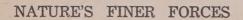
# NATURE'S FINER FORCES

## RAMA PRASAD



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## NATURE'S FINER FORCES

RĀMA PRASĀD

Fourth Edition

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### PREFACE

A word of explanation is necessary with regard to the book now offered to the public. In the ninth and tenth volumes of The Theosophist I wrote certain essays on "Nature's Finer Forces". The subject of these essays interested the readers of The Theosophist so much, that I was asked to issue the series of essays in book form. On reading the essays for this purpose I found that in order to make a book they must be almost entirely re-arranged and perhaps re-written. However, not being equal to the task of re-writing what I had once written. I determined to publish a translation of the book in Sanskrit on the Science of Breath and the Philosophy of the Tattvas. As, moreover, without these essays the book would have been quite unintelligible, I decided to add them to the book by way of an illustrative introduction. This accordingly has been done. The essays in The Theosophist have been reprinted with certain additions, modifications and corrections. Besides, I have written several more essays in order to make the explanations more complete and authoritative. I was confirmed in this course by one more consideration. The book contains a good deal more than the essays touched upon, and I thought it better to lay all of it before the public.

The book is sure to throw a good deal of light upon the scientific researches of the ancient Āryans of India, and it will leave no doubt in a candid mind that the religion of ancient India had a scientific basis. It is chiefly for this reason that I have drawn my illustrations of the Tattvic Law from the Upaniṣads.

There is a good deal in the book which can only be shown to be true by long and diligent experiment. Those who are devoted to the pursuit of truth without prejudice will no doubt be ready to wait before they form any opinion about such portions of the book. Others it is useless to reason with.

To the former class of students I have to say one word more. From my own experience I can tell them that the more they study the book, the more wisdom they are sure to find in it, and let me hope that ere long I shall have a goodly number of colleagues, who will with me try their best to explain and illustrate the book still better and more thoroughly.

MEERUT, INDIA November 5th, 1889 RĀMA PRASĀD



# PREFACE TO THE SECOND AND REVISED EDITION

The points on which revision has been attempted are: (1) the style of printing has been made uniform with the rest of the books printed on the "H. P. B." Press: (2) consistency in transliteration of Sanskrit terms has been studied, and a number of errors corrected; (3) the English of some phrases has been improved; and (4) a few passages have been omitted from the text. R. H. is responsible for some small portion of the work of revision, and for the rest the undersigned, who has a high appreciation, of Mr. Rāma Prasād's essays—an appreciation, however, which is not extended to certain portions of the Tantrik work he has so ably translated.

London, 1889

G. R. S. M.



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### THE TATTVAS

THE Tattvas are the five modifications of the Great Breath. Acting upon Prakrti this Great Breath throws it into five states, having distinctive vibratory motions, and performing different functions. The first outcome of the evolutionary state of Prabrahman is the Ākāśa Tattva. After this come in order the Vayu, the Tejas, the Ap and the Prthivi. They are variously known as Mahābhūtas. The word Ākāśa is generally translated into English by the word ether. Unfortunately, however, to modern English science sound is not known to be the distinguishing quality of ether. Some few might also have the idea that the modern medium of light is the same as Ākāśa. This, I believe, is a mistake. The luminiferous ether is the subtle Tejas Tattva, and not the Ākāśa. All the five subtle Tattvas might no doubt be called ethers, but to use the term ether for Akasa, without any distinguishing epithet, is misleading. We might call Ākāśa the sonoriferous ether, the Vāyu the tangiferous ether, Ap the gustiferous ether, and Prthivi the odoriferous ether. Just as there exists in the universe the luminiferous ether, an element of refined matter without which it has been found that the phenomena of light find no adequate explanation, so do there exist the four

remaining ethers, elements of refined matter, without which it will be found that the phenomena of sound, touch, taste and smell find no adequate explanation.

The luminiferous ether is supposed by modern science to be matter in a most refined state. It is the vibrations of this element that are said to constitute light. The vibrations are said to take place at right angles to the direction of the wave. Nearly the same is the description of the Tejas Tattva given in the book. It makes this Tattva move in an upward direction, and the centre of the direction is, of course, the direction of the wave. Besides, it says that one whole vibration of this element makes the figure of a triangle.

Suppose in this figure A B is the direction of the wave; B C the direction of the vibration. C A is the line along which, seeing that in expansion the symmetrical arrangements of the atoms of a body are not changed, the vibrating atom must return to its symmetrical position in the line A B.

The Tejas Tattva of the ancients is then exactly the luminiferous ether of the modern, so far as the nature of the vibration is concerned. There is no conception, however, of the four remaining ethers, at all events in a direct manner, in modern science. The vibrations of Ākāśa, the sonoriferous ether, constitute sound; and it is quite necessary to recognize the distinctive character of this form of motion.

The experiment of the bell in a vacuum goes to prove that the vibrations of the atmosphere propagate sound. Any other media, however, such as the earth and the metals, are known to transmit sound in various degrees. There must, therefore, be some one thing in all these media which gives birth to sound—the vibration which constitutes sound. That something is the Indian Ākāśa.<sup>1</sup>

But Ākāśa is all-pervading, just as is the luminiferous ether. Why, then, is not sound transmitted to our ears when a vacuum is produced in the bell-jar? The real fact is that we must make a difference between the vibrations of the elements which constitute sound and light, etc., and the vibrations of the media which transmit these impressions to our senses. It is not the vibrations of the ethers—the subtle Tattvas—that cause our perceptions, but the ethereal vibrations transferred to different media, which are so many modifications of gross matter—the Sthula Mahabhutas. The luminiferous ether is present just as much in a darkened room as in the space without. The minutest space within the dimensions of the surrounding walls themselves is not void of it.

<sup>&</sup>lt;sup>1</sup> The reader might be put in mind of the phenomena of the telephone, and still better those of the photophone. It is clear that the rays which transmit sound in the latter are not the visual rays of the sun. They are surely audible rays. The former are the vibrations of the luminiferous ether. What are the latter? The vibrations, of course, of the sonoriferous ether, the constituent of the Indian Prāna, which is called Ākāśa.

For all this the luminosity of the exterior is not present in the interior. Why? The reason is that our ordinary vision does not see the vibrations of the luminiferous ether. It only sees the vibrations of the media which the ether pervades. The capability of being set into ethereal vibrations varies with different media. In the space without the darkened room the ether brings the atoms of the atmosphere into the necessary state of visual vibration, and one wide expanse of light is presented to our view. The same is the case with every other object that we see. The ether which pervades the object brings the atoms of that object into the necessary state of visual vibrations. The strength of the ethereal vibrations which the presence of the sun imparts to the ether pervading our planet is not sufficient to evoke the same state in the dead matter of the darkening walls. The internal ether, divided from the external one by this dead mass, is itself cut off from such vibrations. The darkness of the room is thus the consequence. notwithstanding the presence therein of the luminiferous ether. An electric spark in the vacuum of a bell-jar must needs be transmitted to our eyes, because the glass of the jar which stands in contact with the internal luminiferous ether has a certain degree of the capability of being put into the state of visual vibration, which from thence is transmitted to the external ether and thence to the eve. The same would never be the case if we were to use a porcelain or an earthen jar. It is this capability of being put into the state of visual vibration which in glass and similar objects we call transparency.

To return to the sonoriferous ether (Ākāśa). Every form of gross matter has, to a certain extent, which varies with varying forms, what we may call auditory transparency.

I have now to say something about the nature of the vibrations. Two things must be understood in this connection. In the first place the external form of the vibration is something like the hole of the ear.

It throws matter which is subject to it, into the form of a dotted sheet.

These dots are little points, rising above the common surface so as to produce microscopic pits in the sheet. It is said to move by fits and starts (Sankrama),





and to move in all directions (Sarvatogama). That means to say that the impulse falls back upon itself along the line of its former path, which lies on all sides of the direction of the wave.

It will be understood that these ethers produce in gross media vibrations similar to their own. The form, therefore, into which the auditory vibrations throw the atmospheric air is a true clue to the form of the ethereal vibration. And the vibrations of atmospheric air discovered by modern science are similar. I come now to the tangiferous ether (Vāyu). The



vibrations of this ether are described as being spherical in form, and the motion is said to be at acute angles to the wave (Tiryak). Such is the representation of these vibrations on the plane of the paper.

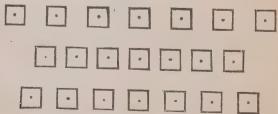
The remarks about the transmission of sound in the case of Ākāśa apply here, too, mutatis mutandis.

The gustiferous ether (Ap Tattva) is said to resemble in shape the half moon. It is, moreover, said to move downward. This direction is opposite to that of the luminiferous ether. This force, therefore, causes contraction. Here is the representation of the Apas vibrations on the plane of paper.



The process of contraction will be considered when I come to the qualities of the Tattvas.

The odoriferous ether (Pṛthivī) is said to be quadrangular in shape. Thus:



This is said to move in the middle. It neither

moves at right angles, nor at acute angles, nor upwards, nor downwards, but it moves along the line of the wave. The line and the quadrangle are in the same plane.

These are the forms, and the modes of motion, of the five others. Of the five sensations of men, each of these ethers gives birth to one, thus:

- 1. Ākāśa, sonoriferous ether, sound.
- 2. Vāyu, tangiferous ether, touch.
- 3. Tejas, luminiferous ether, colour.
- 4. Ap, gustiferous ether, taste.
- 5. Pṛthivī, odoriferous ether, smell.

In the process of evolution these co-existing ethers, while retaining their general relative forms and primary qualities, contract the qualities of the other Tattvas. This is known as the process of Pañcīkaraṇa or division into five.

If we take, as our book does, H, P, R, V and L to be the algebraical symbols for (1), (2), (3), (4), (5), respectively, the ethers after Pañcīkaraṇa assume the following forms:

(1) 
$$H = \frac{H}{2} + \frac{P}{8} + \frac{R}{8} + \frac{V}{8} + \frac{L}{8}$$
  
(2)  $P = \frac{P}{2} + \frac{H}{8} + \frac{R}{8} + \frac{V}{8} + \frac{L}{8}$   
(3)  $R = \frac{R}{2} + \frac{H}{8} + \frac{P}{8} + \frac{V}{8} + \frac{L}{8}$   
(4)  $V = \frac{V}{2} + \frac{R}{8} + \frac{H}{8} + \frac{P}{8} + \frac{L}{8}$   
(5)  $L = \frac{L}{2} + \frac{V}{8} + \frac{R}{8} + \frac{H}{8} + \frac{P}{8}$ 

One molecule of each ether, consisting of eight atoms, has four of the original principal ethers, and one each of the remaining four.

The following table will show the five qualities of each of the Tattvas after Pañcīkaraṇa.

		Sound	Тоисн	TASTE	Colour	SMELL
(1)	H.	Ordinary				
(2)	P.	Very light	Rather cool	Acid	The blue of the cloud	Acid
(3)	R.	Light	Very hot	Hot	Red	Hot
(4)	v.	Heavy	Cool	Astringent	White	Astringent
(5)	L.	Deep	Slightly hot	Sweet	Yellow	Sweet

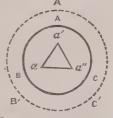
It might be remarked here that the subtle Tattvas exist now in the universe on four planes. The higher of these planes differ from the lower in having a greater number of vibrations per second. The four planes are:

- 1. Physiological . . . Prāṇa.
- 2. Mental . . . Manas.
- 3. Psychic . . . Vijñāna.
- 4. Spiritual . . . . Ananda.

I shall now, however, discuss some of the secondary qualities of these Tattvas.

- 1. Space.—This is a quality of the Ākāśa Tattva. It has been asserted that the vibration of this ether is shaped like the hole of the ear, and that in the body thereof are microscopic points (Vindus). It follows, evidently, that the interstices between the points serve to give space to ethereal minima, and offer them room for locomotion (Avakāśa),
- 2. Locomotion.—This is the quality of the Vayu Tattva. Vāyu is a form of motion itself, for motion in all directions is motion in a circle, large or small. The Vayu Tattva has itself the form of spherical motion. When to the motion which keeps up the form of the different ethers is added the stereotyped motion of the Vayu, locomotion is the result.
- 3. Expansion.—This is the quality of the Tejas This follows evidently from the shape and form of motion which is given to this ethereal vibration. Suppose A.B C is a lump of metal:

If we apply to it a brand of fire, the luminiferous ether in it is set in motion, and that drives the gross atoms of the lump into similar motion. Suppose a is an atom. This being impelled to assume the shape of the Tejas, vibration goes towards a', and then takes the symmetri-



cal position of a''. Similarly does every point change its place round the centre of the piece of metal. Ultimately the whole piece assumes

the shape of A' B' C'. Expansion is thus the result.

- 4. Contraction.—This is the quality of the Ap Tattva. As has been remarked before, the direction of this ether is the reverse of the Agni, and it is therefore easy to understand that contraction is the result of the play of this Tattva.
- 5. Cohesive Resistance.—This is the quality of the Prthivī Tattva. This, it will be seen, is the reverse of Ākāśa. Ākāśa gives room for locomotion, while Prthivī resists it. This is the natural result of the direction and shape of this vibration. It covers up the spaces of the Ākāśa.
- 6. Smoothness.—This is a quality of the Ap Tattva. As the atoms of any body in contraction come near each other and assume the semi-lunar shape of the Ap, they must easily glide over each other. The very shape secures for the atoms easy motion.

This, I believe, is sufficient to explain the general nature of the Tattvas. The different phases of their manifestation on all the planes of life will be taken up in their proper places.

### **EVOLUTION**

It will be very interesting to trace, according to the theory of the Tattvas, the development of man, and the formation of the world.

The Tattvas, as we have already seen, are the modifications of Svara. Regarding Svara, we find in our book:

"In the Svara are the Vedas and the Śāstras, and in the Svara is music. All the world is in the Svara; Svara is the spirit itself."

The proper translation of the word Svara is the current of the life-wave. It is that wavy motion which is the cause of the evolution of cosmic undifferentiated matter into the differentiated universe, and the involution of this into the primary state of non-differentiation, and so on, in and out, for ever and ever. Whence does this motion come? This motion is the spirit itself. The word Atman used in the book, itself carries the idea of eternal motion, coming as it does from the root at, eternal motion; and it may be significantly remarked, that the root at is connected with, is, in fact, simply another form of, the roots ah, breath, and as, being. All these roots have for their original the sound produced by the breath of animals. In the Science of Breath the technical symbol for inspiration is sa, and for expiration ha. It is easy to see how

these symbols are connected with the roots as and ah. The current of the life-wave spoken of above is technically called Hamsaśvāsa, i.e., the motion of ha and sa. The word Hamsa, which is taken to mean God, and is made so much of in many Sanskrit works, is only a symbolic representation of the two eternal processes of life—ha and sa.

The primeval current of the life-wave is, then, the same which in man assumes the form of inspiratory and expiratory motion of the lungs, and this is the all-pervading source of the evolution and the involution of the universe.

The book goes on:

"It is Svara that has given form to the first accumulations of the divisions of the universe; the Svara causes involution and evolution; the Svara is God Himself, or more properly the Great Power (Maheśvara)."

The Svara is the manifestation of the impression on matter of that power which in man is known to us as the power which knows itself. It is to be understood that the action of this power never ceases. It is ever at work, and evolution and involution are the very necessity of its unchangeable existence.

The Svara has two different states. The one is known on the physical plane of life as the sunbreath, the other as the moon-breath. I shall, however, at the present stage of evolution designate them as positive and negative respectively. The period during which this current comes back to the point whence it started is known as the day and

night of Parabrahman. The positive or evolutionary period is known as the day of Parabrahman; the negative or involutionary portion is known as the night of Parabrahman. These nights and days follow each other without break. The sub-divisions of this period comprehend all the phases of existence, and it is therefore necessary to give here the scale of time according to the Hindu Sāstras.

I shall begin with a Truți as the least division of time.

#### THE DIVISION OF TIME

- $26\frac{2}{3}$  Truțis = 1 Nimeșa =  $\frac{8}{45}$  second.
- 18 Nimesas = 1Kāsthā = 31/3 seconds = 8 Vipalas.
- 30 Kāsthā = 1 Kalā =  $1\frac{3}{5}$  minutes = 4 Palas.
- 30 Kalā = 1 Muhūrta = 48 minutes = Ghaṭikas.
- 30 Muhūrtas = 1 day and night = 24 hours = 60 Ghatikas.
- 30 days and nights and odd hours = 1 Pitrya day and night = 1 month and odd hours.
- 12 months = 1 Daiva day and night = 1 year = 365 days, 5 hr., 30', 31''.
- 365 Daiva days and nights = 1 Daiva year.
- 4,800 Daiva years = 1 Satya Yuga.
- 3,600 Daiva years = 1 Tretā Yuga.
- 2,400 Daiva years = 1 Dvāpara Yuga.
- 1,200 Daiva years = 1 Kali Yuga.
- 12,000 Daiva years = 1 Catur-Yuga (four Yugas).
- 12,000 Catur-Yugas = 1 Daiva Yuga.
- 2,000 Daiva Yugas = 1 day and night of Brahman.
- 365 Brahmic days and nights = 1 year of Brahman.
- 71 Daiva Yugas = 1 Manvantara.
- 12,000 Brahmic years = 1 Catur-Yuga of Brahman and so on.

200 Yugas of Brahman = 1 day and night of Parabrahman.

These days and nights follow each other in eternal succession, and hence eternal evolution and involution.

We have thus five sets of days and nights.

1. Parabrahmic; 2. Brahmic; 3. Daiva; 4. Pitrya;

5. Mānuṣa. A sixth is the Manvantaric day, and the Manvantaric night (Pralaya).

The days and nights of Parabrahman follow each other without beginning or end. The night (the negative period) and the day (the positive period) both merge into the Susumnā (the conjunctive period) and emerge into the other. And so do the other days and nights. The days all through this division are sacred to the positive, the hotter current, and the nights to the negative, the cooler current. The impressions of names and forms, and the power of producing an impression, lie in the positive phase of existence. Receptivity is given birth to by the negative current.

After being subjected to the negative phase of Parabrahman, Prakṛti, which follows Parabrahman like a shadow, has been saturated with evolutionary receptivity; as the hotter current sets in, changes are imprinted upon it, and it appears in changed forms. The first imprint which the evolutionary positive current leaves upon Prakṛti is known as Ākāśa. Then, by and by, come into existence the remaining ethers. These modifications of Prakṛti are the ethers of the first stage.

Into these five ethers, as now constituting the objective plane, works on the current of the Great Breath. A further development takes place. Different centres come into existence. The Ākāśa throws them into a form which gives room for locomotion. With the beginning of the Vāyu Tattva these elementary ethers are thrown into the form of spheres. This was the beginning of formation, or what may also be called solidification.

These spheres are our Brahmāndas. In them the ethers assume a secondary development. The so-called division into five takes place. Well, but in this Brahmic sphere in which the new ethers have good room for locomotion, the Tejas Tattva now comes into play, and then the Ap Tattva. Every tattvic quality is generated into, and preserved in, these spheres by these currents. With the Ap the formation is complete. In process of time we have a centre and an atmosphere. This sphere is the self-conscious universe.

In this sphere, according to the same process, a third ethereal state comes into existence. In the cooler atmosphere removed from the centre another class of centres comes into existence. These divide the Brahmic state of matter into two different states. After this comes into existence another state of matter whose centres bear the name of Devas or suns.

We have thus four states of subtle matter in the universe.

1. Prāṇa, life matter, with the Sun for centre.

- 2. Manas, mental matter, with the Manu for centre.
- 3. Vijñāna, psychic matter, with Brahman for centre.
- 4. Ānanda, spiritual matter, with Parabrahman as the infinite substratum.

Every higher state is positive with regard to the lower one, and every lower one is given birth to by a composition of the positive and negative phase of the higher.

- 1. Prāṇa has to do with three sets of days and nights in the above division of time.
  - (a) Our ordinary days and nights.
- (b) The bright and dark half of the month which are called the Pitrya day and night.
- (c) The northern and southern halves of the year, the day and night of the Devas.

These three nights acting upon earth-matter impart to it the receptivity of the cool, negative shady phase of life-matter. The respective days coming in after, these nights imprint themselves upon it. The earth herself thus becomes a living being, having a north pole, in which a central force draws the needle towards itself, and a south pole in which is centred a force which is, so to say, the shade of the north polar centre. It has also always the solar force centred in the eastern half, and the lunar—the shade of the former—centred in the western half.

These centres come, in fact, into existence even before the earth is manifested on the gross plane. So also do the centres of other planets come into existence. As the sun presents himself to the Manu there come into existence two states of the matter in which the sun lives and moves—the positive and the negative. As the solar Prāṇa, after having been for some time subjected to the negative shady state, is subjected in its revolutionary course to the source of its positive phase, Manu, the figure of Manu is imprinted upon it. This Manu is, in fact, the universal mind, and all the planets with their inhabitants are the phases of his existence. Of this, however, more hereafter. At present we see that earth-life or Terrestrial Prāṇa has four centres of force.

The positive phase acting upon it when it has been cooled by the negative current imprints itself upon it, and earth-life in various forms comes into existence. The essays on Prāṇa will explain this more clearly.

2. Manas has to do with Manu. The suns revolve round these centres with the whole of their atmospheres of Prāṇa. This system gives birth to the Lokas or spheres of life, of which the planets are one class.

These Lokas have been enumerated by Vyāsa in his commentary on the Yogaśāstra (Pāda iii, Sūtra 26).

The aphorism runs thus:

"By meditation upon the sun is obtained a knowledge of the physical creation."

On this says the revered commentator:

"There are seven Lokas (spheres of existence)."

1. Bhūrloka extends to the Meru.

- 2. Antarikṣaloka extends from the surface of the Meru to the Dhruva, the pole-star, and contains the planets, the Nakṣatras, and the stars.
- 3. Svarloka lies beyond, is fivefold and sacred to Mahendra.
  - 4. Maharloka, sacred to Prajāpati.
  - 5. Janaloka, sacred to Brahman.
  - 6. Tapoloka, sacred to Brahman.
  - 7. Satyaloka, sacred to Brahman.

It is not my purpose to try at present to explain the meaning of these Lokas. It is sufficient for my present purpose to say that the planets, the stars, the lunar mansions are all impressions of Manu, just as the organisms of the earth are impressions of the sun. The solar Prāṇa is prepared for this impression during the Manvantaric night.

Similarly Vijñāna has to do with the nights and days of Brahman, and Ānanda with those of Parabrahman.

It will thus be seen that the whole process of creation, on whatever plane of life, is performed most naturally by the five Tattvas in their double modifications, the positive and negative. There is nothing in the universe which the Universal Tattvic Law of Breath does not comprehend.

After this very brief exposition of the theory of tattvic evolution comes a series of Essays, taking up all the subtle states of matter one by one, and describing more in detail the working of the tattvic law in those planes, and also the manifestations of these planes of life in humanity.

# THE MUTUAL RELATION OF THE TATTVAS AND OF THE PRINCIPLES

The  $\bar{A}k\bar{a}\dot{s}a$  is the most important of all the Tattvas. It must, as a matter of course, precede and follow every change of state on every plane of life. Without this there can be no manifestation or cessation of forms. It is out of  $\bar{A}k\bar{a}\dot{s}a$  that every form comes, and it is in  $\bar{A}k\bar{a}\dot{s}a$  that every form lives. The  $\bar{A}k\bar{a}\dot{s}a$  is full of forms in their potential state. It intervenes between every two of the five Tattvas, and between every two of the five principles.

The evolution of the Tattvas is always part of the evolution of a certain definite form. Thus the manifestation of the primary Tattvas is with the definite aim of giving what we may call a body, a prākritic form, to the Īśvara. In the bosom of the Infinite Parabrahman there are hidden innumerable such centres. One centre takes under its influence a certain portion of the Infinite, and there we find first of all coming into existence the Akasa Tattva. The extent of this Akasa limits the extent of the universe, and out of it the Isvara is to come. To this end out of the Akasa comes the Vavu Tattva. This pervades the whole universe and has a certain centre which serves to keep the whole expanse together, and as one whole separate from other universes (Brahmāndas),

It has been mentioned, and further on will be more clearly explained, that every Tattva has a positive and a negative phase. It is also evident on the analogy of the sun that places more distant from the centre are always negative to those which are nearer. We might say that they are cooler than these, as it will be seen further on that heat is not peculiar to the sun only, but that all the higher centres have a greater amount of heat than even the sun itself.

Well, then, in this Brahmic sphere of Vayu, except for some space near the Parabrahmic Ākāśa, every atom of the Vayu is reacted upon by an opposite force. The more distant and therefore the cooler. one reacts upon the nearer and therefore the hotter. The equal and opposite vibrations of the same force cancel each other, and both together pass into the ākāśic state. Thus, while some of this space remains filled up by the Brahmic Vāyu on account of the constant outflow of this Tattva from the Parabrahmic Ākāśa, the remainder is rapidly turned into Ākāśa. This Ākāśa is the mother of the Brahmic Agni Tattva. The Agni Tattva working similarly gives birth through another Ākāśa to the Ap, and this similarly to the Prthivī. This Brahmic Prthivī thus contains the qualities of all the preceding Tattyas besides a fifth one of its own.

