mention, with too much unction, of the objects of one's love and devotion, is, that it only too often arouses ridicule, or jealousy, or anger and counter statements of the .greater merits of other's ; witness, sectarians' quarrels It has to be remembered that in all these cases the secrecy, the silence, the restraint, are effective for their purpose only up to a certain extent. Carried to excess, they fail and cause harm. They must come to an end, some time, by the metaphysical laws of nature ; they should be brought to an end, periodically, wisely, scientifically, for greater good.

It should 'be noted that, not all secrets, being kept, make the inner body stronger in the healthy and pleasant sense. Sins committed or helplessly suffered by oneself (as by the victims of sex-violence), or even simply seen being committed by others, if kept, weigh upon the soul, oppress it grievously, suffocatingly, often drive it mad. Such phenomena have been investigated by psycho-analysts with useful (also harmful) results. But even in these cases, the general observation holds true that 4 the inner body becomes stronger and fuller ' ; only, it becomes such, in the painful sense ; not the pleasurable. Pain intensifies and prolongs the consciousness. The tongue keeps working round the fibre sticking

between the teeth; the mind keeps working round the painful secret sticking between its normal functionings ; the emotions concerned are deepened. In case of excess, either of pleasure or pain, disintegration of the body may happen, and does happen; in the case of pain, very frequently.

p., CH. xv] EGO Becomes ORGAN 409

identical for all purposes. 1 It is the same with every other sense. The immediate reason of this is that while, in the converse case, the activity of the apparent not-self is due to its hiding a self within, in this case the shapability, which is cognition, of every self, is due to its hiding within a not-self, a sheath, an upadhi. As in the one case the not-self strives to achieve infinity in pseudo-infinite reproduction, because of having become identified with a self, and therefore the universal Self ; so, in this case, the Self becomes limited and reflective, because of having become identified with a not-self.

In order that Self and Not-Self, so entirely opposed to each other, should enter into dealings with each other, it is necessary that each should assume the characteristics of the other, and so, abating their opposition, making a compromise, come nearer to each other. The interchange of substance between nucleus and protoplasm is a good illustration. 2 In this fact we see before us the principle of the genesis of upadhis, sheaths, organisms, and organs of sense and action. The ego becomes (of course, illusorily

and apparently, and for the time being) the organ of sense or action, in order to perceive the sense-able or act upon it. ' The AtmS who knows (i.e., who is feeling the stress

?E?JiTmrf?r I Brhad-&ranyaka, I, iv. 7:

4 Breathing, It becomes that which is named prana-breath ; speaking, voice ; seeing, eye ; hearing, ear ; men tat ing, mind ; such are Its functional names ; functionings of the self are named faculties '. In other words, functions create organs ; not organs, functions.

1 Verworn, General Physiology, p. 518.

410 THE Why OF ORGANS AND MEDIA [SC. OF

of the consciousness) ' may I smell this,' becomes or is the nose (the organ of smell), for the sake of (experiencing) odour.' 1

Such is the metaphysical significance of the organs of sense and action. They are the very jIva for the time* The jIva is identified with them entirely while they are working. For there is no sufficient reason for a distinct and separate third something, an instrument of mediation, not only a relation but a thing, between the only two factors of the World- Process, Self, on the one side, and Not-Self, on the other. 3 That they are at all distinguished as karana, 3 ' instruments,' is only from the standpoint of the abstract Self.

The metaphysical significance of sense-media, odorous particles, saliva, light, air, ether, etc., is

similar. 4 The

1 Chhandogya-Upanishaf, VIII, xu, 4-5.

2 The words ' distinct and separate ' should be noted ;
for if we
remove this condition, then we do have a pseudo-
infinity of planes or
grades of density-subtlety of Matter, each of which may
be said to link
together a next denser with a next subtler.

4 The NySya system has a theory that (as in the case of
saliva) rays
of light, proceeding from the organ of vision to its
object, assume the
shape of that object, and returning to the eye, produce
vision ; the
modern scientific view is that the rays go kom the
object to the eye.
The Greek philosophers also believed in an " effluvium
" or " eidolon/"
acting as a tertium quid to make possible the approach
between the
opposed subject and object. We speak of ' bright eyes '
and * dull lack-
lustre eyes ' ; feline eyes shine in the dark. That
light is a substance
amenable to the section of gravitation, has been much
discussed by
Einstein and others, since deflections of rays from
stars were observed
during a solar eclipse in May, 1919. A dry tongue or
nose cannot taste
or smell. Saliva is the overflow of ' self ' and the
enveloping of a ' not-self '
with ' self ' ; and transforming the ' not-self ' into '
self ' and absorbing
and as-stwito-ting it with ' self, ; hence salivation
is necessary to
digestion. The same considerations apply to the other
senses and their
objects.

systematic and psychologically consistent names for these media, in Samskrt, whatever their exact nature may be ultimately determined to be, are prthivl (earth) for the medium of odour, apas or jalam (water) for taste, tjas or agni (fire) for vision, vayu (air) for touch, and akasha (ether) for sound. These media are, according to V6danta, the five pervasive root-elements, tattva-s or maha-bhuta-s and not the compounds we live amidst distinguished and defined radically by their special sensuous and active qualities, which are said to go in pairs ; thus, sound and speech with ear and vocal organ belong to akasha ; vision and figure (-and-color)-formation with eye and hands belong to agni ; and so forth. 1 And their agency, to secure communion between organ and sense-object, is metaphysically necessitated, in order, by the fact of diffusion through space, to give to the sense-object the semblance of the Universal Self, which reaches and includes all and is within the reach of all. This pervasion, which, metaphysically, is pseudo-infinite in extent, is actually reproduced in the fact that each brahm-anda, * great-egg/ ' egg of the Infinite,' world-system or macro-cosm, is pervaded by one individuality; just as each pind-anda, microcosm, a human organism, is pervaded by one individuality. The vast masses of the root-elements that serve as the sense-media of the organisms inhabiting our

1 In the human kingdom, ear as sensor and voice as motor, and eye as sensor and finger as motor, are best developed ; writing, formation of visible letter-figures is done by the fingers. Ants and some other kinds of insects seem to communicate by touch and antennae ; dogs and

certain moths, by smell.

412 Why ISHVARA-S ARE PERVASIVE [sc. OF

brahm-anda, for instance, constitute, in their totality, the body of the Ishvara who is the brahm-anda ; the unity of his individuality brings together our senses and sense-objects in these sense-media; while he himself is but as an infinitesimal jiva in a vaster brahm-anda, a sidereal system in which our solar system is as a grain of sand in a solar system ; and so on pseudo-infinitely.

This is why Ishvaras are also called vi-bhu, * pervading.' 1 It is only the principle of overlapping individualities, in another view. Later on there may appear more on this point, viz., how communion between two separate things, subject and object, in the way of cognition, desire, and action, is possible, and takes place only because the two are also one, since both of them are part of a higher individuality, a larger subject.*

The remarks made in the preceding chapter as to the pseudo-infinite series of involucra of the jiva, one within another, should be recalled in this connection. Taking the case of vision, for instance, we find as the first step, that the act of seeing means the picturing of the object seen on the retina, which at that stage is for

TO site f?T, Gtfrf^1: f

Bh&gavafa, XI, iv, 3, 4.

' He who is the Beginning of All, having ideated a Frame, made of five elements, entered into it, and became the Fountain of n a ra-s.

all purposes identical with, and is, the seer. But analysing further, we find that, in the human being, the act of vision is by no means completed with this picturing on the retina. Vibrations of nerves convey the picture to a further centre in the brain not yet quite definitely determined, it seems, by physiological investigations. Physical research leaves the matter here for the present. But metaphysic deduces, as an inference from the inseparable 'conjunction of dravya-guna-karma, that, whatever that brain-centre might be ultimately decided to be, it will be found that just as the vibrations and particles of the outer visible object, transmitted through the ' ether ', (or whatever other element may finally be determined to be the medium of light, and however it may be named, the Samskrt name being tejas, as said before), make a picture of that object on the retina, so the retinal picture, which has now in turn become ' the outer visible object ' to the more-inward-receded jIva, is transmitted in still more minute particles, by humans, jivas ; therefore he is named Nar-ayana. All this triple world-system is His Body ; all the sensors' and motors of all beings are derived from His, are parts of His ; His self-consciousness is all Knowledge, His Breath is all Energy-Desire, which creates-maintains-destroys ' : panthe-ism in a fresh aspect. Berkeley also has seen and said that the perceptions of individuals are only participations in the perceptions of the Universal Ego. The name Kavi, Poet, Dramatist, Author, is especially appropriate for Brahma. The 'perceptions', experiences, sayings, doings, of every character in a drama, are all only ' participations ' in

the Ideation of the Author ; all ideas are parts of the One Universal Ideation. Great public movements, enthusiasms, panics, are participations in the ideas, ideals, feelings, views, sentiments of one (or more, but un-tempered) leader (or leaders), with sufficient intensity of will and feeling (tapasya, divine force, hot and glowing will). Epidemics, Yuga-dharma, Kala-dharma, Time-spirit, Zeit-geist- indicate the same fact.

414 MEANING OF ' I ' AND ' MINE ' [SC. OF

nerve-vibrations, to a corresponding subtler organ or brain-centre which is now masquerading as the seer in place of the eye, in the present condition of organisms.

And further research will show the process repeated pseudo-infinitely inwards, taking the sheath into subtler, and ever subtler planes of matter.

But while this series of sheaths, one within another, is theoretically pseudo-infinite, in practice and as a matter of fact if we take any organism, in any one cycle of space and time we shall necessarily find that it consists of only a limited and countable number of such sheaths, with one unanalysable core ; the very filmiest of films it may be, but unanalysable any further, for the time being ; and in that cycle, this core represents, and for all purposes is, the very self of the jiva. From another and higher standpoint, embracing a wider cycle of space and time, that film will also be analysable, and be seen to be not the innermost core but only an outer sheath, hiding within itself another core, which will then be irreducible. Evidence of this we find even physically, in comparing the earliest available unicellular organisms of our terrene life and evolution, with the latest most complex ones. In the human being, the brain with its centres takes the place of Self, and is the main, seat of consciousness (from the

standpoint of physiology), but is hedged round and overlaid with numbers of other parts of the body, nerves, ganglia, senses, etc., through which only it can be reached. In the unicellular organism the nucleus is

P., CH. XV] OF ' MY EYES ', ' MY EARS ' 415

probably the centre of consciousness, and is, as it were, all the brain; the sense organs, etc., in one ; in its case, the jiva has not yet learnt to make the distinction involved in the expressions, ' my eyes, ' my ears ' between the jiva (identified with the brain as centre of consciousness) and its sense-instruments ; and hence it has got no centre of consciousness, which may be separate from sense-instruments. But when the consciousness begins to make such distinction, the nucleus at once resolves into a subtler core (apparently, but not yet positively determined to be, the nucleolus) with different parts wrapping it round ; and under the continuing stress of the individualised consciousness, there appears the progressive development and differentiation of functions and instruments which is called evolution.

It should be noted here that the expression ' my brain ' has not the same significance as ' my eyes ' and ' my hands '.* Of course it has a certain meaning, but the consciousness of my brain being distinct and different from me is by no means so definite, full, and clear in the ordinary man, as is the consciousness of the eyes and the hands being thus different and distinct. The expression gains fuller and fuller significance as the ' I ' retreats further and further inwards, and is able to separate itself more and more actually from the physical body. ' My

clothes ' has a much fuller and clearer meaning than

1 Verworn, General Physiology, p. 508.

* The ashvaftha-tree, with its roots above and its branches below, spoken of in the Bhagavag-Glja, xv, 1, probably means the nervous system of man, also, besides other things ; brain above, nerves below.

416 'MY BRAIN', 'MY SOUL' [SC. OP

4 my hands and feet ' ; * my hands and feet ' has a much clearer and fuller meaning than ' my brain '. ' My sukshma sharira,' ' my karana sharira,' * my soul/ are practically (but not theoretically) meaningless in the mouths [of people who have never t succeeded, by means of yoga, in separating them from the outer physical body. To advanced souls, who have succeeded in doing so, * my brain ' has a meaning as definite as * my shirt V

This development of the complex from the simple, this opening up of separated individual consciousness through layer into inner layer, this gradual ^growth of nerve within nerve and instrument within instrument, this definition of body within body, this multiplication of the means to the simple ends or rather the one end, this

4 long-circuiting ' of the satisfaction of the elemental appetites of life or rather of the one appetite of Self-realisation constitutes the evolution of the individual, from the standpoint of limited cycles. 2 To take a fanciful

1 See The Mahatma Letters, p. 259. Master K. H. has gone into samadhi-trance, for three months (in 1882) in search of "supreme-knowledge". Master M. has promised to him to carry on his theoso-

phical work and correspondence with Sinnett and Hume. In the course of a letter to the former, Master M. says : " I may as well occupy a few minutes of my time to write to you in the best English I find lying idle in my friend's brain ; where also I find in the cells of memory, the phosphorescent thought of a short letter, to be sent by himself." Master M. says that his own knowledge of English is not so good as Master K. H.'s; but the reader can scarcely think so; of course the style is very different.

2 ' Long-circuiting ' is a very significant word, coined in ' the science and art ' of electricity. The whole World-Process is a long-circuiting of the simple Relation between I and Not-I. Commentaries and critical expositions and illustrations are the long-circuiting of the meaning of aphorisms and maxims.

P., CH. XV] LONG-CIRCUIT SELF-REALISATION 417

illustration : it is as if we should, to increase the power and range and minuteness of our vision, first put on a pair of spectacles, then add a telescope, and over that a microscope, and so on indefinitely. In this imaginary illustration the additions are outwards. In evolution, by deliberate yoga, on the nivrtti-marga, ' re-turn or re-ascend into Spirit ', they would be inwards, a retreating within into subtler* and subtler planes of matter ; on the pravrtti-marga, descent into Matter ', they would be outwards too, each self taking on denser and denser veils of matter to enjoy the experiences of a greater and greater (seeming) definition of itself ' I (am) this, 9

I

(am) this '. From the standpoint of the Absolute, on the other hand, all cycles and all evolution, all functions, all instruments, and all functionings and actual workings of them, on all possible planes of matter, are ever completely present in the transcendent consciousness : " I This Not (am) ."

Thus we come back again and again to the fact of an endless series of plane within plane of matter, all permeated and pervaded by the consciousness in its triple aspect of jnana ichchha, kriya. " Veil upon veil will lift, but there must be veil upon veil behind." Let us see now how these pseudo-infinite planes of matter can be co-ordinated and brought into organic unity with each other. Co-ordinated in fact they must be ; for the tats, * this-es ' separate in their pseudo-infinity though they are by very constitution are not and cannot be mutually entirely oblivious and independent, when the
27

418 MATHEMATICS AND METAPHYSICS [SC. OF

thread of the One Self runs through them all, and strings them together like beads.

Different planes of matter, though separate from, and, from one standpoint, independent of, each other to such an extent that they may even seem to violate the axioms of geometry, cannot escape these axioms altogether. As usual, we have disorder as well as order, negation as well as affirmation, defiance of law and yet submission thereto, here as well as elsewhere. Consciousness appears to transcend mathematical laws ; but it is only the Universal Consciousness of Pratyag-atma that can at all be said to do so, and this too only when it is considered as a whole, comprehending and at the same

time negating the whole of Mula-prakrti. 1 Otherwise, it itself is the source and the embodiment of that unity, uniformity, regularity in diversity, the fact or brief description of which uniformity is called a law, and which appears when Self is intermingled with Mula-prakrti (as it always is), under the changeless stress of Absolute-Consciousness, Brahma. Limited individual consciousnesses are inseparably connected with limited ' this-es ' ; hence they can never actually transcend those

1 It is only in respect of this one Supreme ' self-contradictory ' fact that Metaphysics transcends, is beyond, Mathematics. But this one fact has important consequences and corollaries, which, for practical purposes, connect metaphysics more nearly, as it were, with the psychological, ethical, logical, and biological sciences, than with mathematics and the physico-chemical sciences ; though, strictly, metaphysics, as repeatedly said, is equally connected with all sciences and coordinates them all. Mathematics deals with space, time, energy-motion, taking its start from certain purely metaphysical notions, as pointed out before. Metaphysics deals with these as well as with their Abolition, their Opposite, the Infinite Here, the Eternal Now, the utterly Motionless Self, full of Perfect Rest and unshakeable Peace,

P., CH. XV] MEANING OF LAW 419

laws. That they appear to do so from some standpoints, is due to their identity with Pratyag-atma. The world of the lower astral plane, whose normal inhabitants are said to be yakshas, gandharvas, kinnaras, nagas, kush-

mandas, gnomes, undines, fairies, and such other nature-

spirits, with bodies made of the same or similar ' stuff, '

4 mind-stuff, ' as our grosser dreams and mental images, may seem literally to ' occupy the same space ' as the physical world, whose normal inhabitants are humans, animals, plants, minerals, etc. But this is not really so.

The facts available point to the conclusion that as soon

as the human develops the body and the instruments which enable him to begin to live consciously in the astral world as he does in the physical, he sees that the

two worlds, at the most, interpenetrate, as sand and water, or water and air, and do not actually and literally occupy the same space. In other words, planes of matter, that appear utterly disconnected from the standpoint of individual consciousnesses limited to each

plane, become only grades of density of matter from the standpoint of a consciousness that includes all of them.

This thought may now be expanded as follows :
The simile used above, of thread and beads, illustrates the fact of order amidst disorder, and also covers another fact which is essential in the work of co-ordination. In the chaplet, each bead touches but two others,

one on each side, and not more than two; and so too we find that Sarpsara, World-Process, is triple,

420 TRIPLE WORLD. Why TRIPLE [SC. OF

tribhuvanam, trai-lokyam, 1 whenever and wherever we take it. This fact, that it is always a triple world, when-
ever and wherever we take it, gives the method of the co-ordination ; for each factor of each such triplet is also concurrently connected with two other triplets ; and as this connection extends pseudo-infinitely, it results that all possible planes are ringed together always. Thus taking the three planes of our world-system, viz., sthula, sukshma, and karana * (roughly corresponding to physical, astro-mental, and causal, of theosophical literature) and naming them F, G, and H, we should find, on research, that F is simultaneously connected with three triplets, D E F, E F G, and F G H ; so G with E F G, F G H and G H I ; so H with F G H, G H I and H I J ; and taking any of these triplets, say H I J, the mutual relation of these three would be found to be the same as that of F G H ; that is to say, to a jiva to whom J represented the physical, I would represent the astro-mental, and H the karana plane. And this series of triplets extends endlessly before D and after J .

Before passing on to the reason of this state of things, it may be well to note that the interpretation of tribhuvanam, ' triple world/ or ' three worlds,' advanced here, is not exactly what is commonly understood by the word, just as the inmost meaning of the sacred word, AUM, is not what is commonly given. Yet there is no conflict or inconsistency between the two interpretations*

P., CH. XV] Why ANALOGY 421

On the contrary, the other interpretations all follow necessarily from the inmost one. Students wonder now and then how it is that resemblances occur in different departments of nature ; and when it is said that one and

the same statement may be interpreted in many ways, -each correct and each applying to one class and one department of phenomena, sober people generally suspect some sleight-of-hand. As a fact, a statement of a true principle of nature, concerning one of the Ultimates, or rather, strictly speaking, Penultimates, naturally applies to all the different series of phenomena derived

from and constantly embodying those penultimates ; and the wonder may as well be, how there is difference between part and part of nature, as how there is resemblance. Mula-prakṛti explains the difference ; Pratyag-atma > the resemblance. 1 The law of analogy,

1 The Unity of Self as pṛthi-vi, is the reason, the cause, of

-whatever uni-formity, similarity, analogy, we find anywhere and everywhere. It is the real reason for the certainty felt in induction, other-

wise utterly fallible. ' Once, therefore always ' ; ' as in one place, so

in all places. 1 The older Nyaya-Vaiśhṣhika gives the reason of v y a p t i-

graha, ' ap-prehen-sion of pervasiveness 1 , i.e., ' inductive generali-

sation ' , as being pratyakṣa, ' direct perception ' of j a t i , ' genus ' ,

together with v y a kṣ i , ' the particular ' , because of sama-vaya;

' co-inherence ' , inseparability, of ' particular ' or ' singular ' or ' indi-

vidual ' and ' general ' or ' universal ' . The new Nyaya calls the same

fact or process, by the name of praty-asatti. Max Muller, in his

Six Systems of Indian Philosophy, has recognised that the very impor-

tant category of s a m a - v a y a "is one peculiar to Indian philosophy ",

and ' ' though this relationship is known in non-Indian philosophies, it

has not received a name of its own, though such a term

might have proved very useful in several controversies. The relation between thought and word " (31^3^) "f-i-, is Samavgya, inseparableness. . . . There is Samav&yaya between threads and cloth, father and son, two halves and a whole, cause and effect, substance and qualities, the two being interdependent and inseparable"; (seepages referred to, against the word ' Samavaya ' in the Index to Max Muller's book).

422 CORE, SHEATH, NEXUS [SC. OF

* as above so below, ' s a m a-d a r s h i t a, ' same-sighted-ness', 'same-seeing-ness ', is capable of a far wider and truer application than is now charily given to it ; and it provides the reason of the existence of allegories and parables, in which there is as much literal fact as meta-phor. Because of this universal applicability of basic laws, tri-bhuvanam, * triple world ', when it means only three different but interconnected worlds or planes of matter, according to the ordinary explanation of the word, means something which is the necessary result of the metaphysical triplicity of all the life of united jiva and atom, i.e., of the jiva-atom. In this metaphysical triplicity, which is the inmost meaning of tri-bhuvanam, lies the reason for the state of things described in the preceding paragraph.

Everywhere we find the world and the things of the world divided into an inner and an outer, a core and a sheath, and a third something, a principle, a relation rather than a fact or factor, binding and holding these two together. This is due to the very constitution of the Absolute as shown in the Logion, viz., an inner

Self,
an outer Not-Self, and the third something, the affirmative-negative Shakti, which ties the two together indissolubly, and yet is not a third strictly, but only a repetition of the positivity, the being, of Self, and of the negativity, the nothingness, of Not-Self. So we find, in the department of consciousness taken by itself,
an outer or real world, and an inner or ideal world, and a third something, the abstract consciousness, or

P., CH. XV] BUDDHIC WEB OF LIFE 423

self-consciousness, or apperception, or pure and abstract
reason, as it has been variously named, holding the two together. This pure or abstract reason is the embodiment and source, as said before, of all abstract laws and
principles, which are but forms of this Self-Consciousness in its relations to the objects by means of which
it may be realising itself at the time.

'I see this book before me ' this consciousness is a consciousness of the ' real ', the ' outer,' world. ' I remember the book, in memory ; I have thoughts about it, i.e., I call up mental pictures of the book in relation
to other things, its author, country, press, people, in which and by whom it was printed, published, and criticised ; of other books on the same subject which have been written in other times and places ; of the whole history of the gradual growth of learning on the subject treated of in the book, and the causes thereof, etc.,' these are facts of the inner, the ideal world.
Lastly
there is the consciousness (corresponding to the Absolute)
which joins together and connects, in my own self, these
two sets of facts, those belonging to the ' Me ' and those
to the * Not-me,' and weaves them into the one process of my life. That the thread of Self through the beads of Not-Self is, or appears as, budcjhi, laws, principles,

apperception, self-consciousness, etc., may become clearer
if the matter is considered thus : * I know and wish and act, and / know 1 that I know and wish and act ' this is

1 Or, better, ' I am aware that I know and wish and act.' for to say I ' know ' instead of ' am aware,' seems to make the element of knowledge or cognition more essential to Self-Consciousness than the elements

424 Why OUTER WORLD & INNER WORLD [sc. OF

self-consciousness. ' I am aware also that I knew and wished and acted before, and shall know and wish and act afterwards, in the same way, when the circumstances are the same ' this is the same self-consciousness modified into reason, ratio-cination, ratio-nality, perception of the ratio, relation, of sameness, of similarity, amongst not-selves, because of the persistence and sameness^ through past, present, and future, of Self. * Such an experience, knowledge, desire, or action, is always followed by such another ' this is the same self-consciousness modified into and stated as a law, a principle.

How and why does this state of things come about ? Why is there an outer world and inner world ? How does this distinction between the ideal and the real, ideas and realities, arise at all. and what is the distinction between them precisely ?]

of desire and conation or action, which is against fact. Samskrt words corresponding to apperception, etc., are anu-vyavasaya, pra ty ay- an u pa- shy ata, buddhi-bodha, nija-bodha, atma-nubhava, sakshita, upa- ^rashtri-ta, etc.