The first stage of the universe, the ocean of psychic matter, has now come into existence in its entirety. This matter is, of course, very, very fine, and there is absolutely no grossness in it as compared with the matter of the fifth plane. In this

ocean shines the intelligence of Īśvara, and this ocean, with everything that might be manifest in it, is the self-conscious universe.

In this psychic ocean, as before, the more distant atoms are negative to the nearer ones. Hence, except a certain space which remains filled with psychic Pṛthivī on account of the constant supply of this element from above, the rest begins to change into an Ākāśa. This second Ākāśa is full of what are called Manus in their potential state. The Manus are so many groups of certain mental forms, the idea of the various genera and species of life to appear further on. We have to do with one of these.

Impelled by the evolutionary current of the Great Breath, Manu comes out of this Ākāśa, in the same way as Brahman did out of the Parabrahmic Ākāśa. First and uppermost in the mental sphere is the Vāyu, and then in regular order the Tejas, the Ap, and the Pṛthivī. This mental matter follows the same laws, and similarly begins to pass into the third ākāśic state, which is full of innumerable suns. They come out in the same way, and begin to work on a similar plan, which will be better understood here than higher up.

Everybody can here test for himself that the more distant portions of the solar system are cooler than the nearer ones. Every little atom of Prāṇa is comparatively cooler than the next one towards the sun from itself. Hence equal and opposite vibrations cancel each other. Leaving, therefore, a certain space near the sun as always filled up with the Tattvas of Prāṇa, which are there being constantly

supplied from the sun, the rest of the Prāṇa passes into the ākāśic state.

It might be noted down here that the whole of this Prāṇa is made up of innumerable little points. Of these points I shall in future speak as Truṭis, and might say here that it is these Truṭis which appear on the terrestrial plane as atoms (Aṇu or Paramāṇu). They might be spoken of as solar atoms. These solar atoms are of various classes according to the prevalence of one or more of the constituent Tattvas.

Every point of Prāṇa is a perfect picture of the whole ocean. Every other point is represented in every point. Every atom has, therefore, for its constituents, all the four Tattvas, in varying proportions according to its position in respect of others. The different classes of these solar atoms appear on the terrestrial plane as the various elements of chemistry.

The spectrum of every terrestrial element reveals the colour or colours of the prevalent Tattva or Tattvas of a solar atom of that substance. The greater the heat to which any substance is subjected the nearer does the element approach its solar state. Heat destroys for the time being the terrestrial coatings of the solar atoms.

The spectrum of sodium thus shows the presence of the yellow Prthivī, that of lithium, the red Agni, and the yellow Prthivī, that of caesium, the red Agni, the green admixture, the yellow Prthivī, and the blue Vāyu. Rubidium shows red, orange, yellow, green and blue, *i.e.*, the Agni, Prthivī and

Agni, Pṛthivī, Vāyu and Pṛthivī, and Vāyu. These classes of solar atoms which all together make up the wide expanse of the solar Prāṇa, pass into the ākāśic state. While the sun keeps up a constant supply of these atoms, those that are passing into the ākāśic state pass on the other side into the planetary Vāyu. Certain measured portions of the solar Ākāśa naturally separate themselves from others, according to the differing creation which is to appear in those portions. These portions of Ākāśa are called Lokas. The earth itself is a Loka called the Bhūrloka. I shall take up the earth for further illustration of the law.

That portion of the solar Ākāśa which is the immediate mother of the earth, first gives birth to the terrestrial Vāyu. Every element is now in the state of the Vāyu Tattva, which may now be called gaseous. The Vāyu Tattva is spherical in shape, and thus the gaseous planet bears similar outlines. The centre of this gaseous sphere keeps together round itself the whole expanse of gas. As soon as this gaseous sphere comes into existence, it is subjected to the following influences among others.

- 1. The superposed influence of the solar heat.
- 2. The internal influence of the more distant atoms on the nearer ones and vice versa.

The first influence has a double effect upon the gaseous sphere. It imparts more heat to the nearer hemisphere than to the more distant one. The superficial air of the nearer hemisphere having contracted a certain amount of solar energy, rises towards the sun. Cooler air from below takes its

place. But where does the superficial air go? It cannot pass beyond the limit of the terrestial sphere, which is surrounded by the solar Ākāśa, through which comes a supply from the solar Prāṇa. It, therefore, begins to move in a circle, and thus a rotatory motion is established in the sphere. This is the origin of the earth's rotation upon its axis.

Again, as a certain amount of the solar energy is imparted to the gaseous terrestrial sphere, the impulse of the upward motion reaches the centre itself. That centre itself, therefore, and along with it the whole sphere, moves towards the sun. It cannot, however, go on in this direction, for a nearer approach would destroy that balance of forces which gives the earth its peculiarities. A Loka which is nearer to the sun than our planet cannot have the same conditions of life. Hence, while the sun draws the earth towards himself, those laws of life which have given it a constitution, by which for ages it must roll on, keep it in the sphere they have assigned to it. Two forces thus come into existence. Drawn by one the earth would go towards the sun; checked by the other it must remain where it is. These are centrifugal and the centripetal forces, and their action results in giving the earth its annual revolution.

Secondly, the internal action of the gaseous atoms upon each other ends in the change of the whole gaseous sphere, except the upper portion, into the ākāśic state. This ākāśic state gives birth to the igneous (pertaining to the Agni Tattva) state of

terrestrial matter. This changes similarly into the Ap, and this again into the Prthivī.

The same process obtains in the changes of matter with which we are now familiar. An example will better illustrate the whole law.

Take ice. This is solid, or what the Science of Breath would call in the state of Pṛthivī. One quality of the Pṛthivī Tattva, the reader will remember, is cohesive resistance. Let us apply heat to this ice. This heat as it passes into the ice is indicated by the thermometer. When the temperature rises to 78° the ice changes its state. But the thermometer no longer indicates the same amount of heat; 78° of heat have become latent.

Let us now apply 536° of heat to a pound of boiling water. As is generally known, this great quantity of heat becomes latent while the water passes into the gaseous state.

Now, let us follow the reverse process. To gaseous water let us apply a certain amount of cold. When this cold becomes sufficient to entirely counteract the heat which keeps it in the gaseous state, the vapour passes into the ākāśic state, and from thence into the Tejas state. It is not necessary that the whole of the vapour should at once pass into the next state. The change is gradual. As the cold is gradually passing into the vapour, the Tejas modification is gradually appearing out of, and through the intervention of, the Ākāśa, into which it had passed during latency. This is being indicated on the thermometer. When the whole has passed into the igneous state, and the thermometer

has indicated 536°, the second Ākāśa comes into existence. Out of this second Ākāśa comes the liquid state at the same temperature, the whole heat having again passed into the ākāśic state, and therefore is no longer indicated by the thermometer.

When cold is applied to this liquid, heat again begins to come out, and when it reaches 78°, this heat having come out of and through the Ākāśa into which it had passed, the whole liquid has passed into the igneous state. Here it again begins to pass into the ākāśic state. The thermometer begins to fall down, and out of this Ākāśa begins to come the Pṛthivī state of water—ice.

Thus we see that the heat which is *given out* by the influence of cold passes into the ākāśic state, which becomes the substratum of a higher phase, and the heat which is *absorbed* passes into another ākāśic state, which becomes the substratum of a lower phase.

It is in this way that the terrestrial gaseous sphere changes into its present state. The experiment described above points out many important truths about the relation of these Tattvas to each other.

First of all it explains that very important assertion of the Science of Breath which says that every succeeding tattvic state has the qualities of all the foregoing tattvic states. Thus we see that as the gaseous state of water is being acted upon by cold, the latent heat of steam is being cancelled and passing into the ākāśic state. This cannot but be the case, since equal and opposite vibrations of the

same force always cancel each other, and the result is the Ākāśa. Out of this comes the Tejas state of matter. This is that state in which the latent heat of steam becomes patent. It will be observed this state has no permanence. The Tejas form of water, as indeed of any other substance, cannot exist for any length of time, because the major part of terrestrial matter is in the lower and therefore more negative states of Ap and Prthivi, and whenever for any cause any substance passes into the Tejas state, the surrounding objects begin at once to react upon it with such strength as at once to force it into the next ākāśic state. Those things which now live in the normal state of the Ap or the Prthivi find it quite against the laws of their existence to remain, except under external influence, in the Tejas (igneous) state. Thus an atom of gaseous water before passing into the liquid state has already remained in the three states, the ākāśic, the gaseous, and the Tejas. It must, therefore, have all the qualities of the three Tattvas, and so it no doubt has. Cohesive resistance is only wanted, and that is the quality of the Prthivī Tattva.

Now when this atom of liquid water passes into the icy state, what do we see? All the states which have preceded must again show themselves. Cold will cancel the latent heat of the liquid state, and the ākāśic state will come out. Out of this ākāśic state is sure to come the gaseous state. This gaseous (Vāyava) state is evidenced by the gyrations and other motions which are set up in the body of the liquid by the mere application of the cold. The

motion, however, is not of very long duration, and as they are ceasing (passing into the ākāśic state) the Tejas state is coming out. This, too, however, is not of long duration, and as this is passing into the ākāśic state, the ice is coming into existence.

It will be easy to see that all the four states of terrestrial matter exist in our sphere. The gaseous (Vāvava) is there in what we now call the atmosphere: the igneous (Tejas) is the normal temperature of earth life; the liquid (Ap) is the ocean; the solid (Parthiva) is the terra firma. None of these states, however, exists quite isolated from the other. Each is constantly invading the domain of the other, and thus it is difficult to find any portion of space filled up only with matter in one state. The two adjacent Tattvas are found intermixed with each other to a greater extent than those that are removed from each other by an intermediate state. Thus Prthivi will be found mixed up to a greater extent with water than with Agni and Vayu, Ap with Agni than with Vāyu, and Vāyu with Agni more than with any other. It would thus appear from the above, according to the science of Tattvas. that the flame and other luminous bodies on earth are not in the terrestrial Tejas (igneous) state. They are in or near the solar state of matter.

# PRANA

THE CENTRES OF PRĀŅA; THE NĀDIS; THE TATTVIC CENTRES OF LIFE; THE ORDINARY CHANGE OF BREATH

PRANA, as already expressed, is that state of tattvic matter which surrounds the sun, and in which move the earth and other planets. It is the next state above terrestrial matter. The terrestrial sphere is separated from the solar Prāṇa by an Ākāśa. This Ākāśa is the immediate mother of the terrestrial Vāyu whose native colour is blue. It is on this account that the sky looks blue.

Although at this point in the heavens, the Prāṇa changes into the Ākāśa, which gives birth to the terrestrial Vāyu, the rays of the sun which fall on the sphere from without are not stopped on their inward journey. They are refracted, but move onwards into the terrestrial sphere all the same. Through these rays the ocean of Prāṇa which surrounds our sphere, exerts upon it an organizing influence.

The terrestrial Prāṇa—the earth-life which appears in the shape of all the living organisms of our planet—is, as a whole, nothing more than a modification of the solar Prāna.

As the earth moves round her own axis and round the sun, twofold centres are developed in the

terrestrial Prāṇa. During the diurnal rotation every place, as it is subjected to the direct influence of the sun, sends forth the positive life-current from the east to the west. During the night the same place sends forth the negative current.

In the annual course the positive current travels from the north to the south during the six months of summer—the day of the Devas, and the negative during the remaining six months—the night of the Devas.

The north and east are thus sacred to the positive current; the opposite quarters to the negative current. The sun is the lord of the positive current, the moon that of the negative, because the negative solar Prāṇa comes during the night to the earth from the moon.

The terrestrial Prana is thus an ethereal being with double centres of work. The first is the northern, the second the southern. The two halves of these centres are the eastern and western centres. During the six months of summer the current of life runs from the north to the south, and during the months of winter the negative current goes the other way.

With every month, with every day, with every Nimeşa, this current completes a minor course, and while the current continues in its course the diurnal rotation gives it an eastern or a western direction. The northern current runs during the day of man from east to west, during the night from west to east. The directions of the other current

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are respectively opposite to the above. So practically there are only two directions—the eastern and western. The difference of the northern and southern currents is not practically felt in terrestrial life. These two currents produce in the terrestrial Prana two distinguishable modifications of the composing ethers. The rays of either of these ethereal modifications, proceeding from their different centres, run into each other-the one giving life, strength, form, and various qualities to the other. Along the rays emerging from the northern centre, run the currents of the positive Prana; along those emerging from the southern, the currents of the negative Prāna. The eastern and western channels of these currents are respectively called Pingala and Ida, two of the celebrated Nadis of the Tantrists. It will be better to discuss the other bearings of Prana when we have localized it in the human body.

The influence of this terrestrial Prāṇa develops two centres of action in the gross matter which is to form a human body. Part of the matter gathers round the northern, and part round the southern centre. The northern centre develops into the hrain; the southern into the heart. The general shape of the terrestrial Prāṇa is something like an ellipse. In this the northern focus is the brain; the southern the heart. The column along which the positive matter gathers runs between these foci.

The line in the middle is the place where the eastern and western—right and left—divisions of the column join. The column is the medulla oblongata. The central line is also Suṣumnā, the

right and left divisions being the Pingalā and Idā. The rays of Prāṇa which diverge either way from these Nādis are only their ramifications, and constitute together with them the nervous system.

The negative Prāṇa gathers round the southern centre. This, too, takes a form similar to the former. The right and left divisions of this column are the right and left divisions of the heart.

Each division has two principal branches, each of which subdivides into minor ramifications. The two openings either way are one a vein, and one an artery, the four opening into four chambers—the four petals of the lotus of the heart. The right part of the heart again, with all its ramifications, is called Pingalā, the left Iḍā, and the middle part Suṣumnā.

There is reason to think, however, that the heart only is spoken of as the lotus, while the three foregoing names are set apart for the nervous system. The current of Prāna works forward and backward. in and out. The cause of this lies in the momentary changes of the being of Prana. As the year advances, every moment a change of state takes place in terrestrial Prāna, on account of the varying strengths of the solar and lunar currents. Thus, every moment is, strictly speaking, a new being of Prāna. As Buddha says, all life is momentary. The moment which is the first to throw into matter the germ which will develop the two centres, is the first cause of organized life. If the succeeding moments are in their tattvic effect friendly to the first cause, the organism gains strength and develops; if not, the impulse is rendered fruitless. The

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general effect of these succeeding moments keeps up general life; but the impulse of any one moment tends to pass off as the others come in. A system of forward and backward motion is thus established. One moment of Prāṇa proceeding from the centre of action goes to the farthest ends of the gross vessels—vascular and neural—of the organism. The succeeding moment gives it, however, the backward impulse. A few moments are taken in the completion of the forward impulse, and the determination of the backward one. This period differs in different organisms. As the Prāṇa runs forward, the lungs inspire; as it recedes, the process of expiration sets in.

The Prana moves in the Pingala when it moves from the northern centre towards the east, and from the southern towards the west; it moves in Ida when it moves from the northern centre towards the east. This means that in the former case the Prana moves from the brain, towards the right, through the heart, to the left and back to the brain; and from the heart to the left through the brain to the right back to the heart. In the latter the case is the reverse. To use other terms, in the former case the Prana moves from the nervous system to the right through the system of bloodvessels, to the left, and back again to the nervous system; or, from the system of blood-vessels, to the left, through the nervous system, to the right, and back again to the system of blood-vessels. These two currents coincide. In the latter the case is the reverse. The left part of the body containing both

the nerves and the blood-vessels may be called Ida. the right, Pingalā. The right and left bronchi form as well the parts respectively of Pingala and Ida. as any other parts of the right and left divisions of body. But what is Susumnā? One of the names of Susumnā is Sandhi, the place where the two-Idā and Pingalā—join. It is really that place from which the Prana may move either way-right or left-or, under certain conditions, both ways. It is that place which the Prana must pass when it changes from the right to the left and from the left to the right. It is, therefore, both the spinal canal and the cardiac canal. The spinal canal extends from the Brahmarandhra, the northern centre of Prāna through the whole vertebral column (Brahmadanda). The cardiac canal extends from the southern centre midway between the two lobes of the heart. As the Prana moves from the spinal canal to the right hand towards the heart, the right lung works; the breath coming in and going out at the right nostril. When it reaches the southern canal, one cannot feel the breath from either nostril. As, however, it goes out of the cardiac canal to the left, the breath begins to come from the left nostril, and flows through that until the Prana again reaches the spinal canal. There, again, one ceases to feel the breath from either nostril. The effect of these two positions of Prana is identical upon the flow of breath, and, therefore, both the northern and southern canals are designated by Susumnā. If we may speak in this way, let us imagine that a plane passes midway between the spinal and cardiac

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canals. This plane will pass through the hollow of the Susumnā. But let it be understood that there is no such plane in reality. It will perhaps be more correct to say that as the rays of the positive Iḍā and Pingalā spread both ways as nerves, and those of the negative similarly as blood-vessels, the rays of the Susumnā spread all over the body midway between the nerves and blood-vessels—the positive and negative Nāḍis. The following is the description of Susumnā in the Science of Breath:

"When the breath goes in and out, one moment by the left and the other by the right nostril, that too is Susumnā. When Prāṇa is in the Nāḍi, the fires of death burn; this is called Viṣuva. When it moves one moment in the right, and the other in the left, let it be called the *unequal state* (Viṣuvabhāva): when it moves through both at once, the wise have called it Viṣuva."

# Again:

"[It is Suṣumnā] at the time of the passing of the Prāṇa from the Iḍā into the Piṅgalā, or vice versa; and also of the change of one Tattva into another."

Then the Suṣumnā has two other functions. It is called Vedo-Veda in one of its manifestations, and Sandhyasandhi in the other. As, however, the right and left directions of the cardiac Prāṇa coincide with the left and right of the spinal current, there are some writers who dispense with the double Suṣumnā. According to them the spinal canal alone is the Suṣumnā. The Uttaragītā and the Ṣaṭcakra Nirūpaṇa are the works which favour this view.

This method of explanation takes away a good deal of difficulty. The highest recommendation of this view is its comparative simplicity. The right side current from the heart, and the left side current rom the spine, may both, without any difficulty, be taken as the left side spinal currents, as may the remaining two currents be deemed spinal currents of the right side.

One more consideration is in favour of this view. The nervous system represents the sun, the system of blood-vessels the moon. Hence the real force of life dwells in the nerves. The positive and negative—the solar and lunar—phases of life matter are only different phases of Prāna, the solar matter. The more distant, and, for that reason, the cooler matter is negative to that which is nearer and hotter. It is solar life which manifests itself in the various phases of the moon. To pass out of technicalities, it is nervous force which manifests itself in various forms, in the system of blood-vessels. The blood-vessels are only the receptacles of nervous force. Hence, in the nervous system, the real life of the gross body are the true Ida, Pingala, and Susumnā. These are, in such a case, the spinal column, and the right and left sympathetics, with all their ramifications throughout the body.

The development of the two centres is thus the first stage in the development of the fœtus. The matter which gathers up under the influence of the northern centre is the spinal column; the matter which gathers up round the southern centre is the heart. The diurnal rotation divides these columns

or canals into the right and left divisions. the correlative influence of these two centres upon each other develops an upper and lower division in each of these centres. This happens somewhat in the same way, and on the same principle, as a Leyden jar is charged with positive electricity by a negative rod. Each of these centres is thus divided into four parts: 1. the right side positive; 2. the left side positive; 3. the right side negative; 4. the left side negative. In the heart these four divisions are called the right and left auricles and ventricles. The Tantras style these four divisions the four petals of the cardiac lotus, and indicate them by various letters. The positive petals of the heart form the centre from which proceed the positive blood-vessels--the arteries; the negative petals are the starting points of the negative blood-vessels-the veins. This negative Prana is pregnant with ten forces: 1. Prāṇa; 2. Apāna; 3. Samāna; 4. Vyāna; 5. Udāna; 6. Kṛkila; 7. Nāga; 8. Devadatta; 9. Dhananjaya; 10. Kūrma. These ten forces are called Vāvus. The word Vāvu is derived from the root  $v\bar{a}$ , to move, and means nothing more than a motive power. The Tantrists must not be understood to define it as a gas. Hence I shall speak in future of these Vayus as the forces or motive power of Prāna. These ten manifestations of Prāna are by some reduced to the first five alone, holding that the remaining ones are only modifications of the former, which are the allimportant of the functions of Prana. This, however, is only a question of division. From the left

side positive petal the Prāṇa gathers up into a Nāḍi, which ramifies within the chest into the lungs, and again gathers up into a Nāḍi which opens into the right side negative petal. This entire course forms something like a circle (Cakra). This Nāḍi is called in modern science the pulmonary artery and vein. Two lungs come into existence by the alternate workings of the positive and negative Prāṇas of the eastern and western powers.

Similarly from the right side positive petal branch several Nādis, which go both upwards and downwards in two directions—the former under the influence of the northern, the latter under the influence of the southern powers. Both these Nādis open after a circular march throughout the upper and lower portions of the body into the left side negative petal.

Between the leftside positive and the right side negative petal is one Cakra (disc). This Cakra comprises the pulmonary artery, the lungs and the pulmonary vein. The chest gives room to this Cakra, which is positive with respect to the lower portions of the body, where run the ramifications of the lower Cakra, which latter joins the right side positive and the left side negative petals.

In the above-mentioned Cakra (in the cavity of the chest) is the seat of Prāṇa, the first and most important of the ten manifestations. Inspiration and expiration being a true index to the changes of Prāṇa, the pulmonary manifestations thereof have the same name. With the changes of Prāṇa we have a corresponding change in the other functions of life. The lower negative Cakra contains the principal seats of some of the other manifestations of life. This Apāna is located in the long intestine; Samāna in the navel; and so on. Udāna is located in the throat; Vyāna all over the body. Udāna causes belching; Kūrma causes the eyes to shut and open; Kṛkila in the stomach causes hunger. In short, proceeding from the four petals of the heart we have an entire network of these blood-vessels. There are two sets of these blood-vessels lying side by side in every part of the body, connected by innumerable little channels—the capillaries.

We read in the Praśnopanisad:

"From the heart [ramify the] Nāḍis. Of these there are 101 principal ones. [Pradhāna Nāḍis]. Each of these branches into 100; each of these again into 72,000."

Thus there are 10,100 branch Nāḍis and 727,200,000 still smaller ones, or what are called twig-Nāḍis. The terminology is imitated from a tree. The root is in the heart. From this proceed various stems. These ramify into branch-vessels and these again into twig-vessels; all these Nāḍis put together are 727,210,201.

Now, of these the Susumnā is the one; the rest are divided half and half over the two halves of the body. So we read: in the *Kaṭhopaniṣad* (6th Vallī, 16th Mantra):

"A hundred and one Nāḍis are connected with the heart. Of these one passes out into the head. Going out by that one becomes immortal. Theothers become the cause in sending the life principle out of various other states."

This one that goes to the head, remarks the commentator, is the Suṣumnā. The Suṣumnā then is that Nāḍi, whose nervous substratum or reservoir of force is the spine. Of the remaining principal Nāḍis, the Iḍā is the reservoir of the life force which works in the left part of the body, having fifty principal Nāḍis. So also has the right part of the body fifty principal Nāḍis. These go on dividing as above. The Nāḍis of the third degree become so minute as to be only visible by a microscope. The ramifications of the Suṣumnā all over the body serve during life to carry the Prāṇa from the positive to the negative portions of the body, and vice versa. In the case of the blood these are the modern capillaries.

The Vedāntins, of course, take the heart to be the starting point of this ramification. The Yogis, however, proceed from the navel. Thus in the book on the Science of Breath we read:

"From the root in the navel proceed 72,000 Nāḍis spreading all over the body. There sleeps the goddess Kuṇḍalinī like a serpent. From this centre [the navel] ten Nāḍis go upwards, ten downwards, and two and two crookedly."

The number 72,000 is the result of their own peculiar reckoning. It matters little which division we adopt if we understand the truth of the case.

Along these Nādis run the various forces which

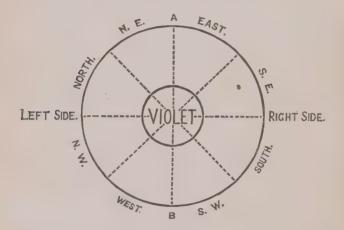
form and keep up the physiological man. These channels gather up into various parts of the body as centres of the various manifestations of Prāṇa. It is like water falling from a hill, gathering into various lakes, each lake letting out several streams. These centres are:

1. Hand power centres; 2. foot power centres; 3. speech power centres; 4. excretive power centres; 5. generative power centres; 6. digestive and absorbing power centres; 7. breathing power centres; 8. the five sense power centres.

Those of these Nādis which proceed to the outlets of the body perform the most important functions of the body, and they are hence said to be the ten principal ones in the whole system. These are:

- 1. Gāndhārī goes to the left eye.
- 2. Hastijihvā goes to the right eye.
- 3. Pūṣā goes to the right ear.
- 4. Yaśasvinī goes to the left ear.
- 5. Alambusa, or Alammukha (as it is variously spelt in one MS.), goes to the mouth. This evidently is the alimentary canal.
  - 6. Kuhū goes to the generative organs.
  - 7. Śańkhinī goes to the excretive organs.
  - 8. Iḍā leads to the left nostril of the nose.
- 9. Pingalā leads to the right nostril. It appears that these names are given to these local Nādis, for the same reason that the pulmonary manifestation of Prāṇa is known by the same name.
- 10. Suṣumnā has already been explained in its various phases and manifestations.

There are two more outlets of the body, which receive their natural development in the female—the breasts. It is quite possible that the Nāḍi Daminī, of which no specific mention has been made, might go to one of these. Whatever it be, the principle of the division and classification is clear, and this is something actually gained.



Centres of moral and intellectual powers also exist in the system. Thus we read in the *Viśrāmopaniṣad* (the above figure will serve to illustrate the translation):

- 1. "While the mind rests in the eastern portion [or petal], which is white in colour, then it is inclined towards patience, generosity, and reverence.
- 2. "While the mind rests in the south-eastern portion, which is red in colour, then it is inclined towards sleep, torpor, and evil inclination.

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3. "While the mind rests in the southern portion, which is black in colour, then it is inclined towards anger, melancholy, and bad tendencies.

- 4. "While the mind rests in the south-western portion, which is blue in colour, then it is inclined towards jealousy and cunning.
- 5. "While the mind rests in the western portion, which is brown in colour, then it is inclined towards smiles, amorousness, and jocoseness.
- 6. "While the mind rests in the north-western portion, which is indigo in colour, then it is inclined towards anxiety, restless dissatisfaction, and apathy.
- 7. "While the mind rests in the northern portion, which is yellow in colour, then it is inclined towards love and enjoyment and adornment.
- 8. "While the mind rests in the north-eastern portion, which is white in colour, then it is inclined towards pity, forgiveness, reflection and religion.
- 9. "While the mind rests in the Sandhis [conjunctions] of these portions, then arise disease and confusion in body and home, and the mind inclines towards the three humours.
- 10. "While the mind rests in the middle portion, which is violet in colour, then consciousness goes beyond the qualities [the three qualities of Māyā], and it inclines towards intelligence."

When any one of these centres is in action, the mind is conscious of the same kind of feeling, and inclines towards it. Mesmeric passes serve only to excite these centres.

These centres are located in the head as well as in the chest, and also in the abdominal region and the loins, etc.

It is these centres, together with the heart itself, that bear the name of Padmas, or Kamalas (lotuses). Some of these are large, some small, very small. A tāntrik lotus is of the type of a vegetable organism, a root with various branches. These centres are the reservoirs of various powers, and hence the roots of the Padmas; the Nāḍis ramifying from these centres are their various branches.

The nervous plexuses of the modern anatomists coincide with these centres. From what has been said above it will appear that the centres are constituted by blood-vessels. But the only difference between the nerves and the blood-vessels is the difference between the vehicles of the positive and negative Prānas. The nerves are the positive, the blood-vessels the negative system of the body. Wherever there are nerves there are corresponding blood-vessels. Both of them are indiscriminately called Nadis. One set has for its centre the lotus of the heart, the other the thousand-petalled lotus of the brain. The system of blood-vessels is an exact picture of the nervous system, is, in fact, only its shadow. Like the heart the brain has its upper and lower divisions—the cerebrum and the cerebellum-and, as well, its right and left divisions. The nerves going to both sides of the body and coming back from thence, together with those going to the upper and lower portions, correspond to the four petals of the heart. This system too, then, has as many centres of energy as the former. Both these centres coincide in position. They are, in fact, the same—the nervous plexuses and ganglia of modern anatomy. Thus, in my opinion, the tantrik Padmas are not only the centres of nervous power of the positive northern Prāṇa, but as well and necessarily of the negative Prāṇa.

The translation of the Science of Breath which is now presented to the reader has two sections enumerating the various actions which are to be done during the flow of the positive or the negative breath. They show nothing more than what can in some cases be very easily verified, that certain actions are better done by positive energy, and others by negative energy. The taking in of chemicals and their changes are actions, as well as any others. Some of the chemicals are better assimilated by the negative, others by the positive? Prāna. Some of our sensations produce more lasting effects upon the negative, others upon the positive Prāna.

Prāṇa has now arranged the gross matter in the womb into the nervous and blood-vessel systems. The Prāṇa, as has been seen, is made of the five Tattvas, and the Nāḍis serve only as lines for tattvic currents to run on. The centres of power noticed above are centres of tattvic power. The tattvic centres in the right part of the body are solar, those in the left, lunar. Both these solar and lunar centres are of five descriptions. Their kind is deter-

<sup>&</sup>lt;sup>1</sup> For example, milk and other fatty substances. <sup>2</sup> Such food as is digested in the stomach.

mined by what are called the nervous ganglia. The semi-lunar ganglia are the reservoirs of the Ap Tattva. Similarly we have the reservoirs of the other forces. From these central reservoirs the tattvic currents run over the same lines, and do the various actions allotted to them in physiological economy.

Everything in the human body which has more or less of cohesive resistance is made up of the Pṛthivī Tattva. But in this the various Tattvas work imprinting differing qualities upon the various parts of the body.

The Vāyu Tattva, among others, performs the functions of giving birth to, and nourishing the skin; the positive gives us the positive, and negative the negative skin. Each of these has five layers:

1. Pure Vāyu; 2. Vāyu-Agni; 3. Vāyu-Pṛthivī; 4. Vāyu-Ap; 5. Vāyu-Ākāśa. These five classes of cells have the following figures:



- 1. Pure Vāyu. This is the complete sphere of the Vāyu.
- 2. Vāyu-Agni. The triangle is superposed over the sphere, and the cells have something like the following shape.



3. Vāyu-Pṛthivī. This is the result of the superposi-



tion of the quadrangular Pṛthivī over the spherical Vāyu.

4. Vāyu-Ap. Something like an ellipse, the semi-moon placed above the sphere.



5. Vāyu-Ākāśa. The sphere flattened by the superposition of the circle and dotted.



A microscopic examination of the skin will show that its cells have this appearance.

Similarly are bone, muscle and fat given birth to by the Pṛthivī, the Agni and the Ap. Ākāśa appears in various positions. Wherever there is any room for any substance there is Ākāśa. The blood is a mixture of nutritive substances kept in the fluidic state by the Ap Tattva of Prāṇa.

It is thus seen that while terrestrial Prāṇa is an exact manifestation of the solar Prāṇa, the human manifestation is an exact expression of either. The microcosm is an exact picture of the macrocosm. The four petals of the lotus of the heart branch really into twelve Nāḍis (k, kh, g, gh, ṅ, c, ch, j, jh, ñ, t, th). Similarly the brain has twelve pairs of nerves. These are the twelve signs of the Zodiac, both in their positive and negative phases. In every sign the sun rises thirty-one times. We have, therefore,

thirty-one pairs of nerves. Instead of pairs we speak in the language of the Tantras of Cakras (discs or circles). Wherever the thirty-one spinal Cakras connected with the twelve pairs of nerves in the brain, pass throughout the body, we have running side by side the blood-vessels proceeding from the twelve Nādis of the heart. The only difference between the spinal and cardiac Cakras is that the former lie crosswise, while the latter lie lengthwise in the body. The sympathetic chords consist of lines of tattvic centres-the Padmas or Kamalas. These centres lie in all the thirty-one Cakras noticed above. Thus from the two centres of action—the brain and the heart—the signs of the Zodiac in their positive and negative aspects—a system of Nādis branches off. The Nadis from either centre run into one another so much that one set is found always side by side with the other. The thirty-one Cakras of the spine are brought into existence, and correspond with the thirty-one sunrises, and those of the heart with the thirty-one sunsets of the zodiacal signs. In these Cakras are various tattvic centres; one set is positive, the other is negative. The former owe allegiance to the brain, with which they are connected by the sympathetic chords; the latter owe allegiance to the heart, with which they have various connections. This double system is on the right side called Pingalā, on the left Idā. The ganglia of the Ap centres are semi-lunar, those of the Tejas, the Vāyu, the Prthivī, and the Ākāśa respectively triangular, spherical, quadrangular, and circular. Those of the composite Tattvas have composite PRÄŅA 49

figures. Each tattvic centre has ganglia of all the Tattvas surrounding it.

In this system of Nādis moves the Prāna. As the sun passes into the sign of Aries in the macrocosm, the Prāna passes into the corresponding Nādis (nerves) of the brain. Thence it descends every day towards the spine. With the rise of the sun it descends into the first spinal Cakra towards the right. It thus passes into the Pingala. Along the nerves of the right side it moves, passing at the same time little by little into the blood-vessels. Up to the noon of every day the strength of this Prāna is greater in the nervous than in the venous Cakras. At noon they become of equal strength. In the evening (with sunset), the Prana with its entire strength has passed into the bloodvessels. Thence it gathers up into the heart, the negative southern centre. It then spreads into the left side blood-vessels, passing gradually into the nerves. At midnight the strength is equalized; in the morning (Prātahsandhyā) the Prāṇa is just in the spine; from thence it begins to travel along the second Cakra (disc, circle). This is the course of the solar current of Prāna. The moon gives birth to other and minor currents. The moon moves some twelve times more than the sun. Therefore while the sun passes over one Cakra (i.e. during sixty Ghārīs—day and night), the moon passes over twelve odd Cakras. Therefore we have twelve odd changes of Prāna during twenty-four hours. Suppose the moon too begins in Aries, she begins like the sun in the first Cakra, and takes 58m. 4s. in reaching from the spine to the heart, and as many minutes from the heart back to the spine.

Both these Prānas move in their respective courses along the tattvic centres above spoken of. Either of them is present at any one time all over the same class of tattvic centres, in any one part of the body. It manifests itself first in the Vavu centres, then in the Tejas, thirdly in the Prthivi. and fourthly in the Ap centres. Ākāśa comes after each, and immediately precedes the Susumna. As the lunar current passes from the spine towards the right, the breath comes out of the right nostril, and as long as the current of Prāna remains in the back part of the body, the Tattyas change from the Vavu to the Ap. As the current passes into the front part of the right half, the Tattvas change back from the Ap to the Vayu. As the Prana passes into the heart, the breath is not felt at all passing out at the nose. As it proceeds from the heart to the left, the breath begins to flow out at the left nostril, and as long as it is in the front part of the body, the Tattvas change from the Vayu to the Ap.: They change back again as before, until the Prāna reaches the spine, when we have the Akasa of Susumna, Such is the even change of Prāṇa which we have in the state of perfect health. The impulse that has been given to the localized Prana by the sun and moon forces, which give active power and existence to Prāna its prototype, make it work in the same way for ever and ever. The working of the human free-will, and certain other forces, change the nature of the local Prāna, and individualize it in

such a way as to render it distinguishable from the universal terrestrial or ecliptical Pranas. With the varying nature of Prāna, the order of the tattvic and the positive and negative currents may in various degrees be affected. Disease is the result of this variation. In fact, the flow of breath is the truest indication of the tattvic changes of the body. The balance of the positive and negative tattvic currents results in health, while the disturbance of their harmony produces disease. The science of the flow of breath is therefore of the highest importance to every man who values his own health, and that of his fellow creatures. It is at the same time the most important, the most useful and comprehensive, the easiest, and the most interesting branch of Yoga. It teaches us how to guide our will so as to effect desired changes in the order and nature of our positive and negative tattvic currents. This it does in the following way. All physical action is Prāna in a certain state. Without Prāna there is no action, and every action is the result of the differing harmonies of tattvic currents. Thus, motion in any one part of the body is the result of the activity of the Vayu centres in that part of the body. In the same way, whenever there is activity in the Prthivi centres, we have a feeling of enjoyment and satisfaction. Similar are the causes of other sensations.

We find that while lying down we change sides when the breath passes out at the nostril. We therefore conclude that if we lie on either side the breath will flow out at the opposite nostril. Whenever, therefore, we see that it is desirable to change the negative conditions of our body to the positive, we resort to the expedient. An investigation into the physiological effects of Prāṇa on the gross coil, and the counter effects of gross action upon Prāṇa, will next be dealt with.

The Prāṇamaya Kośa (coil of life) changes into three general states during day and night—the waking, the dreaming, the sleeping (Jagrat, Svapna, Susupti). These three changes produce corresponding changes in the Manomaya Kośa (the mental coil), and thence arises the consciousness of the changes of life. The mind, in fact, lies behind the Prāna. The strings (tattvic lines) of the former instrument are finer than those of the latter; that is, in the former we have a greater number of vibrations than in the latter during the same space of time. Their tensions stand to each other, however, in such a relation that with the vibrations of the one, the other of itself begins to vibrate. The changes give to the mind, therefore, a similar appearance, and consciousness of the phenomenon is caused. Of this, however, I will not treat at present. My present object is to describe all those changes of Prana-natural or induced-which make up the sum-total of our worldly experience, and which, during ages of evolution, have called the mind itself out of the state of latency. These changes, as I have said, divide themselves into three general states—the waking, the dreaming, and the

sleeping. Waking is the positive, sleeping the negative state of Prāna; dreaming is the conjunction of the two (Susumnā Sandhi). As has been stated, the solar current travels in a positive direction during the day, while we are awake. As night approaches the positive current has made itself lord of the body. It gains so much strength that the sensuous and active organs lose sympathy with the external world. Perception and action cease, and the waking state passes off. The excess of the positive current slackens, as it were, the tattvic chords of the different centres of work, and they accordingly cease to answer to the ordinary ethereal changes of external nature. If at this point the strength of the positive current passed beyond ordinary limits, death would ensue, and Prana would cease to have any connection with the gross body, the ordinary vehicle of the external tattvic changes. But just at the moment the Prana passes out of the heart, the negative current sets in, and it begins to counteract the effects of the former. As the Prana reaches the spine, the effects of the positive current have entirely passed off, and we awake. If at this moment the strength of the negative current passes the ordinary limit by some cause or other, death would ensue, but just at this moment the positive current sets in with midnight, and begins to counteract the effect of the former. A balance of the positive and negative current thus keeps body and soul together. With excess in the strength of either current, death makes its appearance. We thus see that there are two kinds of death-the

positive or spinal, the negative or cardiac. In the former, the four higher principles pass out of the body through the head, the Brahmarandhra, along the spine; in the latter they pass out of the mouth through the lungs and the trachea. Besides these there are generally speaking about six tattvic deaths. All these deaths mark out different paths for the higher principles. Of these, however, more hereafter. Let us at this stage investigate more thoroughly the changes of Prāṇa.

There are certain manifestations of Prāṇa which we find equally at work in all the three states. These manifestations have been, as I said before, classified by some writers under five heads. They have different centres of work in different parts of the body, from whence they assert their dominion over every part of the physical coil. Thus:

## POSITIVE

- 1. Prāṇa, right lung.
- 2. Apāna, the apparatus which passes off fæces—long intestine, etc.
- 3. Samāna, stomach.
- 4. Vyāna, all over the body, appearing in varying states with different organs (on the right side).
- 5. Udāna, at the spinal and cardiac centres (right' side), and about the region of the throat.

#### NEGATIVE

- 1. Prāṇa, left lung.
- 2. Apāna, the urinary apparatus.
- 3. Samāna, duodenum.
- 4. Vyāna, all over the body (on the left side).
- 5. Udāna, the spinal and cardiac centres (left side), etc.

- 1. Prăṇa is that manifestation of the life-coil which draws atmospheric air from without into the system.
- 2. Apana is that manifestation which throws, from inside, out of the system, things which are not wanted there.
  - 3. Samāna is that manifestation which draws in and carries the juice of food to every part of the body.
  - 4. Vyāna is that manifestation which causes every part of the body to keep its shape, and to consequently resist those putrefying forces which assert themselves in a dead body.
  - 5. Udāna is that manifestation which inclines the currents of life back to the centres—the heart and the brain. It is, therefore, this manifestation which causes death—local or general.

If Prāṇa recedes from any part of the body (for some reason or other) that part loses its powers of action. This is local death. It is in this way that we become deaf, dumb, blind, etc. It is in this way that our digestive powers suffer, and so on. General death is similar in its operations. With the excess of the strength of either of the two currents, Prāṇa remains in the Suṣumnā, and does not pass out. The acquired power of work of the body then begins to pass off. The farther from the centres—the heart and the brain—the sooner the parts die. It is thus that the pulse first ceases to be felt in the extremities, and then nearer and nearer the heart, until we find it nowhere.

Again, it is this upward impulse which, under favourable conditions, causes growth, lightness, and agility.

Besides the organs of the body already mentioned or indicated, the manifestation of Vyana serves to keep in form the five organs of sense, and the five organs of action. The organs of the gross body and the powers of Prana which manifest themselves in work have both the same names. Thus wehave:

## ACTIVE ORGANS AND POWERS

# and the power of speech.

- 2. Pāṇi, the hands and manual power.
- 3. Pāda, the feet and walking power.
- 4. Pāvu, anus.
- 5. Upastha, the generative organs and the powers which draw these together.

## SENSUOUS ORGANS AND POWERS

- 1. Vāk, the vocal organs 1. Cakṣus, eye and ocular power.
  - 2. Tvac, skin and tangeriferous power.
  - 3. Śrotra, ear and sonoriferous power.
  - 4. Rasanā, tongue gustatory power.
  - 5. Gandha, nose and odoriferous power.

The real fact is that the different powers are the corresponding organs of the principle of life. It will now be instructive to trace the tattvic changes and influences of these various manifestations of life.

Prāṇa during health works all over the system in one class of tattvic centres at the same time. We thus see that both during the course of the positive and negative current we have five tattvic changes. The colour of Prāṇa during the reign of the negative current is pure white; during that of the positive, reddish white. The former is calmer and smoother than the latter.

The tattvic changes give to each of these five new phases of colour. Thus:

# POSITIVE—REDDISH WHITE NEGATIVE—PURE WHITE

- The Väyu Tattva, 1. The Väyu Tattva, green.
- 2. The Agni Tattva, red. 2. The Agni Tattva, red.
- 3. The Pṛthivī Tattva, 3. The Pṛthivī Tattva, yellow.
- 4. The Apas Tattva 4. The Apas Tattva, white, white.
- The Ākāśa Tattva, 5. The Ākāśa Tattva, dark.

It is evident that there is a difference between the positive and negative tattvic phases of colour. There are thus ten general phases of colour.

The positive current—the reddish white—is hotter than the negative—the pure white. It may, therefore, be generally said that the positive current is hot, the negative cool. Each of these, then, undergoes five tattvic changes of temperature. The Agni is the hottest, the yellow next to it; the Vāyu becomes cool, and the Apas is the coolest. The

Ākāśa has a state which neither cools nor heats. This state is, therefore, the most dangerous of all, and, if prolonged, causes death, disease, and debility. It is evident that if the cooling Tattvas do not in due time set in after the heating Tattvas, to counteract the accumulated effect of the latter, the functions of life will be impaired. The just colour and the just temperature at which these functions work in their vigour will be disturbed, and disease, death, and debility are nothing more than the disturbance in various degrees. Similar is the case if the heating Tattvas do not set in in due time after the cooling ones.

It will be easy to understand that these changes of tattvic colours and temperatures are not abrupt. The one passes off easily and smoothly into the other, and the tattvic mixtures produce innumerable colours—as many, in fact, as the solar Prāṇa has been shown to possess. Each of these colours tends to keep the body healthy if it remains in action just as long as it ought, but no sooner does the duration change than disease results. There is a possibility, therefore, of as many diseases as there are colours in the sun.

If any one colour is prolonged, there must be some one or more which has given the period of its duration to it; similarly if one colour takes less time than it ought, there must be some one or more which takes its place. This suggests two methods of the treatment of diseases. But before speaking of these, it will be necessary to investigate as fully

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as possible the causes which lengthen and shorten the ideal periods of the Tattvas.

To return for the present to Prāṇa. This pulmonary manifestation of the principle of life is the most important of all, because its working furnishes us with a most faithful measure of the tattvic state of the body. It is on this account that the name Prāṇa has been given by pre-eminence to this manifestation.

Now, as the Prana works in the pulmonary Tejas centres (i.e., the centres of the luminiferous ether), the lungs are thrown into a triangular form of expansion, atmospheric air runs in, and the process of inspiration is complete. With every Truti, a backward impulse is given to the currents of Prāna. The lungs are thrown with this returning current into their stationary state, and the excess of air is expelled. This is the process of expiration. The air that is thus thrown out of the lungs bears a triangular form. The water-vapour which this air contains, to some extent furnishes us with a method of testing this truth by experiment. If we take a smooth, shining looking-glass, and, placing it under the nose, steadily breathe upon its cool surface, the water-vapour of the air will be condensed, and it will be seen that this bears a particular figure. In the case of the pure Agni, the figure on the lookingglass will be a triangle. Let another person look steadily upon the mirror, because the impression passes off rapidly, and may escape the person who is breathing upon it.

With the course of the other Tattvas the lungs are thrown into their respective shapes, and the looking-glass gives us the same figures. Thus in Apas we have the semi-moon, in Vāyu the sphere, in Pṛthivī the quadrangle. With the composition of these Tattvas we may have other figures—oblongs, squares, spheroids, and so on.

It may also be mentioned that the luminiferous ether carries the materials drawn from the atmospheric air to the centres of the luminiferous ether. and thence to every part of the body. So also do the other ethers carry these materials to their respective centres. It is not necessary to trace the workings of the other manifestations one by one. It may, however, be said that although all the five Tattvas work in all the five manifestations, each of these manifestations is sacred to one of these Tattvas. Thus in Prāna the Vāyu Tattva prevails, in Samāna the Agni, in Apāna the Prthivī, in Vyāna the Apas, in Udāna the Ākāśa. I may remind the reader that the general colour of Prana is white, and this will show how the Apas Tattva prevails in Vyana. The darkness of Ākāśa is the darkness of death, etc., caused by the manifestation of Udana.

During life these ten changes are always taking place in Prāṇa at the intervals of about twenty-six minutes each. In waking, in sleep, or in dream, these changes never cease. It is only in the two Suṣumnās, or the Ākāśa, that these changes become for a moment potential, because it is from them that these tattvic manifestations show themselves on the plane of the body. If this moment is prolonged, the

forces of Prana remain potential, and in death the Prāna is thus in the potential state. When those causes which tended to lengthen the period of Susumnā, and thus cause death, are removed, this individual Prana passes out of the potential into the actual, positive, or negative state as the case may be. It will energize matter, and will develop it into the shape towards which its accumulated potentialities tend.

Something may now be said about the work of

#### THE SENSUOUS AND ACTIVE ORGANS

All work, it may generally be said, is tattvic motion. This work is capable of being carried on during the waking state, and not in sleep or dream. These ten organs have ten general colours, thus:

## ACTIVE ORGANS

- 1. Eye, Agni, red.
- 2. Ear, Ākāśa, dark.
- 3. Nose, Prthivi, yellow.
- 4. Tongue (taste), Apas, white.
- 5. Skin, Vāyu, blue.

- 1. Hand, Vāyu, blue.
- 2. Foot, Prthivī, yellow.
- 3. Tongue (speech), Apas, white.
- 4. Anus, Ākāśa, dark .
- 5. Pudendum, Agni, red.

Although these are the generally prevalent Tattvas in these various centres, all the other Tattvas exist in a subordinate position. Thus in the eye we have a reddish yellow, reddish white, reddish dark, reddish blue, and similarly in the other organs. This division into five of each of these colours is

only general; in reality there is an almost innumerable variation of colours in each of these.

With every act of every one of these ten organs, the organ specially, and the whole body generally, assumes a different colour, the colour of that particular tattvic motion which constitutes that act.

All these changes of Prana constitute the sum total of our worldly experience. Furnished with this apparatus. Prāna begins its human pilgrimage, in company with a mind, which is evolved only to the extent of connecting the "I am" of the Ahankāra or Vijnāna, the fourth principle from below, with these manifestations of Prana. Time imprints upon it all the innumerable colours of the universe. The visual, the tangible, the gustatory, the auditory, and the olfactory appearances, in all their variety, gather into Prāna just as our daily experience teaches us that one current of electricity carries many messages at one and the same time. In the same way do the appearances of the active organs, and the five remaining general functions of the body, gather up in this Prana to manifest themselves in due time.

A few illustrations will render all this clear. First to speak of our

## SEX RELATIONS

The generative Agni Tattva of the male is positive, that of the female negative. The former is hotter, harsher, and more restless than the latter; the latter is cooler, smoother, and calmer than the former. Here I shall only speak of the colouration

of Prana by the action or non-action of this power. The positive Agni tends to run into the negative, and vice versa. If it is not allowed to do so, the repeated impulses of this Tattva turn upon themselves, the centre gains greater strength, and the whole Prana is every day coloured deeper and deeper red. The centres of the Agni Tattva all over the body become stronger in their action, while all the others contract a general tinge of the red. The eves and the stomach become stronger. If, however, man indulges his sexual instincts, the male Prana gets coloured by the female Agni, and vice versa. This tends to weaken all the centres of this Tativa, and gives to the whole Prana a feminine colour. The stomach also becomes cool, the eyes grow weak, and virile manly power departs. If more than one individual female Agni takes possession of the male Prāna, and vice versa, the general antagonistic Tattva becomes deeper and stronger. The whole Prāna is vitiated to a greater extent, greater debility is the result, spermatorrhoea, impotence, and such other antagonistic colours take possession of the Prāna. Besides, the separate individualities of the male or female Agnis, which have taken possession of any one Prāna, will tend to repel each other.

Suppose now that a man is given to

#### WALKING

The Pṛthivī Tattva of the feet gains strength, the yellow colour pervades the whole Prāṇa. The centres of the Pṛthivī all over the body begin to

work more briskly; Agni receives a mild and wholesome addition to its power, the whole system tends towards healthy equilibrium—neither too hot, nor yet too cold—and a general feeling of satisfaction accompanied with vigour, playfulness and a relish of enjoyment is the result.