1 Self has been regarded above as linking up (by containing within itself, both) the ideal and the real, inner and outer, within and without, i.e., mental and material. A simpler and perhaps practically more useful way is to say that 'mind' is the link between Self or Spirit and Not-Self or Matter. In Mind, both are present ; and all the Interplay of Spirit and Matter, 'past, present, and future ', is present in Mind. The present is, is existent ; the past was ; but is not ; the future will be, but is not. The present is the only real ; it emphatically is. What we see around us, what we are, at any given moment, carries with it an intense convincingness of actuality, factness, reality, existence. Yet the passing of a year, a day, even a simple catastrophic moment, abolishes all that intense reality, and converts it into a dream of the past ; and that too a more or less quickly fading dream ! From the metaphysical standpoint, therefore, the present is the only and the most wn-real ; because obviously evanescent, moment by moment. From that standpoint, past and future may be said to be far more real, or even the only real, because permanently present in the Supra-Conscious of God's Memory. To that Memory, all the

P., CH. XV] CONTINUITY IN DISCRETENESS 425

For answer we have to refer back to the principle which is always turning up on every side under every complication of phenomena, when that complication is sifted. Pratyag-Stma is the unbroken continuity of the One. Mula-prakrti, on the other hand, is the utterly discontinuous brokenness and separateness of the many. The two have nothing in common with each other ; in

fact they are ever and at every point entirely opposed to each other. Yet they are violently brought together into inviolable relation by the might of the Absolute-Svabhava, the Changeless Nature of the Absolute. The reconciliation of these warring principles, each equally invincible, necessitates the further principle of 'continuity in discreteness,' whereby each discrete thing is in turn a thread of continuity to even more minutely discreted things and lower subdivisions ; and, conversely, each thread of continuity is in turn a discrete and subdivisional item in a higher thread of continuity and this endlessly. This principle applies to the constitution of a so-called atom as also of solar systems, which include smaller systems and form part of larger ones in a series that is

Procession and Panorama of the whole Universe of all possible and actual stars and systems, is an Eternal Now. Thus, what is real from the empirical standpoint, becomes un-real, or Ideal, from the metaphysical or transcendental standpoint ; and vice versa. The finite passing moment is most intensely real to the finitised or individualised jiva ; the infinite contents of Mahat-Buddhi, Supra-Consciousness, Universal Mind, are the most intensely real to the Infinite Self. The jiva grips the Finite with one hand, and embraces the Infinite with the other whence arises the assurance of ' personal immortality ' , jivan-mukti ; feet on earth, head among stars ; nest in tree, flight in empyrean'; some mechanical occupation, even so-called 'drudgery, for livelihood of body, and poetry, science, art, yoga-siddhi, religion-philosophy, for livelihood of soul.

endless either way; and it underlies the continuously overlapping series of individuals within individuals which make up the jiva-half of the World- Process.

This same principle, applied to the psychic half of Samsara, that is to say to consciousness ; and even there to the cognitional element specially (in connection with which it is most manifest) ; explains why there should be two worlds to consciousness, an ideal and a real, memory and sensation, and a third something holding the two together. The application may become clear if we endeavour to understand in a little more detail what is the significance of memory and other allied psychological processes, and how and why they come into existence.

The Absolute may be correctly described as an eternal sensation in which the Universal Self, in one single act of consciousness senses the non-existence of Not-Self ; that is to say, of all possible pseudo-infinite not-selves in all the three divisions of time past, present, and future ; of space length, breadth, and depth ; of motion approach, recess, and rhythmic vibration. Now each separate individual jiva or self, out of the whole mass of pseudo-infinite jivas or selves, (the totality of which is unified in and by Pratyag-at m5) must also necessarily reproduce in itself this one single act of consciousness, this truly unique sensation, this all-embracing, all-exhausting experience, by reason of its identity with the universal Self ; yet it is impossible also for it to do so, because of its limitedness. The reconciliation of these

opposed necessities gives rise to the ideal world in which we can ' look before and after ' simultaneously (comparatively only), as distinguished from the real world in which we can have only one sensation at a time (again only comparatively), successively.

Thus, to begin with, the individual self requires two acts of consciousness to sense the non-existence of a single not-self. It cannot compass this in one act, like the universal Self. It must first sense the existence, and then sense the non-existence of that not-self. In the second place, it has to deal with pseudo-infinite not-selves ; it can sense them all only in, so to say, twice pseudo-infinite acts of consciousness, which means, in other words, in endless acts of consciousness, extending through endless time, endless space, endless motion. Confining ourselves for the moment to the case of one self dealing with one not-self, we see that that self first senses and asserts the existence of that not-self (as identical with itself), and secondly senses and asserts the non-existence of that * same ' not-self (as non-identical with itself). The word 'same* here embodies what we know as * memory,' The imposition of continuity on an ever-changing not-self by a self, in consequence and by virtue of its own continuity, is memory of that not-self. Putting the matter in another form, while all the possible past, present, and future of the World-Process is completely and simultaneously present in the consciousness of Pratyag-atma, it unfolds, as a mayavic or illusive appearance of procession, only gradually and in succession, in

the actual life of the individual ; and the constant partici-
pation of the individual self, in the omniscience latent
and ever-present in Pratyag-atma, constitutes the inner ideal world of so-called sub-consciousness or supra-consciousness, mahat or mahan-atma or buddhi, whence arise memory and expectation and derivative mental processes. 1 Consider, in this connection, the fact that,
even in ordinary usage, the word ' present ' never means
an imaginary point of time, dividing, as with a razor, the
past from the present, but always a period, ' a slab or chunk of time ', so to say ; thus, ' at the present time, '

* at present, ' ' in this present life, ' * the present circum-
stances ', etc. 2 So, * the past ', the ' future ', also, ordin-
arily, in common usage, mean more or less definite periods, 'blocks or pieces ' of time, ages, epochs ;
thus :

* the future of this nation ', * the past of that person '.

The above statement is, however, not complete by itself.

Firstly : if the separate self can freely participate in
the omniscience of Pratyag-atma, how is it that our recollection and our prevision are so very limited, so very
erroneous ? Not one in a million can remember or fore-
cast any facts behind and beyond this present birth ;
and
even the facts of the present life are but very imperfectly

3 3ricW If-^rmr^n^ I Nyaya-sZtra, Ill, ii, 42.

' Recollection (is possible) because of the all-knowing nature of the Self.' Compare Ward's views as to memory-continuum (Art. ' Psycho-logy/ Bnc. Brit., 11th Ed.)

'See p. 316 supra, and, The Secret Doctrine I, 110, 116 (Adyar edn.)

P., CH. XVI PRATYAGATMA AND INDIVIDUAL 429

remembered and pre-vised. The answer to this is that while, metaphysically, this continuity of memory and expectation in the individual self is derived from the consciousness of Pratyag-atma, practically and actually it is derived from the consciousness of the individual of the next higher order, 1 the Ishvara as Sutratma, just as in the case of the connecting unity of sens^- media; whence limitations. And as to the positive errors and forgettings within those limitations, they are due to the general causes which make knowledge and ignorance, recollection and forgetfulness, truth and error, possible, nay, necessary, in the World-Process at large ; these causes have been indicated above (pp. 404-405) in dealing with the sub-divisions of cognition.

Secondly (and this is more relevant to our present purpose), there is the difference between the possibility of participation and actual participation. As soon as there is a positive act of memory, or positive act of prevision or expectation, it becomes distinct from the possibility of such recollection and prevision. 9 One, piece, so to say, of the latent has become patent, and the general latency remains a latency as ever before. And all this while, from the standpoint of the Absolute, there

1 See pp. 347-348 supra, for the significance of the expression, ' the next higher individual '. Also Bh&gavata, XI, iv, 4, 3?2ffifa35:p i K!f- f g*raffifrTfr, p. 325 supra.

* Bu<J<Jhi and Manas ; Total (Collective or Universal and sub-supra-), Un-Conscious and Conscious (with its degrees of pro-, fore-, co-Conscious etc.) ; Avyaktam or Unmanifest and Vyaktam or Manifest ; Abs-tract and Concrete ; General and Special ; Universal and Particular ; all these pairs indicate aspects of the same Fact.

430 THE POSSIBLE AND THE ACTUAL [SC. OF

is no difference at all between latency and patency ; for, in the Absolute, all things which are limited, and can be distinguished, are exactly on the same level of 6tat-' this ' in the same way, and not one within or higher or lower than, or in any way different from, another. The solution of these inconsistencies is that what is latent to one is also patent to it in turn, and simultaneously to others, while what is patent to one is also latent to it in turn, and simultaneously to others ; and thus the equality of all is brought about, all existing simultaneously from the standpoint of the Absolute, all serving as latent and patent, ideal and real, one within another, at the same time. A hundred sculptors see a hundred different statues in the same block of marble simultaneously. The facts of physical science, re infinite registration by each atom of all sights, sounds, etc., are helpful for understanding, here.

We may further illustrate the fact thus. If a spectator

wandered unrestingly through the halls of a vast museum,
a great art-gallery, at the dead of night, with a single
small lamp in one hand, each of the natural objects, the
pictured scenes, the statues, the portraits, would be
illuminated by that lamp, in succession, for a single
moment, while all the rest were in darkness, and after
that single moment, would itself fall into darkness
again*

Let there now be not one but countless such spectators,
as many in innumerable number as the objects of sight
within the place, each spectator meandering in and out
incessantly through the great crowd of all others, each

P., CH. XV] ILLUSTRATIONS 431

lamp bringing momentarily into light one object, and
for
only that spectator who holds that lamp. This immense
and unmoving building is the rockbound ideation of the
changeless Absolute. Each lamp-carrying spectator, in
the countless crowd, is one line of consciousness in
the
pseudo-infinite lines of such that make up the totality
of
the One Universal Consciousness. Each coming into
light of each object is its patency, is an experience
of the
jiva ; each falling into darkness is its lapse into the
latent. From the standpoint of the objects themselves,
or of the universal consciousness, there is no latency,
nor
patency. From that of the lines of consciousness, there
is. Why there is this appearance of lines of conscious-
ness should be clear from all that has gone before. 1

We see then that whenever and wherever we take
the World-Process, we shall find it to consist of an
outer plane of grosser matter which corresponds to and
makes up the ' real ' world, the patent, and an inner
plane
of subtler which makes up the ' ideal ' world,
correspond-
ing to the latent. At each stage, the jiva-core
consists

of matter of the inner plane, while its outer upadhi, sheath, consists of matter of the outer plane ; and when a person says: ' I think, 1 'I act,' it means that the matter

1 For other illustrations, see p. 232 supra and World-War and Its Only Cure, pp. 411-413 f.n., Each lamp, each point of light, each Jiva, in the illustration above, is a focus of the Diffused Continuum of Light, viz., IJniversal Consciousness. Focussing does not mean complete concentration of all the Light in one point an obvious impossibility. It only means a comparative (and that too, only illusive) intensification in one place, and slight reduction in the neighbourhood. W. James* phrase, ' the hot point of consciousness,' is very good. Every act of attention creates such a hot point.

432 THE IDEAL AND THE REAL [SC. OF

of the inner core, which is the * I ' for the time being, is actually, positively, modified by, or is itself modifying in a certain manner, the outer real world, literally in the same kind of way, though vastly subtler, as a glass may reflect an image, or a compressed wire-spring may push back the object which compresses it. The ideality of the inner processes is due to the fact that the inner film of matter is posing and masquerading, for the time, as the truly immaterial Self. 1

Let us take some concrete facts to illustrate the above remarks. The lower we descend in the scale of living organisms, the less we find of that individuality, that self-consciousness, which looks ' before and after,' of

memory and expectation in short. And the less we find of these, the hazier is the distinction between inner and outer, ideal and real. But as in no living organism which persists through even two moments of time can there be an utter absence of a unified consciousness, of an individuality, of the sense of 'before and after,' however vague and dim it may be, so can there not be an utter absence of inner core and outer sheath. But in the higher organisms, this distinction, of a persisting core and a more or less changing sheath, is much more definite. In the average man, the sukshma-sharira (so named in

1 In this fact may be seen illustrated the doctrine of Sankhya that mahat, bwjldhi, abamkara, manas, etc., are all derivatives of Prad ban a or Prakjti, born because of the simple juxtaposition of Purusha, and are therefore all jada, 'material'. Intellectual and other mental proceesss are shapings, colorings, stressings. etc., of the 'mental body,' as much as vision is the shaping of (the purpurine on) the retina. The element of l-consciousness. attached to the' shaping, belongs to the Self alone That is the One and Only Thing or Fact that is non-material.

P., CH. XV] INNER BODY AND OUTER BODY 433

Vecjanta, and corresponding to the astral, or rather astro-mental, body, of theosophical literature), made of a finer grade of matter than that which composes the physical plane we know of, is the inner core. This forms the individuality, the thread of continuity, the * present,' in which the past and future, the before and after, of one physical life-period of a human being are conjoined, amidst the changes of his physical body and surroundings, The physical body itself has a certain 'form and

shape ' imposed upon it by this inner body ; which form. roughly speaking, persists like an external thread of continuity, through the incessant changes of the material of the body. This but illustrates the pseudo-infinite repetition of every principle in nature. The physical body is sheath to the astral ; but in the physical body itself a still further distinction is made between a grosser and a finer, and the former, the grosser, portion becomes sheath to an inner less gross, which becomes distinguished as a linga-cjeha, 1 a ' type-body ', (or etheric double, in theosophical literature) , a ,

s And even in the grosser ' physical body,' we may not improperly say that the nervous system is the ' inner' and finer, and the rest ' outer* and coarser. Again, in the nervous system, the ' central ' portion may be distinguished from the ' peripheral ' ; and so on, till we come to a recent theory which holds that the nerves proper are not really continuous threads, but consist of microscopic protoplasmic jelly-like cells, enclosed within tubes, which cells, during the active waking condition, stretch out on both sides and touch each other, thus becoming one continuous thread, which undulates with the alternate jellyfication and softening, or contracting and expanding, of these cells when they are carrying afferent or efferent impulses ; sleep resulting when these cells become fatigued, contract, and separate from each other.

To put the matter in other words : Of the pseudo-infinite variations of the Logion, due to the pseudo-infinite variations of the 'this' contained in that logion, each variation may be regarded as representing one life-course, one line of consciousness. This one life-course, one line of consciousness, taking the case of the average human individual, is represented by the inner sukshma-sharira, * subtle body', which contains, latent in itself, the whole of the (to be unfolded actual) life of that individual, as the seed contains the tree. As one single ' present,' it includes all the time-divisions, past and future, of that life within itself. Because of this fact, the jIva can range in memory and expectation over the whole of this one physical life ; ! to him the whole of it is in a manner present at every moment of his life, because it is all present in the sukshma-sharira which is the ensouling core of his physical sheath and is himself. But his memory and

1 True, most of our experiences are forgotten beyond conscious recall. But the experiments of hypnotists and investigation of ' the unconscious ' show that they are still ' present ' and can be recalled in special circumstances. In this connection should be considered the physiology of the brain. The Mahatma Letters and The Secret Doctrine say that the material of the physical body is changed and renewed entirely in every seven years. But some

Professors of Physiology and Anatomy have told me, on enquiry, that the cells of the brain do not change, though they grow. The subject requires further investigation. Any way, continuity of physical basis, in some way or other (may be by transference of impression from old to new cells) seems to be needed for continuity of conscious memory, while awake in the physical body. The ternaries of anabolism and katabolism within metabolism, of integration and disintegration within preservation, of tidal flow and ebb within a level, of maximum and minimum under an optimum, seem to be at work continuously, in the body, as well as in the mind, in various ways. It is obvious that the softer tissues, like the layers of the skin, are changed and renewed quickly ; the harder ones, like deep-seated ideas and feelings, slowly.

P., CH. XV] ENDLESS SPIRALS OF EVOLUTION 435

expectation cannot go beyond the limits of the present life, because the individuality of the sfikshma-sharlra does not extend over other physical births. If, however, by development of mind, by persistent introspection and metaphysical or even psycho-philosophical and abstract thought, helped by yogic practices (which are only scientifically systematised processes of education, of extension or development of special old or new faculties), a jiva advances in evolution to the stage when he separates * himself ' as much from the sukshma-sharira as from the sthula-sharira or physical body, then the sukshma-sharira loses, in and to him, its character of inner core ; it becomes that jiva's normal seat or centre of ' waking * consciousness, as the physical or sthula is now ; and be-

comes merged with the physical into the outer sheath ; and another body, (now called the karana-sharira), made of a still subtler grade of matter, takes the place of the inner core, and becomes a new sukshma-sharira ranging over many rebirths and compassing memory and expectation of them all. 1 This process is repeated ad infinitum* in the endless spirals of evolution including system within system. Such seems to be the metaphysic

1 Kfshpa says to Arjuna, GZJd, iv. 5, ' I remember all my past births ; you do not*. See also the conversation, regarding their memories of past births, between Jaigisbavya and Avatya ; Yoga-Bhashya, iii, 18.

2 3TrTC>f:, f^P^-Vibhti^-Mah&'N&rayana Upanishaj. We have seen before, that the doctrine, that there are atoms within worlds and worlds within atoms endlessly, is very familiar in Yoga-Vasishta and other works. For the specific statement that a paramanu, a ' super-atom,' is also an 'organism/ a 'compound* of articulated parts, a sanghata, as distinguished from a mere loose collection, a samuha, see Yoga-Bhashya, iii, 44.

436 RECESSION OF THE IDEAL [SC. OF

of the facts stated in The Secret Doctrine * that, to the Logos of our Solar System, all the planes of that system are as the sub-planes of one plane. They would be to Him, one outer real world ; his own inner, ideal, world would be a grade beyond. It is like this : If there were beings who had sense-experience of only solid matter, to them liquid matter would be in the place of soul, spirit, inner or ideal substance ; but if they should gradually

grow very familiar with water, and begin to have some experience of gaseous matter, then solid and liquid would become ranged as degrees or subdivisions of the outer plane to them, and air would take the place of soul, spirit, etc. ; as air grew familiar, radiant matter, or ether, or whatever other name might be given to the next degree of matter, would take its place as principle of continuity and support and unification, in actual life and in general estimation. Witness, in illustration of one aspect of this fact, various theories of the earlier

1 Vol. v, pp. 424. et seq., Adyar edn.

1 Qevl-Bhdgavata speaks of the five tnahabhityas serving as threads, principles of continuity to one another and to the countless forms within each.

Vayu Purana I. iv.

' Born one from another, each preceding supports each succeeding one. 1

*W W *i 3?^ ana* i \$13 ^r, fensi g ^3 a?N: tfciT*

fitaW, sfa graft f fa Wrt%3 ; Brhad Up.. III. vi.

' All this (solid land) is inter-woven with (and supported by) water. But what is water supported by ? By Air. And that Air ? ... By Brahma ultimately is everything supported '.

P., CH. XV] OPPOSITE ATTRIBUTES 437

Greek philosophers, who endeavoured to reduce the universe to one single element, earth, water, fire, air, etc., successively ; and in illustration of another aspect

thereof,
modern scientific theories with respect to ether.
Modern scientists have collected together and discussed
all the attributes assigned to this hypothetical ether,
and
pointed out that they are in most instances exactly
opposite of those assigned to known kinds of matter.*
As a fact, the list of attributes thus given, e.g.,
continuity, unlimitedness, homogeneity, non-atomicity,
structurelessness, gravitationlessness,
frictionlessness, etc.,
is not a list of attributes of any kind of matter or
Mula-
prakrti, but of Pratyag-atma. But it always happens in
the history of evolution, that each subtler and more
pliable grade of matter, in its relation to the next
denser
and more resistant, displays the characteristics which
Pratyag-atma generally displays towards Mula-prakrti,
viz., characteristics of being a source of existence
and support, and of supplying a basis of continuity, of
lubrication, whereby the resistant and separate are
brought into relation with each other with the least
possible friction, and are unified. It is worthy of
remark in
passing that the Sanskrit word sn6h a,* means lubricant
oil, or moisture, our water, as well as love, which is
Pratyag-atma in the desire-aspect, desire for unity,
and
pre-eminently ' lubricates ' our human relations. We

1 See, for instance, A.E. Dolbear, The Machinery of the
Universe,
p. 93, (Romance of Science Series).

438 CO-ORDINATION OF PLANES OF MATTER [SC. OF

may well entertain the supposition, therefore, that
when
modern science, becoming more and more familiar with
radiant matter and protyle and ether, etc., shall have
discovered their real properties, they will all fall
into
line with the kinds of matter now better known ; and
a new and hypothetical element will have to be assumed,
with these same characteristics of Pratyag-atma, to
explain the otherwise paradoxical behaviour of the

known kinds. Puranic and theosophical literature speaks of two such elements, after ether or akasha, to be discovered within the time-limits of our Manvantara, which have been already referred to before, viz., mahat or adi-tattva and buddhi or anupadaka-tattva. 1

Co-ordination of these pseudo-infinite planes of matter then, is to be found in the fact that, wherever and when-

ever we take it, we find the World-Process as a limited brahm-an(Ja, a world-system, small or large, which is a tri-bhuvanam, a tri-lokl, a system of * three worlds ' or

layers or planes of matter. That is to say, every jiva, wherever and whenever he lives, lives in a world-system which to him has three factors : an outer or real world,

an inner or ideal world, and the all-embracing consciousness which connects the two, and which, being itself essentially and fully ever-present, is the basis of

1 P. 372 supra, f.n. If these are (as is said) sense-able, in the same way as akasha, v&yu, etc., and will have their corresponding sensor and motor organs, as akasha has ear and vocal (Skt. vale) cords ; vayu, skin and feet ; agni, eyes and hands, then mahat-budghi, the psychological principle or faculty, antah-karana or 'inner organ* of Sfinkbya, has to be distinguished from them, for it has to underlie all senses , old or new. See Pranava-vada.

P., CH. XV] WAKING UP ON HIGHER PLANES 439

every * present,' whatever stretch of time-space-motion that lower present or ideal may include. In our system, to average humanity, the outer world is the world of the

physical plane and sthula-sharira ; the inner, of the astro-mental plane and sukshma-sharira ; the abstract consciousness (the principles or outlines on which the individual is constructed, the basic constituents of

his nature, the special aspect or mode of the One Consciousness which that individual is intended to manifest, anger, or love, or art, or philanthropy, etc., in pseudo-infinite variety), of karana-sharira, the ' causal ' body, which is the cause of the others; in a way corresponding to that in which Absolute-Consciousness is cause of all that occurs within it. When, by evolution and opening up of the paths of individual consciousness through layers of the sukshma-sharira (i.e., by the * waking up ' of the individual on that plane, by transfer to it of * the hot place* in his consciousness), the latter and its material will become as much ' object ' to the consciousness as the physical body and its material are now ; then karana-body will take the place of sukshma-body, and abstract consciousness will retire to a subtler plane of matter, which has been called budcjhic, or maha-karana, or turlya 1 ; and then the range of memory and expectation will extend beyond the present life to past and future births, since the karana-body (because of its subtler matter) has a more extensive ' present,' and lasts through many physical

440 TWO SENSES OF THE SAME WORDS [SC. OF

births, even as the sukshma-sharira lasts through all changes of the physical body in one birth. From the standpoint of the karana-body, physical births-deaths are as bright-dark fortnights, or even day-nights, of physical life would be to the sukshma-sharira. 1

We may now pass on to certain inferences from the facts stated above. But before doing so it may be noted as useful to bear in mind in systematising apparently disjointed and otherwise inconsistent-seeming and confusing statements in old Samskrt and theosophical literature that the same words are employed, and for reasons existing in the nature of things as shown above, to

indi-
cate abstract general principles and types which have a
universal application, and also special and concrete
facts
which are peculiar only to a particular locality or
system.
Thus (a) atma, (6) buddhi, (c) manas these have
one universal sense, viz., (a) Self, (6) unifying
Reason
or Universal Mind, which is but Self * holding

1 For ' practical ' purposes, works like Yoga-Vasishtha
speak of
only two ' bodies, ' viz., adhi-bhautika (made up of
maha-bhutas)
and ati-vahika (by or in which the jiva 4 passes from
one
mood or body to another '). In Sufi terms, the two are
jism-i-kaslf and
jism~i-latlf t or nafs-i-muqlm and nafs-i-j&ri; (see
Essential Unity
of All Religions, Index). This latter would be ' core
'-body, as the
former is ' crust '-body. For considerations, in terms
of modern
science, supporting belief in the existence and the
possibility of
development of such an 'inner body,' see Edward
Carpenter's The
Drama of Love and Death. The possibility of such
extraction of a
subtler and finer body from the denser, is evidenced by
the even more
incredibly wonderful yet very familiar actuality of the
caterpillar
chrysalis butterfly and larva pupa moth
transformations. Theo-
sophical doctrines as to larger and larger reaches of
subtler and subtler
bodies and planes, bud^hic, nirvSnic, etc., are
illustrations of the
principles attempted to be expounded in the text.

More on the significance of the ' present ' will be
found in
Pranava-v&da.

together ' the Many as dharma-megha, 1 web of life, and network of laws, and (c) separative intelligence. They are also occasionally used in theosophical literature in another sense, viz., the three subtlest planes of matter out of the seven of which our solar system is there said to consist. When all the seven planes are taken as sub-planes of one cosmic plane, these three may be regarded as composing the inner core to the outer sheath made up of the other four ; even as the three subtler sub-planes of the physical plane supply the material for the ' inner f etheric double, which pervades and holds together the outer body composed of the four grosser sub-planes of physical matter, viz., solid, liquid, gaseous, and etheric.