Let me take one more illustration from the operations of

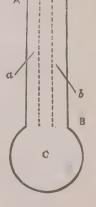
# VAC (SPEECH),

and then I shall have done with the organs of action. The power (Śakti) of speech (Vāc, Sarasvatī) is one of the most important goddesses of the Hindu pantheon. The chief ingredient of Prāṇa which goes towards the formation of this organ is the Āpas Tattva. The colour of the goddess is, therefore, said to be white. The vocal chords with the larynx in front form the Vīṇā (musical instrument) of the goddess.

In this section of the vocal apparatus A B is the

thyroid, a broad cartilage forming the projection of the throat, and much more prominent in men than in women. Below this is the annular cartilage, C, the cricoid. Behind this—or we may say on this—are stretched the chords a and b.

Atmospheric air passing over these chords in the act of breathing sets them in vibration, and sound is the result. Ordinarily these chords are too loose to give any sound. The



Apas Tattva, the milk-white goddess of speech, performs the all-important function of making them tense. As the semi-lunar current of the Āpas Tattva passes along the muscles of these chords, they are, as it were, shrivelled up, and curves are formed in the chords, which are thus rendered tighter.

The depth of these curves depends upon the strength of the Apas current. The deeper these curves, the tenser are the chords. The thyroid serves to vary the intensity of the voice thus produced. This will suffice for the purpose of showing that the real motive power in the production of voice is the Apas Tattva or Prāna. There are certain ethereal conditions of the external world, as will be easily understood, which excite the centres of the Apas Tattva; the current passes along the vocal chords, they are made tense, and sound is produced. But the excitement of these centres comes also from the soul through the mind. The use of this sound in the course of evolution as the vehicle of thought is the marriage of Brahmā (the Vijñānamaya Kosha, the soul) with Sarasvatī, the power of speech as located in man.

The Apas Tattva of the vocal apparatus, although the chief motive power in the production of sound, is modified according to circumstances by the composition of the other Tattvas in various degrees. As far as human ken reaches, about forty-nine of these variations have been recorded under the name of Syara. First, there are seven general notes. These may be positive and negative (Tivra and

Komala), and then each of these may have three subdivisions. These notes are then composed into eight Rāgas, and each Rāga has several Rāgiṇīs. The simple Rāgiṇīs may be then compounded into others, and each Rāgiṇī may have a good many arrangements of notes. The variations of sound thus become almost innumerable. All these variations are caused by the varying tensions of the vocal chords, the Vīṇā of Sarasvatī, and the tensions vary by the varying strength of the Āpas current, caused by the superposition of the other Tattvas.

Each variation of sound has, then, a colour of its own, which affects the whole Prāna in its own way. The tattyic effect of all these sounds is noted down in books of music; and various diseases may be cured, and good or bad tendencies imprinted on the Prāna by the power of sound. Sarasvatī is an allpowerful goddess, and controls our Pranas for good or evil as the case may be. If a song or note is coloured by the Agni Tattva, the sound colours the Prāna red, similarly the Vāyu, the Āpas, the Ākāśa. and the Prthivi, blue, white, dark and vellow. The red-coloured song causes heat; it may cause anger. sleep, digestion, and redness of colour. The Ākāśacoloured song causes fear, forgetfulness, etc. Songs may similarly give to our Prana the colour of love, enmity, adoration, morality, or immorality, as the case may be.

Let us turn another key. If the words we utter bear the colour of the Agni Tattva—anger, love, lust—our Prāna is coloured red, and this redness turns upon ourselves. It may burn up our substance, we may look lean and lank, we may have ten thousand other diseases. Terrible retribution of angry words! If our words are full of divine love and adoration, kindness and morality, words which give pleasure and satisfaction to whomsoever hears them—the colours of the Pṛthivī and the Āpas—we become loving and beloved, adoring and adored, kind and moral, pleasing and pleased, satisfying and ever satisfied. The discipline of speech itself—the Satya of Patañjali—is thus one of the highest practices of Yoga.

Sensuous impressions colour the Prāṇa in a similar way. If we be given to too much sight-seeing, to the hearing of pleasant sounds, to the smelling of dainty smells, etc., the colours of these Tattvas will be over-much strengthened, and gain a mastery over our Prāṇa. If we are fond of seeing beautiful women, hearing the music of their voices, heaven help us, for the least and the most general effect will be that our Prāṇas will receive the feminine colouration.

These illustrations are sufficient to explain how the tattvic colours of external nature gather up in Prāṇa. It may be necessary to say that no new colours enter into the formation of Prāṇa. All the colours of the universe are already present there, just as they are in the sun, the prototype of Prāṇa. The colouration which I have spoken of is only the strengthening of the particular colour to an extent which throws the others into shade. It is this disturbance of balance which in the first place causes

the variety of human Prāṇa, and in the second those innumerable diseases which flesh is heir to.

From this it is evident that every action of man gives his Prāṇa a separate colour, and the colour affects the gross body in its turn. But when, at what time, does the particular tattvic colour affect the body? Ordinarily under similarly tattvic conditions of the external universe. This means that if the Agni Tattva has gained strength in any Prāṇa at any one particular division of time, the strength will show itself when that particular division of time recurs again. Before attempting a solution of this problem, it is necessary to understand the following truths:

The sun is the chief life-giver of every organism in the system. The moment that a new organism has come into existence, the sun changes his capacity in relation to that organism. He now becomes the sustainer in that organism of positive life. Along with this the moon begins to influence the organism in her own way. She becomes the sustainer of negative life. The planets each of them establish their own currents in the organism. For the sake of simplicity I have as yet only spoken of the sun and the moon, the lords respectively of the positive and negative currents of the right and left halves of the body, of the brain and the heart, of the nerves and the blood-vessels. These are the two chief sources of life, but the planets, it must be remembered, exercise a modifying influence over these currents. So the real tattvic condition of any moment is determined by all the seven planets, as also by the sun and the moon. Each planet, after determining the general tattvic condition of the moment, proceeds to introduce changes in the organism which is the birth of the moment. These changes correspond with the manifestation of that colour of Prāna which took its rise at that time. Thus, suppose the red colour has entered Prana when the moon is in the second degree of the sign of Libra. If there is no disturbing influence of any other luminary, the red colour will manifest itself whenever the moon is in the same position; if there be a disturbing influence the red colour will manifest itself when that influence is removed. It may show itself in a month, or it may be postponed for ages. It is very difficult to determine the time when an act will have its effect. It depends a good deal upon the strength of the impression. The strength of the impression may be divided into ten degrees, although some writers have gone further.

- 1. Momentary. This degree of strength has its effect there and then.
- 2.  $30^{\circ}$  strength. In this case the effect will show itself when each planet is in the same sign as at the time of the impression.
  - 3. 15° strength. (Horā.)
  - 4. 10° strength. (Drekkāṇa.)
  - 5. 200' strength. (Navāṃśa.)
  - 6. 150′ strength. (Dvādaśāṃśa.)
  - 7. 60' or 1° strength. (Trimśāmśa.)
  - 8. 1" strength. (Kalā.)
  - 9. 1"' strength. (Vipala.)
  - 10. 1"" strength. (Truți.)

Suppose in any Prāṇa, on account of any action, the Agni Tattva obtains the strongest possible prevalence consistent with the preservation of the body, the Tattva will begin to have its effect then and there, until it has exhausted itself to a certain extent. It will then become latent, and show itself when at any time the same planets sit in the same mansions. Examples will illustrate better. Suppose the following position of the planets at any moment denotes the tattvic condition when any given colour has entered the Prāṇa, say Tuesday, the 3rd of April, at a time when the positions of the stars are as follows:

	sign.	deg.	m.	s.
Sun	 11	22	52	55
Mars	 5	28	1	40
Mercury	 10	25	42	27
Saturn	 3	9	33	30
Venus	 11	26	35	17
Moon	 8	16	5	9
Jupiter	 7	15	41	53

It is at this time, we suppose, that the act above referred to is committed. The present effect will pass off with the two hours' lunar current which may be passing at that time. It will then become latent, and remain so till the time when these planets are in the same position again. These positions might, as has been seen, be nine and more in number.

As soon as the exact time passes off when a colour has obtained predominance in Prāṇa, the effect thereof on the gross body becomes latent. It shows itself again in a general way when the stars

sit in the same mansions. Some of the strength is worn off at this time, and the force again becomes latent to show itself in greater minuteness when at any time the half-mansions coincide, and so on with the remaining parts noticed above. There may be any number of times when there is only an approach to coincidence, and then the effect will tend to show itself though it will at that time only remain a tendency.

These observations, although necessarily very meagre, tend to show that the impression produced upon Prāṇa by any act, however insignificant, really takes ages to pass off, when the stars coincide in position to a degree with that when the act was committed. A knowledge of astronomy is thus highly essential in occult Vedic religion. The following observations may, however, render the above a little more intelligible.

The Prāṇamaya Kośa, as often remarked, is an exact picture of the terrestrial Prāṇa. The periodical currents of the finer forces of nature which are in the earth operate according to the same laws in the principle of life; just as is the Zodiac, so is the Prāṇamaya Kośa divided into mansions, etc. The northern and southern inclinations of the axis give us a heart and a brain. Each of these has branching off from it twelve ramifications, which are the twelve signs of the Zodiac. The daily rotation then gives us the thirty-one Cakras spoken of previously. These Cakras have all the divisions of the signs of the Zodiac. The division into semimansions has already been spoken of. There is the

positive semi-mansion, and the negative semi-mansion. Then we have the one-third, the one-ninth, the one-twelfth, and so on to a degree, or the divisions or subdivisions thereof. Each of these Cakras, both diurnal and annual, is in fact a circle of 360° like the great circles of the heavenly sphere. Through these Cakras is established a course of seven descriptions of life-currents.

(1) Solar; (2) Lunar; (3) Mars, Agni; (4) Mercury, Pṛthivī; (5) Jupiter, Vāyu; (6) Venus, Āpas; (7) Saturn, Ākāśa.

It is quite possible that along the same Chakras there may be passing all or any one or more of these differing currents at one and the same time. The reader is reminded of the telegraph currents of modern electricity. It is evident that the real state of Prana is determined by the position of these various localized currents. Now, if any one or more of these tattvic currents is strengthened by any act of ours, under any position of the currents, it is only when we have to a degree the same position of the currents that the tattvic effect will make its appearance in full strength. There may also be appearances of slight power at various times, but the full strength will never be exhausted until we have the same position of these currents to the minutest division of a degree. This takes ages upon ages, and it is quite impossible that the effect should pass off in the present life. Hence arises the necessity of Reincarnation upon this earth.

The accumulated tattvic effects of a life's work give to each life a general tinge of its own. This

tinge wears off gradually, as the component colours pass off or weaken in strength, one by one. When each of the component colours is one by one sufficiently worn out, the general colour of a life passes off. The gross body which was given birth to by this particular colour ceases to respond to the now generally different coloured Prāṇa. The Prāṇa does not pass out of the Suṣumnā. Death is the result.

#### DEATH

As already said, the two ordinary forms of death are the positive through the brain, and the negative through the heart. This is death through the Suṣumnā. In this the Tattvas are all potential. Death may also take place through the other Nāḍis. In this case there must always be the prevalence of one or more of the Tattvas.

Towards different regions does the Prāṇa go after death, according to the paths through which it passes out of the body. Thus:

- 1. The negative Suṣumnā takes it to the moon.
- 2. The positive Suṣumnā takes it to the sun.
- 3. The Agni of the other Nādis takes it to the hill known as Raurava (fire).
- 4. The Āpas of the other Nāḍis takes it to the hill known as Ambarīṣa, and so on; the Ākāśa, the Vāyu and the Pṛthivī take it to Andhatāmisra, Kālasūtra, and Mahākāla respectively (see Yoga Sūtra, Pāda 111, Aphorism 26, commentary).

The negative path is that generally taken by the Prāṇa. This path takes it to the moon (the

Candraloka) because the moon is the lord of the negative system, the negative currents, and the negative Susumnā—the heart, which therefore is a continuation of the lunar Prāṇa. The Prāṇa which has the general negative colour can only move along this path, and it is transferred naturally to the reservoirs, the centres of the negative Prāṇa. Those men in whom the two hours' lunar current is passing more or less regularly take this path.

The Prana which has lost the intensity of its terrestrial colour, energizes lunar matter according to its own strength, and thus establishes there for itself a sort of passive life. The mind is here in a state of dream. The tattvic impressions of gathered-up forces pass before it in the same way as they do in our earthly dreams. The only difference is that in that state there is not the superposed force of indigestion to render the tattvic impressions so strong and sudden as to be terrible. That dreamy state is characterized by extreme calmness. Whatever our mind has in it of the interesting experiences of this world; whatever we have thought, or heard, or seen, or enjoyed; the sense of satisfaction and enjoyment, the bliss and playfulness of the Apas and the Prthivī Tattvas, the languid sense of love of the Agni, the agreeable forgetfulness of the Ākāśa, all make their appearance one after the other in perfect calm. The painful impressions make no appearance, because the painful arises when any impression forces itself upon the mind which is out of harmony with its surroundings. It is in this state that the mind lives in the PRĀŅA 75

Candraloka, as will be better understood when I come to speak of the tattvic causes of dreams.

Ages roll on in this Loka, during which the mind, according to the same general laws which obtain for Prāna, wears out the impressions of a former life. The intense tattvic colours which the ceaseless activity of Prāna had called into existence therein gradually fade, until at last the mind comes upon a permanent level with the Prana. Both of them have now lost the tinge of a former life. Of Prāna it might be said that it has a new appearance; of the mind, that it has a new consciousness. When they are both in this state, both very weak, the accumulated tattvic effects of Prana begin to show themselves with the return of the same positions of the stars. These draw us back from the lunar to the terrestrial Prana. The mind at this stage has no individuality worth taking account of, so that it is drawn by Prana to wherever its affinities carry it. Thus it joins with those solar rays which wear a similar colour, all those mighty potentialities which show themselves in the future man being as yet quite latent. With the rays of the sun it passes, according to the ordinary laws of vegetation, into grain bearing similar colours. Each grain has a separate individuality, which accounts for its separate existence, and there may be in many a grain human potentialities, giving it an individuality of its own.

Similarly do human individualities come back from the five states which are known as hells. These are the states of posthumous existence fixed for those men who enjoy to an excessive and violent degree the various impressions of each of the Tattvas. As the tattvic intensity, which disturbs the balance and therefore causes pain, wears off in time, the individual Prāṇa passes off to the lunar sphere, and thence undergoes the same states which have been above described.

Along the positive path, through the Brahmarandhra, pass those Prānas which transcend the general effects of time, and therefore do not return to earth under ordinary laws. It is time that brings back the Prānas from the moon, and the least strong tattvic condition comes into play with the return of identical astral positions; but the sun being the keeper of time himself, and the strongest factor in the determination of his tattvic condition, it would be impossible for solar time to affect solar Prāna. Therefore, only those Pranas travel towards the sun in which there is almost no preponderance of any tattvic colour. This is the state of the Prana of Yogins alone. By the constant practice of the eight branches of Yoga, the Prana is purified of any very strongly personifying colours, and since it is evident that on such a Prāna time can have no effect under ordinary circumstances, they pass off to the sun. These Pranas have no distinct personifying colours; all of them that go to the sun have almost the same general tinge. But their minds are different. They can be distinguished from each other, according to the particular branch of science which they have cultivated, or according to the particular and varying methods of

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mental improvement which they have followed on earth. In this state the mind is not dependent, as in the moon, upon the impressions of Prāṇa. Constant practice of Yoga has rendered it an independent worker, depending only upon the soul, and moulding the Prāṇa to its own shapes, and giving it its own colours. This is a kind of Mokṣa.

Although the sun is the most potent lord of life, and the tattvic condition of Prāṇa has now no effect upon the Prāṇa which has passed to the sun, it is still affected by the planetary currents, and there are times when this effect is very strong, so that the earthly conditions in which minds have previously existed are again present with them. A desire to do the same sort of good they did in the world in their previous life takes possession of them, and impelled by this desire they sometimes come back to the earth. Sankarācārya has noticed in his commentary on the Brahmasūtra that Apāntaratama, one of the Vedic Rṣis, thus appeared on earth as Krishna-Dvaipāyana, about the end of the Dvāpara and the beginning of the Kali Yuga.

As it is desirable that as much should be known about Prāṇa as possible, I give below some quotations on the subject from the *Praśnopaniṣad*. They will give additional interest to the subject, and present it in a more comprehensive and far more attractive garb.

"He who knows the birth, the coming in, the places of manifestation, the rule, and the microcosmic appearance of Prāṇa becomes immortal by that knowledge."

Practical knowledge of the laws of life and a subordination of the lower nature to the behests of such laws, must naturally end in the passing of the soul out of the shadowy side of life into the original light of the sun. This means immortality, that is, passing beyond the power of terrestrial death.

But to go on with what the Upaniṣad has to say of the things to be known about Prāṇa.

## THE BIRTH OF PRANA

The Prāṇa is born from the Ātman; it arises in the Ātman, like the shadow in the body.

The human body, or other organism, coming as it does between the sun and the portion of space on the other side, throws a shade in the ocean of Prāna. Similarly is the Prāna seen as a shade in the macrocosmic soul (Īśvara) because the macrocosmic mind (Manu) intervenes. Briefly the Prāna is the shade of Manu caused by the light of the Logos, the macrocosmic centre. The suns owe their birth in this shade to the impression upon it of the macrocosmic mental ideas. These sunsthe centres of Prāna, become in their turn the positive starting-point of further development. The Manus, throwing their shade by the intervention of the suns, give birth in those shades to planets, etc. The suns throwing their shades by the intervention of planets, give birth to moons. Then these different centres begin to act upon the planets, and the sun descends on them in the shape of various organisms, man included.

#### THE MACROCOSMIC APPEARANCE

This Prāṇa is found in the macrocosm as the ocean of life with the sun for its centre. It assumes two phases of existence—the Prāṇa, the solar, positive life-matter; the Rayi, the lunar, negative life-matter. The former is the northern phase and the eastern; the latter is the southern phase and the western. In every moment of terrestrial life, we have thus the northern and southern centres of Prāṇa, the centres from which the southern and northern phases of life-matter take their start. The eastern and western halves are there also.

At every moment of time—i.e., in every Truţi—there are millions of Truţis—perfect organisms—in space. This may require some explanation. The units of time and space are the same—a Truţi. Take any one Truţi of time. It is well known that every moment of time the tattvic rays of Prāṇa go in every direction from every point to every other point. Hence it is clear enough that every Truţi of space is a perfect picture of the whole apparatus of Prāṇa, with all its centres and sides, and positive and negative relations. To express a good deal in a few words, every Truţi of space is a perfect organism. In the ocean of Prāṇa which surrounds the sun there are innumerable such Trutis.

While essentially the same, it is easy to understand that the following items will make a difference in the general colour, appearance, and forms of these Trutis.

- 1. Distance from the solar centre.
- 2. Inclination from the solar axis.

I take the earth for illustration. That zone of solar life, taking into consideration both the distance and the inclination in which the earth moves, gives birth to earth-life. This zone of earth-life is known as the ecliptic. Now every Truţi of space in this ecliptic is a separate individual organism. As the earth moves in her annual course, *i.e.*, as the Truţi of time changes, these permanent Truţis of space change the phases of their life. But their permanency is never impaired. They retain their individuality all the same.

All the planetary influences reach these Trutis always, wherever the planets may be in their journey. The changing distance and inclination is, of course, always causing a change of life-phase.

This Truti of space, from its permanent position in the ecliptic, while maintaining its connection with all the planets, at the same time sends its tattvic rays to every other quarter of space. They come also to the earth.

It is a condition of earth-life that the positive and negative currents of life—the Prāṇa and the Rayi—be equally balanced. When, therefore, in this ecliptical Truti the two phases of life-matter are equally strong, the tattvic rays which come from it to the earth energize gross matter there. The moment that the balance is disturbed by the tattvic influence of the planets, or by some other cause, terrestrial death ensues. This simply means that the tattvic rays of the Truti which fall on earth cease to energize gross matter, although they do fall there all the same, and although the Truti is

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unaltered in the permanent ecliptical abode. In this posthumous state, the human Truți will energize gross matter in that quarter of space whose laws of relative, negative, and positive predominance coincide with that state. Thus, when the negative life-matter, the Rayi, becomes overstrong, the energization of the Truți is transferred from the earth to the moon. Similarly it may pass to the other spheres. When the terrestrial balance is again restored, when this posthumous life has been lived, the energization is again transferred to the earth.

Such is the macrocosmic appearance of Prāṇa, with the pictures of all the organisms of the earth. And now for

#### THE COMING IN

How does this Prāṇamaya Kośa—this Truṭi of the macrocosm—come into this body? "By actions at whose root lies the mind," says briefly the Upaniṣad. It has been explained how every action changes the nature of the Prāṇamaya Kośa, and it will be explained in the essay on the "Cosmic Picture Gallery" how these changes are represented in the cosmical counterpart of our life-principle. It is evident that by these actions is produced the change in the general relative nature of the Prāṇa and the Rayi which has been spoken of in the foregoing part of this essay. It is hardly necessary to say that the mind—the human free will—lies at the root of those actions which disturb

the tattvic balance of the life-principle. Hence "the Prāṇa comes into this body by actions, at whose root lies the mind."

### THE PLACES OF MANIFESTATION

"As the paramount power appoints its servants, telling them, 'Rule such and such villages,' so does the Prāṇa. It puts its different manifestations in different places. In the Pāyu [anus] and Upastha is the Apāṇa [which discharges fæces and urine]. In the eye and the ear are the manifestations known as sight and hearing [Cakṣus and Śrotra]. The Prāṇa remains itself, going out of mouth and nose. Between [the places of Prāṇa and Apāna, about the navel] lives the Samāna. It is this that carries equally [all over the body] the food [and drink] that is thrown in the fire. Hence are those seven lights. [By means of Prāṇa, light of knowledge is thrown over colour, form, sound, etc.]

"In the heart verily is this Ātman [the Prāṇa-maya Kośa], and in it, verily, the other coils. Here there are a hundred and one Nāḍis, each Nāḍi containing a hundred coils. In each of these branch Nāḍis there are 72,000 other Nāḍis. In these moves the Vyāṇa.

"By one [the Susumnā] going upward, the Udāna carries to good worlds by means of goodness, and to evil ones by means of evil; by both to the world of men.

"The sun is, verily, the macrocosmic Prāṇa; he rises, and thereby helps the eyesight. The power

that is in the earth keeps up the power of Apāna; the Ākāśa [the ethereal matter] that is between heaven and earth, helps the Samāna.

"The ethereal life-matter [independent of its being between the earth and heaven] which fills macrocosmic space, is Vyāna.

"The Tejas—the luminiferous ether—is Udāna; hence he whose natural fire is cooled down [approaches death].

"Then the man goes towards second birth; the organs and senses go into the mind; the mind of the man comes to the Prāṇa [its manifestations now ceasing]. The Prāṇa is combined with the Tejas, going with the soul, it carries it to the spheres which are in view."

The different manifestations of Prāṇa in the body, and the places where they manifest themselves have been dwelt upon. But there appear in this extract certain other statements of interest. It is said that this Ātman, this Prāṇamaya Kośa with the other coils, verily, is located in the heart. The heart, as has been seen, represents the negative side of life—the Rayi. When the positive Prāṇa, which is properly located in the brain, impresses itself upon the Rayi—the heart and the Nāḍis that flow from it—the forms of life with the actions of man come into existence. It is therefore, properly speaking, the reflection in the heart that works in the world, this reflection being the proper lord of the sensuous and active organs of life. If this

being in the heart learns not how to live here, thesensuous and active organs both lose their life, and the connection with the world ceases. The being of the brain which has no immediate connection with the world, except through the heart, now remains in its unrestrained purity; in short, the soul goes to the Sūryaloka (the sun).

#### THE EXTERNAL PRANA

The next point of interest is the description of the functions of the external Prāṇa, which lie at the root of, and help the working of the individualized Prāṇa. It is said that the sun is the Prāṇa. This is evident enough, and has been mentioned many a time before this. The most important function of life, inspiration and expiration, the function which, according to the Science of Breath, is the one law of the existence of the universe on all the planes of life, is brought into existence and kept in activity by the sun himself. It is the solar breath that constitutes his existence, and this reflected in man gives birth to human breath.

The sun then appears in another phase. He rises, and as he does so, he supports the eyes in their natural action.

Similarly the power that is in the earth sustains the Apāna manifestation of Prāṇa. It is the power which draws everything towards the earth, says the commentator. In modern language it is gravity.

Something more might here be said about the Udāna manifestation of Prāṇa. As everybody

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knows, there is a phase of microcosmic Prāṇa which carries everything, names, forms, sounds, sights, and all other sensations, from one place to another. This is otherwise known as the universal Agni, or the Tejas of the text. The localized manifestation of this phase of Prāṇa is called Udāna, or that which carries the life-principle from one place to another. The particular destination is determined by past actions, and this universal Agni carries the Prāṇa, with the soul, to different worlds.

This Prāṇa is then a mighty being, and if its localized manifestations were to work in unison, and with temperance, doing their own duty, but not usurping the time and place of others, there would be but little evil in the world.