The necessary corollary from the above statements is : Planes of matter which may be very different from each other, which may be mutually uncognisable by> and even as non-existent to, the jlv as ordinarily inhabit- ing each, i.e., having sheaths and bodies made of, or corresponding to, it, will always be seen from the stand- point of a higher jiva, having a sufficiently extensive consciousness, to be graded or related to each other in some way or other. We can conceive of beings whose bodies are made of air, and of others made of fire- flames. These two sets of beings might even interpenetrate without being conscious of each other. But a jiva, who was familiar with both kinds of matter in all their forms,

; Yoga-siitra, i, 2, and iv, 29, 32 ; ' the cloud, m6gha, which rains, mlhati, all cjharma and dharma-s, virtue, and laws of Nature, and also functions and characteristic qualities of things ' ; see the present

442 INTERPENETRATING PLANES [SC. OF

would be able to distinguish between the two, and see the gradation between the atoms composing the one and the other kind of matter. A mosquito can walk upon the surface of water; for all practical purposes, the water is to it as hard and resistant as stone. It is not so to the fish. The fish and the mosquito may not be able to understand, the one how the other lives and moves in water, and the other how the one can walk upon the surface of it without being immersed. Man can understand both things. Pseudo-infinite necessarily are these diversities of consciousness ; and each plane and each kind of matter, corresponding to each variety of this diversity, is again pseudo-infinite in extent of space, time, and motion, as already said. From the narrow standpoint, which knows of only one, each may seem to exclude even the possibility of others ; so that if one said that there were living beings whose bodies were composed of subtler matter, that our earth was thronged with them so that our bodies and theirs were passing through each other very often, and in entire unconsciousness of each other's existence, the statement would ordinarily either not be believed, as involving a breach of geometrical axioms, or if believed, would be regarded as disproving those axioms. But to a higher and broader outlook, both kinds of matter and their corresponding lines of consciousness fall into their proper places ; and the graded relations, to each other, of these planes of matter, by interpenetration, without violation of any mathematical laws, also becomes apparent.

P., CH. XV] NO FOURTH DIMENSION 443

Another connected corollary seems to be that, by metaphysical deduction, the so-called fourth and fifth

and higher dimensions of space can really not be anything differing in kind from the known three dimensions.*

These three dimensions themselves, length, breadth and depth, are but varieties of the one fact of co-existence

which is the essential and the whole significance of space. Three straight lines intersecting each other at right angles at one central point give us these three dimensions. But a million, a billion, a pseudo-

infinite number, of such triplets of lines can intersect each other at the same central point ; that is to say, a pseudo-

infinite number of single straight lines can intersect each

other, at that point, at angles of all possible degrees ;

and we can therefore justifiably speak of a pseudo-infinite

number of dimensions of space. In any other sense, all so-called new dimensions resolve themselves into cases of interpenetration in various ways ; and interpenetration

itself, it is clear, is but the co-existence of atoms, or mole-

cules, or component particles, in special positions towards

each other. The case would be similar with dimensions and divisions of time and motion.

The question of how the consciousness of a jiva expands, so as to embrace more and more planes of

1 The Secret Doctrine, I, 295-296, and The Mahatma Letters, p. 404, clearly repudiate the notion of any fourth, fifth* etc., dimension of space, other than the three, length, breadth, depth. They explain that ' interpenetration ' has been mistaken for a new * dimension '.

444 HIGHER INCLUDES LOWER CONSCIOUSNESS [SC. OF

matter, is one of general evolution, or of practical yoga

when an endeavour is made to accomplish this deliberately.

The nature itself of the process of expansion of consciousness is nothing peculiarly mysterious. All education is such expansion ; and yoga is specialised education. A jiva takes up a new subject of study, a new line of livelihood, a new department of life and mode of existence, and forthwith a new 'world is opened to him, and his consciousness flows out into, becomes co-extensive with, takes in and assimilates, that new world. Every sense, ear, eye, nose, is a window into a world of its own.

In another aspect of 'expansion', viz., of (comparatively) simultaneous communion, we find other illustrations. Take the case of an ordinary government. The consciousness of an officer in charge of the police-administration of a sub-district is coextensive with the police-affairs of that district ; that of another in charge of its revenue-administration is similarly co-extensive with its revenue-affairs ; and so with a number of other departments of administration, medical, educational, arboricultural, commercial, municipal, side by side, in the same sub-district. But there are larger districts made up of numbers of these sub-districts, and still larger divisions of country made up of numbers of these districts ; and at each stage there are administrative officers in charge of each department, whose consciousness may be said to include the consciousnesses of their subordinates in that department, exclude those of their compeers, and be in

P., CH. XV] ILLUSTRATIONS 445

turn included in those of their superiors. The more complicated the machinery of the government, the

better the illustration will be, of inclusions, exclusions, partial or complete coincidences, and overlappings and communions of consciousness. At last we come to the head of the government, whose consciousness may be said to include the consciousnesses, whose knowledge and power include the knowledges and powers, of all the public servants of the land, whose consciousness is so expanded as to enable him to be in touch with them all and feel and act through them all constantly. An officer promoted through the grades of such an administration would clearly pass through expansions of consciousness. A more common illustration, which may appear to show out the so-called immediacy of consciousness better, is chat of friends and relatives. Two friends may be so intimate with each other, husband and wife, and members of a joint family, may love and be in rapport with each other so much, that they have a ' common life,' a ' common feeling,' a ' common consciousness V But it should

1 Members of a bench of judges, arriving at a concurrent judgment ; disputants coming to an agreement, after examining all the pros and cons ; a classful of students, following with intelligent assent, a mathematical demonstration by a professor ; all these are illustrations of coincidence of consciousness ; so too, a great public meeting adopting a resolution unanimously. A simple and effectively intelligible way of putting the idea is this : The * We '-consciousness includes, synthesises, coincides with, unifies, all the ' I-, You-, He-, She-, It-consciousnesses which that ' We '-consciousness may stretch itself over, and cover, and embrace. * We ' includes all ' thou-s ', ' you-s ', ' he-s ', ' she-s ', ' it-s ', ' they-s ' ; and

be borne in mind that, strictly speaking, there is no more immediacy in the one case than in the other, but only quicker cognition. Consciousness of the particular, the limited, working unavoidably, through an upadhi, ' sheath ', ' garment ', ' tenement ', ' instrument ', ' vehicle ', necessarily deals with time as with space ; and the time-element is always a definite element, however infinitesimal it may be in any given case. The word ' immediate ' in such cases has only a comparative significance, as is apparent from the fact that the time of transmission of a sensation, from the end of a nerve to the seat of consciousness, has been distinctly and definitely calculated in the case of living organisms ; and differs with the organisms; it is much longer in a whale than in a human.

Such expansion of consciousness, then, is not in its nature more recondite than any other item in the World-Process, but a thing of daily and hourly occurrence. In terms of metaphysic, it is the coming of an individual self into relation with a larger and larger not-self. The processes of yoga are no more and no less methods of education using the word in its true significance of developing, ' forth-leading ', opening up and orienting, of faculties already existent but weak or latent than the processes followed in the million schools and colleges of modern life, for developing the physical and mental

it does so in such a way that every, individual, included therein, retains his, her, its, separate individuality, while feeling identity with the whole.

powers of children and youth ; only they are (probably) more systematic, better thought out, based on deeper knowledge of psychology and metaphysic. Every act of attention, of concentration, of regulation and balancing, of deliberately ' joining ' and directing the self to an object, or to itself, of con-y^g-ating it to, or en-gag-ing it in, anything, is (jnana- or kriya-) yoga (respectively, according as the chitta, mind, is made receptive or pro-jective) ; and means some development of the individual consciousness.

NOTE: Two kinds of moksha, liber-ation, de-liver -ance, quitting, letting go, e-mancip-ation, un-binding, (from much, 'to un-tie, re-lease ') are indicated in the old books.

(1) One is the ' metaphysical ', moksha proper, ' radical deli-verance ', once for all, from all and ultimate doubt of Immort-ality, doubt of Utter and Perfect Self-dependence; from fear of pain and death, fear of subjection-to-another, of being at the Mercy-of-Another. It is a change of the attitude of the chitta, mind ; change of its outlook upon Life and World-Pro-cess. One of the Masters (the real Founders of the Theosophical Society) is reported to have said, on some occasion, ' Moksha is not a change of conditions ' (plural) ' but of condition ' (singular). The person, whose mind undergoes this change of * condition, ' becomes Self-sure ; and instead of always thinking of, clinging to, working for, the part, the limited, i.e., his indi-vidualistic egoistic self, he turns to, or rather into, the Whole; and persistently knows, desires (the welfare of), and

works

4 for ', or rather ' as, the whole, the unlimited Universal Self.

(2) The other may be called ' technical ' moksha. Children released from school, prisoners let out from jail, public servants ' off ' duty, wage-workers set free after work-hours all these experience moksha in the technical sense, even on the physical plane, in daily life. Any ' freeing ' from any bonds, any ties, is a moksha. Receiving the ' freedom ' of a city, in England, now a formal honor, seems to have meant,

448 METAPHYSICAL AND SUPERPHYSICAL [SC. OP

originally, that the person honored was really ' free ' to enter into any house of that city and be welcomed as a guest, as a matter of right ; he was * freed ' from the ordinary limitations and restrictions to which strangers are subject.

(Compare Chhandogya Up., VII, xxv, 2) ' He who has such Self - Knowledge becomes Sva-rat, Self -governed ; . . . He can pass into any world and all worlds at will ' (in and by ' imagination ', and then in corresponding * reality '). ' Super-physically ', with the achievement, siddhi, (from s idh, sddh, to effect completely, accomplish, suc-ceed), of each new extension of faculty, each new sense, the person becomes ' free ' o/and in the corresponding new world, free to range in it at will. Also, per contra, if he becomes tired of any kind of experience, any world (of science, art, fairies, nymphs, gods, titans,

comedies,
tragedies, heavens, hells), and abandons it, then too
he be-
comes * free ', but free from it ; he transcends it,
rises above
it (aty-et0, by negation ; (see quotation from Charaka,
p. 131,
supra). In this sense, while ' metaphysical moksha ' is
of
one kind only, the other, ' technical or superphysical
moksha *
may be of countless kinds ; for there must be as many
kinds
of freedom as there are, or may be, of bondage ; thus,
books of medicine speak of a person ' freed from fever,
' as
jvara-mukta.

All this implies, over again, that 'laws * are the
same, for
physical as well as super-physical planes, worlds,
conditions ;
and thereby re-inforces the Law of Analogy or Corres-
pondences.

Yoga~Bhashya t ii. 27, speaks of two kinds of v i
m u k t i i (the word is here used as a synonym for
mukti or
moksha, but is seldom employed in this sense). The com-
mentary, on this and the preceding aphorism, says in
effect :
The only cure for a-vidya, Primal Error (' I am this-
body f)
is viveka, discrimination, between Purusha, 'I', and
sa^tva (the finest attribute of Prakrti, here standing
for
the whole of Prakrti, 1 , * This ', ' Not- 1 '. This
discrimination
wavers, falters, flicker?, does not burn with a steady
flame.
To make it steady, firm, unshakable, it has to be
developed
and strengthened through seven stages: (1) Thar which
has
to be given up, viz., ' this '-body, to which the mind
clings, is

recognised as what ought not to be clung to ; (2) the causes which have produced the clinging are attenuated, (the causes being, as stated in Yoga-Sutra, ii, 3, the series of five, a-vidya-asmitta, raga, dvesha, abhi-nivesha, error or ne-science, egoism, like, dislike, and 'ego-complex 1 , i.e., obstinate separative individualism ; of which five and the corresponding opposites, the whole World-Process is product and illustration) ; (3) the dropping away of them is brought about by appropriate mind-discipline, and accomplished more and more fully in and by samadhi-meditation ; (4) it is realised that discrimination (as above) is the only means of the utter subsidence of the causes. These four constitute kflyS vt-mukji, 'freedom which has to be made ', achieved, by practice. The remaining three stages constitute chit^a vi- mukti, f freeing, or freedom, or dissolution, of the mind ' ; (5) the momentum, desire-force, of buddhi, mind, is exhausted . there is no craving left for separative individualised existence ; (6) the gufla-s, sattva-rajasa-tamas, attributes of mind or Praktyi, like displaced boulders tumbling from a mountain-top, and rushing unstably down to the bottom, merge back into their primal source and disappear ; (7) Purusha, Self, (individual self which has become Universal Self by the dropping away of all limiting and individualising upadhi-sheath and entanglements) remains fixed in Its own Sole-ness, Kvala-ta or Kaivalyam. 11 The dewdrop slips into the Shining Sea " .

Yoga Vasishtha also enumerates seven steps or stages, in three separate places ; each list varies a little,

in names
and order, but not in substance. The places are Bk. 3,
ch. 118,
verses 3-16; Bk. 6, PŪrv-ardha, ch. 120, verses 1-9;
and
ch. 126, verses 70-73. Buddhist, SŪfi, and other
schools of
Yoga, have, each, their own special lists of steps,
practices,
disciplines.

In between the first stage and the seventh, come all
the
phases of ' life abounding ', * fuller life ' of the
Right Hand
Path of White Magic, fuller life of " terrible toil and
profound
sadness, but also a great and ever-increasing delight "
(Light
on the Path); gradual progress on the nivr̥tti-marga,
Path of Renunciation and Ascent, by ' re-vers-ion * to
more and
29

450 SAME TROUPE OF ACTORS THROUGHOUT [SC. OF

more subtle bodies and planes, through which the jiva
had
come down, grade by grade, on the Path of Pursuit and
Des-
cent, pr a-vr̥tt i-m arga. The Secret Doctrine, V, 300,
says :

" Mankind, from the first down to the last, or seventh
Race, is composed of one and the same company of
actors,
who have descended from higher spheres to perform
their artistic tour on this our planet, Earth. Starting
as pure
spirits on our downward journey around the world, with
the knowledge now feebly echoed in the occult doctrines
inherent in us, cyclic law brings us down to the
reversed
apex of Matter, which is lost down here on earth, and
the
bottom of which we have already struck; and then, the
same law of spiritual gravity will make us slowly

ascend
to still higher, still purer, spheres, viz., those we
started
from/ ' '

1 Pp. 294-296 of H.P.B.'s From the Caves and Jungles
of Hindustan should be carefully read as a continuation
of
the above extract from her Secret Doctrine, The
following
sentence on p. 296 indicates that Spirit, in its
descent into
Matter, comes right down into the mineral stage (atom)
and
then reascends : ' With every new Maha-Yuga (great
cycle)
the Deva separates from that which is eternal,
attracted by
existence in objective existence, like a drop of water
first
drawn up by the Sun, then starting again downwards,
passing
from one region to another, and returning at last to
the dirt of
our planet. Then having dwelt there while a small cycle
lasted, it proceeds again upwards on the other side of
the
circle." Pp. 293-294 say useful things about
spiritualistic
phenomena. The whole confirms belief in personal im-
mortality and Reincarnation.

On these two subjects, The Mahatma Letters throw
much light ; read the pages referred to in its Index
against
4 Death f and ' Reincarnation ; pp. 170-171 give some
specially
beautiful injunctions for those who watch by a death-
bed;
these injunctions indicate that the departing soul
gathers out
of its past, the most important material with which it
will
start its next re-incarnation. H.P.B/s Secret Doctrine
and

In other words, out of countless Dhyan Chohans, jivas, d6vas-asuras, spiritual intelligences or individuals, a great host

Ists Unveiled have also helpful information on the subject ;
see their Index-references against ' Reincarnation '.

Sir Arthur Conan Doyle is well known as the creator of the famous detective ' Sherlock Holmes '. He was also a very

versatile writer on many subjects, historical novels, romances, short stories, tragic and comic. A very important book by

him, on a very serious subject, entitled The Edge of the

Unknown, came into my hands only in September, 1947, (while these pages were passing through the press). It deals

with the subject and the literature of spiritualistic phenomena

from their beginnings, a little before the middle of the last

century, till the year of its publication, 1930 ; recounts

the author's own personal experiences with

clairvoyants,

clairaudients, levitators in broad daylight, and

mediums of

many sorts, and his very careful investigations and testings ;

and also records the conversions of several leading scientists,

journalists, and clergymen, who were formerly unbelievers.

Of course the views of such believers as Sir William Barratt (founder of the Psychical Research Society), Sir

Oliver Lodge, Sir William Crookes, all famous scientists, are

referred to. Bulwer Lytton, the famous novelist, is described

as one of the moral cowards " who admitted the facts in private and stood aloof in public " (p. 248) as regards D. D. Home's phenomena ; though himself the author of

those

* Magic '-novels, Zanoni (referred to in The Mahatma Letters with some commendation) and A Strange Story. Sir A. C. Doyle says that all the finer spirits declared, through their mediums, that the sole purpose, for which they were endeavouring to communicate with the earth-world, was to convince mankind of the certainty, the fact and truth, of personal immortality, and thereby bring great solace and peace of mind to all, as regards the fate of their departed dear ones, and also their own future ; also to show to mankind that the Supreme Power at the heart of the Universe was essentially Just, and that there were different kinds of purgatories for sinners of different degrees, and also heavens for the virtuous similarly ; also that reincarnation was a fact. And

452 PERSONAL GOD AND IMPERSONAL GOD [SC. OF

decided (by the Free- Will of Inner Necessity) to become ' a troupe of actors ' and gradually descend ' to the state and stage of Humanity, and then * re-ascend f , equally gradually, to the primal state of spiritual intelligences, devas-asuras. For fuller understanding of this, one should read up the references in the S.D. Index under * Dhyan Chohans, ' ' Dhyanis, ' ' Dhyanis- Buddhas, ' etc. In Skt. terms, P i t T-s, ' fathers, ' 'ancestors/ are born as ' p u t r a - s ', ' sons ' ; i.e., the same old souls are born over and over again, in new bodies, generation after generation. One point may be specially noted here. S. D., V,

374, says: " Vajra-dhara or Vajra-sattva is the Regent
or
President (chief) of all the Dhyani Chohans or Dhyani
Buddhas, he is the highest, the Supreme Buddha ;
personal yet
never manifested objectively ". In this sentence may be
seen
the reconciliation of belief in a Personal God (of a
particular
and limited world, as in a king or emperor or president
or other
ruler of a State), and non-belief in an extra-cosmic
and
Universal but yet Personal God of the whole
Beginningless
and Endless World-Process ; see pp. 170-172, supra. In
The
Mahatma Letters, all notion of such an extra-cosmic,
uni-
versal, * personal ' god, is strongly repudiated (pp.
52-59).

We have seen above that moksha-freedom has as many
kinds, technically, as bondage. Self, having, of It-
Self, ' put
aside * (' forgotten ') Its Freedom, and put on
countless bonds
of finite forms, modes, moods, experiences ; is
everlastingly
engaged in the task of regaining Its freedom ; freedom
from
this want, that slavery, this pain, that restriction,
this limita-
tion, that oppression, this ignorance, that
powerlessness
political, economic, domestic, social, individual,
biological,,
psychological, racial, national, etc. ; freedom from
inability to
fly at will to planets and stars, to see what is
happening, or
has happened, or will happen, on any of them ; and so
forth.

there is little doubt that the faith of mankind at
large has been
revived on a large scale, by means of spiritualistic
pheno-
mena, as also in various other ways, directly and

indirectly,
in personal immortality and reincarnation. The whole
book is
well worth reading and pondering over by Theosophists.
Also
The Wanderings of a spiritualist (1921) by the same
author*

P., CH. XV] THREE KINDS OF YOGA 453

For practical purposes, however, a few of the more im-
portant kinds or stages of moksha are specified by
different
schools or systems of jnana-knowledge or bhakti-
devotion,
from their own respective standpoints. A yoga-method of
preponderant karma-action is also recognised, viz. y
the karma-
yoga and karma-sannyasa-yoga expounded in Chs. iii and
v of
Glt. But it is generally agreed that it is subsidiary
; while
the yogas of predominant bhakti or of predominant jnana
are
more direct means to moksha ; the former, chiefly to
the
special and super-physical kinds ; the latter, mainly
to the
metaphysical. Pranava-Vada (see its Index-references
under
4 moksha ') gives helpful information. The main idea to
bear
in mind, explaining the unfamiliar in terms of the
familiar, is
that these many kinds of moksha, * free choice ', are
like the
many vocations and careers from which any one may be
selected, according to his taste and temperament, by a
person,
who has completed a good general education. But, while
the
several vocations may be regarded as of equal
importance, yet
there is also a grading and ranking among the persons
pursuing them. Thus Rshis, Maha-Rshis, Brahma-Rshis,
D6va-Rshis, Parama-Rshis ; Bodhi-sattvas, Buddhas,
Maha-

Buddhas, Masters or Chohans of ' seven rays ',
Praty'ka-
Chohans ; Thrones, Principalities, Powers ; Auliya,
Abdal,
Abrar, Ghausas or Qutubs (in Vedic, Buddhist,
Christian,
Muslim, schemes), have different functions as well as
grades
and ranks in the Invisible Spiritual Government.

Karma-yoga is the preliminary step, bhakti-yoga the
next, jnana-yoga, the last ; after achieving jnana, the
soul
pursues all three conjointly, with a new vision and a
new
purpose.

By bhakti-devotion, the soul attains the following
kinds
of moksha, step by step. Chhandogya 2. 20. 2 ; Mukti
(1. 23) ;
and other Upanishats, mention them : (1) Sal ok y a,
life in
the l o k a, world, of the loved and worshipped deity ;
(2) S a m ! p y a, " nearness ' to him or her ; (3) S a
r s h t i,
holding of similar fshti-s, powers and possessions, (4)
Sarupya, sameness of rupa, appearance, with him or
her ; (5) S a y u j y a, complete identification with,
mergence
into, him or her. The worshipped object may be any one
of

454 " LIVE IN THE ETERNAL " [SC. OF

the great gods or goddesses. The several grades of g a
a a-s,,
retinue, of Shiva ; p a r s h a d a-s, companions of
Vishnu ;
T s h i-s, court-iers, of Brahma ; s a k h i-s,
comrades," of
P6vi ; a n u - c h a r a-s, followers, of other deities ;
are ex-
amples. Correspondences to all these ' super-physical '
states-
will be readily seen in human relations in earth-life.
Theo-

sophical tradition as to the souls of Chaldean votaries of various stars and planets going away to them, at special astronomical conjunctions, by means of special rites and ceremonies also illustrates the same idea.

The difference between such moksha-s and states of svarga or PSvachan or SukhavatI, heaven, may be regarded as one of degree of comparative voluntariness and conscious control in the former, and the opposite in the latter ; like the differences of wakefulness and reverie.

As regards ' Metaphysical emancipation from all fetters of the soul, and gain of Self-dependence ', it should be noted that ' Realisation of the Reality, the Real, the Self ', is not merely intellectual, nor merely emotional, nor merely actionai (physical, volitional), nor merely intuitional but is all these at once. A person learning to swim, has one supreme moment,, when the experience comes to him of ' Sink or Swim ', and ends in 'Swim, and not Sink*. The travail, the soul - and-body-rending of the spiritual experience of ' Die, clinging to the Finite body, or Live, clinging to the Infinite I ', is similar. As Light on the Path describes it, solemnly, beautifully, the lower nature weeps, the heart cries, the lower self frenziedly strives to preserve its separateness ; but it has to be transformed, transmuted, into the Higher non-separative all-inclusive Self : " Seek in the heart the source of evil and expunge it. He who will enter upon the Path must tear this thing out of his heart. And then the heart will bleed, and

the whole life of the man seem to be utterly dissolved.
This
ordeal must be endured . . . Fasten the energies of
your soul
upon the task. Live neither in the present, nor the
future,
but in the Eternal. This giant weed cannot flower
there."
The illumination, the transfiguration, comes in
different ways
to different souls. In some, the intellectual aspect is
pre-
dominant rshis, sages, seers; in others, the emotional

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munis, saints ; in others, the actional hatha-yogis,
ritualists.
The Ultimate Goal is the same for all.

Following quotations supply further explanations and
illustrations of the principles indicated above.*

: f^f-Rf fcJ^TFirH I Yoga-sty, i. 19.
: 5H, 3^%: %3?4 I ii, 25.

iqicf 4-w^N ^ i "i, 49.

iii, 50.

i iii, 55.

: i w f 29.

7Mf ., iv, 34.

-f^^T^T: ;
3

i 3 fcilifcf

RT C 9 BI^3^F 51 ft^fcl I Vayu-Purana, quoted in
Vachaspati's Tffed on Yoga-bkashya, i, 19.

T: IcW: PjpfT: I Fd^^-^- . Purvarcjha,
Ch. 57, and Mafrya-P.. Ch. 143.

: ^ ^ %<?, qai^r i^r ^^TJTT e55t^i grffaf

ChhAndogya, 2.20.2.

ipr

55Ss^T, ST^ lp WTO

456 SOME MORE TEXTS [SC. OF

l^ff *nfcf 3Kfaq I Muktika Up., i, 15-43.

Bhavishya-Purana, III, Khapda iv t Ck. 7.

mi?:

: i B^^. xi. xx.
*rt i
% I, 'I^OT

V&yu-Pur&na t . Parva,, Ch. vii.

p., CH. xv] KAIVALYA-AL(L-) ONENESS 457

ftsfri

M&dhyamika Su[^]ra, Ch, 25, verses 3 and 9.

The substance of the above quotations is this: *
Kaivalya,
Kevala-ta, soleness, soli-tude, L-one-li-ness, On-(e)-
li-ness, is
the final transcendental metaphysical moksha. I-On-(e)-
ly-
am and-None-Else. All-is-I, I-am-All;not-an(y)-Other.
(Leave
me Al-one !, the harrassed person cries !) Dis-junction
of
a-vidya (the Error, I-am-this) from I is Kaivalya. The
soul
that has become sure of the difference, opposition,
mutual-
other-ness, of Self and Nature (Mot-Self, Matter, This,
with its
gunas, sattva, etc.) grasps all (i.e., the whole of
This) by (one
comprehensive act of Thought, and therefore rises
superior
to all. (See quotation from Charaka, p. 131, supra ;
what I
really do not care for, what I take no interest in,
what I have
have cut off from myself that has no power over my
mind,
cannot influence me in any way ; I am superior to his,
her, or
its guiles and wiles and witcheries). Then that soul's
condi-
tion is the one called Dharma-megha Samadhi, meditation
in
which the Dharma-s, laws of Nature, rain down (megha,
mehati) upon the passion-less error-free truth-seeing
mind ;
then the facts and laws of the World-Process appear
fully
and clearly to the meditator. When the soul loses its
interest
in and is tired of even such contemplation and
enumeration of
Nature's secrets, pra-san-khyane api a-kusidasya ; then
it
retires into Kaivalya. When sattva becomes equal in

purity
to Self, it hierges into the latter, (Nature dis-
appears into Self,
in pralaya-sleep), and Kaivalya remains. When guna-s,
Nature's triple attributes, have no momentum left,
nothing left
to do, no unexhausted unfulfilled desire, no object to
strive for,
then they dissolve and vanish, and Kaivalya remains,
i.e.,
the Principle of Consciousness, established in It-Self.
1

Souls which still cling to the finest super-subtle
aspects
of nature, attain to the condition of vi-deha-s,
bodiless ones,
and prakrti-laya-s, dissolved into Nature (This); (or
the
state of bodiless beings who have become dissolved into
Prakrti- Nature) ; and they enjoy this condition for
long eons
(though there is no time-marker in those conditions ;
(vide
Mahatma Letters, reDeva-chan, and Avlchi, pp. 194-197).

458 JLVAN-MUKTI AND VIVICHA-MUKTI [SC. OF

Buddhist books also mention these. Pnranas amplify
details.
It accord with their respective aspirations, souls
merge into

(a) various cosmic or systemic indriyas, senses, of the
systemic
Ishvara (corresponding to various deva-s, rshi-s, etc.)
; or

(b) into the systemic bhut a-s or tattva-s,
elements ; or (c)
into the principle of aham-kara, egoism, mere pure ' I
am ' ;

or (d) into the principle of mahat-buddhi, universal
mind ; or

(e) into the principle of Avyakta-Mula-Prakrti ; or
attain other
states. (Artists of a high order, painters, sculptors,

musicians,
 perfumers, inventors of delicious perfumes, gustators,
 creators
 of exquisite tastes, tactators, or palpators, devisers
 of delight-
 ful touches, as of silks, velvets, plushes, gossamers,
 zephyrs,
 cool or warm and limpid waters, soft emulsive oils and
 unguents such would be candidates for the technical
 moksha
 of incjriya-chintakas, sense-contemplators ; great
 scientists,
 for that of bhuta-chintakas ; abstract introverts or,
 lather,
 introspectors, of abhi-manika-s or ahamkara-chintakas ,
 pro-
 found comprehensive thinkers or philosopheis, of
 buddhi-
 chintakas ; meditators on the unmanifest, of Avyakta-
 chintakas). The state of (a) lasts for ten manvantaras
 ;
 of each succeeding one, ten times longer than the
 preceding.
 (These figures are scarcely to be taken as precise !
 They
 generally imply that the more subtle is the longer-
 lasting)*
 When the attributeless Nirguna Purusha is reached, all
 measure of Time disappears '.

* The states of various gods are attained by
 appropriate
 yajia-s (mystery sacrifices, mystic rituals, etc, ; %
 of Virat (a
 deity below Brahma), by renunciation of the fruit of
 all
 actions ; of mergence into Prakrti, by vai-ragya,
 revulsion
 from the world ; of Kaivalya, by knowledge. These are
 the
 fiv% gati-s, goings, courses, ways, that lie before the
 aspiring
 soul.

4 Dwelling in the world of the worshipped deity is
 known
 as salokya-muk[^]i ; attaining general resemblance to him
 (in
 appearance, in way of living, wearing his uni-form, so

to say),
is sa-rupya ; being entrusted with some of his powers
and
possessions (as a public servant is, with a king's), is
sarshti ;
being near him, (as a member of a king's entourage or
per-
sonal staff), is samipya ; being identified with him,
con-join-ed

P., CH. XV] OTHER KINDS OF MOKSHA 459

with him, (able to take his place and act for him, on
occasion,,
as queen or son), is sayujya '.

' While the physical body lasts, a soul that has
achieved
(metaphysical) moksha, is called jivan-mukta ; when the
body
falls away, it becomes vid6ha-mukta, which is the same
as-
kaivalya-mukta.'

c Salokya is obtained by tapas-asceticism ; samipya, by
bhakti -devotion ; sarupya (and sarshti), by dhyana-
meditation ;
sayujya, by jnana-knowledge. Each succeeding one of
these
is twice as blissful as the preceding. Moksha into
deva-s
comes to an end, soon or late ; usually at the end of
the
Manvantara. Im-mortality,a-mrta-tva, technically means
con-
scious existence or life (in a superphysical subtle
body, till the
pralaya-dissolution-chaos of the elements, a-bhuta-
samplava. r

' There are three Paths of (a) Karma, way of works ;
(b) bhakti, way of devotion ; (c) jnana, way of
knowledge ; in
other words, energism, pietism, gnosticism. The first
is for
those who are not yet tired of the world ; they should
continue

to perform all right-and-due acts till fatigue begins to come upon their mind. The second is for those who are not too strongly attached to the world, not yet detached from it ; and have generally heard of me, the Self of all, and begun to aspire for a higher life (of fine feelings and fine artistic thoughts and ideas) ; the third is for those who are surfeited with the world, and long to cease from its restlessness, and find repeal and peace ! '

' Those who worship the devas, go to them. They who-worship Me, the Self, the God'in all and o/all, they come to Me. 1 (Gitci).

' That which is causeless, is not believed or arrived at by gradual steps and stages, (but flashes forth all at once), is never destroyed, never cut short, nor is ever-lasting (in time), has no end and no beginning, (but Is, once for all, eternally) that is Nirvana. This corn-motion, this restless going-and-coming, which, believed in and en-dur-ed (as taking place in dura-tion), time, is Samsara, World -Process ; this same, not believed in, not accepted, (as true, but seen at Illusion, as

460 PERSONAL & IMPERSONAL IMMORTALITY [SC. OF

Mind's Imaginary Creation), is Nirvana.' (Buddhist Madhya-mika Karika).

" The insan-ul-kamil, perfect man, is a man who has fully realised his essential oneness with the Divine Being in

whose likeness he is made . . . An ecstatic feeling of one-ness with God constitutes the wall, (singular of aulya, saints). He unites the One and the Many, so that the universe depends on him for its continued existence/' (Here, the singular he is obviously to be understood as standing for a numerous class of souls, in the same way as when one may say that the atoll owes its existence to the coral insect, or that the color of the Red Sea is due to a microscopic plant). " He brings relief to the distressed, health to the sick, children to the childless, food to the famis'hed, spiritual guidance to those who entrust their souls^o his care, blessing to all who invoke Allah in his name " ;' Nicholson, Studies in Islamic Mysticism, p. 78.

Jalal-ud-din Rumi, chief of Persian Sufis, says:

Kulle shayin halikun juz Wajh-i-tJ.
Gar na-1 dar Wajh-i-0, hasti ma ju !

' All things are mortal save the Face of God.
If thou hast found no place within that Face,
Then hope not thou for Immortality ! '

Face, here, means Being, the Being of th^ Eternal Self. The secret of preserving personal immortality (of the technical kinds) is indicated in these lines, entirely in accord with the theosophical view. If a soul deliberately fixes in its memory, attaches to its higher manas, the upper half of the fifth principle, any great incidents, great loves, and other noble emotions, in their settings, great devotion to a great deity, and thus fixes, shapes and crystallises, conglomerates, a particular

personality or individuality or ' ego-complex ',
purposefully
creates a centre of individuality, and attaches that
strongly
to its realization of the Eternal Self ; then the
Immortality
of the latter is reflected on to the former also.
V6(JanJa
tradition is the same ; the higher associations and
memories
of the charama-d6ha, 'the last physical body 1 , may,

P., CH. XV] EXPERIENCE IN MOKSHA 461

at the will of the liberated soul, be carried into the
liberated
condition. The ' last body ' here is the same as the '
a n -
aga m ! ' of Buddhism ; it is the body in which Self is
seen
and realised ; after the falling away of which, there
is no
Wfi-conscious rebirth, karma having been exhausted, '
burnt
up by Jnana ' (Glta) ; whatever birth there is,
afterwards, of
that jiva-soul, is conscious, deliberately chosen, for
some
particular service of the world.

Yoga-Vasishtha (ill, ix) gives a fine description,
first of
the jivan-mukta, (some of the verses occur in Glta
also) ; and
then of the videha-mukta, thus : ' When the body of the
jivan-mukta falls away under the touch of time, he
enters
into the videha condition. As space he holds the stars
within
himself ; he blazes as the sun ; he blows as the
breezes ; as
the earth he bears the mountains, the foiests, the
races of
men and animals ; *he bears fruit in the trees, he
flowers in
the creepers, he flows as the rivers, he surges against
the

shores of the earth as the mountainous billows of the
 ocean ;
 he rains life-sap into the vegetable kingdom as the
 moonlight ;
 he kills out life as the hala-hala venom : he illumines
 the
 heavens as light, and merges them in gloom as darkness
 ; he
 lives, wakes, sleeps, sorrows and rejoices, as the
 minds of
 all ; he is each atom and all stars at once ; indeed he
 is now
 all time, all space, and all their moving contents ! .
 . . But if
 the videha-mukta becomes thus identical with the World-
 Process, is that deliverance, or is it but a deeper
 immersion in
 the welter of illusion-maya ? ... It would be such
 deeper
 sinking were it not accompanied by the consciousness
 that
 the illusion is illusion, that there is No Other-than-
 I, that
 Brahma is An- Any?..!.' In the last statement is
 probably
 conveyed the distinction between the videha and
 prakrti-laya
 of Yoga-sutra on the one hand, and the kaivalya of Yoga
 or
 videha of Vedanta on the other.

The ancient tradition of Upanishats and Yoga-Vasishttha
 is that when the soul turns from the finite, ethically,
 emo-
 tionally, and intellectually, it necessarily finds the
 Infinite and
 attains moksha ; that, thereafter, the individual
 consciousness
 turns more and more into the cosmic consciousness, that
 jiiana-
 vairagya-bhakti are but the inseparably correlated
 aspects of

462 FREEDOM FROM EGOISM [SC. OF

ach other, and grow towards perfection side by side. As
 said

in Bhagavata,

: \

* Devotion to, and vision of the Supreme Self, and turning away from all Else these three are simultaneous/ And in 9 Yoga-bhashya (i, 16).

' The highest degree and fullness of knowledge is complete vai-ragya '.

That this tradition has never died and is living still may be indicated by the following renderings of songs in Hindi and Urdu, the first by Kabir, and the two others by recent Sufi poets. All mystic literatures of all religions, Vedanta, Tasaw-wuf, Gnosticism, Qabbala, etc., are on the same lines.

But before recording those renderings of mystic songs, attention may be called to a very serious danger of terrible misunderstanding which lurks under the word Kaivalya, 4 Solitude ', ' Oneness ', * Soleness '. It seems to be the last wile of the Maya of the ' lower ego ', which would live on by masquerading as the ' Higher Universal Ego ' : ' I will have moksha for myself ; why should I care for others '. But M o k s h a is freedom from this very egoism ; which freedom is nothing else than Universal all-others -including (not excluding) Ego-ism. Hence mumuksha, ' wish for moksha ', is rightly understood as Universal Love incipient, while Moksha is that same Universal Love full-blown and triumphant. In theosophical literature, stress is laid on the fact that the

greatest
qualification for ' initiation ' is having brought
others along
on to the Path and helped them to their ' majority ' of
soul.
Gita and Bhagavata and other scriptures repeatedly
declare
that an indispensable qualification for the aspirant is
' love
and active service of all beings '. The gateway of the
Path
is v a i - r a g y a, ' dis-passion ', but it has to be
a ' passion-
ately compassionate dispassion *. Many types of vai-
ragya
are pictured in the classic legends of India. The
purest of
the pure is that of Rama, wholly saftvika, so to say,
(see
Mystic Experiences or Tales from Yoga-Vasishtha); also
that

P., CH. XV] KINDS OF VAIRAGYA 463

of Gautama Buddha ; in both we see profoundly
compassion-
ate wish to free all" living things from their misery.
Arjuna's
revulsion is very limitedly sattvika, mixed with much
rajas
too ; his compassion is only for his kith and kin and
relatives.
Bhartr-hari's is rajasa-tamasa, caused by disgust with
the world because of the infidelity of his queenj but
it is,
later on, made sattvika by his intense pursuit of Atma-
vidya.
Similar is the case of the merchant Samadhi (in Durga-
Sapta-
Shatl), who was driven away from his wealthy home by
his
wife and sons, because they wanted to be unchecked
masters
of the whole property ; and, at the end of three years'
severe
asceticism, desired from the goddess Durga, only ' the
Supreme

Knowledge which would annihilate egoism '. Somewhat different is the case of Samadhis' companion, king Sura^ha (in the same high story), who desired from Purga, long-lasting kingship, and is to become the reigning Manu, Savarni, of the next Manvantara ; ! strictly speaking, perhaps there was no vairagya in his case, but a sattvika-rajasa wish to rule justly and give happiness to the people; but since such rule is not possible without good grounding in Atma-Vidya, the rajas in his case was infused with a high degree and quality of sattva. Steadiest and also pure in sufficient degree is the deliberate

* vairagya ' of the son (or daughter) of Manu, who, having performed the duties of the first two stages of life, a s h r a m a - s,

* retires ' from the world, philosophically ; in this case too, it is not so much ' vairagya f in the sense of sudden onset of passion or compassion, as, indeed, moksha already achieved, partly, if not wholly : for exposition of the subject of ashra-mas, see The Science of Social Organisation, or the briefer The Science of the Self,

Dear reader !, if you happen to be husband, wife, father, mother, elder relative, super-ordinate officer, teacher, in the outer world ! your position acquires a new and deeper and more wonderful significance for you, when you realise this marvellous fact, that the necessary condition of your own

1 This writer has met with no definite statement to

that effect in the
old books ; but it almost seems that Suratha and
Samadhi were born as
Maru and DeVapi (Bhagavata, XII, ii) ; are now the
Theosophical
Masters Morya and Koothoomi ; and will be the Manu and
the Buddha
of the next Race and Epoch.

464 HELPING OTHERS ON TO THE PATH [SC. OF

advancement is that you help your youngers and
dependents
on to that same path of Progress. The realisation
becomes a
powerful incentive to patience and tenderness ; for you
now
always say to yourself consciously : ' These weaker
souls have
been entrusted to me that I may help them on, with
myself,
to that ancient Path, ' sharp as the razor's edge ',
yet also
strewn with the flowers of love and sympathy, and also
safe-
guarded with the balustrades of holy instructions, by
the
strong and watchful hands and hearts of the Elders of
the Race !

' When the Soul's inebriate,
With God, 'tis in no mood to prate !
The gem, when found, is hid away ;
Why make display day after day !
The balance holds, the scales don't sway,
What need the goods again to weigh !
The Swan hath found the Manasa-lake ;
Shall it again to puddles take ?
That wanton barmaid Consciousness
Hath drunken love's-wine to excess
Herself, and keeps no more the tale
Of how much and to whom the sale !
Thy Lover Loved is there, in Thee !
Not out, but in, ope eyes and see ! '

KABIR

* No bar guards His palace-gateway, no veil screens His
face of light,
Thou, O Soul ! by thine own self -ness art enwrapt in
darkest night !
Youth is gone, and age is on thee, yet vain dreams
still

fill thy mind,
If thou turn not from thy small self, how shalt thou
thy

Great Self find ?
Taste the wonder of this heart-meat, as it burneth more
and more,

P., CH. XV] MYSTIC ECSTASIES 4J55

Through life's ocean -brine there spreadeth savour
sweet

from shore to shore ! .

But the names differ, beloved !, thou, I, all are only
One,
In the firefly gleams the self-same beam that blazeth
in

the Sun !
Since He knows all art ^nd science, we too may invent

and know ;
In the human heart is hidden more than all the
Scriptures

show ! x

Thou the music in the song-bird, Thou the fragrance in
the rose,
Thou the Goal that all are seeking, Thou the Self that

each one knows !
Why, and Where, art Thou in hiding, My Beloved !,

come to Me !
Every year-long moment brings thy Lover desperate

agony !
Not without Thy-self permisshest may the strongest win

to Thee,

Out of this Turmoil and Tumult of our Life's Tem-
pestuous sea ! '

QARIN

* Behind the mask of every face He hid
God, very God ; and I I knew it not.
The Right had fallen wrongly into Wrong,
The True into Untruth I knew it not.
The Lord of all the Worlds in mud and mire
He begged from door to door I knew it not.
On every page of scripture He had writ,
' Nearer am I to Thee than time own heart,'
But I I could not read I knew it not.
In temple, church, and mosque I sought for long,
The gold hid in the ' mine * (Me) I knew it .not.
The moon that I had seen and had forgot
The clouds had hid the moon I knew it not.
The rust of selfishness o'erlay my heart,
I had forgot my-Self I knew it not.
I sought the Wonder in the Noise Outside
30

466 SUMMATION [SC. OF

It lay still in My Heart I knew it not.
But now, my Soul, my God, my Self, my All,
Thou magic-maker of this vast mirage,
Juggler of joys and sorrows, loves and hates,
Thee sole I (know) An-other (I know) Not !
I know I only am, alJ^Else is Naught !
I only is, and all This Else is Not !
I know I am but I, ' I-(am)-This-Not.'

HASAN SH&H

CHAPTER XVI

SUMMATION '

ALL the main facts or rather principles connected with jivas-souls and atoms-bodies have, perhaps, been generally brought out and summed up now. One more point deserves some words : The distinction between Universal and Singular, and the Relation between them, mentioned before. This triplet belongs equally to jivas and atoms ; is, thus, v part of the Summation of the World-Process ; and could not well be discussed before some general notion had been gained of the distinction between ' the ideal world ' and ' the real world ' ; the former of which is, as it were, a complete and standing picture or plan of the stream of successive events which make up the latter ;

P., CH. XVI] SUBJECTIVE-OBJECTIVE CATEGORIES 467

and so occupies, to this latter, the position of universal to singular.

The aphorisms of Nyaya, as we now have them, classify and describe the constituents of Samsara in their subjective aspect, i.e., in terms of cognition, as the means of knowledge. 1 The aphorisms of Vaisheshika classify them as objects of knowledge, in their objective aspect, in terms of the cognised. Thus, Kanada, author of the Vaisheshika aphorisms, states that there are six primary padarthas ' meanings of words ', things, i.e., objects, viz.,

dravya, guna, karma, samanya, vishsha, and samavaya. The first three have been discussed before, (pp. 284-312 supra). The next three mean, respectively, the * universal or general, ' the ' singular or special, ' and the * relation of inseparable co-inherence ' . ' .

As often indicated before, the One true Universal is Pratyag- Atma ; the Many, the manifold Singular, the Multitude of Singulars, is Mula-Prakrti ; and the peculiar bond that exists between them is the real primal s a m a v a y a - s a m b a n d h a, literally, the * firm bond of going into, merging into, pervasion of, each other ' ,

1 ' Nis-shreyasa, Summum Bonum, Highest Happiness, Moksha, can be achieved only by True Knowledge of the essential nature of (1) the Means, tests, proofs, evidences, measures (i.e., measur-ers), ascertainers, of true knowledge; (2) the Knowable, the to-be-known, to-be-ascertained ; (3) Doubt ; (4) Purpose or Motive (of enquiry or argument) ; (5) Familiar Example ; (6) Established Tenet, accepted maxim or principle or fact ; (7) the Members of a Syllogism ; (8) Inference (especially of a refutative or repudiative or eliminative kind) ; (9) Decided Conclusion ; {10, 11, 12) Three kinds of discussion (according to three kinds of purpose) ; (13, 14, 15, 16) Four kinds of Fallacies. It should be noted that Moksha is the principal aim, and that the nature of the Self is the first and foremost ' to-be-ascertained ' : Nyaya-sutra t the very first.

468 CATEGORY OF ' CO-INHERENCE ' [SC. OF

>

4 co-inherence '. Beside this One Universal 1 there is, strictly speaking, no other Universal, but only * generals \ So, beside the (apparently, comparatively) final (pseudo-ultihiate infinitesimal) singulars of Etat-' This ' a there is no other real singular, but only species or ' specials '.* The characteristic of these ' generals ' and ' specials ' ot 'particulars' is that each one of them is general to

satta-samSnya, 'Universal Being,' <?C- or

!, para- or antya-sSmanya, ' final or ultimate universal/ or 1^- r, Para-jati. summum genus.

2 ^1^lf^tt 5 !, antya-vishesha, <?C-fl\$ft, para-visbsha, ^IT-fttft* charama vishesha, ' final, or extreme or ultimate particularity. '

3 <TOK3rfti par-Spara-jati.

Extremes meet. Para-samanya and para- vishesha are identical , as Infinite and Infinitesimal ; Brahma and jlva. As said before, a final ultimate parama-anu as para-vishsha is a ' myth/ an imaginary concept, a convention, devised for practical convenience. With reference to samavaya, some observations of Max Muller are worth quoting. They are taken from his Six Systems of Indian Philosophy (collected works). pp. 376-7, and 447; that book, so far as I am aware, continues to be the most clear, compact, concise, correct, and comprehensive work, on its subject. " Samavaya or intimate connection is a very useful name for a connection between things which cannot exist, one without the other, such as cause and effect, parts and whole, and the

like. It comes very near to a-vina-bhava, *>., the not-without being, and should be carefully distinguished from mere conjunction or succession " . . . " (This) category . . . , is peculiar to Indian philosophy. It is translated in-hesion or inseparability . . . It is different from mere connection, as between horse and rider. . . . There is samavaya between threads and cloth, (the ideas of) father and son, two halves and a whole, cause and effect, substance and qualities, thought and word, the two being inter* dependent and therefore inseparable. Though this relationship is known in non-Indian philosophies, it has not received a name of its own, though such a term might have proved very useful in several controversies " ; as those, we may add, of nominalism, realism, conceptualism, etc. A-yuta-si^dhi, of Yoga philosophy, seems to be much the same as samavaya or a-vina-bhiva. R the last, Max Muller's translation would perhaps be more intelligible if read as ' not-being-without,' i.e., ' each being not able to exist without the other * .

P. CH. XVI] A ONE IS ALSO A MANY 469

lower specials, and at the same time special to a higher general. In other words, while Pratyag-atma is the principle of the Universal, and Mula-prakrti the principle of the singular, the jlva-atom is individual or particular, combining and reconciling in itself both uni-versal and singular.

Difficulty in the expression of this thought is occasion-ed by the fact that while the meaning of universal and general and special is comparatively fixed and free from

ambiguity, such is not the case with the significations of singular and individual and particular, as the words are currently used. 1 The underlying philosophical idea of their mutual relation being indeterminate, the expression is naturally doubtful also. And this very haziness of the idea is at the bottom of the long-lasting dispute between the doctrines of nominalism and realism and their various modifications. As a fact, in the world around us, we actually find neither the true One, nor the true Many or Not-One, by itself. What we do 'find always, instead, is a one which is also a many at the same time.* We distinguish between the two by emphasising within ourselves the jiva-aspect, i.e., the aspect of self-consciousness and Pratyag-atma, and, from the

1 An instance of this may be seen in the divers arrangements made* of the triplets of the categories of Kant ; thus at p. 221 of Schwegler's History of Philosophy, the triplet of ' totality, plurality, and unity ' is arranged in an order the reverse of that followed in the original of Kant.