But each of these manifestations asserts its sole power over the poor bewildered human soul. Each of these claims the whole life of man to be its own proper domain.

"The Ākāśa, the Vāyu, the Agni, the Pṛthivī, the Āpas, speech, sight and hearing—all of them say clearly that they are the sole monarchs of the human body."

The principal Prāṇa—he whose manifestation all these are—tells them:

"Be not forgetful; it is I who sustain the human body, dividing myself into five."

If the five manifestations of Prāṇa with all their minor subdivisions revolt against him, if each begins to assert its own lordship, and ceases to work for the general benefit of the lord paramount, which is the real life, misery makes its sad appearance to harass the poor human soul.

"But the manifestations of Prāṇa, blinded by ignorance," would not "put forth" at the admonitions of their lord.

"He leaves the body, and as he leaves, all the other minor Prāṇas leave it, too; they stay there as he stays."

Then are their eyes opened.

"As the bees follow the queen bee in every way, so do the Prāṇas—namely, speech, the mind, the eye, the ear—follow him with devotion, and thus praise him.

"He is the Agni, the cause of heat; he is the sun [the giver of light]; he is the cloud, he is the Indra, he is the Vāyu, he is the Pṛthivī, he is the Rayi, and the Deva, the Sat, and the Asat, and he is the immortal.

"Like the spokes in the nave of a wheel, everything is sustained in Prāṇa—the hymns of the Rk, the Yajus, and the  $Sāma\ Vedas$ , the sacrifice, the Kṣatriyas and the Brāhmaṇas, etc.

"Thou art the progenitor; thou movest in the womb; thou are born in the shape of the father or the mother; to thee, O Prāṇa, that dwelleth in the body with thy manifestations, these creatures offer presents.

"Thou art the carrier of offerings to the Devas, thou art the carrier of oblations to the fathers; thou

<sup>&</sup>lt;sup>1</sup> Rayi and Asat are the negative, Deva and Sat the positive phases of life-matter.

art the action and the power of the senses and other manifestations of life.

"Thou art, O Prana, the great lord in power, the Rudra (the destroyer) and the preserver; thou movest in the sky as the sun, thou art the preserver of the lights of heaven.

"When thou rainest, these creatures are full of joy because they hope to have plenty of food.

"Thou art Prāṇa, pure by nature; thou art the consumer of all oblations, as the Ekarṣi fire [of the Atharvas]; thou art the preserver of all existence; we are to thee the offerers of food; thou art our father as the recorder [or the life-giver of the recorder].

"Make healthy that appearance of thine which is located in the speech, the ear, the eyes, and that which is stretched towards the mind; do not fly away.

"Whatever exists in the three heavens, all of it is in the power of Prāṇa. Protect us like a mother her offspring; give us wealth and intellect."

With this I conclude my description of Prāṇa, the second Principle of the universe, and the human body. The epithets bestowed upon this mighty being in the above extract will be easy of understanding in the light of all that has gone before. It is now time to trace the working of the universal tattvic Law of Breath on the next higher plane of life—the mind (Manomaya Kośa).

# THE MIND

#### INTRODUCTION

No theory of the life of the universe is at once so simple and so grand as the theory of breath (Svara). It is the one universal motion, which makes its appearance in Māyā by virtue of the unseen substratum of the cosmos, the Parabrahman of the Vedantins. The most appropriate expression for Svara in English is the "current of life". The Indian Science of Breath investigates and formulates the laws, or rather the one universal law, according to which this current of life, this motive power of universal intelligence, running, as Emerson so beautifully puts it, along the wire of thought, governs evolution and involution and all the phenomena of human life, physiological, mental, and spiritual. In the whole length and breadth of this universe there is no phenomenon, great or small, which does not find its most natural, most intelligible, and most apposite explanation in the theory of the five modes of manifestation of this universal motion—the five elementary Tattvas. In the foregoing essays I have tried to explain generally how every physiological phenomenon was governed by the five Tattvas. The object of the present essay is to run over briefly the various

phenomena relating to the third higher body of man—the Manomaya Kośa, the mind—and note how symmetrically and universally the Tattvas bring about the formation and work of this principle.

### KNOWLEDGE

In general language it is knowledge that distinguishes the mind from physiological life (Prāna), but it will be seen on a little consideration that different degrees of knowledge might very well be taken as the distinguishing characteristics of the five states of matter, which in man we call the five principles. For what is knowledge but a kind of tattvic motion of breath, elevated into self-consciousness by the presence, in a greater or less degree, of the element of Ahankara (egoism)? This is no doubt the view taken of knowledge by the Vedantic philosopher when he speaks of intelligence as being the motive power, the first cause of the universe. The word Svara is only a synonym of intelligence, the one manifestation of the One descending into Prakrti.

"I see something," means, according to our view of knowledge, that my Manomaya Kośa has been put into visual vibration.

"I hear," means that my Manomaya Kośa is in a state of auditory vibration.

"I feel," means that my mind is in a state of tangible vibration.

And so on with the other senses.

"I love," means that my mind is in a state of amatory vibration (a form of attraction).

The first state—that of the Ānandamaya—is the state of the highest knowledge. There is then but one centre, the substratum for the whole infinity of Parabrahman, and the ethereal vibrations of his breath are one throughout the whole expanse of infinity. There is but one intelligence, but one knowledge. The whole universe, with all its potentialities and actualities, is a part of that knowledge. This is the highest state of bliss. There is no consciousness of self here, for the *I* has only a relative existence, and there must be a *Thou* or a *He* before there can be an *I*.

The Ego takes form when, in the second plane of existence, more than one minor centre comes into existence. It is for this reason that the name Ahankāra has been given to this state of matter. The ethereal impulses of those centres are confined to their own particular domain in space, and they differ in each centre. They can, however, affect each other just in the same way as the individualized ethereal impulses of one man affect those of others. The tattvic motion of one centre of Brahman is carried along the same universal lines as the other. Two differing motions are thus found in one centre. The stronger impulse is called the *I*, the weaker the *Thou*, or the *He*, as the case may be.

Then comes Manas. Virāj is the centre, and Manu the atmosphere of this state. These centres are beyond the ken of ordinary humanity, but they

work under similar laws to those ruling the rest of the cosmos. The suns move round the Virāţs in the same way as the planets move round the sun.

#### THE FUNCTIONS OF THE MIND

The composition of the Manu is similar to that of Prāṇa; it is composed of a still finer grade of the five Tattvas, and this increased fineness endows the Tattvas with different functions.

The five functions of Prāṇa have been given. The following are the five functions of Manas, as given by Patañjali and accepted by Vyāsa:

(1) Means of knowledge (Pramāṇa). (2) False knowledge (Viparyaya). (3) Complex imagination (Vikalpa). (4) Sleep (Nidrā). (5) Memory (Smṛti).

All the manifestations of the mind fall under one or other of these five heads. Thus, Prāṇa includes:

(a) Perception (Pratyakṣa). (b) Inference (Anumāna). (c) Authority (Āgama).

Viparyaya includes:

- (a) Ignorance (Avidyā, Tamas). (b) Egoism (Asmitā, Moha). (c) Retention (Rāga, Mahāmoha).
- (d) Repulsion (Tāmisra, Dveṣa). (e) Tenacity of life (Abhiniveśa, Andhatāmisra).

The remaining three have no definite subdivisions. I shall now show that all the modifications of thought are forms of tattvic motion on the mental plane.

## 1. MEANS OF KNOWLEDGE (PRAMANA)

The word Pramana (means of knowledge) is derived from two roots, the predicative mā, and the derivative root an, with the prefix pra. The original idea of the root mā, is "to go," "to move," and hence "to measure". The prefix pra gives to the root the idea of fulness, connected as it is with the root pr, to fill. That which moves exactly up or down to the same height with any other thing is the Pramāna of that thing. In becoming the Pramāna of any other thing, the first thing assumes certain qualities which it had not before. This is always brought about by a change of state caused by a certain kind of motion, for it is always motion that causes change of state. This, in fact, is also the exact meaning of the word Pramana, as applied to a particular manifestation of the mind.

Pramāṇa is a particular tattvic motion of the mental body; its effect is to put the mental body into a state similar to that of something else. The mind can undergo as many changes as the external Tattvas are capable of imprinting upon it, and these changes have been classified by Patañjali into three general heads.

# (a) Perception (Pratyaksa)

This is that change of state which the operations of the five sensuous organs produce in the mind. The word is a compound of *prati*, back, and *akṣa*, sensuous power, organ of sense. Hence it is that sympathetic tattvic vibration which an organ of

sense in contact with its object produces in the mind. These changes can be classified under five general heads, according to the number of the senses.

The eye gives birth to the Tejas vibrations; the tongue, the skin, the ear and the nose respectively to the Ap, the Vāyu, the Ākāśa and the Prthivī vibrations. The pure Agni causes the perception of red, the Tejas-Prthivī of yellow, the Tejas-Ap of white, the Tejas-Vayu of blue, and so on. Other colours are produced in the mind by mixed vibrations in a thousand varying degrees. The Ap gives softness, the Vavu roughness, the Agni harshness. We see through the eyes not only colour, but also form. It will be remembered that a particular form has been assigned to every tattvic vibration, and all the forms of gross matter answer to corresponding tattvic vibrations. Thus form can be perceived through every sense. The eyes can see form, the tongue can taste it, the skin can touch it, and so on. This may probably appear to be a novel assertion, but it must be remembered that virtue is not limited to its outward expression or act. The ear would hear form, if the more general use of the eyes and the skin for this purpose had not almost stifled it into inaction. The one form is differentiated in at least five modes, and each mode calls the same thing by a different name. This is aptly illustrated by the physiology of the five sense organs.

The pure Ap vibrations cause an astringent taste, the Ap-Pṛthivī a sweet, the Ap-Agni hot, the ApVāyu acid, and so on. Innumerable other variations of taste are caused by intermediate vibrations in various degrees.

The case is similar with the vocal and other changes of vibration. It is clear that our perceptive knowledge is nothing more than a veritable tattvic motion of the mental body, caused by the sympathetic communications of the vibrations of Prāṇa, just as a stringed instrument of a certain tension begins to vibrate spontaneously when vibration is set up in another similar instrument.

# (b) Inference (Anumāna)

The word Anumana has the same roots as the word Pramana. The only difference is in the prefix. We have here anu, "after," instead of pra. Inference (Anumana) is therefore aftermotion. When the mind is capable of sustaining two vibrations at one and the same time, then, if either of these vibrations is set up and perceived, the second vibration must also manifest itself. Thus, suppose a man pinches me. The complex vibrations that make up the perception of the action of a man pinching me are produced in my mind. I recognize the phenomenon. Almost simultaneously with these vibrations another set of vibrations is produced in me. I call this pain. Now here are two kinds of tattvic motion, the one coming after the other. at any other time I feel similar pain, the image of the man pinching will be recalled to my consciousness. This after-motion is "inference". Induction and deduction are both modifications of this aftermotion. For instance the sun always appears to rise in a certain direction. The concept of that direction becomes for ever associated in my mind with the rising of the sun. Whenever I think of the phenomenon of sunrise, the concept of that direction presents itself. I therefore say that the sun rises as a rule in that direction. Inference is, therefore, nothing more than a tattvic motion coming after another related one.

### (c) Authority (Agama)

The third modification of what is called the means of knowledge (Pramāṇa) is authority (Āgama). What is this? I read in my geography, or hear from the lips of my teacher that Britain is surrounded by the ocean. Now what has connected these words in my mind with the picture of Britain, the ocean, and their mutual relations? Certainly it is not perception, and therefore not inference, which must by nature work through sensuous knowledge. What then? There must be some third modification.

The fact that words possess the power to raise a certain picture in our minds is one of very deep interest. Every Indian philosopher recognizes it as a third modification of the mind, but it receives no recognition at the hands of modern European philosophy.

There is, however, little doubt that the colour corresponding to this mental modification differs from that corresponding to either perception or inference. The colour belonging to the perceptive modifications of the mind is always single in its nature. A certain phase of the Tejas vibration must always prevail in the visual modification, and similarly the vibrations of other Tattvas correspond to our different sensuous modifications. Each of these manifestations has its own distinctive colour. The red will appear as well in the visual as in the auditory or any other vibration, but the red of the visual vibration will be bright and pure; that of the organ of smell will be tinged with yellow; that of the organ of touch with blue; and the sonoriferous ether will be somewhat dark. There is, therefore, not the least likelihood that the vocal vibration will coincide with the pure perceptive vibration. The vocal vibrations are double in their nature, and they can only, in any case, coincide with the inferential vibrations; and here, too, they can only coincide with the auditory vibrations. A little consideration will, however, show that there is some difference between the vocal and inferential vibrations. In inference a certain modification of sound in our mind is followed by a certain visual picture, and both these vibrations retain in our mind an equally important position. We place two percepts together, compare them, and then say that one follows the other. In the verbal modification there is no comparison, no simultaneous consciousness, no placing together of the two percepts. The one causes the other, no doubt, but we are not at all conscious of the fact. In inference the simultaneous presence for some time of both the cause and the

effect brings about a change in the colour of the effect. The difference is less great in the vocal as compared with the inferential vibration. Axiomatic knowledge is not inferential in the present, though it has no doubt been so in the past; in the present it has become native to the mind.

#### 2. FALSE KNOWLEDGE (VIPARYAYA)

This is the second mental modification. This word also is derived from a root meaning motion—i or ay, "to go," "to move". The prefix pari is connected with the root pra, and gives the same idea to the root. Paryaya has the same radical meaning as Pramāṇa. The word Viparyaya therefore means "a motion removed from the motion which coincides with the object". The vibrations of Pramāṇa coincide in nature with the vibrations of the object of perception; not so the vibrations of Viparyaya. Certain acquired conditions of the mind imprint on the percepts a new colour of their own, and thus distinguish them from the percepts of Pramāṇa. There are five modifications of this manifestation.

## (a) Ignorance (Avidyā)

This is the general field for the manifestation of all the modifications of Viparyaya (false knowledge). The word comes from the root vid, "to know," the prefix a, and the suffix ya. The original meaning of the root is "to be," "to exist". The original meaning of Vidyā is, therefore, "the state

of a thing as it is," or expressed in terms of the mental plane in one word, "knowledge". As long as in the face of a human being I see a face and nothing else, my mental vibration is said to be Vidyā. But as soon as I see a moon, or something else not a face, when it is a face I am looking at, my mental vibration is no longer said to be Vidyā, but Avidyā. Avidyā (ignorance) is therefore not a negative conception, it is just as positive as Vidyā itself. It is a great mistake to suppose that words having the privative prefixes always imply abstractions and never realities. This, however, is a digression. The state of Avidva is that state in which the mental vibration is disturbed by that of Ākāśa, and some other Tattvas, which thus produce false appearances. The general appearance of Avidvā is Ākāśa -darkness, and this is why Tamas is a synonym of this word.

This general prevalence of darkness is caused by some defect in individual minds, because, as we find from daily experience, a given object does not excite the same set of vibrations in all minds. What, then, is the mental defect? It is to be found in the nature of the stored-up potential energy of the mind. This storing up of potential energy is a problem of the deepest importance in philosophy, and one in which the doctrine of transmigration of souls finds its most intelligible explanation. This so-called law of Vāsanā may be enunciated as follows.

If anything be set in any particular kind of tattvic motion—internal or external—it acquires the capability, for a second time, of being easily set into the same kind of motion and of consequently resisting a different kind. If the thing be subjected to the same motion for some time, the motion becomes a necessary attribute of the thing. That motion becomes then, so to speak, "second nature".

Thus, if a man accustoms his body to a particular form of exercise, certain muscles in his body are very easily set in motion. Any other form of exercise that requires the use of other muscles will be found fatiguing on account of the resistance set up by muscular habits. Similar is the case with the mind. If I have a deep-rooted conviction, as some have to this day, that the earth is flat and that the sun moves round it, it may require ages to alter my belief. A thousand examples might be cited of such phenomena. It is, however, only necessary in this place to state that the capacity of turning easily to one mental state and offering resistance to another is what I mean by this stored-up energy. It is called Vāsanā or Samskāra in Sanskrit.

The word Vāsanā comes from the root vas, "to dwell". It means the dwelling or fixing of some form of vibratory motion in the mind. It is by Vāsanā that certain truths become native to the mind, and, not only certain so-called truths, but all the so-called natural tendencies—moral, physical and spiritual—become in this way native to the mind. The only difference in different Vāsanās is in their respective stability. Those Vāsanās which are imprinted upon the mind as the result of the ordinary evolutionary course of nature never change. The products of independent human actions

are of two kinds. If action result in tendencies that check the evolutionary progressive tide of nature, the effect of the action exhausts itself in time by the repellent force of the undercurrent of evolution. If, however, the two coincide in direction, increased strength is the result. The latter kind of actions we call virtuous, the former vicious.

It is this Vāsanā, this temporary dominion of the opposite current, that causes false knowledge. Suppose the positive current has in any man the strength a; if it has presented to it a negative current of the same degree of strength the two will try to unite. An attraction will then be set up. If these two currents are not allowed to unite, they increase in strength, and react on the body itself to its injury; if allowed to unite, they exhaust themselves. This exhaustion causes a relief to the mind, the progressive evolutionary current asserts itself with greater force, and thus a feeling of satisfaction is the result. This tattvic disturbance of the mind will, as long as it has sufficient strength, give its own colour to all percepts and concepts. They will not appear in their true light, but as causes of satisfaction. Such causes of satisfaction we call by different names. Sometimes we call it a flower, at others we call it a moon. Such are the manifestations of Avidyā. As Patañjali says, Avidyā consists in the perception of the eternal, the pure, the pleasing and the spiritual in the non-eternal, the impure, the painful, and the non-spiritual. Such is the genesis of Avidya, which, as has been remarked, is a substantial reality, and not a mere negative conception.

This mental phenomenon causes the four following modifications.

# (b) Egoism (Asmitā)

Asmitā (egoism) is the conviction that real life (Puruṣa Svara) is one with its various mental and physiological modifications, that the higher self is one with the lower one, that the sum of our percepts and concepts is the real Ego, and that there is nothing beyond. In the present cycle of evolution and in the previous ones, the mind has chiefly been occupied with these percepts and concepts. The real power of life is never seen making any separate appearance, hence the feeling that the Ego must be the same with the mental phenomena. It is plain that Avidyā, as defined above, lies at the root of this manifestation.

### (c) Retention (Rāga)

The misleading feeling of satisfaction above mentioned under Avidyā is the cause of this condition. When any object repeatedly produces in our mind this feeling of satisfaction, our mind engenders the habit of falling again and again into the same state of tattvic vibration. The feeling of satisfaction and the picture of the object which seemed to cause that satisfaction tend to appear together, and this is a

hankering after the object, a desire not to let it escape us—that is to say, Rāga (pleasure).

We may here investigate more thoroughly the nature of this feeling of satisfaction and its opposite -pleasure and pain. The Sanskrit words for these two mental states are respectively Sukha and Duhkha. Both come from the root khan, "to dig"; the prefixes su and duh make the difference. The former prefix conveys the idea of "ease," and it derives this idea from the unrestrained easy flow of breath. The radical idea of Sukha is, therefore unrestrained digging—digging where the soil offers but little resistance. Transferred to the mind, that act becomes Sukha, that which makes upon it an easy impression. The act must, in the nature of its vibrations, coincide with the then prevailing conditions of the mental vibrations. Before any percepts or concepts had taken root in the mind, there was no desire, no pleasure. The genesis both of desire and what is called pleasure—that is, the sense of satisfaction caused by the impressions produced by external objects—begins with certain percepts and concepts, taking root in the mind. This taking root is really only an overclouding of the original set of impressions arising out of evolutionary mental progress. When contact with the external object for a moment removes that cloud from the clear horizon of the mind, the soul is conscious of a feeling of satisfaction, which, as I have shown, Avidya connects with the external object. This, as shown above, gives birth to desire.

### (d) Repulsion (Dveșa)

Similar is the genesis of pain and the desire to repel (Dvesa). The radical idea of Duhkha (pain) is the act of digging where a good deal of resistance is experienced. Transferred to the mind, it signifies an act which encounters resistance from the mind. The mind does not easily give place to these vibrations; it tries to repel them with all its might. Thence arises a feeling of privation. It is as if something of its nature were being taken away, and an alien phenomenon introduced. This consciousness of privation, or want, is pain, and the repulsive power which these alien vibrations excite in the mind is known by the name of Dvesa (desire to repel). The word Dvesa comes from the root dvis, which is a compound of du and is; is itself appears to be a compound root, i and s. The final s is connected with the root su, "to breathe," "to be in one's natural state". The root i means "to go," and the root ish, therefore, means "to go towards one's natural state". Transferred to the mind, the word becomes a synonym of Rāga. The root du in Dyesa performs the same function as duh in Duhkha. Hence Dvesa comes to mean a "hankering after repulsion". Anger, jealousy, hatred, etc., are all modifications of this, as love, affection, and friendship are those of Raga. It is easy, by what has been said above, to follow up the genesis of the principle of "tenacity of life". I must now try to assign these actions to their prevailing Tattvas.

The general colour of Avidyā is, as already said, that of Ākāśa, darkness. When, however, Avidyā is manifested as anger, the Agni Tattva prevails. If this be accompanied by motion of the body Vāyu is indicated. Stubbornness shows as Pṛthivī and tractability as Āpas, while the condition of fear and trembling finds expression in Ākāśa.

The Ākāśa Tattva prevails also in love. Pṛthivī makes it abiding, Vāyu changeable, Agni fretting, Āpas lukewarm, Ākāśa blind and unreasoning.

Ākāśa tends to produce a hollow in the veins themselves, hence its prevalence in fear. Pṛthivī roots the timid man to the spot, Vāyu lends him craven wings. Āpas opens his ears to flattery, and Agni heats the blood for revenge.

#### 3. COMPLEX IMAGINATION (VIKALPA)

I turn now to Vikalpa. This is that knowledge which, though capable of being embodied in words, has no reality on the physical plane. The sounds of nature connected with its sight have given us names for percepts. With the additions or subtractions of the percepts we have also had additions and subtractions of the sounds connected therewith. The sounds constitute our words.

In Vikalpa two or more percepts are added together in such a way as to give birth to a concept having no corresponding reality on the physical plane. This is a necessary result of the universal law of Vāsanā. When the mind is habituated to the perception of more phenomena than one, all of

them have a tendency to appear again; and whenever two or more such phenomena coincide in time, we have in our mind a picture of a third something. That something may or may not exist in the physical plane. If it does not, the phenomenon is Vikalpa. If, however, it does, we call it Samādhi.

### 4. SLEEP (NIDRĀ)

This also is a phenomenon of the Manomaya Kośa (mind). Indian philosophers speak of three states in this connection—Waking, Dream, Sleep.

# (a) Waking

This is the ordinary state when the principle of life works in connection with the mind. The mind. then, through the action of the senses, receives impressions of the external objects. The other faculties of the mind are purely mental, and they may work in the waking as in the dreaming state. The only difference is that in dreams the mind does not undergo the perceptive changes. How is this? These changes of state are always passive, and the soul has no choice in being subjected to them. They come and go as a necessary result of the working of Svara in all its five modifications. As has been explained in the articles on Prāṇa, the different sensuous organs cease to respond to external tattvic changes when the positive current gains more than ordinary strength in the body. The positive force appears to us in the shape of

heat, the negative in the shape of cold. I may, therefore, in future term these forces heat and cold.

### (b) Dream

The Upanisad says that in dreamless sleep the soul sleeps in the blood-vessels (Nādis), the pericardium (Purītat) and the hollow of the heart. Has the system of blood-vessels—the negative centre of Prāna, anything to do with dream also? The state of dream, according to the Indian sage, is an intermediate one between waking and sleeping, and it is but reasonable to suppose that there must be something in this system which accounts for both these phenomena. What is that something? It is variously spoken of as the Pitta, the Agni, and the Sun. It is needless to say that these words are meant to denote one and the same thing. It is the effect produced on the body by the solar breath in general, and the Agni Tattva in particular. The word Pitta may mislead many and it is, therefore, necessary to state that the word does not always mean "lull." There is one Pitta which sanskrit physiology locates specially in the heart. This is called the Sādhaka Pitta. It is nothing more nor less than cardiac temperature, and it is with this that we have to do in sleep or dream.

According to the Indian philosopher, it is the cardiac temperature that causes the three states in varying degrees. This, and nothing more, is the meaning of the Vedic text, which says that the soul sleeps in the pericardium, etc. All the functions

of life are carried on properly as long as we have a perfect balance of the positive and negative currents—heat and cold. The mean of the solar and lunar temperatures is the temperature at which the Prāṇa keeps up its connection with the gross body. The mean is struck after an exposure of a whole day and night. Within this period the temperature is subjected to two general variations. The one is the extreme of the positive; the other the extreme of the negative. When the positive reaches its daily extreme the actions of the sense organs are no longer synchronous with the modification of the external Tattvas.