2 The pen with which, the table on which, the house in which, I am writing, each of these is a one ; but is also composed of many, very many, parts.

470 SUMMUM GENUS, MINUTUM INDIVIDUUM [SC. OF

standpoint thereof, beholding the Not-Self in juxtaposition to and yet in separation from the Self. The facts, so viewed, are clear. One and the many, abstract and concrete, general and special, universal and singular, are just as inseparable as back and front. They are inseparable in fact as well as in thought (which also is a fact, though manufactured in subtler material, as, on the other hand, every * fact ' is a ' thought/ of ')

consci-
ousness ', and existing by and in consciousness.) But
the phraseology requires to be settled in accordance
with
this fact and thought. The settlement may perhaps be
made thus : The word ' universal ' should be confined
to
the true One, Pratyag-atma, and to the modifications
and
manifestations of its unity, viz., the laws of the '
pure '
reason, 1 the abstract laws and principles which
underlie
the details of the World-Process and are as it were the
transformation of the Pratyag-atma itself in
association
with the diversity of Mula-prakrti. The word ' singular
'
should similarly be confined to the pseudo-true Many,
the
pseudo-finally separate. As the universal is the One
which
includes and supports all, so the singular is the
exactly
opposite one that would exclude all else ;* it
indicates
the pseudo-ultimate constituents of the many, which may
well, for practical convenience, be technically called
* atom/ ' anu ' or * param-anu *. 3 For that which is

1 The sattva-f actor of Mahat-Bud^{hi}, the cognitional
element or
aspect of 'the Cosmic Mind, Cosmic Intelligence. Cf.
Dharma-m⁶gha[^]
p. 441 supra.

2 , para-vish^Ssha or S^{ft}^{Cf}, antya-vishsha.

P., CH. XVI] THE DEFINITE 471

between these two ones, a something which is a one and
a many at the same time, a whole composed of parts, the
word ' particular ' seems appropriate. Such a ' parti-
cular ' would be * general ' (an imitation of the
universal)
to those it includes and supports and holds together,
and

' special ' (an imitation of the singular) to that by which it itself is supported along with other co-particulars ; all so-called inanimate substances, all sheaths and bodies of the so-called animate, all objects of cognition or desire or action, all genera and species, types, sub-types and archetypes, would thus be ' particulars '. The word ' individual ' is peculiar ; it would be useful if it were confined to the jlva-atom, which combines the true universal and the pseudo-true singular, rather than only generals and specials. It is not Pratyag-atma only, nor Mula-prakruti only, but both; and jet, because of the unfixable, in-de-finite, pseudo-infinite nature of the atom, the jlva-atom may be called a particular also. Whenever and wherever we may take an actual individual jlva-atom, the atom-portion of it, its sheath, will be found to be a ' definite ' that merges on both sides into the ' in-de-finite ' ; it is an infinitesimal fraction, on the one hand, of a pseudo-infinite universe, and, on the other, it is a pseudo-infinite multiple of infinitesimal fractions. ' All things, all beings, all thoughts, feels, acts, begin and also end in the in-de-finite ; they are de-finite only midway.' J

% a. 28.

472 BETWEEN TWO INDEFINITES [SC. OF

If we were defining the main items of the World-Process in terms of the Absolute, the jlva-atom would be called the individualised Absolute, and a world-system a particularised one ; the Absolute itself being then com-

paratively called the universal Absolute. But in view of the statements made in the preceding paragraph, it would appear to be almost more consistent and systematic to call the jlva-atom a singularised Absolute. Yet, though, in strictness, this would be the better description, still, for all practical purposes of metaphysical research for the reasons for which the jlva-atom may be regarded as a particular also it is more useful to employ the expression ' individualised Absolute '. The ' individuality ' of the jiva in the jlva-atom is more predominant than the ' singularity ' of the atom therein for

Tennyson's " Who knows ! From the great deep to the great deep he goes," is an expression, in poetical and emotional form, of the same intellectual 'truth. All the World-Process, the world-existence, is a becoming ; all life is a passing ; every river is a flowing ; every sensation is a feeling. Splendour is the coming in and at the same time the going out of wealth. Stoppage means sinking into pralaya. Too much care kills its object and prevents it from fulfilling its purpose and achieving its destiny. Beauty, too, is for due use, and use makes more beauty. Existence, manifestation, is in and by action. Every atom, and every psychosis, is a (dual) focussing, a vortex, in a continuum of ' ether, field and of ' general sensation ' or ' affective tone ' or ' volitional tension '.

Yoga-V&sishttha, III, xiv, 47.

' That which comes between is and is not, existent and non-existent, is what is meant by the word bhavati, becomes \ i.e., between Being and nothing is Becoming.'

"The Anglican noble, in a well-known passage of Bede, compares the life of man to the flight of a bird which darts quickly through a lighted hall, out of darkness, and into darkness again"; Inge, Christian Mysticism, p. 251. Many other poets and writers of note, of east and west have depicted the thought with various examples.

P., CH. XVI] UNIVERSAL AND INDIVIDUAL 473

such purposes. Attention has been drawn before, to the fact that the Instinct behind Language has given to both jiva and atom, the same adjectival name, ' in-divid-ual f , * un-divid-able ', ' in-divis-ible ', ' a-tom '.

On the above view, recognising the nature and the necessity of the connection between the One and the Many, it becomes easy to see what the true mean of reconciliation is between nominalism and realism. Every object, being a jiva-atom, or a conglomerate of jiva-atoms (see pp. 347-352 supra, regarding ' individualities within individualities), is general and special, abstract and concrete, at one and the same time. Therefore, when the new-born infant opens its eyes for the first time, it necessarily sees the genus ' woman ' as well , as the species ' (individual) mother, ' at one and the same time. As soon as we see any object, we see its generality as well as its speciality. 1 Whenever we see a one, we see also at once the possibility, inherent in the one, of a pseudo-infinity of that one, i.e., of such ones. The One is universal ; a one reproduces the One ; the universality of the true One reappears as the generality

and the pseudo-infinity of the illusive one. 2

1 The fact has an important bearing on methods of

education.

3 In this fact is contained the principle of the validity of generalisations, of induction, *off*, *vyapti*, and not in any repetitions of experiments ; these only help to eliminate, by means of concomitant variations, i.e., agreements and differences, *3f?R*, *anvaya*, and *sqf^^> ? vyati-re*ka*, the accidental from the essential qualities. This fact, of the instantaneous seeing of the ' general ' in the ' special ', is named *SKSfflf^ pratv-Ssat\$*i, in the ' new ' *Nyaya*, started by *Gange*sha* (circa 12th century A.C.)

It should also be noted that the considerations put forward in the text deal with one aspect of the dispute between nominalism and realism.

474 ETERNAL MAN AND WOMAN [SC. OF

This fact is embodied in the grammatical affixes : ' ness,' ' ship,' ' hood ' (in English), and ' ta ' or ' tva r (in Samskrt), expressive of the abstract and of quality, which can be added on to any noun or adjective. It is significant that abstractness and generality should belong to, and be expressible exclusively in, terms of quality ; for quality or *guna* corresponds to *jnana*, which in turn corresponds specially with *Pratyag-atma*, the one universal and abstract. Abstraction, *praty-ahara*, indeed, means * drawing away from others ' and reduction into terms of *Pratyag-atma*, making a one and therefore a pseudo-universal, of that which was mixed up with and part of the many. So too, the concrete is mostly expressed in terms of motion or *karma*, which corresponds to *kriya*, which corresponds to Not-Self ; as witness the fact that so many names or nouns originate in viz., the one asserting that abstract concepts do not exist apart from

concrete things, the other that they do. In another aspect also, about the relation between thought and language, notions and names, the dispute may be reconciled by the same considerations. The two are inseparable, though distinguishable ; as, indeed, all the contents of the World-Process are necessarily inseparable from each other, because held together in and by the One Consciousness, though endlessly distinguishable from each other, because held together by that Consciousness as Many Mula-Prakrti. In the course of a beautiful hymn to Purusha and IVakrti, as Eternal Man and Woman, ever inseparate, Bh&gavaja, . VI. xix, 13, says :

fl ssRiftfl WOT, tft:

, SUOT: c

' She is manifestation ; Thou the Final Cause thereof. She is sense and body ; Thou the Soul behind. She is name and form ; Thou the basic Thought.'

P., CH. XVI] GENERA AND SPECIES 475

verbs. 1 Finally, the relation of the two is embodied in diravya, substance, noun or name ; it combines act and fact, characteristic action and quality, in a ' thing,' and corresponds to the hidden Negation-Shakti that manifests its various forms in the declensional changes of termination of the noun (in the older languages ; for the separate prepositions of modern languages are artificial

separations
of these terminational affixes).

From these observations it should be clear that the universal 9 is One ; the singular, Many ; and genera- species, pseudo-infinite; and that everywhere and always there is the possibility of distinguishing the abstract from the concrete by the mere addition of ' ness ' to the latter ; in other words, by concentrating the oneness and uni- versality of the Self upon and into the concrete, and so of discovering an endless series, in an endless gradation, of concepts, ideas, types, archetypes, etc, Plato seems to have spoken of only one archetypal world, while the legitimate inferences from the logion require a pseudo- infinity of such, higher and lower, in an endlessly as- cending and descending scale. The logion itself, it should be noted, and the laws and principles that proceed from

1 On the other hand, it is true that verbs also are formed, later on, from nouns ; but fewer, apparently. From cognition, action ; from action, cognition ; this is Nature's circle.

1 As noted before, Vaisheshika calls the highest, or, rather, the one true universal, by the name of universal being, fl^ffflRfWT, sa(ta- sScianya, which, plainly, is the objective name for the Self ; and the lowest or true singular or fst\$ft; vishesha, it calls anu or atom, which is but another name for ta-This.

476 TYPES AND ARCHETYPES [SC. OF

it directly, can scarcely be spoken of as types or arche- types ; for types and archetypes are comparatively de- finite objects, abstract-concrete, (thoTigh with the aspect

of abstractness or generality and commonness inclining to be predominant), while laws and principles are only relations between objects.

With these remarks we may bring to a close the observations regarding the general features of jivas and atoms, and conclude this work with a re-statement of the Summation of the World-Process in Consciousness. 1

In the preceding chapter we have seen how the endless and apparently quite disconnected diversity of atom beside atom and atom within atom, plane beside plane and plane within plane, world beside world and world within world, individuality beside individuality and individuality within individuality, collapses together into an ordered juggler's box within box under the touch of the principle of the ever-expanding Individual Consciousness, which, taking its source in the Universal Consciousness of Pratyag-atma, is incessantly threading together all the otherwise disconnected beads of Mula-prakrti.

The more the nature of Consciousness is pondered on, the more the nature of the jiva becomes clear. As the most significant definition of the atom is that it is a persisting-point, i.e., a line or sphere of objectivity, of unconsciousness, in its triple aspect of cognisability,

1 More detailed consideration of the three aspects of the jiva's life, viz., cognition, desire, action, will be found in The Science of the Emotions, The Science of Social Organisation, The Science of the Self, and Pranava-vada or the Science of the Sacred Word.

desirability, and movability, guna, dravya, and karma, so the most significant definition of the jiva is that it is a persisting-point, i.e., a line or sphere of consciousness and subjectivity, in its triple aspect of cogniser, desirer, and actor. Combining these two definitions, a jiva-atom might be defined as the individualised Absolute (thus bringing out the true significance of the current saying, that ' jiva is verily Brahma and naught else ' x) ; a particular number of them may be said

' I will tell you in a single sentence what has been expounded in ten million books, viz., Brahma is true, the moving world is an illusion, jiva is Brahma and Naught Else '. But more is wanted ; realisation is in the first person, not the third. The third person is outside me ; what I want is the first person, within me, my-Self .

3*91 5 \?, STSfTeSJlT: fl

4 Brahma is this is but indirect knowledge ;* Brahma am, I am Brahma this is direct realisation '. All philosophies, all religions, mysticisms, gnosticisms, sciences, arts, need to be tested by this supreme experience and reduced into terms of this First-hand Direct Knowledge.
* I-This-Not '. The work is well worth doing on an extensive scale the reduction of different philosophers' views into terms of this Logion ; (see pp. 199-204, supra). Thus, the Arabian Sufi, Jili, (14th century A.D. in his work Ins&n-ul-K&mil, ' The Perfect Man ', and Hegel, use very similar expressions in developing their ontology. The former speaks of " The Dhat developing an inward and an outward aspect, am& and

ahadiyya, and ahadiyya again developing two aspects, huviyya or that-ness and Aniyya or I-ness ; and the latter, of ' The self-sundering of the Idea ', ' the self-diremption of the Absolute ', ' the absolute going out into its opposite, and then returning into itself ' , 'the unity of consciousness holds within itself in equilibrium the vital antagonism of opposites, thought and thing, mind and matter, spirit and nature, which seems to rend the world asunder '. . . " ; (Nicholson, Studies in Islamic Mysticism, 81-97). All this becomes luminous, freed from misty obscurity, only when we translate it into terms of 4 I-This-Not \ That philo- sopher and mystics seem to differ from each other, is only because they

478 UNIVERSAL AND INDIVIDUAL, SAME [SC. OF

to constitute a particularised Absolute, or a world - system, a cosmos that also appears like the individualised Abso- lute to be complete in itself ; and the totality of these individualised and particularised Absolutes, to make up the universal or truly complete Absolute, Brahma ; all this not interfering, in the slightest degree, with the fact that individual or (strictly speaking) singular, parti- cular, and universal are not three but absolutely identical, literally one and the same.

An illustration may perhaps help to make these statements a little clearer. Suppose that life, that the World-Process, consists of ten experiences : that is to say, of five sensations, each dual as pleasurable and pain- ful, so that the two factors of each such pair, when balanced against each other, neutralise each other and

leave behind a cipher, as equal credit and debit in a banker's account may do. One self, going through these experiences in one fixed order of time, space, and motion, would exhaust them all comparatively quickly, and would form one individuality, marked and defined by the ten experiences in that one order, thus making one line of consciousness. But let us now vary the order of the ten experiences ; this mere variation of order, it will be seen, implies a variation in the times, spaces, and movements connected with each item of experience. If we vary the order, then, in all possible ways, but without decreasing the number of the experiences, we have at once orders to

use terms of the third person, 'he', 'she', 'it', instead of the first person, 'I', 'we'. When we speak in terms of 'I', we bring things home to ourselves.

P., CH. XVI] INFINITE EXPERIENCES 479

the number of 'factorial ten' in algebraical technicality, that is to say 3,628,800. It is clear at once that each of these millions of orders of the succession of experiences marks out and defines, and therefore amounts to, a distinct and separate individuality; for an individuality can no other wise be described, discriminated and fixed, than by enumerating the experiences of that individuality, by narrating its biography. Yet, while each one of these orders makes a distinct individuality, it is also equally clear, at the same time, that in essence, substance, completeness, all these individualities are verily and truly one ; and that whatever difference there is between them

is made up of the illusory differences of mere time, space, motion, all three utter emptinesses and nothings, the triple aspect of Negation. 1

In place of five as the number of sensations, now substitute the number 'pseudo-infinite' ; for tats are pseudo-infinite by axiom, and each is pleasurable during the affirmation of it, and painful during the negation." The total number of our experiences then

1 Thus, a thousand globe-trotters, travelling round the earth, at the same or different times, over different routes, with different accompaniments, will yet be able to say, if they meet and compare notes after completing the circumambulation : ' We have all seen the same countries, and passed through the same experiences ' (speaking generally).

1 See Nyaya Sutra, III, ii, 35.

: \ Bhāshya on same ; ' The knower, i.e. conscious ego, is motivated by like and dislike, to advance and retreat, respectively ' ; ' when a

480 ALL IN EACH, EACH IN ALL [SC. OF

becomes 2 X pseudo-infinite, and the total number of permutations of these experiences is 2Xoo (factorial twice pseudo-infinite). This, at first sight, should be the total number of all possible ' lines of consciousness,' or ' individualities ' or ' jivas '. But this is so only at first sight, and we have not reached the end of our calculations even now. For we have up to now been taking the experiences all at a time. But they have to be taken in all possible combinations also, one at a time, two at a time, and three, and four, and so on, to pseudo-infinity. The result is, briefly, a pseudo-infinity

of pseudo-infinities as the total number of jivas in the World- Process; each being a distinct, immortal, ever-spirating, ever-gyrating line of consciousness ; yet each being absolutely identical with all others ; for the World- Process is made up entirely and exclusively of the one universal Self, passing itself through all possible pseudo-infinite experiences, simultaneously from the standpoint of that universal Self, successively from that of the limited not-selves. 1

person knows that so-and-so will give him pleasure, then he tries to secure it ; if he knows that it will cause him pain, he tries to avoid it '.

1 The Secret Doctrine, V. pp. 397-398, says : " What difference can it make in the perceptions of an ego, whether he enter Nirvana loaded with the recollections only of his own personal lives tens of thousands according to the modern re-incarnationists or whether, merged entirely in the Parabrahmic state it becomes one with the All, with the absolute knowledge and the absolute feeling of representing collective humanities ? Once that an ego lives only ten distinct individual lives, he must necessarily lose his own self, and become mixed upmerged, so to say with these ten selves."

If the reader will shut his eyes and ponder what exactly he feels would be perpetuation of his separate individuality, he will probably understand the problem clearly : ' What exactly is it that I crave to

It may be asked : Why this interminable variation of the order of the experiences ? As usual, the answer is contained in the logion. The one Pratyag-atma is the ever-present. The many Mula-prakrti is the ever- successive, ever-past, and ever-future. The opposition between the two is utter. Yet also is there inevitable and constant juxtaposition and relation.

The one is the universal, sarvika, samanya; the other is the singular, individual, pratyekika, vishva ; and between them there exists unbreakable relation of co-inherence, samavaya. The reconciliation of the contradiction is that Pratyag-atma becomes as multitudinous

as the tats, in order to encompass them all simultaneously in the one vast present of the totality of the

perpetuate, to eternalise, when I desire personal immortality? Any particular experience ? The ownership of any particular thing ? Any particular shape of face and figure ? Any emotional mood ? Any intellectual feat ?

Any physical exploit ? Any particular piece of knowledge ? Any relationship with any person ? Any life of crime ? Any ostentatiousness ? Any agonising experience ? Any particular state of delight ?

The answer, after due introspection, will always be ' No ' (See footnote).

on pp. 84, 141, 314 supra). For any and every particular experience, possession, face, mood, etc., will pall, will tire, will lose interest, after some time, short or long. When my own body, so very dear to me, becomes so tiresome to me, after sixteen, eighteen, twenty hours of waking and working, that I run away from it into sleep, day after day, night after night, how can I cling to anything else unchangingly throughout sempiternity ?

Change is the law and the condition of separate individual existence.

Yet it is also a fact that ' I ' wants ' immortality '.
What is the recon-
ciliation ? ' Immortality * means ' the assurance of
immortality ' ; I am
the Universal Supreme I, therefore necessarily
Immortal. But all per-
sonal or individual ' I's ' are the universal I;
therefore I am all ' I's '.
But ' personal I ' means a conglomerate of particular
experiences ;
therefore I contain all possible such experiences and
conglomerates ; and
I can revive in memory and vivid imagination, and
therefore in reality,
any I wish, whenever I please. This potentiality is
really all I crave,
when I crave personal immortality ; and metaphysical
jSana-knowledge
assures it to me.

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World-Process ; and again, each single one of this
multitude of (Pratyag-atma transformed into pseudo-
infinite jlvas) also incessantly endeavours to
encompass
the whole of the many in the total succession of end-
less time and space and motion, because each jlva
must be equal to and cannot be less than the whole of
Pratyag-atma. Take the totality of the World-Process
at any one instant of time, and you find all possible
pseudo-infinite experiences present therein,
simultaneous-
ly, coexistently, side by side, in the pseudo-infinity
of
space sorrows in one region, equivalent joys in another
;
gains here, equal losses there ; life and growth in one
place, a balancing death and decay in another.! But,
again, take any one experience, a single point or
moment
of consciousness, and follow it out behind and beyond,
into the past and the future, along any one of the
pseudo-
infinite diameters that in their totality make up the

solid
mass of the sphere, any one of the lines of
consciousness
of which it is the meeting-point, the point of junction
and of crossing, and along that line there will be
found

1 To realise that all these sorrows, joys, gains, life
and death, are in
the I, are in Me, at once this is Moksha ; to realise
that they are all in
Me, successively (as described in the next sentence of
the text) is also
moksha of another kind.

: I JMna-garbha.

P., CH. XVI] MORE ILLUSTRATIONS 483

all possible experiences in different moments of time,
in
different successions. 1

Another illustration may be attempted : Take a
round ball of iron. Let this ball be composed of a
number of round bullets. Let the ball have a revo-
lutional movement of its own as a whole, on a fixed
axis,
so that the space occupied by it never changes. Let
each
of the bullets have another motion of its own,
perfectly
free and ever-changing in direction, but strictly
confined
within the periphery of the ball, and therefore
necessarily
so arranged that each bullet moves only by the equal
displacement and movement of another. The ball now
combines in itself, always and simultaneously, all the
possible movements of all its constituents ; and each
of
these constituents also passes through each one of all
1 Compare the Sarprkjt saying :

gEHcf f : *sf, : I

4 Pain (follows invariably) after pleasure, and
pleasure after pain/
Bhagavata, V, xxvi, 2, expressly says that ' all jfvas
must pass through
all experiences, turn by turn ',

cfitj: 9OTT ^IcR: a*TfaTCT: 33? tp eefo aiWfifa

Brhad Up. has some words which may also be interpreted
to the
same effect, ' all are equal or similar, all are in-
finite ',

Mbh., Shantip., also says that, ' The gatf, going,
path, course,
destiny, of no one is greater than that of any one ;
Vetja shows that all
are equal ' ,

ff

For yet other illustrations, see my World War and Its
Only Cure
World Order and World Religion, pp. 411-413, 484.

484 ROCK-LIKE MOVELESSNESS [SC. OF

these possible movements, but in succession, the
motior*
of each being so counterbalanced by that of another,
from moment to moment, that the position of the ball,
as
a whole, in space, never changes. Finally, wherever in
this illustration we have a definite limit of size or
number, substitute unlimitedness. Let the whole ball be
boundlessly large. Let each bullet composing it be in

turn composed of smaller bullets ; these of shot ;
these
again of smaller shot ; and so on pseudo-infinitely.
Let
these bullets and shot be of pseudo-infinite sizes ;
and
let the peripheries of these bullets and shot be purely
imaginary, so that each bullet and shot, while one such
in itself, is also at the same time part of the volume
enclosed by a pseudo-infinite number of peripheries of
all
possible sizes coexisting with and overlapping each
other within the single periphery of the whole. The
ball now becomes the Absolute. Its transcendent
axis, of the pseudo-infinity of the numbers of which
the ball is veritably composed, is the logion. Its
revolution vanishes into a rock-like fixity of change-
lessness, 1 because it occupies the whole of space, and
in the absence of a remaining and surrounding space,.

maha-shila-sattS, ' rock-like-being,' frequently des-
cribed in Yoga V&sishta. This illustration is not
altogether fanciful.
Physical science is establishing more and more clearly
every day that it
is almost a literal description of what is actually
taking place in all solids.
And when we remember that metaphysical as well as
scientific reasoning
favours 'the belief that space is a vacuum filled full
with a plenum of
subtler and subtler matter ; that the heavenly bodies
are not moving in
empty but in matter-filled space ; that vast masses of
subtler matter cling
to and form shells for what we call these ' solid '
globes, and participate
in their rotatory and other motions ; that the thicker
the rotating
shell the faster will be its movement at the surface ;
that the quicker

P., CH. XVI] YET PERPETUAL MOTION ALSO 485

against which it could be seen, no revolution can be.

Its
universal sphericity is the Pratyag-atma. Its concrete
and discrete material is Mula-prakrti. Its bullets
within
bullets, and shot within shot are the pseudo-infinite
jiva-
atoms which, in their pseudo-infinitesimal sphericity
of
pointness, are identical with the infinite sphericity
of the
whole. The imaginary-ness of the periphery of each is
the endlessness of the overlapping of individuality-
points.
The endless movement of each of these points makes a
line of consciousness working out in successive time ;
while the totality of these lines of consciousness is
the
transcendent completeness of the Absolute.

the movement the greater is the resistance and the
hardness, i.e.,
solidity, etc. if we remember these things we may see
that it is possible
that the illustration literally describes the actual
World-Process, and
that we are living and moving freely within masses of
matter that present
a skin of iron, a ' ring-pass-not, ' to things outside.
The ' discarded ' old
doctrines of 'cycle in epicycle, orb in orb,' of
heavens one above and
around another, in which the heavenly bodies are
studded, as bosses in
shields, etc., thus seem to have a chance of being
restored with a much
fuller significance. This will be only in keeping with
the general law of
all the march of the World-Process, viz., that a thing
passes into its
opposite and then returns again to its original
condition on a higher level,
endlessly. Take up a newspaper, and we find
illustrations of this in the
most widely-separated departments of life thus ; (1)
Pedlars and hawkers
are replaced by great central stores, depots, and fixed
shops, and then
comes the travelling salesman again ; (2) duels, single
combats, heroes,

are replaced by massed bands, and these are superseded by bush-fighting and sharpshooting ; then the massed bands reappear as trench-fighting, and the single combats as the fights of aeroplanes and submarines ; (3)
Chinese writing is superseded by the alphabet, which again is threatened with displacement by shorthand, and so on.

The illustration of the rock may be interpreted in another way. The sculptor's mind fashions ideally, any number of images, one after another, in one and the same block of marble. All these possible images may be said to be acutually contained in the block all the time. The doctrine of any number of ' theoretical arches ' being formed in any given wall, any of which can be made concrete and manifest by breaking an opening in the appropriate place, illustrates the same fact.

486 LAW OF RELATIVITY [SC. OF

In these illustrations we see the summation of the World -Process, while also seeing how the utter emptiness which is the utter fullness of the Absolute, its changeless balance of being against nothing, is always being endeavoured to be reproduced in the individualised Absolute, the jiva-atom. Life is balanced against death ; progress against regress ; anode against kathode; anabolism against katabolism ; pleasure against pain ; being against nothing ; Spirit against Matter. Taking the net result of each completed life also, we see the same balancing appear* as has found expression, and in one sense, true expression, in words like those of Bhartr-hari, the poet-king and then the ascetic-yogi : ' What real difference is there

between
the pleasures and the pains of Indra, the high
chieftain
of the gods, and those of the lowliest animal ? The
joys
of love and of life that the one derives, under the
prompt-
ings of desire, from his goddess consort and from
nectar,
the same are derived by the other from his lowly mate
and his (to human beings) filthy food. The terrors of
death again are as keen to the on^ as to the other.
Respective desire-and-karma makes a difference in their
surroundings and appearances. But the net result, and
the relativity of subject and object, enjoyer and
enjoyed,
sufferer and cause of suffering, are the same.' ! The
equality

Vairagya-Shataka t

P., CH. XVI] ACTION AND ACTIONLESSNESS 487

and sameness of all jivas, not only in the sense of the
sameness of comparative results of long periods, life-
times, or cycles, but also at each moment of time, in
the
matter of pleasure and pain, will also appear further,
when the nature of those two all-important constituents
of the life of the Self is carefully considered ; for
there is,
indeed, a pleasure hiding in every pain, and a pain
hiding
in every pleasure ; when the one is felt by the outer,
the
opposite is felt by the inner man. 1 From the
standpoint
of Brahma, all is the same, all is equal ; there is no
differ-
ence at all, in kind as well as being ; for Brahma is
indeed
the denial of all difference by the Universal Self. Why
should there be, how can there be, the reasonless
horror

See. here, the f.n.s. on pp. 228-231, also. A very useful way of interpreting the working of the Law of Karma, as psycho-physical cause-effect or action-reaction, is to understand it in terms, not, of the pleasures or pains of the benefited or the victimised, but of the benefactors or victimisers. A land-hungry or 'glory'-hungry pride-mad 'conqueror', slays some millions of men, of and through his armies; a butcher slaughters myriads of sheep and cattle; a ravenous predator kills and devours thousands of herbivores. He or it can scarcely be slain millions or myriads or thousands of times' in as many births. Even infinitely prolific and all-wise Nature would find it very difficult to keep and square the mathematical accounts correctly; the more so, since, in every new birth, new karma, would be added on to the old! But the (subjective) pleasure that the killer derived from the massacre, the pleasure of gloating or money-or-land-gain or glory-gain, is easily counter-balanced by a corresponding amount of (subjective) pain, experienced, maybe in even a single body, amidst appropriate (objective) settings. Also the pains of a prolonged malignant disease or of manglements and mutilations in an accident, may be psychically equivalent in the finer and more sensitive organism of a human body to the death-pains of a thousand lower animals.

'He who sees in-action in action and action in in-action, he is truly wise, and he performs all actions (rightly and wisely), without attachment.'

and hideousness, the nameless heart-harrowing, of one really and permanently smaller, weaker, poorer, lower, humbler, more pitiable or more contemptible, more trampled upon and tortured, than another, greater, stronger, richer, higher, prouder, more feared or more honoured oppressor, tormenter, and gloater ? Where would be the justification, if there were really such cruel injustice of difference (as the enquirer intensely felt at the beginning of his search), and not a mere appearance and play of sage and saint, sovereign and soldier, slayer and slain, oppressor and victim, servant and slave, high god and lower man and lowlier, worm and plant and mineral !]

1 He who realises this becomes perfectly ' natural ' again, as a child ; but on the higher level of the ' second ' childhood, through a ' second '

birth into the Ancient Wisdom,

3TO j the Sufi's tark-i-tark. ' The natural

state is best ' ; ' the wise man may behave, on occasion, like the very unwise ; he no longer desires moksha, for he has found it ; he gives up that which has enabled him to give up, as a thorn is thrown away after having been used to extract a thorn from the foot, he abandons abandoning '. Purna-purusha, Mard-i-famGw, Insan-ul-k&mil, ' final, complete, perfect man ' are the expressions which describe such a one.

Another aspect of the idea may be put thus : Every atom is a, as well as the, whole universe. Every part is the whole. Every drop of water is the same (in potential contents) as the whole

ocean. Every the tiniest image of the sun in every the tiniest globule of water is the whole Sun. Every jiva is the whole Universal Self. The whole universe is one infinite 'Fool's Paradise', bhrama; every jiva has its own 'fool's paradise, (or rather ' paradis-es) ' ; and the individual ' fool's paradise ', drama, is as real or as mythical as the Universal Fool's Paradise, and is part of, or copy of. and contained in, the latter ; for all is and are the Play of the Supreme Self's s a n - k a l p a, Will-Ideation.

For the thought of the spiritual equality, indeed sameness, of all jiva-souls, see pp. 329-330 supra.

The following passage from Bible, Eccl estates, 9-2, seems to be a very near equivalent of the verse quoted and translated on p. 330 supra :

" All things come alike ta all. There is one " (i.e., the same) event to

P., CH. XVI] ENDLESS SPIRALS WITHIN ABSOLUTE 489

It has been said that the words of Bhartr-hari are true in a sense. They are true in the deepest metaphysical sense, which takes account of the whole of space, time, and motion, in their totality. But the current view of the fact of endless evolution and progress and difference is also true, in the practical sense that deals with only a part of space, time, and motion, instead of with the whole of them. While one jiva cannot, in the net result of all experiences, be really different from another jiva, for both are equally Pratyag-atma, yet each atom is equally necessarily different from every other atom. Hence what we have is a constant sameness underlying endless

the righteous and to the wicked: to the good and clean,
and to the
unclean ; to him that sacrificeth, and to him that
sacrificeth not ; as is
the good, so is the sinner". Yet always the warning
holds that "all
things " includes consequences also, of good as well as
evil actions.

The great Law of Analogy may be again pondered by the
reader in
this reference. It establishes the similarity,
equality, sameness, oneness,
of all.

I Brhad. C7^.,4, 4, 8-25.

1 Very subtle, atom-like, is this Ancient Path . . .
See, by the mind,
that there is no many (no separates). He goes from
death to death who
(and while he) sees (and clings to separatist) many (-
ness). Atma, Self,
is Not-This, Not-This. He who knows that Self, sees all
in It, and It in
all, and all as Self, sin touches him not, he crosses
beyond all sins. He
is undecaying, undying, unfearing. Brahma is Fear-
less, Brahma is
Fearless, Brahma is Fearless '.

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differences.! If there were actual limits to time,
space,
motion ; if the World-Process did not stretch backwards
and forwards pseudo-infinitely ; if cycles and systems
were complete in themselves instead of being parts of
interminable chains in time, space, motion ; if the '
all r
of experiences could really be fixed in and at any
point of
time, space, and motion ; then only, by striking the
balance of each and every life, we should literally

find

a cipher as the result in each case. But there are no such actual and absolute limits. Each life-thread stretches endlessly through endless cycles and world-systems. Hence there is no real beginning and no real end to any life, but only endless apparent beginnings and apparent ends, and no final and complete balancing of any, in terms of the limited and concrete, is possible.

Also, as each life, taken individually, is necessarily and

actually at a different point of time, space, and motion

from every other, therefore no simultaneous balancing of

all is possible. Complete balancing and casting up of accounts is possible only from the standpoint of the true

infinite and eternal, Pratyag-atma, wherein the whole of

time, space, and motion, and therefore the whole possible

life of each and every jiva, is summed up at once, now, here, al-ways. From the standpoint of the limited, the

1 In this fact we find the reason why, though the chief of the gods and

the beast, Indra and swine, are both similar or even the same or equal

in respect, of nett pleasure and pain, yet, in the infinite complexities of

evolution and dissolution, in respect of details, there is very much more

4 long-circuiting ' and ' refinement ' between the desires and the satis-

factions of the one than of the other. Hence the thought and the

corresponding language of ' higher and lower ' is thoroughly justified,

for practical purposes.

P., CH. XVI] PSEUDO-INFINITE REPETITION 491

pseudo-infinite, on the contrary, there is an endless alternation of progress and regress, evolution and involu-

tion on an ever-differing level, which is ever making a

difference of goal even in endless repetition, and thus
immortally keeping, before every jiva-atom, an ever
higher
and higher * ascent ' after an ever deeper and deeper
' descent ' into ever grosser and grosser planes of
matter ;
a thought that, despite the promise of ever-higher
goals,
would prove most desolately wearisome, nay, most
agonis-
ingly horrible, because of the corresponding ever
deeper
* descents ' ; were it not that the constant summation
of
the whole of the pseudo-infinitely complex World-
Process
in the utter simplicity of the Absolute, makes the
endless
succession of that World-Process the Lila, the Volun-
tary Play, that it really is, of Self ; and in which
Play,
Tragedy and Comedy balance and cancel each other
completely.

Only Self, None Else, compels to anything or any
mood or state or circumstance. There is None Else to so
compel.

Therefore is the Process of the World a process of
pseudo-infinite repetition in pseudo-infinite change,
always curling back upon itself endlessly in pseudo-
infinite spirals. The jiva that, having reached the end
of the pravrtti arc of its particular cycle, thus
realises the
utter equality, the utter sameness and identity, of all
jivas in the Supreme Self, amidst the utter diversity
of
Not-Self, cries out at the overpowering wonder of it :
'The beholder seeth it as a marvel; the narrator

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speaketh it as a marvel ; the listener heareth it as a
marvel ; and yet after the seeing, speaking, and
hearing
of it, none knoweth the complete detail of it ! ' ' And
he

also cries out at the same time : * Where is there des-
pondency, where sorrow, unto him who seeth the One-
ness ! ' * He sees that all jivas rise and fall, lower
and
higher, endlessly, in pseudo-infinite time, space, and
motion. He sees that the jlva that is a crawling worm
to-day will be the Ishvara of a great system to-morrow
;
and that the jlva that is the Ishvara of a system to-
day
will descend into deeper densities of matter in a
greater system to-morrow, to rise to the still larger
Ishvara-ship of a vaster system in still another kalpa.
3
Nay, not only will be, in the one sense, but also is in
another sense. The single human being that is so weak
and helpless, even as a worm, in the solar system of
the
Ishvara to whom he owes allegiance, is, at the same
time, in turn, veritable Ishvara to the tissue-cells,
leuco-
cytes, and animalcules, that compose his organism ; and
the currents of his large life, unconsciously or
consciously
to himself, govern those of the minute ones. The ruler
of a solar system, again, would at the same time, in
turn,
be an infinitesimal cell in the unimaginably vast frame

Bhagavad-Glta, ii, 28.
2 I Isha Upanishat, 7.

3 3RE *J3WI Sffa Bfhad-Aranyaka, I, iv, 10.

P., CH. XVI] ' WHATEVER YE WISH, IS YOURS ' 493

of a Virat-Purusha, whose individuality includes
countless
billions of such systems. And, throughout all this
wonder,
the knower of Brahma also knows that there is no ruth-
less cruelty, no nightmare agony of helplessness in it,
for,

at every moment, each condition is essentially voluntary, the product of that utterly Free Will of Self (and there-fore of all selves), which there is none else to bend and curb in any way, the Will that is truly liberated from all bondage. He knows that because all things, all jlvas and all Ishvaras, belong to, nay, are in and are Self already, therefore whatsoever a self wishes, that, with all its consequences, will surely belong to it, if it only earnestly wishes ; this earnest wish itself being the essence of yoga, with its three coequal factors of bhakti, jnana, and karma, correponding to ichchha, jnana, and kriya respectively. Knowing all this, he knows, he cognises Brahma ; and loving all selves as himself, desir- ing their welfare as his own, and acting for their happi- ness as he labours for his own, he realises and is Brahma. 1 Such an one is truly mukta, free, delivered from all bonds ; he knows and is the Ab-sol-ute, Self ab-solved from all the limitations of Not-Self, the Self wherein is ab-solu-tion from all doubt and error, all wants and pains, all fevered restlessness and anxious seeking. To him belongs the Everlasting Peace !

The book opens with Nachiketa's cry for the Knowledge which would give him Peace through Freedom from Doubt

1 In the words of Bh&gavafa, the cognition of the identity of one* self with all selves and All-Self is shudc^h-advaita ; the feeling of that unity is bhav-acjvai^a ; the working for it is kriy-acjvaita.

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and Fear. It ends with ancient verses which sum up that Knowledge and bring the Peace. Nachiketa refused steadfastly all the other finite and ephemeral things which

were offered to him to allure him away from the
Infinite
and Eternal. Therefore he obtained, therefore he became
the Immortal, Infinite Eternal, and in It, he found all
finite
things also. May all sincere seekers do likewise.

' AUM ! Such is the imperishable Brahma, such is
the unwaning Supreme. Knowing It, whatsoever one
desireth, that is his ! The One Ruler that abideth
within
all beings as their Inner self, That maketh the one
seed
manifold ! the wise who realise That One within them-
selves unto them belongeth the Eternal Joy, unto None-
Else, unto None-Else ! The Eternal One amidst the ever-
lasting Many, That maketh and fulfilleth all the
countless
desires of the Many they who behold That One in their
Self, unto them, and unto WJone-Else, belongeth the
Eternal Peace.' 1 ' This is the sole sense of the Veda,
such is the whole essence of all Experience that all
language declareth only Me and describeth Naught-Else ;
it imagineth the I in all kinds of forms and rejecteth
them all ; in the realising that all-Else-than-I is but
My
Illusion, and in the Negation and abolition thereof, is
found the Final Peace ' . a

' Thus did Nachiketa, having obtained from the
Lord of Death the Secret of Death, this Supreme Know-
ledge, and also the whole method of Yoga-practice,
become identified with Brahma, and free from all fear

1 Katha Upanishaj.

9 Bhagavaja, XI, xxi, 43.

P., CH. XVI] IMMORTAL PEACE ACHIEVED 495

and doubt and death. So too may every other earnest
seeker become free who acquires the Supreme Knowledge,
Adhyatma, only ' . '

qt

, ^^i wfii: ^
m,

PEACE TO ALL BEINGS

1 Katka Upanishaf.

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DEDICATION

A SOUL all broken with its petty pains !

The boundless glories of the Infinite !

How may the one, unfit, feeble, slow-moving,

Harrassed with all the burdens of its sins,

Tell rightly of the Other's Perfectness !

Yet, for the love of self that drave it forth,

A-searching on that ancient path of thought,

They tell is sharper than the sword-blade's edge,

In hope to find that which would bring some touch

Of solace to it in its weariness

Because that love of self hath gained its goal,

And uttermost self-seeking found the Self,

And so grown love of Self and of all selves,

It drave that soul unworthy, full of sin,

But full of love, yea, full of agony

Amidst its new-found peace, that any self,

Thinking itself as less than the Great Self,
Should suffer pang of helpless littleness
To cry abroad and set down what it found
In words, too poor, too weak, and too confused,
That yet, eked out by the strong earnestness
Of other searching souls, may, with the blessing
Of the compassioning Guardians of our race,
Bring to these seeking souls some little peace !
Ye that have suffered, and have passed beyond
Our human sorrowing, and yet not passed,
For Ye are suffering it of your own will,
So long as any suffer helplessly !

P., CH, XVI] MOTHER-HEARTED HIERARCHS 497

Ye Blessed Race of Manus, Rshis, BucJ4has,
Gods, Angels, mother-hearted Hierarchs !
Christ, Prophets, Saints! Ye Helpers of our race
Ye Holy Ones that suffer for our sake !
I lay this ill-strung wreath of bloomless words,
But with the hands of reverence, at your feet,
That, filled with freshness by their streaming life,
And consecrated by their holiness,
And cleansed of all the soiling of my sins,
They may bespread their fragrance o'er the world,
And bring Self : knowledge and Self-certainness,
And quenchless joy of all-embracing Self,

To all that suffer voiceless misery.

Peace unto all, sweetness, serenity,
The peace that from this doubtless knowledge flows
That there is naught beyond our very Self,
The Common Self of old and young and babe
No Death, nor other Power out of Me,
To hurt or hinder, hearten us or help
Knowledge that all this Process of the World,
Its laugh and smile, its groan and bitter tears,
Are all the Self's, My own, Pastime and Play
Knowledge that all is Self, and for the Self,
And by the Self, whence is Unshaken Peace !

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INOTE. Alteration of page-numbers in these Indices, for the sake of the new edition, represents the very heavy labor of love of Miss Preston and Mr. Henry Van Zeijst. To them, deep gratitude of author and readers are due. It is true that the Indices are not quite up to date ; for new books quoted (few), and old books newly referred to (often) in the large additions made in this new edition, have not been referred to in these Indices. But this, it is trusted will not seriously inconvenience readers. The Index of Proper names has also not been enlarged ; because the new matter in the text contains very few additional names. The Glossary of Samskr.t words has also been left unenlarged for the same reason. To bring all these up to date would have taken many weeks of heavy labor for me, which I am ill fitted for now at my age \$ and the publishers, the Theosophical Publishing House, are naturally

anxious that publication of the book should not be delayed longer. It has been already three whole years in the press, because of the abnormal conditions created by World War II and its aftermath ; in normal times it could have been brought out in three months, or at most six.
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Yoga- Vasishtha, a large work, in verse, ascribed to Valmiki,
on mystical and Vecjanta philosophy, 2, 3, 32, 38, 75,
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Bhavani, a name and form of the consort or shakti of

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Chandra, a name of the moon, 250.

Chandl, a name and form of the Shakti of Shiva, 167.

Charaka, author of a work on medicine, which is known by

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Kala, a name and form of Time and also of Shiva, 316.
Kali, a name and form of the consort -Shakti of Shiva,
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Lakshml, chief name and form of the consort-Shakti of

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Pra^ava, a name of AUM ; Etymological explanation of the

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Preyer, 348, 352.

Qarin, a Sufi poet, 465.

Radha, 'that form of Shakti, prarja, nerve force, vital energy,

which energises the motor organs, 240.

Rama, 2. " '

Rama-Kantha, 249.

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Urna Haimavati, a name and form of Mula-prakrti, ' that which is not and melts away like snow ' ; also a name and form of Shiva's consort, 341.

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Vaish6shika, the name of a system of philosophy, 33, etc.

Vaishgavl, a name and form of the shakti of Vishnu, 249.

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Yajffa-valkya, 2.

Yama, 1, 46, 108.

Yoga, the name of a system of philosophy, 33, etc.

GLOSSARY OF SAMSKRT TERMS

Abhasa, ' illusory appearance, 1 11.

Abhasa -vatfa, * the doctrine ' that the world-process
is an
1 illusion/ another name for Advaita-Vedanta, 11.

Abhi-mana, 'egoistic desire, pride, 1 266, 270.

Abhimani-devata, the * individualising ' and ensouling
' deity/
the non-human jlva functioning as, or in, a nature-
force
or nature-phenomenon, 263.

Abhi-nivesha, tenacity, obduracy, clinging to separate
indi-
vidualised life, will-to-live, 233, 239.

Abhi-sandhi, determination, intention, 266,271.

Abhi-vyakta, clearly manifested, defined, distinct, 285.

Abhyasa, practice, perseverance, repetition, 195.

A-chit, ' un-conscious ' ; inanimate ; material ; matter, 49, 173.

Adana, taking back, 238.

Adas, the somewhat distant * this,' 41.

Adhara, ' that which supports, 310.

Adhi-aksha, overlord, oversee, 32.

Adhi-bhautika, made of the physical bhutas, i.e., sensible materials, 440.

Adhikari, the person entitled, having the right, 53.

Adho-gamana, going downward, 381.

Adhyasa, ' super-imposition * or reflection of the attributes of one thing on or in another thing, 11, 204, 340.

Adhyasa- vada, the doctrine that the world-process is a dream-image, ' super-imposed ' upon the Universal Consciousness by Itself, 11.

Adhyajma-vicjya, ' the science of the Self f : subjective science ; psychology, 47.

Adhyavasaya, ascertained knowledge, 266, 270.

Adi, ' beginning, 1 the ' first ' tattva, 312, 376, 438.

-tattva, ' the first element ' (of matter), next but one above akasha in gradation of subtlety, 376, 438.

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A-dvaita, ' non-dual ' ; non-dualistic ; monistic, 52,
84-88,

" 194,238,493.

Agama, ' that which has come down,' a traditional
school of

religio-philosophical worship, 236.

Agni, ' fire, 1 the root-element of matter
corresponding to the

organ of vision, 411, 438.

Aham, ' I ' ; Ego; Self, 119, 158, 191, 238, 285, 308,
332, 333

337,344-7,351,402. -

Aham-dhiji, I -consciousness,' individualist-feeling,
(as

shaktO, 264.

Aham-EtaJ, 141, 392, etc.

Aham-Etat-Na, 119, 139, 146, 200, 208, 225, 238,

325, etc. t t t

Aham-kara, ' I -ness,' ' Egoism,' Ego-ising, self -
referring,

selfish desire,' 56, 191, 215, 228, 255, 256, 260, 264,
376,

432, 458.

AjBana, non- Knowledge, 'nescience/ tamas, 257, 258.

Akasha, ' space ' ; ' the luminous ' ; the root-element
or plane

of matter corresponding to the organ of hearing and the

quality of sound, 85, 159, 173, 376, 377, 282, 389,
395,

398,411,438.

A-kasmika, 'without a why,' causeless, accidental, 371.
A-khanda*, ' without parts,' 140, 285.
Akshara-mudra, J kind f acrosti m
Akshara-mushti, J
Akunchana, ' contraction,' 381.
A-lasya, ' laziness,' 257.
Alochana, sensation,' 269.
A-mitra, 'non-friend,' foe, 175.
Amsha-guna-kala, 360.

A-mukhya, ' not-chief/ minor, subordinate, 299.
A-mukhya-karapa, ' un-principal cause ' ; a minor or
sub-
sidiary cause, 299.
A-murJa, formless, 285, 290.
An-aham, ' NotJ ' Non-Ego, 119.
Anadi-pravaha, ' beginningless (and endless) flow,'
181.
An-adi-pravaha-safta, ' beginningless-flow-existence/
ever-
lastingness, 34.
An-dmaya, ' not-sick' 257.
Ananda, 4 bliss,' 167-169, 191, 238, 380-1, 383, 401.

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Ananda-ghana, 1 * compacted bliss.') 139 4Q -
Anan<Ja-maya, / composed of bliss, j ' '
An-anyat, ' not-other, 1 457.
An-artha-vda, a counsel of evil, a mischievous
doctrine, 291.
An-atma, * Not-Self,' 148, 173^
Anava-mala, ' atom-dust, 1 the ' stain ' of ' atoms f
created by
desire, 264.
Andolana, * swinging ' ; revolving, weighing, pondering
or
balancing in the mind ; cogitation ; agitation, 381.
An-idam, ' not-this,' 115, 116.

A-nirdeshya, ' not to be pointed out,' indefinable, 139.

A-nirvachaniya, ' indescribable,' 148.

Aniti, ' breathes,' contracts and expands, 262.

A-nitya, ' impermanent,' 211.

An-rta, 'not right'; false; untrue; unlawful ; unrighteous,

*173, 192.

Anrta-jada-duhkha, unreal-unliving-miserable, 192.

Anta, 'end,' 315.

Anfah, ' inner,' 307.

Antah-karana, ' the inner instrument, 176, 260, 264, 438.

Antah-karana-chatushtaya, the four aspects, faculties, functions of the inner organ,' 261.

Antara, * interval ' ; middle ; interspace ; difference, 306.

Antar-yflmi, * inner watcher or ruler ' ; the Self, 164.

Antya-sdmanya, the ' final ' or highest genus, 468.

Antya-vishesha, the final or lowest ' particular ' or singular,

468, 470.

Anu, ' ion,' atom, 81, 260, 262, 263, 264, 389, 398, 471, 475.

Anu bhava, Anu-bhuti, presentation, experience, ' becoming

like ' the object, 32.

An-ud buddha, sub-conscious, or supra-conscious, not risen

into waking consciousness, above or below the threshold

of consciousness, dormant, un-awake, 285.