It is a matter of daily experience that the sensuous organs respond to external tattvic vibrations within certain limits. If the limit is exceeded either way, the organs become insensible to these vibrations. There is, therefore, a certain degree of temperature at which the sensuous organs can ordinarily work, but when this limit is exceeded either way the organs become incapable of receiving any impression from without. During day the positive life current gathers strength in the heart. The ordinary physical mood is naturally altered by this gathering up of forces, and, as a result, the senses sleep. They receive no impression from without. This is sufficient to produce the dreaming state. As yet the chords of the gross body (Sthula Sarīra) have alone slackened; the soul sees the mind no longer affected by external impressions. The mind is, however, habituated to various percepts and concepts, and by the mere force of habit passes into

various states. The breath, as it differentiates into the five tattvic states, becomes the cause of the varying impressions coming up. The soul, as already said, plays no part in calling up these visions. It is by the working of a necessary law of life that the mind undergoes the various changes of the waking and the sleeping states. The soul does nothing in conjuring up the phantasms of a dream, otherwise it would be impossible to explain horrible dreams. Why, indeed, if the soul is entirely free in dreaming, does it sometimes call into existence the hideous appearances which, with one terrible shock, seem to send our very blood back to our heart? No soul would ever act thus if it could help it.

The fact is that the impressions of a dream change with the Tattvas. As one Tattva easily glides into another, one thought gives place to another. The Ākāśa causes fear, shame, desire, anger; the Vayu takes us to different places, the Tejas shows us gold and silver, the Prthivī may bring us enjoyment, smiles, dalliance, and so on. And then we may have composite tattvic vibrations. We may see men and women, dances and battles, councils and popular gatherings; we may walk in gardens, smell the choicest flowers, see the most beautiful spots; we may shake hands with our friends, we may deliver speeches, or travel into distant lands. All these impressions are caused by the tattvic state of the mental coil, brought about either by (1) physical derangement, (2) ordinary

tattvic changes, or (3) some other natural change of state.

As there are three different causes, there are three different kinds of dreams. The first cause is physical derangement. When the natural currents of Prāṇa are disturbed so that disease results, or are about to be so disturbed, the mind in the ordinary way undergoes these tattvic changes. The sympathetic chords of the mind are excited, and we dream of all the disagreeable accompaniments of whatever disease may be in store for us within our physical atmosphere. Such dreams are akin in their nature to the ravings of delirium; the only difference lying in strength and violence. When ill, we may in a similar way dream of health and its surroundings.

The second kind of dream is caused by ordinary tattvic changes. When the past, the present, and the future tattvic conditions of our surroundings are uniform in their nature, when there is no change, and when no change is in store for us, the stream of dreams is most calm and equable in its easy flow. As the atmospheric and the healthful physiological Tattvas glide smoothly one into the other, so do the impressions of our minds in this class of dreams. Ordinarily we cannot even remember these dreams, for in them there is nothing of special excitement to keep them in our memory.

The third kind of change is similar to the first, the difference lying only in the nature of the effects. These we call the effects of disease or health, as the case may be; here we might group the results under the general names of prosperity or calamity.

The process of this sort of mental excitement is, however, the same in both. The currents of life pregnant with all sorts of good and evil, are sufficient in strength, while vet potential and only tending towards the actual, to set the sympathetic chords of the mind in vibration. The purer the mind, and the freer from dust of the world, the more sensitive is it to the slightest and remotest tendency of Prana towards some change. We consequently become conscious of coming events in dreams. This explains the nature of prophetic dreams. To weigh, however, the force of these dreams, to find out exactly what each dream means, is a most difficult, and, under ordinary circumstances, I may say, a quite impossible task. We may make ten thousand mistakes at every step, and we need nothing less than a perfect Yogi for the right understanding of even our own dreams, to say nothing of those of others. Let us explain and illustrate the difficulties which surround us in the right understanding of our dreams. A man in the same quarter of the city in which I live, but unknown to me, is about to die. Pregnant with death, the tattvic currents of his body disturb the atmospheric Tattvas, and are through their instrumentality spread in various degrees of strength all over the world. They reach me too, and when I am sleeping excite the sympathetic chords of the mind. Now as there is no special room in my mind for that man, my impression will only be general. A human being, fair or ugly, thin or fat, male or female, lamented or not, and having other like qualities, will come into the mind as on his death-bed. But what man? The power of complex imagination, unless kept in check by the most rigorous exercise of Yoga, will have its play, and it is almost certain that a man who has previously been connected in my mind with all these tattvic qualities, will make his appearance in my consciousness. It is evident I shall be on the wrong track. That someone is dead or dving, we may be sure, but who or where it is impossible for ordinary men to discover. And not only does the manifestations of the mind do that. The state of Samādhi, which is nothing more than putting one's self into a state of the most perfect amenability to tattvic surroundings, is therefore impossible unless all the other manifestations are held in perfect check. "Yoga," says Patañjali, "is keeping in check the manifestations of the mind." But to resume.

### (c) Deep Sleep (Sușupti)

The dreaming state is maintained as long as the cardiac temperature is not strong enough to affect the mental coil. But with increasing positive strength that too must be affected. The Manas and the Prāṇa are made of the same materials and are subject to the same laws. The more subtle, however, these materials are, the stronger must be the forces that produce similar changes. All the coils are tuned together, and changes in the one affect the other. The vibrations per second of the first

one are, however, greater in number than those of the lower one, and this causes its subtlety. The higher are always affected through the immediately lower principles. Thus the external Tattvas will affect Prana directly, but the mind can only be affected through the Prana and indirectly. The cardiac temperature is only an indication of the degree of heat in Prana. When sufficient is gathered up there, the Prana having acquired sufficient strength, affects the mental coil. That too now passes out of tune with the soul. Moreover, the mental vibrations are at rest, for the mind can only work at a certain temperature, beyond which it must go to rest. In this state we have no more dreams. The only manifestation of the mind is that of rest. This is the state of dreamless sleep.

I pass on now to the fifth and last mental manifestation.

### 5. RETENTION, MEMORY (SMRTI)

As Professor Max Müller has remarked, the original idea of the root *smṛ* (from which Smṛti) is "to make soft, to melt". The process of making soft or melting consists in the melting thing assuming a consistency nearer and nearer to the tattvic consistency of the melting force. All change of state is equavalent to the assumption by the thing changing of the state of Tattva which causes the change. Hence the secondary idea of the root, "to love". Love is that state of the mind in which it melts into

the state of the object of love. This change is analogous to the chemical change that gives us a photograph on a sensitive plate. As in this phenomenon the materials on the sensitive plate are melted into the state of the reflected light, so the sensitive plate of the mind melts into the state of its percepts. The impression upon the mind is deeper, the greater the force of the imprinting rays and the greater the sympathy between the mind and the object perceived. This sympathy is created by stored-up potential energy, and the perceptive rays themselves act with greater force when the mind is in a sympathetic state.

Every percept takes root in the mind, as explained above. It is nothing more than a change of the tattvic state of the mind, and what is left behind is only a capacity for falling into the same state more easily again. The mind falls back into the same state when it is under the influence of the same tattvic surroundings. The presence of the same things calls back the same mental state.

The tattvic surroundings may be of two descriptions—astral and local. The astral influence is the effect upon the individual Prāṇa of the then condition of the terrestrial Prāṇa. If this effect appears as the Agni Tattva, those of our concepts which have a prominent connection with this Tattva will make their appearance in the mind. Some of these are a hankering after wealth, a desire of progeny, etc. If we have the Vāyu Tattva, a desire to travel may take possession of our minds, and so on. A minute tattvic analysis of all our concepts is of the

greatest interest; suffice it, however, to say here that the tattvic condition of Prāṇa often calls up into the mind objects which have been in similar previous conditions the objects of perception. It is this power, as already shown, that underlies dreams of one class. In the waking state, too, this phase of memory often acts as reminiscence.

Local surroundings are constituted by those objects which the mind has been accustomed to perceive together with the immediate object of memory. This is the power of association. Both these phenomena constitute memory proper (Smrti). Here the object comes first into the mind, and afterwards the act and the surroundings of perception. Another very important kind of memory is what is called Buddhi, literary memory. This is the power by which we call to mind what we have learnt of scientific facts. The process of storing up these facts in the mind is the same, but the coming back into consciousness differs in this, that here the act comes into the mind first and then the object. All the five Tattvas and the foregoing mental phenomena may cause the phenomenon of memory. Literary memory has a good deal to do with Yoga, i.e., the exercise of free will to direct the energies of the mind into desirable channels. While those impressions which take root in the mind on account of natural surroundings make the mind the unwilling slave of the external world, Buddhi may lead it to bliss and freedom. But will these tattvic surroundings always bring related phenomena into consciousness? No; this depends upon their correlative

strength. It is well known that when the vibrations per second of Ākāśa (sound) pass beyond a certain limit either way, they do not affect the tympanum. Similar is the case with the other Tattvas. It is, for example, only a certain number of vibrations per second of the Tejas Tattva which affects the eye, and similarly, mutatis mutandis, with the other senses. The same is the case with the mind. It is only when the mental and external tattvic tensions are equal that the mind begins to vibrate as it comes into contact with the external world. Just as the varying states of the external organs make us more or less sensitive to ordinary sensation, so different men might not hear the same sounds, might not see the same sights, the mental Tattvas might not be affected by percepts of different strength, or might be affected in different degrees by percepts of the same strength. The question is, how is the variation of this mental tattvic strength produced? exercise, and the absence of exercise. If we accustom the mind, just as we do the body, to any particular percept or concept, the mind turns easily to those percepts and concepts. If, however, we give up the exercise, the mind becomes stiff and ceases by degrees to respond to those percepts and concepts. This is the phenomenon of forgetting. Let a student whose literary exercise is just opening the buds of his mind, which is just gaining strength enough to see into the causes and effects of things, give up his exercise. His mind will begin to lose that nice perception. The stiffer the mind becomes the less will the causal relation affect him, and the less he will know of it, until at last he loses all his power.

Ceaseless influence and activity of one sort being impossible in the ordinary course of nature, every impression tends to pass away as soon as it is made. Its degree of stability depends upon the duration of the exercise.

But although activity of one sort is impracticable, activity of some sort is always present in the mind. With every action the colour of the mind changes, and one colour may take so deep a root in the mind as to remain there for ages upon ages, to say nothing of minutes, hours, days, and years. Just as time takes ages to demolish the impressions of the physical plane, just as marks of incision upon the skin may not pass away in even two decades, so also it takes ages to demolish the impressions of the mind. Hundreds and thousands of years might thus be spent in Devachan in order to wear away those antagonistic impressions which the mind has contracted in earthly life. By antagonistic impressions, I mean those impressions which are not compatible with the state of Moksa, and have about them a tinge of earthly life.

With every moment the mind changes its colour, whether by increase or by diminution of vibration. These changes are temporary. But there is at the same time a permanent change going on in the colour of the mind. With every little act of our worldly experience, the evolutionary tide of progress is gaining strength, and passing into variety. The colour is constantly changing. But the same

general colour is maintained under ordinary circumstances, during one earthly life. Under extraordinary circumstances we may have men having two memories. Under such circumstances, as in the case of approaching death, the accumulated forces of a whole life combine into a different colour. The tension, so to speak, becomes different from what it was before. Nothing can put the mind into the same state again. This general colour of the mind differing from that of other minds, and yet retaining its general character for a whole life, gives us the consciousness of personal identity. In every act which has been done, or which is, or may be done, the soul sees the same general colour, and hence the feeling of personal identity. In death the general colour changes, and although we have the same mind, we have a different consciousness. Hence no continuance of the feeling of personal identity is possible through death.

Such is a brief account of the Manomaya Kośa, the mental coil in the ordinary state. The influence of the higher principle (the Vijñānamaya Kośa) through the exercise of Yoga induces in the mind a number of other manifestations. Psychic manifestations show themselves in the mind and the Prāṇa, in the same way as mental manifestations are seen influencing and regulating the latter.

The universe, as has been seen, has five planes of existence (which may also be divided into seven). The forms of the earth, which are little pictures of the universe, have also the same five planes. In

some of these organisms the higher planes of existence are absolutely latent. In man, in the present age, the Vijñānamaya Kośa and the lower principles make their appearance.

We have now had an insight into the nature of the macrocosmic Prāṇa, and we have seen also that almost every point in this ocean of life represents a separate individual organism.

Similar is the case with the macrocosmic mind. Every Truti of that centre in the same way takes in the whole of the macrocosmic mind. From every point the tattvic rays of the mental ocean go to every point, and thus every point is a little picture of the universal mind. This is the individual mind.

The universal mind is the original of all the centres of Prāṇa, in the same way as the solar Prāṇa is the original of the species of earth-life. Individual mind, too, is similarly the original of all the individual manifestations of the Prāṇamaya Kośa. Similarly the soul, and on the highest plane, the individual spirit, is the perfect picture of all that comes below.

With the four higher planes of life there are four different states of consciousness, the waking, the dreaming, the sleeping and the Turīya.

With these remarks the following extract from the *Praśnopaniṣad* will be intelligible and instructive.

"Now Sauryāyaṇa Gārgya asked him, "Sir, in this body, what sleeps, and what remains awakened? Which of these luminous beings sees dreams? Who has this rest? In whom do all these [manifestations] rest in the potential unmanifested state?'

"He answered him, 'O Gargva, as the rays of the setting sun are all collected in the luminous sheath. and then again go out, as he rises again and again. so all that is collected in the luminous sheath of mind beyond. For this reason then, the man does not hear, does not see, does not smell, does not taste, does not touch, ... does not take, does not cohabit, does not excrete, does not go. They say that he sleeps. The fires of the Prana alone remain awakened in this body. The Apāna is the Gārhapatya fire; the Vyāna is the right hand fire. The Prāna is the Āhavaniva fire, which is made by the Garhapatya. That which carries equally everywhere the oblations of food and air, is the Samana. The mind (Manas) is the sacrificer (Yajamana). The Udana is the fruit of the sacrifice. He carries the sacrificer every day to Brahman. Here this luminous being [the mind] enjoys great things in dreams. Whatever was seen, he sees again as if it were real; whatever was heard, he hears as if it were real; whatever was experienced in different countries, in different directions, he expriences the same again and again—the seen or the unseen, the heard or the unheard, thought or not thought upon. He sees all, appearing as the self of all manifestations.

"'When he is overpowered by the Tejas, then this luminous being sees no dreams in this state; then there appears in the body this rest [the dreamless sleep].

"In this state, my dear pupil, all [that is enumerated below], stays in the ulterior Ātman, like birds

that resort to a tree for habitation—the Prthivī composite 1 and the Prthivi non-composite; the Āpas composite and the Āpas non-composite; the Tejas composite and the Tejas non-composite; the Vāyu composite and the Vāyu non-composite; the Ākāśa composite and the Ākāśa non-composite; the sight and the visible, the hearing and the audible, the smell and that which may be smelt, the taste and that which may be tasted, the touch and the tangible, the speech and the utterable, the hands and whatever may be grasped, the generative organ and the enjoyable, the excretive organ and the excrements, the feet and that which may be gone over, the faculty and the object of doubt, the faculty and the object of ascertainment, the faculty and the object of egoism, the faculty and the object of memory, the light and that which may be enlightened, the Prana and that which it keeps together.

"The soul is the Vijñāna Ātman, the seer, the toucher, the hearer, the smeller, the taster, the doubter, the ascertainer, the agent. This soul [the Vijñāna Ātman] stays in the ulterior, unchangeable Ātman [the Ānanda].

"So there are four Atmans—the life, the mind, the soul, the spirit. The ultimate force which lies at the root of macrocosmic power of the manifestations of soul, mind, and the life-principle, is the spirit."

<sup>&</sup>lt;sup>1</sup> By composite I mean that Tattva which has come into existence after the division into five, noticed in the first essay. The non-composite means a Tattva before the division into five.

The principal interest of this quotation lies in its presenting in authoritative fashion the views which have already been propounded. The next essay touches upon some important truths and explains one of the most important functions of the macrocosmic power and mind, *viz.*, that of recording human actions.

### THE COSMIC PICTURE-GALLERY

WE are directed by our Guru in the philosophy of the Tattvas, to look into vacant space toward the sky, when the horizon is perfectly clear, and fix the attention there with the utmost possible strength.

We are told that after sufficient practice we shall see there a variety of pictures—the most beautiful landscapes, the most gorgeous palaces of the world, and men, women and children in all the varying aspects of life. How is such a thing possible? What do we learn by this practical lesson in the science of attention?

I think I have described in the essays with sufficient explicitness the ocean of Prāṇa with the sun for its centre, and have given a hint sufficiently suggestive of the nature of the macrocosmic mental and psychic atmospheres. It is of the essential nature of these atmospheres that every point therein forms a centre of action and reaction for the whole ocean. From what has been said already, it will be plain that each of these atmospheres has a limit of its own. The terrestrial atmosphere extends only to a few miles, and the external boundary line of this sphere must, it will be readily understood, give it the appearance of an orange, just like that of the earth. The case is the same

with the Solar Prana, and the higher atmospheres. To begin with the terrestrial Prana, which has the measured limits of our atmosphere, every little atom of our earth, and of the most perfect organism, as well as the most imperfect, makes a centre of action and reaction for the tattvic currents of terrestrial Prana. The Prana has the capability of being thrown into the shape of every organism. or, to use a different expression, the rays of Prana, as they fall upon every organism are returned from that organism according to the well-known laws of reflection. There rays, as is again well known, carry within themselves the pictures of the objects upon which they may have fallen. Bearing these within them, they go up to the limit of the terrestrial Prāna noted above. It will be easy to conceive that within the imaginary sphere which surrounds our terrestrial Prāna, we have now a magnified picture of our central organism. Not one organism only, but all the smallest points; the most imperfect beginnings of organized life, as well as the most perfect organisms—all are pictured in this imaginary sphere. It is a magnificent picturegallery, all that is seen or heard, touched, tasted, or smelt on the face of this earth has a glorious and magnified picture there. At the limit of this terrestrial Prana, the picture-forming tattvic rays exercise a double function.

First they throw the sympathetic tattvic chords of the solar Prana into similar motion. That is to say, these pictures are now consigned to the solar Prana, whence in due course they reach step by step to the universal intelligence itself.

Secondly, these rays react upon themselves, and turning from the limiting sphere, are again reflected back to the centre.

It is these pictures which the attentive mind sees in its noonday gaze into vacancy, and it is these pictures, seen in this mysterious way, which give us the finest food for our imagination and intellect, and supply us with a far-reaching clue to the nature and working of the laws which govern the life of the macrocosm and the microcosm. For these pictures tell us that the smallest of our actions, on whatever plane of our existence, actions which may be so insignificant as to pass unnoticed even by ourselves, are destined to receive an everlasting record, as the effect of the past and the cause of the future. These pictures, again, tell us of the existence of the five universal Tattvas, which play so important a part in the universe. It is these pictures which lead us to the discovery of the manifold constitution of man and the universe, and of those powers of the mind which have not yet received recognition at the hands of the official science of the day.

That these truths have found place in the Upanisads may be seen from the following quotation from the *Īśopaniṣad* (Mantra 4):

"The  $\bar{A}$ tman does not move; is one; is swifter than the mind; the senses reach it not; as it is the foremost in motion. It goes beyond the others

in rapid motion while itself at rest, in it the Recorder preserves the actions."

In the above quotation it is the word Mātariśvā that I translate "Recorder". Ordinarily the word is translated as "air," and so far as I know, the word has never been understood clearly in the sense of the "Recorder". My view, therefore, may be further explained with advantage.

The word is a compound of the words mātari and śvas. The word mātari is the locative case of mātṛ which ordinarily means "mother," but which is here rendered as space, as the substratum of distance, from the root mā, to measure. The second word of the compound means "the breather," coming as it does from the root śvas, to breathe. Hence the compound means "he who breathes in space." In explaining this word the commentator Śańkarācārya goes on to say:

"The word 'Mātariśvā,' which has been derived as above, means the Vāyu [the mover] which carries in it all the manifestations of Prāṇa, which is action itself. This Prāṇa is the substratum of all the groups of causes and effects, and in it all the causes and effects are held like beads on a thread, hence it is given the name of Sūtra [the thread] inasmuch as it holds in itself the whole of the world."

It is further said that the "actions" which this Mātariśvā holds in itself, in the above quotation, are all the movements of the individualized Prāṇa, as well as are the actions of heating, lighting, burn-

ing, etc., of the macrocosmic powers known as Agni, etc.

Now such a thing can by no means be the atmospheric air. It is evidently that phase of Prāṇa which carries the pictures of all actions and all motions from every point of space to every other point, and to the limits of the Sūrya-maṇḍala. This phase of Prāṇa is nothing more nor less than the Recorder. It holds in itself for ever and ever all the causes and effects, the antecedents and consequents of this world of ours.

It is action itself. This means that all action is a change of phase of Prāṇa.

It is said in the above quotation that this Recorder lives in the Atman Inasmuch as the Atman exists, the power always performs its function. The Prana draws its life itself from the Atman and we accordingly find a similarity between the qualities of the two. It is said of the Atman in the above extract that it does not move, and yet it moves faster than the mind. These appear to be contradictory qualities at the first sight, and it is such qualities which make the ordinary God of common-place theologians the absurd being he always looks. Let us, however, apply these qualities to Prāṇa, and once understood on this plane, they will be quite as clearly understood on the highest plane, the Atman. It has been said more than once that from every point of the ocean of Prāna the tattvic rays fly in every direction, to every point within the Sūrya-mandala. Thus the ocean of Prāna is in eternal motion. For all this, however, does one point of this occan ever charge its place? Of course not. This while every point at the same time goes and shows itself in every other point.

If it in the tame timple way that the all-pervading Atman is in obtainal motion and per always, at rest.

fumiliar in the comments and the planes of life all our actions, all our thoughts all our asymptons of the books of Majardises.

I must now notice there are because in the more in detail. The purpose of photography tell, or that scoer certain conditions the liber pictures can be caught on the plane of the condition file. But how can we account for the reading of lettern at a distance of tourty mules or more? Duch chenomena are to me a matter of personal excensive. Very and so the companies of the slime views. solmon ent al xollo quoi fuoda memo to balls I read a pont-card walthen by a francito a friend about me the very same along at a distance of simon tairty mile. One thing more much formak or noticed here. Almost half the rare looks about me the rest referred to other matters incoming it have merely a parring interest for me. Now the end of the card duo not come before my much liege ery deany and I felt that with all my afford I could not keep my are upon those lines for a toffcently long time to understand from Euch was threatably drawn toward, the paragraph which rooke of me and shich I could read many deanly.

Four days after this the addressee of the card showed it to me; it was exactly the same, sentence by sentence (so far as I could remember), as I had seen before. I mention this phenomenon in particular, as in it the various requisites for the production of these phenomena are clearly defined. We adduce from an analysis of this incident the following points:

- 1. The writer of the card meant when he was writing that I should read the card, and especially the paragraph which concerned me.
- 2. I was very annxious to know the news about me which that card contained.
- 3. Of the frame of mind mentioned above in which my friend wrote the card, what was the result? The picture of his thoughts on the card, both on the physical and mental plane, flew in every direction along the tattvic rays of the macrocosmic Prāna and mind. A picture was immediately made on the macrocosmic spheres, and from thence it bent its rays towards the destination of the post-card. No doubt all minds in the whole earth received a shock of this current of thought at the same time. But my mind alone was sensitive to the card and the news it contained. It was, therefore, on my mind alone that any impression was made. The rays were, as it were, refracted into my mind, and the result described above followed

It follows from this illustration that in order to receive the pictorial rays of the Prāṇa we must have a mind in a state of sympathy, and not of antipathy; that is to say, a mind free from all action or intense feeling for the time being is the fitting receptacle for the pictorial representations of the cosmos, and so for a correct knowledge of the past and the future. And if we have an intense desire to know the thing, so much the better for us. It is in this way that the spiritual occultist reads the records of the past in the book of nature, and it is on this road that the beginner in this science must walk according to the direction of his Guru.

To return to our explanations. It must be understood that everything in every aspect that has been, or is in being on our planet, has a legible record in the book of nature, and the tattvic ravs of the Prana and the mind are constantly bringing the outlines of these pictures back to us. It is to a great extent due to this that the past never leaves us, but always lives within us, although many of its most magnificent monuments have been for ever effaced from the surface of our planet for the ordinary gaze. These returning rays are always inclined towards the centre which originally gave them birth. In the case of the mineral surroundings of terrestrial phenomena these centres are preserved intact for ages upon ages, and it is quite possible for any sensitive mind, at any time, to turn these rays towards itself by coming into contact with any material remains of historic phenomena. A stone unearthed at Pompeii is pictured as part of the great event which destroyed the city, and the rays of that picture are naturally inclined

towards that piece of stone. If Mrs. Denton puts the stone to her forehead, a sympathetic and receptive condition is the only prerequisite for the transference of the whole picture to her mind. This sympathetic state of mind may be natural to a person, or it may be acquired, but as regards the term "natural" it may be mentioned that what we are in the habit of calling natural powers, are really acquired, but they have been acquired in previous incarnations. Says Siva:

"There are some to whom Tattvas become known, when the mind is purified by habituation, either by the acquired rapidity of other births or by the kindness of the Guru."

It seems that two pieces of granite, the same to all intents and purposes externally, may have an entirely different tattvic colour, for the colour of a thing depends to a very great extent upon its tattvic surroundings. It is this occult colour which constitutes the real soul of things, although the reader must by this time know that the Sanskrit word Prāṇa is more appropriate.