An-upSdaka, ' receiver-less ' ; the root-element of matter next

above akSsha, so-called because there is as yet no organ

or ' receiver ' developed by humanity for it, 376, 438.
Anu*san<Jhna, tracing, following out, connecting before
and

after, 270.

Anu-vyavasflya, ' ap-perception,' 424.

Anvaya, ' concomitant presence/ 473.

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Anyat-anyat, ' other of other/ ' other than other,'
150.

Apakshepana, ^casting away/ 381.

Apara-paksha, 'other side or wing,' 306.

Apara-p&rshva, ' other side or flank,' 306.

Apard-prakrti, 'other or un-higher, i.e., lower
nature,'
245,263.

Apara-visheha, ' lowest particular,' 285, 470.

A-pari-nmi, * unchanging,' 163.

A-par-oksha, ' not away from the eye ' ; direct ;
immediate,
41, 202, 247.

Apas or flpah, ' waters ' ; the root-element of matter
corres-
ponding to the organ of taste, 376, 382, 389, 390.

Apa-sarpaija, ' moving away,' 322.

A-paurusheya, ' non-human,' ' super-human,' 41.

A-praksha, 'non-illumination,' absence of light, dark-
ness, 257.

A-pravrttij ' in-activity,' listlessness, 257.

A-priti,' dis-satisfaction, 260.

Arambha, 'origin,' commencement, 257, 312.

Arambha-vacja, 'the theory or doctrine of a beginning/
i.e., creation of the world by a Personal God, 7, 11,
222.

Artha, * desired substance ' (and its equivalents and
allies,
(Jravya, bala, bhakti, ichchha) 254, 255.

Artha-vflija, allegory, parable, metaphor, 291.

A-sa<Jhflrana, 'uncommon/ special, 371.

A-sa<jhflrana-nimitta, " uncommon cause or condition '
; special
or chief cause or condition, 299.

A-samavyi-kdrana, ' non- concomitant cause/ 299.

A-sat, 'non-existent/ ' un-true/ ' not-good/ 70, 182,
183.

A-shama, restlessness, 257.

Ashvattha, one of the three chief varieties of great
Indian
fig-trees, the pipal, 415.

Asmi, 'am/ 119, 208, 238, 239.

Asmi-Ja, ' am-ness/ the feeling that ' I am ' a
separate indi-
vidual, sense of separate -self -existence, 229, 234,
239,
264.

A-sura, a class of non- human beings ; also a race of
human
beings ; (some think the Assyrians were so named in
the Vedas), 398.

A tana, wandering, 381.

Atati, foes about, 262.

Atita, 'past, 1 transcendent,]39.

Ati-vflhika, the " transmigrating ' body ; ideal or mental body,
made of thought or imagination, as opposed to the physi-
cal or a(Jhi-bhautika body, 440.

Atma, Self (Gr. ' atom ' or ' etymon '), 28, 59, 84, 85, 153,
160, 161, 164, 171, 261-265, 291, 292, 326, 338, 409.

Atrna-bucjcihi-manas, the Self the Universal mind or pure
reason the individualising mind, 214, 291, 440.

Atma-cjharana, ' self -maintenance,' 367.

Atrna-nubhava, ' self-experience,' apperception, 424.

Atma-vasha, ' self-dependent,' 229.

Atma-vi(Jya, ' the Science of the Self,' 247.

Atra, ' here ' 306.

Aty-ant-a-sat, ' extremely non-existent ', utterly non-existent,
pure non-being, 87.

A-U-M, 1, 108, 117, 121, 200, 494, 495, 497.

Avarana, ' enveloping ' ; veiling, screening, covering up,
blinding, 238, 239, 257, 258, 260, 271.

Avarta-bhramana, * spiral motion,' 322.

Avasana, ' end ', completion, termination, 312.

Avashyaka-ta, ' helplessness ', necessity, 217.

Avastha, state, condition, 247.

Avatara, ' descent,' ' incarnation,' an incarnate deity, 264.

A-vidya, ' non-knowledge ' ; nescience ; ignorance ;
error, 168,
175, 218, 226, 234, 241, 242, 245, 246, 253, 258.

Avi<Jya-Vi (Jya-Mahavi4ya, error-truth-great-Science (or
Wis-
dom), 254.

Avi\$ya-kama-karma f ' Error-desire-action.' 67.

A-vikarl, ' immutable,' 164.

A-vyakta, ' unmanifested ' ; undefined ; vague ;
unmanifested
or root- Matter; (sometimes also) unmanifested Spirit,
159,

_ _ 173, 194, 285, 458.

Ayama, ' extent, 1 extension, length, 332.

Ayana, ' going/ motion, 302, 319, 332.

Ayu, ' lifetime/ 332.

A-yuga-pat, ' not two together/ ' not simultaneous/ at
differ-
ent times, successively, 285.

Ba<J<Jha, ' bound/ fettered, 229.

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Bahih, ' outside ' ; outer, external, 307.

Bahish-karafla, * outer instrument,* the external or
physical

sensor and motor organs, 176.

Bala, strength, power, 254.

Bancjha or ban (Jh ana, * bondage/ 315.

Bhakti, love, devotion, 254, 453, 459.

Bhakti-Yoga, ' the path of devotion,' 255.

Bhava, existence, being, thought, emotion, feeling,
thing,

intention, 284, 378.

Bhav a<Jvaita, realisation of non-separateness or unity of all

life and all living beings in emotion, by universal

love, 493.

Bhflvand-cjardhya, consolidation, condensation, 'hardening *

of * thought ' or imagination, 228.

Bhavishyat, ' that which will be ' ; future, 313.

Bheda, 'dividing 1 , division ; separateness ; difference, 173.

Bhe<Ja-mula, * the root or source of separateness, ' 173.

Bhrama, Bhranfi, wandering, ' gyrating, ' moving round and

round, 159, 210, 233.

Bhuh-bhuvah-svah, the three worlds or planes, physical-

astral-mental, or physical-astro-mental-causal, 250.

Bhuta, * what has become ' ; being ; creature ; element, 284,

313,376,458.

Bhut-a(Ji; the ' first being ' or ' the originator of the (material)

elements, ' 376.

Bhut-a(Ji, ahamkara regarded as originator of the five tattvas,

256, 284, 376.

Bhuvah, the astral world, 250.

Bija, ' seed ' ; potency ; 186.

Bija-mantra, ' seed-idea, ' principle, 285.

Bindu, ' point/ drop, 308.

Bodha, understanding, 270.

Brahma-charya, the pursuit or storing, of (a) knowledge, (b)

the vital seed, (c) the ' Infinite, ' 108.

Brahma, ' immensity, expansion, or extension f ; the Absolute, .

the Supreme, 35, 41, 84-8, 93, 108-9, 113, 115-6, 138-

40, 150-64, 167, 172, 176-7, 192, 202, 209, 210, 219,
264, 307, 318, 320, 350, 375, 401, 418, 458, 478, 487,
493.

Brahm-anda, an egg of the infinite, an orb in space, a
globe, a

heavenly body, a solar system, 176, 291, 411, 438.

GLOSSARY OF SAMSKRT TERMS 517

Brahma-vidya, the ' Science of the Infinite,'
Metaphysic,
41, 247.

Brahma- Vishnu-Shiva, 251, 318.

Brh, ' to grow or expand, 1 307.

Buddhi, ' apprehending ' ; consciousness ; knowledge ;
deter-
mining intelligence ; reason ; the pure or determinate
reason; universal mind, supra-consciousness, 44-5, 116,
144, 159, 160, 174, 213-15, 239-41, 244, 246, 255, 260,
280, 283-25, 382, 424, 428, 432, 438-40, 458.

Buddhi-bodha, * cognition of cognition,' apperception,
424.

Buddhi (rnahat)-ahankara-manas (and their equivalents
and
allies), ' intellection-emotion-volition,' 255, 256,
260-22,
269-71, 283-5, 289-290.

Buddhi-manas, ' Universal mind and individual mind '
and
allied or derivative pairs of opposites, 285, 290, 296.

Buddhi-tattva, another name for the anupadaka-tatfrva,
376,
382, 438.

Chakra, circle, cycle, 200, 316, 322.

Chakra-vat, 'like a disc,' rotatory, 316, 322.

Chalana, ' going, 1 movement, 319.

Chanchalya, restless motion, 260.

Chara, application, practice, 285.
Chetana, consciousness, 270, 285.

Chetayati, brings or calls to mind, remembers, 190,
270.
Chid-akasha-chitt-akasha-mah-akasha, the space of
Consci-
ousness and the space of mind and the great space, 398.
Chid-ghana, ' compressed or compacted consciousness ' ;

plenum of consciousness, 139, 400.
Chit, consciousness, ' awareness, ' -49, 167-9, 189-91,
238,

270. 400.

Chiti, Universal Consciousness, 189, 270.
Chitta, the individual mind as summation of bu(J(Jhi-
ahamkara-

manas, 45, 189, 213-5, 258-64, 269-71, 282, 285, 290,

447.
Chitta-vimukti, the emancipation of (or from the
individual)

mind; change of attitude from egoism to altruistic
universalism, 453.

Daiva, ' divine, ' ordained by the divine, destiny,
fate, 228-9.
Daivi, 'divine, ' 245-6.

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Paivl-maya, ' divine illusion, 1 245.

Daivl-prakrti, ' divine nature ' : energy, 245-6, 263.

Dama, restraint of the senses, 12, 202.

Darshana, * seeing, ' view, point of view, doctrine,
philosophy,

5, 364.

Deha, body, 285.

Desna, ' that which is pointed out ' ; direction ;
space ; place ;

country, 147, 301.

Desha-Kala-avastha, *| time-place-circumstance,

Desha-Kala-Kriya, V time-place-action,

Desna- Kala-nimitta or hetu, J time-space-causality,

149, 247, 301, 331.

Desh-atita, ' beyond space, 1 transcending space ;
spaceless, 140.

Deva, * shining being/ 'deity/ a (non-human) spirit,
41, 84,

185, 263, 398, 448.

Deva-chan, ' place of the gods/ the heaven-world, 448.

Dharma, ' the holder/ * the supporter ' ; law ; duty ;
religions ;

function ; attribute, 54, 371.

pharma-megha, a mystic condition of tranced and
blissful

meditation in which knowledge of the laws which govern
and hold together the world-process, rains in upon the
soul, (compare, " the cloud over the Sanctuary " of the
mystics), 441, 457.

Dharana, holding the mind to one selected object and
place

(in the body), 285.

Phriti, retentiveness, 291.

Phyafla, incessant contemplation, 285.

Dikshd, initiation, consecration, dedication, 258.

Dishta, the ' destined/ 229.

Dravya, * the movable ' or c the liquifiable * ;
substance ; thing,

191, 193, 254, 369, 379, 381-3, 389-90, 394, 395, 413,

467, 475.

Dravya-guga- Karma, ' substance-quality-movement/ 191,

193, 246, 247, 369, 370, 385, 387, 388, 390, 402, 406,

413, 467, 474, 477.

Puhkha, pain, 192, 257.

pvaita, ' duality/ 47-49, 172.

Dvan-dvam, ' two and two ' ; pairs ; opposites ; the relative ;

the opposed; struggle; war, 158, 173, 178, 179, 199*

200, 280, 297, 298, 400.

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Dvandv-atita, ' beyond duality ' ; the transcendent ; the

Absolute, 139.

Dvesha, hate, 233-4, 239-41, 266.

Dvy-arjuka, ' di-atom/ 389.

Eka, ' one,' 284.

Ek-akaram, ' one-formed ' ; uniform ; never-changing form ; partless, 263.

Eshana, ambitious effort, ambition, 270.

Etat, 'this/ 41, 119, 191, 207, 237-8, 307-9, 312-16, 319-22, 332-37, 339, 341, 344, 345, 347, 350, 351, 361, 367, 381, 387-90, 394, 398, 402, 417, 418, 430, 468, 475, 479, 481.

Etat-Na, ' This-Not,' 264.

Evam, ' thus/ 382.

Gandharva, a class of non -human beings or spirits of a high

order, devoted to music, 398, 419.

Garva, arrogance, 270.

Gati, 'going,' movement, 319, 381.

Gauna, 'pertaining to guna or quality (and not to substance)';

secondary; non-essential, 271.

Gayatri, 'that which protects its utterer,' the most sacred

mantra of the Vedas, an invocation of the Sun, 110-11, 243.

Ghora, violent, vehement, dire, 260.

Gola, 'sphere,' 308.

Guhya, secret, 115.

Guha, 'attribute, property, quality,' 166, 190-93, 238, 283,

301-3, 369, 370, 374, 378, 381, 382, 395.

Guru, * heavy, weighty'; teacher, 382.

Hala-hala, the deadly venom thrown up at the churning of the Ocean, in the Purana-legend (symbolical of the Hate, Inseparable from the struggle for existence in the Ocean of Life), 461.

Hamsa, i.e., aham sab, 'I am that'; the swan; the sun; the jiva, 210, 323.

Hetu, reason, cause, motive, 247, 297, 300.

Ichchha, 'desire, wish/' 56, 167, 169, 189, 193, 236, 239, 255, 266, 310, 317, 318, 367, 402.

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, 'this/ 41, 208, 382, 402.

Ida-pingala-sushumna, names of three principal nerves not yet clearly identified ; but probably ida means the chief motor nerves and pingala the chief sensor-nerves ; sushumna may stand for the spinal canal and corresponding hollows in the other nerve-tubes and nerve-cells in which desire plays, 250.

Indriya, sensor or motor organ, 284, 458.

Istita-deva, the * beloved god, 1 the deity who is the object of devotion, 407.

Ishvara, ' ruler ' ; the Ruler of a cosmic system, or planet, or kingdom, etc. ; a Jiva who has passed on to the nivratti-marga, and so become a ruler of his sheaths, 49, 160, 169-172, 241, 328, 412, 429, etc.

Ijtharn, ' such/ 382.

Jada, 'inert 1 ; unconscious; matter, 173, 193,280,400,432.

Jagat, ' that which goes or moves incessantly ' ; the world, 265.

JagraJ, ' waking/ 285, 344.

Jagrat-svapna-sushupti, waking-dreaming-slumbering, 344.

Jala, water, same as Apah, 411.

Jati, ' gens/ genus, type, species, 285.

Jati-flyur-bhoga, ' genus (species, type) life-period experience, 333, 360.

Jiva or Jiv-atma, 'a living being ' ; an individual ego ; one evolving unit or line of consciousness, 3, 6, 7, 12, 22, 33, 39, 45, 48, 50, 56, 81, 152, 158, 159, 160, 163, 179-182,

209, 210, 213, 263, 315, 321, 324, 331, 360, 378, 399,
431,
466, 480, 482.

Jiva-atom, 472, 477, etc.

Jiva, radius, 308.

Jiva-kosha, the core-body of the jiva, the jiva-cell,
the jiva-
capsule, (the auric egg), 23, 345.

Jlvan-mukta, liberated, emancipated, freed (while still
in the
body, from narrownesses, bigotries, superstitions,
sectari-
anisms; illiberalities, etc., as well as from doubt and
fears
in respect of the soul's 'immortality' and infinity ;
also,
it may be, from the bonds of the flesh in the mystic
sense
of ability to consciously separate and reunite the
subtler
body and the denser), 459.

GLOSSARY OF SAMSKRT TERMS 521

JSana, 'cognition, knowledge/ 56, 167-69, 189, 193,
213,
214, 215, 239, 261, 285, 316-18, 402, 453, 461, 474.

JSana-bhakti-karma, ' knowledge devotion-works/ 453,
493.

Jnana-ghana, ' compressed, compacted, composed of know-
ledge/ 139.

JSSna-ichchha-kriya, 'cognition-desire-action/ 55-7,
167-70,
189, 193, 239, 246, 247, 251, 255-7, 269-71, 304, 318,
370, 406, 417, 476, 493, etc.

Jfiana-yoga Bhakti-yoga Karma or Kriya-yoga, ' the
paths
of knowledge-devotion-works/ 255, 447.

Jnana-vairagya-bhakti, ' illuminated vision-detached aloofness-love of the supreme in all/ 67, 458

Jnanendriya, sensor organ, 240.

Jneya, 'cognisable, knowable/ 173.

Kaivalyam, ' One-ness/ ' sole-ness/ realisation that all Life is but One, in the Life of the One Self, that there is no-other-than-I, 116, 328, 457.

Kala, 'the mover'; time; death; the black, 88, 147, 301, 316, 317, 318.

Kal-atita, 'beyond or transcending time/ 263.

Kal-atita-ta, 'transcendence of time ' ; timelessness, 88.

Kalpa, ' arrangement ' ; a cycle, 316, 492.

Kamandalu, a water-bowl, 323.

Kanda-Jnana, partial knowledge, knowledge of particulars, 285,

Kararjta, ' means of doing ' ; instrument, 246, 284, 410.

Kararja, ' cause/ causal, 219, 251, 297, 300, 344, 420.

Karana-sharlra, ' the causal body ' (which is the cause or the origin of the others), 416, 435, 439.

Karma, movement ; action ; human action regarded as meritorious or sinful and resulting in pleasure or pain to the doer, 48, 51, 191, 193, 229, 257, 369, 379, 380, 382, 392, 467, 474, 486.

Karma-yoga, the path of works, 255.

Karm-endriya, motor organ, 239.

Karta, ' doer, actor/ 297, 299.

Karya, ' the to-be-done ' ; work ; act, effect, 283, 299.

Kdrya-vimukji, a particular kind of liberation, or yoga-accomplishment, 453.

Kashaya, ' bitter ' worry, melancholy reverie, " fit of the blues/' 239.

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Kevala-ta, same as kaivalya, 116.

Khyati, understanding, perception, 165.

Kinnara, a variety of non-human or sub-human spirits,, (possibly also some now extinct race of high anthropoids), 419.

Kosha, c sheath, case ', passim.

Karma, succession, 310.

Kriya, action, 56, 167-70, 189, 193, 239, 260, 299, 301, 316, 403, 474.

Kriy-advaita, realization of the one-ness of all life by means of philanthropic and self-sacrificing deeds, 493.

Kriya-yoga, the path of works ; a special yoga discipline, 447

Krtya, duty, application, practice, 285.

Krtyd, an elemental, a spirit-force artificially created, 263.

Krfi, volition, conation, effort, innervation, 229, 266, 270.

Ksharjia, moment, 316.

Kshetra, * field ' ; field of consciousness ; the body wherein
consciousness manifests, 283, 285, 333.

Kushmanda, a low order of non-human spirits, 419.

Kuta-stha, ' rock-seated ' ; motionless ; eternal, 164, 302.

Kuta-stha-satta, ' rock-seated being ', changelessness, 35.

Kuta-stha-nifya, * rock-seatedly permanent ' ;
changelessly
eternal, 161.

Laghu, ' light ' (the opposite of heavy), small, 382.

Lakshana, ' sign/ mark ; characteristic ; attribute, 371.

Lakshya, object, 285.

Laukika-drshti, the common physical (or worldly) vision,

(or view), 285.

Laya, ' dissolution ' ; mergence, 238-41, 258.

Laya-sthdna, the junction point or place of disappearance,

the point of break or gap of consciousness, between

waking and dreaming, for instance, 283.

Lila, ' play/ pastime ; 207, 221, 325, 328, 491.

Linga-deha, type-body f ; etheric double, 433.

Lobha (' love '), greed, 257.

Loka, ' light ' (luminous) ; ' visible f ; world ; plane, 309, 399.

Macja, ' pride/ 258.

Mafjana, ' maddener, ' Cupid, 258.

GLOSSARY OF SAMSKRT TERMS 525

Madhya, * medium, ' middle, 306, 312.

Macjhyfima, the sound of the astro-mental plane, 250.

Maha-bhuta, ' great-being,' primal elements of matter,
390,

411, 446.

Mahfl-kalpa, ' a great cycle/ 376.

Mahd-kdrana-sharira, the great causal body/ the
budcjhic

body, 326.

Mahfl-kflsha chitt[^]-k[^]sha chida-kasha, the space of the
physical senses, the space of the mind, and the space
of

the Universal Consciousness, 398.

MahSn-fltma, the great self as universal mind, 174,
213, 264,

283, 290, 291, 378, 428.

Mahan-purusha, ' great men/ 352.

Mahfl-samvit, ' great or universal consciousness/ 400.

Mahfl-sat, the great existence, 401.

Mahd-shil-sattd ' great rock-being ' ; rockboundness,
484.

Mahat, the ' great ' universal mind, the principle of
pure

(because unmotived by selfish egoism) all-comprehending

reason, 45, 160, 174, 213, 271, 282, 289, 290, 291, 360
f

378, 382, 428, 432, 438.

Mahat-tattva, ' the great-element ' ; same as the 3<Ji-
tattva, and

possibly so called because, as the primordial root, it

includes in its greatness all the others, 376, 382.

Mahat-bucjdhi, 174, 256, 285, 438,

Mahfl-v[^]kya, ' great sentence/ logion, 85.

Maha-vidyd, * great knowledge ' ; perfect knowledge ;
wis-

dom ; a name of an aspect of Shakti, 241-3, 246.

Mala, stain, dirt, 258.

Mama, mine, 402.

Mflna, ' measure ' ; mental measuring, weighing,
inference or

reasoning ; thinking in high measure of oneself, pride
r

404.

Manab, Manas, 'mind/ 56, 57, 142-5, 159-60, 213-5, 246,

260, 261, 264, 266, 280, 282, 283, 285, 288, 289,

432, ^ 440.

Manana, ' mentation/ revolving in mind, 263.

Manas-bm&hi, 285, 289, 290.

Mancjya, ' dullness, slowness/ 381.

Mano-maya-kosha, sheath or body of astral or emotional
or

lower mental matter, 256.

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Mantra, ' that which, being thought of ' protects, 1 a
charm, an
incantation, 263, 285, 377.

Manvanfara, ' the interval between two manus, the
period of
the reign of a Manu, 438.

Mati, intelligence, 290, 291.

Mdtr, * matter ' ; measure ; ' matrix ' ; that which
measures,
out, i.e., manifests spirit, 173, 233, 234.

May3, ' that which is not ' ; illusion ; the Energy or
force of
illusion, which causes the illusory appearance of a
suc-
cessive world-process, 49, 50, 51, 87, 145, 159-61,
218,
222, 223, 233, 234, 237, 238, 239, 324, 350, 427.

Maya-shabalam, 'tinged with maya,' 160.

Mithyfc, 'mythical' ; false, 183, 285, 290.

Moha, perplexing, 'fainting, 1 257-260.

Mohana, 'perplexer,' fascinator, enthraller,
enchancing, 258.

Moksha, \ 'emancipation, liberation, deliverance '
from the

Mukti, / pains of the world-process, 14, 53, 76, 116,
195,
214, 241, 254, 282, 315, 447-9 482.

Mudha, 'perplexed. 1 260.

Mukhya, 'facial,' chief, principal, in the forefront,
at the
head, 371.

Mukhya-karana, 'principal cause.'

Mukta, 'the freed, the liberated,' 17, 228, 315, 355,
493.

Mula-prakrti, 'root-nature'; primal matter, 41, 111,
113,
119, 159, 172, 173, 179, 182, 189-94, 238-45, 246, 263,
302, 315, 323, 332-4, 338, 347, 368-70, 379, 400, 401,
406, 407, 418-25, 437, 458, 467-73, 476, 481, 485.

Mula-sutra, root-principle, 285.

Mumuksha, 'the desire for deliverance,' 18.

Murta, having form, 285.

Murti, form, 290.

Na, 'not' ; negation, 191, 238, 302, 316.

Naga, an order of non-human spirits : also, serpent,
elephant,

etc.,, 419.

Nama-rupa, name and form,, 285.

Nflna, the many which are not,' 173.
Nareshvara, ' lord of men,' 171.
Naya, theory, rule, principle, 285.
Nifra, sleep, 257, 266.

GLOSSARY OF SAMSKRT TERMS 525

Nija-bo<Jha, * self-knowledge,' apperception, 424.
Nimajjana, ' immersion, mergence/ 319.
Nimitta, * condition,' reason, cause, instrumental
cause pur-
pose, 147, 246, 299.
Nir-anjana, ' stainless, 1 140.
Nir-guna, ' attribute-less/ 148, 218, 242, 254.
Nir-mala-tva, ' freedom from impurity,' 257.
Nirvana, the extinction of the selfish divine, 440.
Nirodha, ' control, 1 ' restraint,' ' inhibition,'
162, 214, 285.
Ni-rupa, ' form-less,' 140.
Nir-upadhi, ' without receptacle,' without a sheath,
limitation,
or distinction.
Nir-vikSra, * immutable,' changeless, 140.
Nir-vishesha, * without speciality,' without
distinguishing
marks, 140.
Nishchaya, ' certainty,' 270.
Nishedha, negation, forbiddal, 199.
Nish-kriya, ' actionless/ 140.
Nitya, 'permanent,' 28, 161, 211.
Nitya-pralaya, constant dissolution,' 212.

Nitya-sarga, ' constant creation or emanation/ 212.

Nivrtti, 'inversion/ Reversion'; return; renunciation, 171.

Nivrtti-mflrga, 'the path of renunciation/ 211, 417.

Niyama, fixed rule, vow, 260, 279.

Niyati, ' the fixed/ 'destiny/ necessity, 217, 228.

Nyflya, ' leading, guiding ' ; logic ; justice ; a school of philosophy, 90, 261, 271, 287, 298, 389, 394, 399, 410, 467.

Pacja, ' position/ ' foot ' ; word, term ; concept, notion, 404.

Pacj-artha, ' the meaning of a word/ thing, 33, 467.

Paksha, ' wing, side/ 306.

Pane hi -kar ana, ' quintuplication/ 377.

Pard and Aparfl-Prakrti, the Transcendental and the Empirical Nature (of the'self), 263.

Para-3para-jati species, 468.

Para-Brahman, * supreme or absolute Brahman/ 114 ? 152.

Para-chchanda, subject to the will or caprice of another, 228.

Par-4hfna, dependent on another, 228.

Pard-jflti> summum genus, 468.

Param, ' supreme,' highest, 152.

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Param-flnu, ' extreme or smallest atom/ 398, 435, 471, 475.

Param-atmS, the ' Supreme Self,' Brahman, the Absolute, 35, 84, 152, 160, 243, 307, 315, 320.

Paramirthika-drshti, the metaphysical or transcendental point of view, 228.

Para-prakrfti, ' highest or supreme nature, 1 245, 263.
Parartha, ' for another's sake/ altruism, 183.
Para-samvit, * supreme or absolute consciousness/ 139.
Para-samanya, highest genus, 285.
Para-tantra, at the order, or the disposal, or the
service of

another, 228.

Para-vasha, under the control, or at the mercy of
another,

228. f

Parshva, ' side or flank/ 306.

Pari-bhramana, ' moving all round/ 322.

Parimana, ' measure all round/ magnitude ; size, 332,
333.

Parinama, change, transformation, 9.

Parinama-vacja, ' the theory or doctrine of
transformation/

viz., of the formation of the world by gradual change
and

evolution (by the interaction of Purusha and Prakrti,
9,

10, 222.

Parinami-nitya, ' changingly permanent/ everlasting,
161.

Paroksha, ' away from the eye ' ; indirect ; mediate ;
hidden,

41.

Paro-rajas, ' that which is beyond all action and
motion/ 401.

Pashyanti, the sound of the causal plane, 250-1.

Pindanda, small egg, a living organism or human unit,
411.

Pingala, a nerve, 250.

Pradhana, ' the substrate, or reservoir ' ; matter,
Prakrti ;

chief, main, principal, 173, 432.

Prajna, ' intellect/ 291.

Prakasha, light, clear appearance. 257, 260.

Prakasha-chan-chalya-avarana, light-restlessness-veiling/

260.

Prakasha-pravrtti-moha, ' illumination-action-perplexity/ 260.

Prakasha-pravrtti-niyama, ' light-movement-fixed rule/ 260.

Prakhya-pravrtti-sthiti, clear knowledge restless activity

steady clinging, 260.

Prakrta-jnana, knowledge by common physical means,

ordinary knowledge, 285.

GLOSSARY OF SAMSKRT TERMS 527

Prakrt, ' natural ' ; the name of a vernacular (as distinguished from Samskrt, ' the perfected ' language), 53, 60, 78.

Prakrti, ' nature/ ' that which is made or makes,' matter, 9, 11, 41, 50, 115, 116, 174, 199, 203, 235, 236, 243, 245, 280, 283, 285, 432, 474.

Prakrtika, ' natural/ 371.

Prakrii-laya, * mergence into Nature/ 457.

Pralaya, ' reabsorption/ the dissolution of a world, 145, 202, 208, 212, 214, 236, 316,

Pramada, carelessness, madness, inadvertence, 257, 258.

Prana-maya-kosha, ' sheath or body of etheric or vital or biotic matter/ 256.

Prana, ' breathing/ vital-force, nerve-force, 240, 244, 255.

Pranava, the sacred sound or word Aum ; (pronounced

Om),
1C9, 117, 233.

Prapancha, ' the quintuplicated/ ' the multiplied/ the multi-
farious, 192.

Prasacja, placidity/ cheerfulness, calmness, 285.

Prasarana, extending, stretching out, 380.

Prasarpana, ' moving forth on all sides/ spreading,
322.

Pratyag-atma, * the inward or abstract Self/ the
universal
Self or Ego, 33-8, 43, 81, 84, 111, 113, 152-162.
167-173, 179, 189-93, 237-47, 263, 296, 302, 308, 315,
320,
323, 332-4, 338, 355, 362, 369, 370, 379, 400, 401,
406,
418-29, 437, 467-82, 485, 489, 490.

Pratibha, insight, 285.

Pratika, symbol, nature-force as symbol of the supreme,
263,
285.

Pratima, image, 285.

Prati-patti, approach, apprehension, perception, 33.

Pratishecjha, denial, prohibition, refutation, 199.

Pravrtti, 'pursuit/ engagement, 171, 257, 260, 491.

Pravrtti -m[^]rga, * the path of pursuit/ 211, 417.

Pratyabhijna, recognition, 266.

PratyShara, ' drawing back/ abstraction, 474.

Pratyak-chetana, inturned consciousness, subjective
con-
sciousness, 161.

Pratyaksha, direct or immediate cognition, presentative
knowledge, intuition, perception, 31, 32, 33, 266.

Pratyavamarsha, recognition, 266.

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Pratyaya, idea, thought^ belief, faith, 285.
Pratyay-Snupashyatn, ' awareness of psychoses, '
appercep-
tion, 424.

Prayatna, effort, volition, conation, 228, 271.
PrayOga, practice, application, employment, bringing
into

use, 285.

Prayojana, ' motive/ 53, 300.
Pjrthaktva, separateness, 279.
Pjrthivi, ' earth ' ; the densest root-element of
matter known

to present humanity, 376, 382, 389, 411.
Prlti-apriti-visha(Ja, ' pleasure-pain-depression/ 260.
PumSn, ' masculine, ' person, subject, 33.
Purusha, the Sleeper in the body * ; man ; Spirit,
Self,

9, 10, 11, 33, 41, 50, 116, 203, 228, 235, 352, 474.
Purusha- Kara, 'manly effort/ will (as opposed to
destiny),

liberty (enterprise as opposed to necessity), free

initiative 228.

Raga, * tinge/ stain, colouring, love, affection ;
(also a musical

tune), 234, 239, 257, 266, 282.

Rajas, ' movability/ one of the three attributes of
Mula-

prakrti ; passion ; stain ; blood; colour; dust, etc.,
174,

190-4, 238-9, 379, 384.

Rajasa, ' belonging to or made of the element or
principle of

rajas,; activity/ 18, 284.

Rahasya, ' belonging to solitude/ secrete, 115,

Rakshas, an order of non-human beings ; a kind of
microbe or

bacillus, 264.

Rakshasa, allied to or composed of rakshas, a race of
human-

beings (Atlanteans ?), 264.

Rasasvada, ' tasting the sweets ' of imagination,
building

castles in the air, pleasant reverie, 239.

IJju, * right ; ' di-rect/ straight, 322.

Rshi, one who has 'seen 1 or 'arrived' at the Supreme,

315,458.

Sa<J-asat, existent-and-non-existent ; false ;
illusory, 82,

183, 234.

Satfharana, 'common/ 371.

Sdijharana-nimitta, ' common cause/ 298.

Sa<J-ghana, ' compacted being/ 139.

GLOSSARY OF SAMSKRT TERMS 529

Sa-guna, ' with attributes/ 160, 218, 242, 253.

Sa-guna Brahma, ' Brahma with attributes, 1 i.e., Pra-
yag-Stma possessed of three attributes, Sat-Chid-
Anantja, in contrast with its opposite MuJap prakrti and
its

three attributes, Rajas- Sattva-Tamas, 170.

Saha-bhava, ' co-existence,' 305.

Saha-chara, ' co-movement/ 305.

Sahakari-karana, ' concomitant ' or instrumental '
cause/ 299.

Saha-astita, * co-existence/ 305.

Sama, ' same ' ; equal ; even ; balanced.

Samacjhi, focussed meditation, 289, 290, 405.

Samanya, * sameness or equality of measure, 1
commonness ;
genus, species, generality, 284, 285, 467, 481.

Samashti, ' whole, 285.

Samavflya, ' juxtaposition ' ; intimate or inseparable
relation,
285, 467, 481.

SamavSyi-kSraija, substantial or material cause '
combined
with or including which ' the effect is produced, 299.

Samaya, ' that which comes (and goes) f ; time ;
condition,
316.

Sam-bandha, ' bond, ' connection, 467.

Sam-hftra, * gathering in ' ; re-absorption ;
dissolution, destruc-
tion, 239.

Sam-majjana, * mutual mergence, ' 319.

Sam-sdra, the World- 1 Process ' , 116, 141, 147, 181,
184, 192,
209, 216, 224, 244, 322, 324, 419, 426.

Sam-sarana, ' procession, ' 319.

Sam -shay a, doubt, uncertainty, 266.

Sam-shaya-vi-marsha, doubt and pondering, 270.

Sams-kdra, ' impression, ' ' training, ' inclination,
tendency,
(cultivated, acquired, imparted, or impressed) disposi-
tion, cultural effect, proclivity, predisposition,
bent,
proneness, propensity, 34, 44, 187.

Sam-skrt, ' the perfected ' language, 10, 29, 53, 54,

78, etc.

Sam-rambha, excitement, passion, emotion, actional
initia-
tive, 270.

Sam-uha, collection, 435.

Sam-vif, ' con-consciousness ' ; (vision ; wit), 33, 145.

Samya, ' sameness,' equilibrium, balance, homogeneity,
238,
239, 264.
34

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Sam-yama, control, restraint, self -con trolled
meditation, focus-
ing, 214, 285.

Sam-yoga, ' con-junction,' 345.

San-dhi coming together, 1 coalescence, 235.

San-ghaja, ' striking together/ binding together, an
articulated
organism, 183, 435.

San-kalpa-vi-kalpa, resolve and alternation, 270.

Sankhya, a school of philosophy ; that particular
outlook upon
life, that view of the World Process, which is
expounded
by that school, 9, 10, 44, 50, 60, 116, 174, 183, 203,
245,
261, 264, 280, 283, 284, 337, 350, 376, 390, 432, 438.

Sarga, 'surge ' , emanation, creation, 145, 208, 212.

Sarva, 'all*.

Sarva-da, ' always ' .

Sarva-hija^ ' the good of all,' 285.

Sarva-tab, * from or on all sides,' 307.

Sarva-tra, ' everywhere '.

Sarva-vyapi, ' all-pervading,' 163.

Sarvika, ' universal,' ' pertaining to all.'

Sat, being ; existence ; true, real ; good, 70, 167, 169, 182, 183, 191, 2_37, 379, 380.

Sat- Chid- Ananda, triad of universal subjective principles of ' action-knowledge-desire,' or, rather, omnipresence-omniscience-omnipotence, 167, 170, 190-3, 237, 238, 246, 247, 250, 251, 301, 304, 331, 370, 379, 400-4,406.

Sat-ta-samanya, ' universal or common being, 80, 468, 475.

Sat-tva, ' cognisability,' one of the attributes of Mulaprakrti ; being; existence; energy; goodness, 116, 174, 190-4, 238, 239, 318, 384.

Sattva-Rajas-Tamas, the universal objective principles or attributes of Mula-prakrti, i.e., Root-Matter, or Root-Nature, viz., the attributes or properties of cognisability, mobility, and desirability ; they are also substituted, in connection with the individualised subject, for Chi^Sad-Anan(Ja, and then mean the subjective principles of cognition-intellection, motion-action, desire-volition, 174, 190-4, 238,

239, 246, 247, 250, 253, 256-60, 262, 269-71, 301, 318, 331, 370, 379, 383, 401, 406.

made up of, or belonging to, Saftva, 18, 192, 193.

GLOSSARY OF SASMKRT TERMS 531

Sattvika-rajasa-tamasa, 18, 192, 193, 283, 284.
Sattviki-rajasi-tamasi shaktis, the three powers of cognition,

action, and desire, 246, 247.
Sa^yam, ' true ', having being, 113, 160-1.
Shabala, 'spotted/ 'brindled,' 159.
Shak, ' to be able, 237.
Shakfa, 'Might, Ability 1 ; power, force, Energy, 41, 49, 51,

116, 142, 165, 186, 199, 218, 225, 233-48,250-4,263

264, 279, 300, 301, 318, 319, 334, 338, 383, 402, 422, 475.

Shama, ' restfulness,' ' peacefulness,' 12, 202.
Shanta, ' peaceful '.

Shanta-ghora-mudha, ' peaceful-violent-confused, 1 260.
Shanti, ' peace,' 241.

Shstra, teaching, science, theory, 285.

Shighrata, 'quickness,* 'rapidity,' 381.

Shila, character, characteristic function, 261.

Shloka, verse ; praise, 75, 116.

Shuddha, 'pure,' 213,401.

Shuddha-advaita, ' pure monism,' 493.

Shunya, vacuum,' emptiness ; cipher, zero, 148, 149.

Shunya- vdi, ' holder of doctrine of emptiness, viz., that all

is born from and goes back into Nothing, 149, 202.

Shvasana, breathing, 381.

Siddha-dyshti, ' vision of accomplished ' seer or yogi,

" " 285.

SiddhSnta, established or accomplished conclusion, 5, 228, 229.

Siddhi, 'accomplishment,' 214.

Smararjia, recollection, remembrance, 270.

Smrji, memory, 266, 291.

Sneha, ' love, affection ' ; oil, lubricant ; water, 437.

Soham (=Sab aham), * That am I,' 209-10.

('vibration '332.

Sprha, envy, 257.

Srshti, same as Sarga, 142, 238-9.

Sjhira, ' steady,' stable, 382.

Srshti- sthiti-laya, manifestation-preservation-
disappearance,

239, 246, 251-3, 331.

iti, ' steadiness, 1 staying, standing, maintenance,
238-9,

260, 279.

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Sjhula, ' solid J ; heavy ; gross ; dense, 343, 420.

Sthula-bhuta, ' gross (or compound) element/ 395.

Sthula-sharira, ' gross body/ the physical body^ 231,
435, 439.

Sjhula-sukshma-karana, gross-fine-causal, ' * dense-
tenuous-
causal/ large-small-causal, physical- as tro- mental-
causal,

250-1, 344, 420, 435, 439.

Sukha, pleasure, joy, 257.

Sukha-dukhya-moha, pleasure-pain-perplexity, 260.

Sukshma, ' subtle ' ; small, 344, 420.

Sukshma-sharlra, 'subtle body, 1 231, 256, 408,
416,432-5,

"439, 440.

Supta, sleeping, dormant, latent, 285.

Su-shupti, 'good sleep, 1 deep and dreamless slumber,
161-3,

344.

Su^ra, ' thread,' aphorism, * that which ties

together,' that

which ' suggests/ 261, 285, 323.

Sutra-atma, ' thread-soul ', group-soul, ' over-soul '
; ' web of

life/ 296, 429.

Sushumna, a nerve, (or the spinal canal), 250-251.
Sva-bhava, ' own-being ' ; nature ; character ;
constitution,

146, 185, 191, 199-200, 212, 244, 425.

Sva-bhavika, ' natural/ 371.

Sva-chhanda, / self-willed/ 228.

Sva-a dhina, ' self-dependent/ 228.

Svah, the mental plane, 250.

Sva-hita, ' the good of self/ 285.

Sva-lakshana, ' self -marked/ (thing-in-itself/ '
characterised

by itself/ 59.

Svapna, dream, 266, 344.

Svarga, heaven-world (in which the soul has ' gone to
the

self), 454.

Svatah-pramana, ' self-proven/ 23, 41, 96.

Sva-tantra, * self -controlled/ 228.

Sv-afmaka, ' thing-in-itself/ 59.

Svayam-siddha, ' self-evident/ 23, 88, 96.

Ta or tva, ' -ness/ ' -ship/ ' -hood/ 474.

Tamas, ' desirablility/ an attribute of Mula-prakrti ;
inertia ;

substantiality; dullness; resistance; darkness, 174,

190-4, 238-9, 279, 379, 382.

GLOSSARY OF SAMSKRT TERMS 533

Tamasa, belonging to or abounding in or made up of
tamas,
18, 283.

Tan-matra, ' measure of That ' or ' that only ' ; ' thing-in-itself,' primordial root-elements corresponding to sensations ; primal consciousness of sensations, which, constituting the facts of sound, touch, etc., gives rise, on one hand, to the elements which serve as their substrates, and, on another, to the sense-organs which serve as their ' receivers, 1 59, 262, 284, 372, 376, 395.

Tantra, an ' exposition,' a ' spreading out/ science, art, 233-4.

Tapas, ' burning,' ' glowing,' ' suffering heat, self-denial, 1 asceticism, 459.

Tarka, argument, inference, 285.

Tat, 'that,' 41.

Tajra, ' there,' 306.

Tattva, ' that-ness ' ; ' thing-in-itself ' ; root-element ; essence ; principle, 59, 153, 376, 377, 389, 390, 395, 411, 458.

T6jas, ' fire or light,' the root-element corresponding to vision, 382, 389,411,413.

Tri-guga, ' three-functioned,' possessed of three properties, 247.

Tiryag-gamana, oblique-motion, 381.

Tri-bhuvanam, ' the triple-world,' 332-4, 341, 349.

Tri-jya. ' radius,' 308.

Trika, triad,' ' triplet,' ' trinity,' 364.

Trika-darshana, ' doctrine of Trinity,' 364.

Trai-lokyam or Jri-l5ki, ' the three worlds,' 420, 438.
Trasaregu, ' tri-atom,' or ' tri-diatom ', 389, 399.
Trshna, ' thirst,' ' will-to-live,' 214, 228, 257.
Tunya, 4 fourth,' 439.
Ud-budcjfha, awakened, risen into consciousness, 285.
Ud-^es'hya, ' aim ' ; object, 299.
U^-glta, (also Ud-githa) the 'out-sung/ the Aum (Om)
sound, 152.
Un-mada, ' madness,' 258.
Un-majjana, 'emergence,' 319.
Up-a^ana-karaQa, c material cause,' 299.
Upa <j6va, a minor deva, 84.

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Upadhi, sheath ; limitation ; body ; title ;
'addition,' 208, 341,

342, 409, 431, 446.

Upa-labdhi, comprehension, 270, 291.

Upa-sarpaga, ' approach,' 322.

Urdhva-gamana, * up-going,' 381.

Ut-kshepana, ' up-flinging,' 381.

Ut-pada, ' up-rising,' manifestation, 283.

Vaidyaka, the science of medicine, 199.

Vaikarika-taijasa-tamasa, same as sattvika-rajasa-
tamasa,
256, 283-4.

Vaikhari, the sound of the physical plane, 250.

Vairagya, 'absence of desire for, or attachment to, the
pleasures of this world or the next' ; dispassion, 18,
67,
194, ^202, 211, 241, 282, 285-6, 458.

Vaisheshika, one of the systems of Indian philosophy,

dealing
particularly with ' species, genera,' etc., 81, 369,
376,
389, 394, 395, 399, 467, 475.

Vak, speech, ' talk,' 438.

Vakya, ' speech ' ; sentence ; proposition, 404.

Vana-mala, wreath of forest-flowers, 317.

Vartamana, ' existent ' ; present, 313.

Vasana; ' pervasive ' desire, wish, craving,
inclination,
214, 228.

Vasana-ghana-ta, ' condensation/ ' consolidation,'
materi-
alisation, of desire, 227-8.

Vayam, ' we,' 285.

Vayu, ' air,' the root-element corresponding to touch,
376,
382, 389, 395, 411, 438.

V6dana, experiencing, awareness, 33.

V6<JanJa, ' end or crown of V6<Ja or all-knowledge ' ;
the
chief philosophical system of India, having many
subdivisions, 4, 5, 10-12, 34, 44, 47-50, 52, 59, 67,
83,
84, 85, 95, 96, 145, 161, 167, 202, 203, 238-41, 261,
264, 282, 287, 342, 345, 350, 389, 401, 411, 433, 461.

V6dantit a holder of Vedanta philosophy, 85-8, 160,
192.

V6ga, ft velocity,' 381.

Vi-bhu, pervading, ' being in an especial degree, i.e.,
every-
where,' 28, 163, 412.

Vi-chara, thought, reflection, cogitation, 12, 194,
222.

GLOSSARY OF SAMSKRT TERMS 535

Vi-6ha, ' without body,' ' bodiless ', 459.

Vi-<}eha-muk{:a, bodiless-liberation, 459.

Vidya, knowledge; ('witting, 1 'idea, 1 'vision 1),
168, 218,
241, 245, 246, 254.

Vijfianamaya-manomaya-pranamaya koshas, higher mental*
astromental-etheric bodies, 256.

Vi-kalpa, ' imagination,' alternative, 266.

Vi-kara, ' change of form of a substance, 1 222, 283.

Vi-kara-vada, same as pariijama-vada, the theory of
change or
transformation (i.e., that the world-process is a
series of
transformations of matter and motion), 9, 222.

Vi-kshepa, ' distraction, 1 repulsion, 238, 239, 238,
271.

Vi-krti, transformation, 285.

Vi-paryaya, error, perversion, 206, 266.

Vi-paryasa, misapprehension, 206, 266.

Virat-Purusha, ' the World-Man ' ; the Macrocosm, 350,
359,
398, 493.

Vi-sarga, ' throwing out or up,' ' letting go,' 239.

Vi-shada, depression, perplexity, 260.

Vi-shaya, ' object ' ; domain, 173, 285.

Vi-sh6sha, * speciality ' ; characteristic ;
distinguishing feature,
284, 285, 378, 468, 475, 481.

Vi-shishta-advaita, * non-duality with a distinction, 1

a form of
V6danta which regards consciousness or Spirit and
unconsciousness or Matter as two aspects of one Eternal
Substance, 49, 85, 86, 172.

Vishva-srj, ' World-maker,' 84.

Vi-varja, 'reversal,' 85, 203, 211, 222.

Vi-varta-vada, ^doctrine of reversal ' ; metaphysical
or
transcendental view of causation. Advaita-Vedanta
is so called because it regards the ' Object ' as
' reverse ' or ' perversion ' of Subject ; also because
it reverses all ordinary conceptions and outlooks of
life ; that which was real is ^ now seen to be unreal,
and
vice versa ; that which was ' many ' is seen to be '
one,'
and vice versa ; that which was ' without ' is seen to
be
" within,' and vice versa ; that which was ' plenum '
is
seen to be ' vacuum,' and vice versa, 11, 222.

Vi-v6ka, * discrimination ' (between Permanent and
Imperma-
nent), 12,67, 194,211.

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Vi-yoga, ' disjunction,' separation, 345.

Vrtti, mood of mind, psychosis, ' way of existence/ '
way of

manifestation,' 285.

Vyakti, ' manifestation,' specification,
individualisation ; a

particular individual, 284, 285.

Vy-apta/ pervaded,' 307.

Vy-apti, ' pervasion ' ; an induction, a
generalisation, 473.

Vyasa, diameter ; expansion or amplification ; the name
of a

Sage.

Vyas-ardha, ' the half of the diameter,' radius.
Vyashti,"part, 285.

Vy-ajireka, concomitant ' absence,' 473.
Vyavaharika-drshti, empirical or experiential
standpoint or

view, 228."

Vy-avarjaka, 'distinguishing ' ; differentia, 371.
Vy-avasaya, determination, that which ' remains ' (as
certain,

after scrutiny), resolve, 228, 266.

Vy-uJJhana, up-rising, ' ex-hibition,' 162, 285.

YajSa, sacrifice, 458.

Yaksha, an order of non-human spirits ; a sub-human
race, 419.

Yaksham (pi. yaskshani), an * eater,' (a * phagocyte '
bacillus),
284.

Ya-MaV that which ^is not,' (anagram ^of Ma-Ya), 233,
234.

Yoga, ' junc-tion,' ' en-gage-ment,' ' con-juga-tion '
; union ;
harmony ; balance ; skill ; attention, i.e., union of
mind to an object ; a form of practice for super physi-
cal development, 77, 78, 83, 84, 89, 116, 161, 214,
230-1,
233-4, 239, 241, 261, 264, 282, 285-?0, 342,389,403,
405, 416, 417, 435, 444, 447, 461, 493.

Yoga-ja-jfiana, knowledge by yoga- meditation or super
physi-
cal means generally, 285.

Yoga-samadhi, yoga-meditation, 405.

Yoga-siddhi, yoga-accomplishment, perfection of
mindpower,

. . -214."

Yogi, one practised in yoga, *'.., in mind-control,
486.

Yuga, a junction ' or ' coming together ' of two ; a
pair ; a
cycle, 316.

Yuga-pat, two together, simultaneously, 285-

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