It is no myth to say that the practised Yogī may with a single effort of his will bring the picture of any part of the world, past or present, before his mind's eye—and not only visual pictures, as our illustrations might lead the reader to think. The preservation and formation of visual pictures is only the work of the luminiferous ether—the Tejas Tattva. The other Tattvas perform their functions as well. The Ākāśa or sonoriferous ether preserves all the sounds that have ever been heard or

are being heard on earth, and similarly do the three others preserve the records of the remaining sensations respectively. We see, therefore, that combining all these pictures, a Yogi in contemplation may have before his mind's eve any man at any distance whatsoever and may hear his voice also. Glyndon, in Italy, seeing and hearing the conversation of Viola and Zanoni in their distant home, is therefore not merely a dream of the poet, but a scientific reality. The only thing necessary is to have a sympathetic mind. The phenomena of mental telegraphy, psychometry, clairvoyance, clairaudience, are all phases of this tattvic action. Once understood it is all a very simple affair. It may be useful in this place to offer some reflections as to how these pictorial representations of a man's present go to shape his future. I shall first attempt to show how complete the record is. I may at the outset remind the reader of what was said above about the tattyic colour of everything. It is this which gives individuality even to a piece of stone.

This pictorial whole is only the cosmic counterpart of the individual Prāṇamaya Kośa or the coil of life. It is possible that anyone who may not have thoroughly understood the manner of the storing up of tattvic energy in the individual Prāṇa, may more easily comprehend the phenomenon in its cosmic counterpart. In fact, the macrocosmic and microcosmic phenomena are both links of the same chain, and both will conduce to the thorough understanding of the whole. Suppose a man stands

on a mountain, with the finest prospect of nature stretched out before his eyes. As he stands there contemplating this wealth of beauty, his picture in this posture is at once made in the ecliptic. Not only is his external appearance pictured, but the hue of his life receives the fullest representation. If the Agni Tattva prevails in him at that moment, if there is the light of satisfaction in his face, if the look in his eyes is calm, collected, and pleasant, if he is so much absorbed in the gaze as to forget everything else, Tattvas separate or in composition will do their duty, and all the satisfaction, calmness, pleasure, attention or inattention will, to the finest possible shade, be represented in the sphere of the ecliptic. If he walks or runs, comes down or goes up, the tattvic rays of Prana with the utmost faithfulness picture the generating and the generated colours in the same retentive sphere.

A man stands with a weapon in his hand, with the look of cruelty in his eyes, with the glow of inhumanity in his veins, his victim, man or animal, helpless or struggling before him. The whole phenomenon is instantaneously recorded. There stand the murderer and the victim in their truest possible colours, there is the solitary room or jungle, the dirty shed or the filthy slaughter-house; all are there as surely and certainly as they are in the eye of the murderer or the victim himself.

Let us again change the scene. We have a liar before us. He tells a lie, and thereby injures some brother man. No sooner is the word uttered than the Ākāśa sets to work with all possible activity. There we have the most faithful representation. The liar is there from the reflection which the thought of the injured person throws into the individual Prāṇa; there is the injured man also. The words are there with all the energy of the contemplated wrong. And if that contemplated wrong is completed, there is also the chance for the worse which his mendacity has produced in the victim. There is nothing in fact of the surroundings, the antecedents and the consequent postures—the causes and effects—which is not there represented.

The scene changes, and we come to a thief. Let the night be as dark as it may, let the thief be as circumspect and wary as he can, our picture is there with all its colours well defined, though not perhaps so prominent. The time, the house, the wall with a hole, the sleeping and injured inmates, the stolen property, the subsequent day, the sorrowful householders, with all the antecedent and consequent situations, are pictured. And this is not only for the murderer, the thief, the liar, but for the adulterer, the forger, the villain who thinks his crime hidden from every human eye. Their deeds, like all deeds that have ever been done, are vividly, clearly, exactly recorded in Nature's picture-gallery. Instances might be multiplied, for the phenomena of our social life are various and complicated. But it is unnecessary. What has been said is sufficient to explain the principle, and the application is useful and not very difficult. But we must now bring our pictures back from our gallery.

We have seen that time and space, and all the possible factors of a phenomenon, receive there an accurate representation, and, as I said before, these tattvic rays are united to the time that saw them leaving their record on the plane of our pictorial region. When, in the course of ages, the same time throws its shade again upon the earth, the pictorial rays, stored up long since, energize man-producing matter, and shape it according to their own potential energy, which now begins to become active. It will be readily conceded that the sun gives life to the earth—to men as well as to vegetables and minerals. Solar life takes human shape in the womb of the mother, and this is only an infusion of some one set of our pictorial rays into the sympathetic life, which already shows itself on our planet. These rays thus produce for themselves a human gross body in the womb of the mother, and then having the now somewhat different and differing maternal body, start on their terrestrial journey. As time advances, the pictorial representation changes its tattvic postures, and with it the gross body does the same.

In the case of the re-birth of the man we saw gazing on the mountains, the calm, watchful, contented attitude of the mind which he cultivated then has its influence upon the organism now, once more the man enjoys the beauty of nature and so pleased and happy.

But now take the case of the cruel murderer. He is by nature cruel, he still yearns to murder and destroy, and he could not be restrained from his horrible practices, but that the picture of the ebbing

life of the victim is now part and parcel of his constitution; the pain, the terror, and the feeling of despair and helplessness are there in all their strength. Occasionally he feels as if the blood of life were leaving his very veins. There is no apparent cause, and yet he suffers pain; he is subject to unaccountable fits of terror, despair and helplessness. His life is miserable; slowly but surely it wanes away.

Let the curtain fall on this scene. The incarnated thief now comes on the stage. His friends leave him one by one, or he is driven away from them. The picture of the lonely house must assert its power over him. He is doomed to a lonely house. The picture of somebody coming into the house through some unfrequented part, stealing some of his property, perhaps strangling him, makes its appearance with the fullest strength. The man is doomed to eternal cowardice. He draws towards himself irresistibly the men who will cause him the same grief and heart-rending he long ago caused to others. This posture of heart-rending grief has its influence upon him in the ordinary way, and it creates its surroundings under the same influence.

Take, too, the case of the adulterer. As he walks upon the earth, he is attracted towards as many of the other sex as he has guiltily loved before. He loves one, and his love might meet with a favourable response, but very soon a second, a third, and a fourth picture make their appearance, which are, as a matter of course, antagonistic to the first and repel it. The pledge of love are quite unaccountably

broken, and the heart-rending pain that is caused may well be imagined. All the jealousy and all the complicated quarrels of lovers might with ease be traced to causes such as these.

And those who have sinned by selling their love for gold long ago will now love and will in return be looked down upon with contempt for their poverty. What can be more miserable than to be denied even the luxury of love through very poverty?

These illustrations are, I believe, sufficient to explain the law according to which these cosmic pictures govern our future lives. Whatever other sins may be committed under the innumerable varying circumstances of life, their tattvic effects can easily be traced through the pictorial representations of the cosmos.

It is not difficult to understand that the picture of each individual organism in Prāṇa, although ever changing with the varying postures of the object, remains the same in substance. Every object exists in its form of Prāṇa until, in the course of evolution, Prāṇa itself merges into the higher atmosphere of Manas.

Every genus and every species of living organism upon the face of the earth is pictured in Prāṇa, and it is these pictures which on the highest plane of existence correspond in my opinion to the *ideas* of Plato. A very interesting question arises at this point. Are these pictures of eternal existence, or do they only come into existence after formations have taken place on the terrestrial plane? Ex nihilo

nihil fit is a well-known doctrine of philosophy, and I hold with Vyāsa that the representations (what we now call pictures) of all objects in their generic, specific, and individual capacities have ever been existing in the universal mind. Svara, or what may be called the Breath of God, the Breath of Life, is nothing more nor less, as has already been explained, than abstract intelligence, or if such an expression be better understood, intelligent motion. Our book says:

"In the Svara are pictured, or represented, the Vedas and the Śāstras, in the Svara the highest Gandharvas, and in the Svara all the three worlds; the Svara is Ātman itself."

It is not necessary to enter more thoroughly into a discussion of this problem; the suggestion is sufficient. It may, however, be said that all formation in progress on the face of our planet is the assuming by everything under the influence of solar ideas of the shape of these ideas. The process is precisely similar to the process of wet earth taking impressions of anything that is pressed upon it. The idea of anything is its soul.

Human souls (Prāṇamaya Kośas) exist in this sphere just like the souls of other things, and are affected in that home of theirs by terrestrial experience in the manner above mentioned.

In the course of ages, these ideas make their appearance in the physical plane again and again, according to laws previously hinted at.

I have also said that these pictures have their counterparts in the mental and the higher atmospheres. Now it might be said that just as these solar pictures recur again and again, there are times at which these mental pictures also recur. The ordinary deaths known to us are terrestrial deaths. That is to say they consist in the withdrawal of the influence of the solar pictures for a time from the earth. When that time has expired, the duration depending upon the colours of the picture, they throw their influence again upon the earth, and we have terrestrial re-birth. We may die any number of terrestrial deaths, and yet our solar life may not be extinct.

But men of the present Manvantara may die solar deaths under certain circumstances. Then they pass out of the influence of the sun, and are born again only in the reign of the second Manu. Men who now die solar deaths will remain in a state of bliss all through the present Manvantara. Their rebirth may also be delayed for more than one Manvantara. All these pictures remain in the bosom of Manu during the Manvantaric Pralava. In the same way men may undergo higher deaths, and pass their time in a state of even higher and more enduring bliss. The mental coil may be broken, too, just as the gross, the terrestrial, and the solar may be, and then the blessed soul remains in bliss and unborn until the dawn of the second Day of Brahmā. Higher still and longer is the state which follows Brahmic death. Then the spirit is at rest for the remaining Kalpa and the Mahāpralava that follows.

After this it will be easy to understand the meaning of the Hindu doctrine, that during the Night of Brahmā, as, indeed, during all the minor Nights, the human soul, and, in fact, the whole of the universe, is hidden in the bosom of Brahmā like the tree in the seed.

## THE MANIFESTATIONS OF PSYCHIC FORCE

Psychic force is the form of matter known as Viiñana in active connection with the mental and life-matters. In the quotation given above from the Īśopanisad, it has been said that the Devas-the macrocosmic and microcosmic manifestations of Prāna-do not reach the Ātman, inasmuch as it moves faster than even the mind. The Tattvas of Prana move with a certain momentum. The mind has greater velocity, and psychic matter greater still. In the presence of the higher, the lower plane always appears to be at rest, and is always amenable to its influence. Creation is a manifestation of the psychic force on the lower planes of existence. The first process is, of course, the appearance of the various macrocosmic spheres with their various centres. In each of these spheres—the Prāna, the Manas, and the Vijñāna—the universal tattvic rays on their own planes give birth to innumerable individualities. Each Truți on the plane of Prāṇa is a life-coil (Prānamaya Kośa). The rays which give existence to each of these Trutis come from each and all of the other Trutis, which are situated in the space allotted to each of the five Tattvas and their innumerable admixtures, and which represent

therefore all the possible tattvic manifestations of life

On the plane of Manas each mental Truti represents an individual mind. Each individual mind is given birth to by mental tattvic rays from the other quarters. These rays come from all the other Trutis, situated under the dominion of each of the five Tattvas and their innumerable admixtures: representing therefore all the possible tattvic phases of mental life

On the psychic plane, each Truti represents an individual soul brought into existence by the psychic Tattvas flying from every point to every other point. These rays come from every Truti situated under the dominion of each of the five Tattvas and their innumerable admixtures: thus representing all the possible manifestations of psychic life.

The latter class of Trutis on the various planes of existence are the so called gods and goddesses. The former class are coils which manifest themselves in earth life.

Each psychic Truti is thus a little reservoir of every possible tattvic phase of life which may manifest itself on the lower planes of existence. And so, sending its rays downwards just like the sun, these Trutis manifest themselves in the Trutis of the lower planes. According to the prevalent phase of tattvic colour in these three sets of Truțis, the Vijñāna (psychic Truti) selects its mind, the mind selects its coil, and in the end the life-coil creates its habitation on earth.

The first function of the individual Truti, Vijñāna, is to sustain the life of the mental Truți just as the macrocosmic Vijñāna sustains the life of the macrocosmic mind. And so also does the mental Truți sustain the life of the individual Truți of Prāṇa. In this state the souls are only conscious of their subjectivity with reference to the mind and the Prāṇa. They know that they sustain the lower Truțis, they know themselves, they know all the other psychic Truțis, they know the whole of the macrocosm of Īśvara, the tattvic rays reflecting every point into their individual consciousness. They are omniscient; they are perfectly happy because they are perfectly balanced.

When the Prāṇamaya Kośa enters the habitation of earth, the soul is for the first time assailed by finitude. This means a curtailment, or rather the creation of a new curtailed consciousness. For long ages the soul takes no note of these finite sensations, but as the impressions gain greater and greater strength they are deluded into a belief of identity with these finite impressions. From absolute subjectivity consciousness is transferred to relative passivity. A new world of appearances is created. This is their fall. How these sensations and perceptions, etc., are born, and how they affect the soul, has been already discussed. How the soul is awakened out of this forgetfulness and what it does then to liberate itself will come further on.

It will be seen at this stage that the soul lives two lives, an active and a passive. In the active capacity it goes on governing and sustaining the substantial life of the lower Truțis. In the passive capacity it forgets itself, and deludes itself into identity with the changes of the lower Trutis imprinted upon them by the external Tattvas. The consciousness is transferred to finite phases.

The whole fight of the soul upon reawakening consists in the attempt to do away with its passive capacity and regain its pristine purity. This fight is Yoga, and the powers which Yoga evokes in the mind and the Prana are nothing more than tattvic manifestations of the psychic force, calculated to destroy the power of the external world on the soul. This constant change of phase in the new unreal finite coils of existence is the upward march of the life-current from the beginnings of relative consciousness to the original absolute state.

There is no difficulty in understanding the how of these manifestations. They are there in the psychic reservoir, they simply show themselves when the lower Trutis assume the state of sympathetic polish and tattvic inclination. Thus the spectrum only shows itself when certain objects assume the polish and form of a prism.

Ordinarily the psychic force does not manifest itself, either in the Prana or the mind, in any uncommon phase. Humanity progresses as a whole, and whatever manifestations of this force take place, they take in races as a whole. Finite minds are therefore slow to recognize it.

But all the individuals of a race have not the same strength of tattvic phase. Some show greater sympathy with the psychic force in one or more of its component tattvic phases. Such organisms are called mediums. In them, the particular tattvic phase of psychic force with which they are in greater sympathy than the rest of their kind, makes its uncommon appearance. This difference of individual sympathy is caused by a difference of degree in the commissions and omissions of different individuals, or by the practice of Yoga.

This psychic force may in this way manifest itself in the shape of all the innumerable possibilities of tattvic combination. Therefore, so far as theory is concerned, these manifestations may cover the whole domain of tattvic manifestations in the visible and also in the invisible macrocosm, which latter, however, we know not. These manifestations may violate all our present notions of time and space, cause and effect, force and matter. Intelligently utilized, this force might very well perform the functions of the "vril" of *The Coming Race*. The following essay will trace some of these manifestations on the plane of the mind.

## VIII

## YOGA—THE SOUL

I have now described more or less perfectly two principles of the human constitution—Prāṇa and Manas. Something has also been said about the nature and relations of the soul. The gross body was omitted as needing no special handling.

The five manifestations of each of the two principles-the Prana and the Manas-it may be mentioned, may be either fortunate or unfortunate. Those manifestations are fortunate which are consonant with our true culture, which lead us to our highest spiritual development, the summum bonum of humanity. Those that keep us chained to the sphere of recurring births and deaths may be called unfortunate. On each of the two planes of life-Prāna and Manas—there is a possibility of double existence. We may have, and, in fact, in the present conditions of the universe we have, a fortunate and an unfortunate Prāna, a happy and an unhappy mind. Considering these two to be four. the number of the principles of the human constitution may be raised from five to seven. The unhappy intelligences of the one plane ally themselves with the unhappy ones of the other, the happy ones with the happy, and we have in the human constitution an arrangement of principles something like the following:

- 1. The gross body (Sthūla Śarīra).
- 2. / The unhappy Prāṇa.
- 3. The unhappy Mind.
- 4. / The happy Prāṇa.
- 5. The happy Mind.
- 6. The soul (Vijñāna).
- 7. The spirit (Ānanda).

The fundamentum divisionis in the fivefold division is the Upādhi, the particular and distinct state of matter (Prakṛti) in each case; in the sevenfold division it is the nature of Karma with reference to its effect upon human evolution.

Both the sets of these powers—the blessed and the unhappy—work upon the same plane, and although the blessed manifestations tend in the long run towards the state of Moksa, that state is not reached until the higher powers—the Siddhis—are induced in the mind by the exercise of Yoga. Yoga is a power of the soul. It is, therefore, necessary to say something about the soul and Yoga, before the higher powers of the mind can be intelligibly described. Yoga is the science of human culture in the highest sense of the word. Its purpose is the purification and strengthening of the mind. By its exercise the mind is filled with high aspirations, and acquires divine powers, while the unhappy tendencies die out. The second and third principles of this essay are burnt up by the fire of divine knowledge, and the state of what is called salvation in life is attained. By and by the fourth principle, too, becomes neutral, and the soul passes into a state of Manvantaric Moksa. Higher still the soul

may pass, according to the strength of her exercise. When the mind, too, is at rest, as in sound sleep (Suṣupti), during life, the omniscience of the Vijñāna is reached. There is a state higher still—the state of Ānanda. Such are the results of Yoga; I must now describe the nature of the thing and the process of acquirement.

So far as the nature of Yoga is concerned I may say that mankind has reached its present state of development by the exercise of this great power. Nature herself is a great Yogi, and humanity has been, and is being, purified into perfection by the exercise of her sleepless will. Man need only imitate the great teacher to shorten for his individual self the road to perfection. How are we to render ourselves fit for that great imitation? What are the steps on the great ladder of perfection? These things have been discovered for us by the great sages of yore, and Patañjali's little book is only a short and suggestive transcript of so much of our past experiences and future potentialities as is recorded in the book of nature. This little book uses the word Yoga in a double signification. The first is a state of the mind otherwise called Samadhi; the second is a set of acts and observances which induce that state in the mind. The definition given by the Sage is a negative one, and is only applicable on the plane of the mind. The source of the positive power lies in the higher principle, the soul. Yoga, it is said, is the keeping in check of the (five) manifestations of the mind. In the very wording of the definition is involved the

supposition of the existence of a power which can control and keep in check the mental manifestations. This power is otherwise familiar to us as freedom of the will. Although by the manifestations of egoism (Asmita) on the mental plane the soul is deluded into regarding herself as a slave of the second and third principles, the fact is not such, and as soon as the chord of egoism is slackened to a certain extent, the awakening takes place. This is the first step in the initiation by nature herself of the race of man. It is a matter of necessity. The working side by side with each other of the second and third, and the fourth and fifth principles, weakens the hold of natural mental Asmitā upon the soul. "I am these, or of these mental manifestations," says egoism. Such a state of things cannot, however, last long. These manifestations are double in their nature; the one is just the reverse of the other. Which of them is one with the Ego-the unhappy or the blessed? No sooner is this question asked than the awakening takes place. It is impossible to answer any of these questions in the affirmative, and the soul naturally ends in discovering that she is a separate thing from the mind, that though she has been the slave, she might be (what she naturally is) the Lord of the mind. Up to this time the soul has been tossed this way or that, in obedience to the tattvic vibrations of the mind. Her blind sympathy with the mental manifestations gives unison with the mind, and hence the tossing. By the awakening above noticed, the chord of sympathy is loosened. The

stronger the nature, the greater the departure from unison. Instead of the soul being tossed by the mental vibrations, it is now time that the mind should vibrate in obedience to the vibrations of the soul. This assumption of lordship is the freedom of the will, and this obedience of the mind to the vibrations of the soul is Yoga. The manifestations evoked in the mind by the external Tattvas must now give way to the stronger motion coming from the soul. By and by the mental colours change their very nature, and the mind comes to coincide with the soul. In other words, the individual mental principle is neutralized, and the soul is free in her omniscience.

Let us now trace step by step up to Samādhi the acquirements of the mind.

Samādhi, or the mental state induced by the practice of Yoga, is of two descriptions. As long as the mind is not perfectly absorbed in the soul the state is called Samprajñāta. It is that state in which the discovery of new truths in every department of Nature follows labour. The second is the state of perfect mental absorption. It is called Asampraiñata. In this there is no knowing. no discovery of unknown things. It is a state of intuitive omniscience. Two questions are naturally suggested at the awakening stage. "If I am these manifestations, which of them am I? I think I am none of them. What am I then? What are these?" The second question is solved in the Samprajñāta Samādhi, the first in the other. Before entering further into the nature of Samādhi a word about habituation and apathy. These two arementioned by Patañjali as the two means of checking mental manifestations, and it is very important to understand them thoroughly. The manifestations of apathy is the reflection in the mind of the colour of the soul when she becomes aware of her free nature and is disgusted consequently at the sway of the passions. It is a necessary consequence of the awakening. Habituation is the repetition of the state so as to confirm it in the mind

The confirmation of the mind in this state means a state of ordinary mental inactivity. By this I mean that the five ordinary manifestations are for the time being at rest. This being so, the mind is for the time left free to receive any influences. Here for the first time we see the influence of the soul in the shape of curiosity (Vitarka). What is this? What is that? How is this? How is that? This is the form in which curiosity shows itself in the mind. Curiosity is a desire to know, and a question is an expression of such a desire. But how does man become familiar with questions? The mental shape of curiosity and question will be easily understood by paying a little attention to the remarks I have made on the genesis of desire. The process of the birth of philosophical curiosity is similar to that of the birth of desire. In the latter the impulse comes from the external world through Prāna: in the former directly from the soul. The place of pleasure in this is supplied by the reflection into the mind of the knowledge of the soul

that Self and independence are better than the bondage of Non-Self. The strength of the philosophical curiosity depends upon the strength of this reflection, and as this reflection is rather faint in the beginning (as in the present state of the spiritual development of humanity it generally is), the hold of philosophical curiosity upon the mind bears almost no comparison in strength with the hold of desire.

Philosophical curiosity is then the first step of mental ascent towards Yoga. We place before our mind to begin with every possible manifestation of nature, and try to fit in every possible phase of it with every related manifestation. This is, as we shall see hereafter, Dhāraṇā. It is, in plain language, to apply ourselves to the investigation of all the branches of natural science one by one.

This is the natural result of curiosity. By this attempt to discover the relations already existing or possible, actual or potential, among the phenomena of nature, another power is induced in the mind. This power Patañjali calls Vicara, meditation. The radical idea of the word is to go among the various relations of the portions that make up the whole subject of our contemplation. It is only a deeper hold on the mind of the philosophical curiosity noticed above. The third state of this Samādhi is what is called Ānanda, happiness or bliss. As long as there is curiosity or meditation, the mind is only assuming the consistency of the soul. This means to say that the vibrations of the soul are as yet only making way

into the mind, they have not yet succeeded entirely. When, however, the third stage is arrived at, the mind is sufficiently polished to receive the full and clear image of the sixth coil. This image presents itself to the mind as bliss. Every man who has devoted himself to the study of nature has been, for however short a time, in that coveted state. It is very difficult to make it intelligible by description, but I am sure that the majority of my readers are not strangers to it.

But whence does this bliss come? What is it? I have called it a reflection of the soul. But first of all, what is the soul? From what I have been writing up to this time, my readers will no doubt surmise that I understand the soul to be only a picture of the gross body, the Prāṇa, and the mind, so far only, however, as its constitution is concerned.

I have mentioned that in the macrocosm the sun is the centre, and the Prāṇa is the atmosphere of the second principle, and that the ecliptic marks the shape of this principle. I have also mentioned that the individual human principle is only a picture of this macrocosmic whole. I have mentioned again that in the macrocosm Virāṭ is the centre, and Manu the atmosphere of the second principle. This atmosphere is made of the five universal Tattvas, just like Prāṇa, the only difference being that the mental Tattvas undergo a greater number of vibrations per second than the Tattvas of Prāṇa. I have also said that the individual mind is an exact picture—the aspect of

course differing with the surroundings of time, just as in the case of Prāṇa—of the macrocosmic mind.

Now I have to say the same with regard to the soul. In the macrocosm there is Brahmā for the centre, and Vijñāna for the atmosphere of this principle. As the earth moves in Prāṇa, as the sun breathes in Manu, as the Manu (or Virāt) breathes in Vijñāna, so the soul breathes in the highest atmosphere of Ānanda. Brahmā is the centre of spiritual life, as the sun is the centre of Prāṇa, and Virāt the centre of mental life. These centres are similar in luminosity to the sun, but ordinary senses cannot perceive them, because the number of tattvic vibrations per second is beyond their power.

The soul of the universe (the Vijñānamaya Kośa), with Brahmā for its centre, is our psychic ideal.

The tattvic currents of this sphere extend over what we call a Brahmāṇḍa. This they do in a way similar to the tattvic rays of Prāṇa with which we are familiar through the medium of gross matter. This centre with this universe forms the self-conscious universe. In the bosom of this atmosphere exist all the lower centres.

Under the influence of gross matter the mental macrocosm registers the external pictures, that is to say, it gains the power of manifesting itself in the five ways I have described in the essay on mind. Under the Brahmā, however, the mental macrocosm (Manu) attains the higher powers under dis-

cussion. This double influence changes, after a time, the nature of Manu himself. The universe has, as it were, a new mind after every Manyantara. This change is always for the better. The mind is ever spiritualizing. The later the Manu the more spiritual. A time will come when the present macrocosmic mind will be entirely absorbed in the soul. The same is the case with the microcosm of man. Thus Brahmā is by nature omniscient. He is conscious of a self. The types of everything that was, or is to be in process of time, are but so many varying compositions of his Tattvas. Every phase of the universe, with its antecedents and consequents, is in him. It is himself, his own self-consciousness. One mind is absorbed in him in the space of fourteen Manyantaras. The motion of the mental Tattvas is so much accelerated that they become spiritual. By the time that this takes place in the universe the vibrations of the Tattvas of Prāna are being accelerated too, under the influence of Manu, until the Prāna itself is turned into the Manu of the next period. And, again, while this is being done, the gross matter is similarly developing itself into Prāna.

This is the process of involution, but for the present let us leave it here and resume the subject in hand.

The human soul is an exact picture of this macrocosmic principle. It is omniscient like its prototype, and has the same constitution. But the omniscience of the human soul is still latent on account of her forgetfulness. The sixth principle (absolute) has only developed a little. Humanity in general has only a very dim notion of infinity, of Godhead, and of all such subjects. This means that the rays of the infinite at this stage of our progress are only just evoking our sixth principle into active life. When in process of time the rays of the infinite gather sufficient strength, our soul will come out in her true light. We might accelerate this process by Vairāgya (apathy), which, as has been seen, gives strength to Yoga.

The means of strengthening Yoga deserve separate consideration. Some of them help to remove those influences and forces which are antagonistic to progress, others, such as the contemplation of the divine principle, accelerate the process of the development of the human soul, and the consequent absorption of the mind in the soul. At present I have simply to set forth the nature of the blissful Samādhi, which I spoke of as being caused by the reflection of the soul in the mind.

This reflection simply means the assumption by the mind of the state of the soul. The mind passes from its own ordinary state to the state of the higher energy of the soul. The greater number of tattvic vibrations per second make their way in the matter of a lower number of tattvic vibrations per second. This rising up of the mind, this passing out of itself, the English language recognizes by the name of *elation*, and this is the meaning of the word Ānanda as qualifying the third state of the Samprajñāta Samādhi. The Ānandamaya Kośa takes its name from its being the state of the highest

elation. Every moment of Ānanda is a step towards the absorption of the mind, and by constant scientific meditation the mind as it were changes its nature, passing for ever into a higher state of consistency. That state which in Ānanda only appeared in the moment of triumph now becomes part and parcel of the mind. This confirmation of the higher energy is known by the name of Asmitā, which may be translated (as it generally is) by the word *egoism*, but must be understood as the identification of the consciousness with self.

The object in view in this essay is to mark the stages along the road of mental matter to its final absorption in the soul. In the last sentences I brought the mind to the state of Samprajñāta Samādhi. It is in this state that the mind acquires the power of discovering new truths, and seeing new combinations of things existent. As this stage has been attained in the long cycles of bygone ages man has acquired a knowledge of science to its present stage of development, and the attainment of this quantum of knowledge has been the means (in the manner traced) whereby our minds have been raised to our present pitch of perfection, when we have learned to say that these great powers are native to the human mind. As I have shown, these powers have become native to the mind only after long submission of the mind to the influence of the soul.

By the constant exercise of this Samādhi the mind learns to incline towards those cosmic influences that are in their very nature antagonistic

to those evil powers of our constitution which check our progress. These powers tend naturally to die out. The ultimate goal of this path is that state of mind when its manifestations become entirely potential. The soul, if she pleases, may propel them by her inherent power into the domain of the actual, but they lose all power to draw the soul after them,

When this state is reached, or when it is about to be reached, certain powers begin to show themselves in the mind, which in the present cycle are by no means common. This state is technically called Paravairagya, or the higher apathy.

The word Vairagya is usually rendered into English as apathy, and is looked upon by modern thinkers with disfavour. This, I believe, is partly owing to a misconception of the meaning of the word. It is generally understood, I believe, that misanthropy is the only indication, or perhaps the highest perfection, of this mental state. Nothing can be further from the intention of those Sages who put Vairāgya down as the highest means of the attainment of bliss. Vairagya or apathy is defined by Vyāsa in his commentary on the Aphorisms of Yoga as the "final state of perfected knowledge". It is that state in which the mind, coming to know the real nature of things, will no longer be deluded into false pleasure by the manifestations of Avidya. When this upward inclination becomes confirmed, when this habit of soaring towards the divine becomes second nature,

the name of Paravairāgya is given to the complementary mental state.

This state is reached in many ways, and the road is marked by many clearly defined stages. One way is the practice of Samprajñāta Samādhi. By the constant practice of this Samādhi, to which the mind runs of itself when once it tastes the bliss of the fourth stage of that state, the mind is habituated to a state of faith in the efficacy of the pursuit. This faith is nothing more than a state of mental lucidity in which the vet unknown truths of Nature begin to throw their shadows forward. The mind begins, as it were, to feel truth in any and every place, and, drawn by the taste of bliss (Ananda), proceeds with greater and greater zeal to work out the process of its evolution. This faith, I may remark, has been called by Patanjali Śraddhā, and the consequent zeal of which I have spoken, he names Vīrva.

Confirmed in this zeal and working on, the manifestation of memory comes in naturally. This is a state of high evolution. Every truth comes to be present before the mind's eye at the slightest thought, and the four stages of Samādhi make their appearance again and again till the mind becomes very nearly a mirror of Nature.

This corresponds to the state of Paravairāgya, which would in the second place be also attained by the contemplation of the high prototype of the soul. This is the macrocosmic soul, the Īśvara of

<sup>&</sup>lt;sup>1</sup>I may refer the reader to my analysis of memory.

Patañjali, which remains for ever in that entity's soul of pristine purity. It is this Īśvara, of which I have spoken as the self-conscious universe.

This Īśvara, as I conceive it, is only a macrocosmic centre, similar in nature to, though higher in function than, the sun.

As the sun with his ocean of Prana is the prototype of our life-principle-Pranamava Kośa-so Isvara is the great prototype of our souls. What is the sixth principle if not a phase of the existence of this great being prolonged as a separate phase into the lower principles, yet destined again to merge into its own true self? Just as I have shown that the principles of life live in the sun after our terrestrial death, to recur again and again into actual life, so in a similar way does the soul live in the Iśvara. We may if we please look upon this entity as being the group of all the liberated souls, but we must at the same time remember that the unliberated souls too are his undeveloped reflections, destined in the long run to attain their original state. It is therefore necessary to assume the independent existence of Isvara, and, in Isvara, of other souls.

This macrocosmic psychic centre, this ideal of the sixth principle in man, is the great reservoir of every actual force in the universe. This is the true type of the perfection of the human soul. The incidents of mental and physical existence which, however perfect in themselves, are mere imperfections, find no place in this centre. In this state there is no misery (the five comprehensive miseries

of Patañjali are enumerated above), for misery can arise only in the retrograde process of the first awakening of the mind, being only caused by sensation, and the inability of the human sixth principle to draw the mind towards itself and out of the domain of the senses, to make it, so to say, what its prototype originally is, the rod of dominion, and not as sensation has made it, the instrument of slavery.

By this contemplation of the sixth principle of the universe, a sympathy is naturally established between it and the human soul. That sympathy is only necessary for the universal tattvic law to work with greater effect. The human soul begins to be cleansed of the dust of the world, and in its turn affects the mind in a similar way, and therein the Yogī becomes conscious of this influence by the slackening of the fetters forged by Prakṛti, and a daily, hourly strengthening of heavenward aspirations.

The human soul then begins to become a centre of power for its own little universe, just as Īśvara is the centre of power in his universe. The microcosm then becomes a perfect little picture of the macrocosm. When perfection is attained, all the mental and physiological Tattvas of the microcosm, and to a certain extent of the surrounding world, become the slaves of the soul. Whithersoever it may incline, the Tattvas are at its beck. He may will, and the atmospheric Vāyu Tattva, with whatever amount of strength he pleases or is capable of concentrating, will set in motion any

piece of furniture within the reach of his will. He may will, and at the instant the Ap Tattva will slake thirst, cure fever, or, in fact, wash off the germs of any disease he desires. He may will, and, in fine, any and every Tattva on any of the lower planes will do its work for him. These high powers do not wait to appear all of a sudden, but show themselves gradually, and, of course, according to special aptitudes in special forms.

But a description of these powers is not my present business. My only purpose so far is to show in what way, according to the universal law of nature, the human soul, by contemplation of the macrocosmic sixth principle, becomes the means for the mind attaining the state called Paravairāgya. The laws of the working of these high powers may make the subject of some future attempt.

Besides these two, the author of the *Aphorisms* of *Yoga* enumerates five more ways in which the minds of those who by the power of previous Karma are already inclined towards the divine, are seen to work their way to the state under discussion.

The first way is the habituating of the mind to the manifestations of pleasure, sympathy, elation, and pity toward the comfortable, the miserable, and the vicious. Every good man will tell us that the manifestation of joy at the comfort of another is a high virtue. Why, what harm is there in jealousy? I think that no other science except the philosophy of the Tattvas explains with any amount of satisfaction the reason of such questions.

We have seen that in a state of enjoyment, comfort, pleasure, satisfaction, and the like, the Pṛthivī or the Ap Tattva prevails in the Prāṇa and the mind. It is evident that if we put our minds in the same, we induce either of the two Tattvas into our life and mental principles. What will be the result? A process of purification will set in. Both the principles will begin to be cleansed of any trace of defect which the excess of any of the remaining Tattvas may have given to our constitution.

All these physiological or mental causes which induce inattention in the mind are removed. Bodily distempers take their leave, for they are the result of the disturbance of the balance of the physiological Tattvas, and comfort, pleasure, and enjoyment are foreign to these. The one induces the other. As the balance of the Tattvas brings comfort and enjoyment of life, so the sense of comfort and enjoyment which colours our Prāṇa and mind when we put ourselves in sympathy with the comfortable, restores the balance of our Tattvas.

And when the balance of the Tattvas is restored, what remains? Disinclination to work, doubt, laziness and other feelings of that kind can no longer stand, and the only result is the restoration of the mind to perfect calmness. As says Vyāsa in his commentary, the White Law makes its appearance in the mind. Such and in similar way is the result of the manifestations of the other qualities. But, for such a result to be achieved, there must be long and powerful application.

The next method is Prāṇāyāma, deep expiration and inspiration. This too conduces to the same end and in the same way. The breathing of deep breaths in and out has to some extent the same effect as running and other hard exercise. The heat that is produced burns out certain elements of disease, which it is desirable should be burnt. But the practice in its effects differs for the better from hard exercise. In hard exercise the Susumnā begins to play, and that is not good for physiological health. Prānāyāma, however, if properly performed, is beneficial from a physiological as well as from a mental point of view. The first effect that is produced in Prānāyāma is the general prevalence of the Prthivī Tattva. It is unnecessary to remind the reader that the Ap Tattva carries the breath lowest down, and that the Prthivi is the next. In our attempt to draw deeper breaths than usual. the Prthivi Tattva cannot but be introduced, and the general prevalence of this Tattva, with the consequent golden tinge of the circle of light round our heads, can never fail to cause fixity of purpose and strength of attention. The Ap Tattva next comes in. This is the silvery hue of innocence which encircles the head of a saint and marks the attainment of the state of Paravairagya.

The next is the attainment of the twofold lucidity—the sensuous and the cardiac. The sensuous lucidity is the power of the senses to perceive the changes of Prāṇa. The previously trained attention, according to special aptitudes, is centred on any one or more of the five senses. If centred in the

eyes, one can see the physiological and atmospheric colours of Prāṇa. I can affirm this by personal experience. I can see the various colours of the seasons. I can see rain coming an hour, two hours, and sometimes even two days before an actual shower. Bright sheets of green, washed into coolness and purity by white, make their appearance anywhere about me—in the room, in the heavens, on the table before me, on the wall in front. When this happens, I am sure that rain is in the air, and to come down shortly. If the green is streaked with red, it takes some time to come, but it is surely preparing.

These remarks are enough for colour. The power can be made to show itself by a sustained attempt to look into space, or anything else, as the moon, a star, a jewel and so on. The remaining four senses too attain similar powers, and sounds, smells, tastes, and touches which ordinary humanity cannot perceive begin to be perceived by the Yogī.

The cardiac lucidity is the power of the mind to feel, and also that of the senses to perceive thoughts. In a previous essay (p. 46) I have given a chart of the head, specifying the places and giving the colours of the various kinds of mental manifestations. These colours are seen by anyone who has or acquires the power, and they constitute the surest book to read the thoughts of any man in. By sustained practice one will recognize the finest shades.

One can also feel these thoughts. The modifications of thought moving along the universal tattvic "wires" affect any and every man. They impart each a distinct impulse to the Prāṇamaya Kośa, and thus a distinguishable impulse to the throbs of the brain and the more easily perceivable throbs of the heart. A man who studies these throbs of the heart and sits with his attention centred in the heart (while it is of course open to every influence) learns to feel every influence there. The effect on the heart of the mental modifications of other people is a fact which, so far as quality is concerned, may be verified by the commonest experience.

This sensuous or cardiac lucidity, as the case may be, once attained, kills scepticism, and in the end conduces to the state of Paravairāgya.

In the next place, says Patañjali, one may rely upon the knowledge obtainable through dreams and sleep.

The five ethereal currents of sensation are focussed in the brain, and from these five centres of force motion is transmitted to the mental principle. These various foci serve as connecting links between the mental and the life principles. The visual currents produce in the mind the capability of becoming conscious of colour. In other words, they produce eyes in the mind. Similarly does the mind develop the faculty of receiving the impressions of the four remaining sensations. The faculty is acquired after the exposure of ages. Cycles upon cycles pass on, and the mind is not yet capable of receiving these tattvic vibrations. The wave of life begins its organized journey upon earth with vege-

table forms. From that time external tattvic currents begin to affect the vegetable organism, and this is the beginning of what we call sensation. The modifications of the external Tattvas through the individualized vegetable life strike the chords of the latent mind, but it will not yet respond. It is not in sympathy. Higher and higher through vegetable forms the life-wave travels; greater and greater is the force with which it strikes the mental chords, and better and better is the capability of that principle to respond to the tattvic calls of life. When we reach the animal kingdom the external tattvic foci are just visible. These are the sensuous organs, each of which has the capability of focussing in itself its own peculiar tattvic rays. In the lowest forms of animal life they are just visible, and this is a sign that the mental principle is then in a comparatively high state of perfection; it has somewhat begun to respond to the external tattvic call. It may be remarked here that this is the superposed relative mind, and not the absolute original mental Truti. of both of which I have spoken in a former essay. It is the uprising of this evolutionary finite structure on all planes of life that has led a German philosopher to the conclusion that God is becoming. This is of course true, but it is only true of the finite universe of names and forms and not of the absolute towards which it is moving.

To resume. Longer and longer is now the exposure of this animal life to the external Tattvas; greater and greater every day is the strength of these in their various foci; higher and higher is

the formation of these foci; stronger and stronger is the external call upon the mind, and more and more perfect is the mental response. A time comes in the progress of this evolution when the five mental senses are perfectly developed, as is marked by the development of the external senses. The action of the five mental senses we call the phenomenon of perception. On the manifestation of this perception is raised the mighty fabric of those mental manifestations which I have tried to discuss in the essay on mind. The way in which this evolution takes place is sketched there, too.

The external Tattvas of gross matter create gross foci in a gross body whence to send their currents. The soul does the same. The tattvic currents of the external soul—Īśvara—create similar centres of action in connection with the mind. But the tattvic vibrations of the soul are finer than those of the life principle. The mental matter takes longer time to respond to the call of Isvara than it does to answer to the call of Prana. It is not till the lifewave reaches humanity that the vibrations of the soul begin to show themselves in the mind. The foci of psychic currents are located in what is called the Vijñānamaya Kośa—the psychic coil. At the time of the beginning of human life, the psychic foci are in that same state of perfection as are the animal foci-the senses, at the time when the lifewave begins its journey in the animal species. These psychic foci go on gaining strength, race after race, till we reach the point which I have called the awakening of the soul. That process ends in the

confirmation of the state of Paravairāgya. From this state there are only a few steps to the power of what has been called ulterior or psychic perception. Our former perception we may now call animal perception. And just as on the basis of animal perception has been raised the mighty fabric of inference and verbal authority, so also may be raised (as indeed it has been by ancient Āryan sages) a more mighty fabric of inference and verbal authority on the basis of psychic perception. We shall come to that by and by. In the meantime, let us resume our subject from the point at which we left it

As practice confirms in the Yogī's mind the state of Paravairāgya, it attains the most perfect calm. It is open to all sorts of tattvic influences, but without any sensuous disturbance. The next power that consequently shows itself is called 'Samāpatti. I shall translate this word by the term *intuition*, and define it as that mental state in which it becomes possible to receive the reflection of the subjective and the objective worlds; it is the means of knowledge at the slightest motion in whatever manner imparted.

Intuition has four stages.

- 1. Sa-vitarka—verbal.
- 2. Nir-vitarka—wordless.
- 3. Sa-vicāra—meditative.
- 4. Nir-vicăra—ultra-meditative.

The state of intuition has been likened to a bright, pure, transparent, colourless crystal. View through the crystal whatever object you will and it will most

readily show in itself the colour of that object. And so does the mind behave in this state. Let fall on it the tattvic rays which constitute the objective world, it shows itself in the colours of the objective world. Let those colours be removed, it is again as pure as crystal, ready to show in itself any other colours that may be presented to it. Think of the elementary forces of nature—the Tattvas; think of the gross objects where they work; think of the organs of sense, their genesis, and the method of their work; think of the soul-liberated or bound, and the mind readily falls into each of these states. It retains no particular colour which may oppose or vitiate any other colour entering it. The first stage of intuition is the verbal. It is the most common in this age and therefore the most easily intelligible. Let the reader think of a mind in which no colour is evoked at the sound of scientific words. Let him think of thousands of those men in whose minds the sounds of their own language full of high and great ideas is as strange to them as Hebrew is to the Maori. Take an uneducated English peasant and read to him Comus or The Tempest. Do you think those beautiful words will carry to him all they are intended to convey? But why an uneducated peasant? Did the great Johnson himself understand the beauties of Milton? Take again a common schoolboy, and read to him in his own language the truths of philosophy. Does that language, even if you give him its dictionary meaning, convey any idea to his mind? Take the Upanisads, and read them to any pandit who can

understand Sanskrit grammatically and lexicographically tolerably well. Does anyone doubt-I do not—that he does not understand all that those noble words convey? With such a mind, let him compare the mind of a really educated man, a mind which almost intuitively, as it were, takes in the true sense of words, which is not an easy task even for the highly educated, for prejudice, deep-seated antagonistic theories, the strength of one's own convictions, and perhaps some other characteristics of the mind, prove an insurmountable obstacle. This comparison will show that intuition is something more than a mere sharpening of the intellect. It is rather the light that is at the back of everything shining into and through the intellect which has been purged from all opaque obstacles, the densest of which is a deeply-rooted and antagonistic scepticism. Even a John Stuart Mill could not properly understand the philosophy of Sir William Hamilton. One of the greatest Oriental scholars says that Patañjali's system is no philosophy at all! Another has expressed himself to the effect that Patanjali's Aphorisms on Yoga are mere fanaticism! There are many Tantras of which, though we might translate them verbally into another language, very few of us really know the meaning. This is a very grave shortcoming, and sometimes much to be regretted. It disappears only with the manifestation of verbal intuition. In this state the Yogī is at once en rapport with the author of the book, and this is because his mind is free from every blinding prejudice, and is, in fact, a pure, bright, colourless crystal, ready to

show any phase of colour that may come in contact with it.

The next stage of intuition is the wordless. In this you no longer stand in need of books to initiate yourself into the secrets of nature. Your mind becomes capable of deriving these truths from their fountain-head—the true pictures of everything in every state of the objective world which are represented through the agency of Prāṇa in the universal mind—pictures which are the souls of these things, their own true selves and pregnant with every state into which they have passed, or have to pass—the realities of the various and varying phases of the phenomenal world—the characterisite qualities of things.

These states have for their object the gross phenomenal world. The next two stages of intuition have for their object the world of forces—the world of subtle bodies which lies at the root of the changes of the gross world. The meditative intuition has for its object only the present manifestation of the currents of the subtle body—the forces which are already showing or going to show themselves. In this state, for example, the Yogī knows intuitively the present forces of the atmospheric Prāna as they are gathering strength enough to give us a shower of rain or hail, snow or hoarfrost, but he does not know what has given them their present activity, or whether the potential will ever become the actual, and if so, to what extent. He knows the forces that are working at the present moment in that tree, that horse, that man; he knows the power that keeps these things in the state they are in, but he does not know the antecedents and consequents of that state.

The next has for its object all the three states of subtle bodies. The present state is of course known, but with it the Yogi combines the whole history of the object from beginning to end. Place before him that rose, and he knows its subtle principle in all its states, antecedent and consequent. He is familiar with the little beginnings of the tree, and its growth in various states: he knows how the budding began, he knows how the bud opened and how it grew into that beautiful flower. He knows what will be its end, how it will perish, and when. He knows at what time again the same flower will energize gross matter. Put before him a closed letter and he knows not only what that letter contains, but can trace the thoughts to the brain whence they proceeded, to the hand which traced the lines, to the room in which they were written, and so on. It is in this state too that mind knows mind, without the medium of words

I hope I have sufficiently explained these four states. They constitute what is called the objective trance (Sabīja Samādhi).

Occasionally these powers show themselves in many minds. But that simply proves that the favoured mortal is on the right track. He must make sure of the point if he would win.

When the last stage of this Samādhi is confirmed in the mind, our psychic senses gain power over that amount of certain knowledge which is the portion of our animal senses. The authority of these senses is supreme with us, so far as the gross world is concerned. In a similar way there is left for us no room to doubt the truth of the knowledge which our psychic senses bring us. This high power of knowing every supersensuous truth with perfect certainty is known as Rtambhara, or what I have in English called psychic perception.

The knowledge which psychic perception gives us is by no means to be confounded with the knowledge obtained through inference, imagination, or the records of others' experience.

Inference, imagination, and verbal authority, based on animal perception, can only work upon knowledge obtained through the animal senses. But psychic perception and inference based upon it have for their object things of the supersensuous world, the realities which underlie the phenomenal existence we are familiar with. That perception takes in the fact of the existence and the nature of Prakṛti itself, the subtlest state of matter, just as animal perception takes in gross matter.

Animal perception draws the mind towards gross matter, the world that has given it birth. So does psychic perception draw the mind towards the soul. The practice of objective Samādhi destroys itself. The mind takes in so much of the higher energy of the soul that it loses its mental consistency. Down goes the entire structure of unreal names and forms. The soul lives in herself, and not as now in the mind.

With this the greater part of my work is done. It is now clear that what we call man lives chiefly in the mind. The mind has two entities to affect it. The one is the life-principle, the other the psychic principle—the one producing certain changes in the mind from below, the other from above. These changes have been recorded, and it has been found that the dominion of the soul is more desirable than that of the life-principle. When the mind loses itself entirely in the soul, man becomes God.

The object of these essays has been roughly to portray the nature, function, and mutual relation of the principles, in other words, to trace the operation of the universal tattvic law on all the planes of existence.

This has been briefly done. A good deal more remains to be said about the powers latent in the Prāṇa and the mind, which show themselves in special departments of the progress of man. That need not, however, be entered on at present, and therefore with some description of the first and last principle of the cosmos—the spirit—I close this series.

#### THE SPIRIT

That is the Anandamaya Kośa, literally the coil of hills of the Vedantina. With the power of psychic perception, the soul knows the existence of this entity, but in the present stage of human development it has hardly made its presence directly felt in the human constitution. The characteristic difference between the soul and the spirit is the absence in the latter of the "I".

It is now the dawn of the day of evolution. It is the first setting-in of the positive current of the great breath. It is the first state of cosmic activity after the night of Mahapralaya. As we have seen. the breath in every state of existence has three differentiations—the positive, the negative, and the Susumna, The Susumna is pregnant with either of the two remaining states. This is the state which n described in the Paramesthi Sükta of the Rg-Vedu at neither Sat (positive) nor Atat (negative). This is the primary state of Parabrahman, in which the whole universe her hidden like a tree in the seed. As billows rise and lose themselves in an ocean, the two states of evolution and involution take their rise in this state, and are in due time lost in the same. What is Prakrtl itself in this state of potential omnipotence? The phenomena of Prakrti owe their origin and existence to the modifications of the great breath. When that great breath is in the state of Susumna, can we not say that Prakṛti itself is held in that state by Susumnā? It is in fact Parabrahman that is all in all. Prakrti is only the shadow of that substance, and like a shadow it follows the modifications of the breath. The first modification of the great breath is the setting in of the evolutionary (positive) current. In this state Prakrti modifies itself into the ethers of the first degree, which make up the atmosphere from which Iśvara draws life. The subject (Parabrahman), whose breath causes these prakritic modifications, is in this first state of evolution known as the Sat. the fountain-head of all existence. The I is latent in this state and naturally enough, because it is differentiation which gives birth to the I. But what is this state? Must man be annihilated before he reaches this state of what, from the standpoint of man, is called Nirvana or Parinirvana? There is no reason to suppose that it is the state of annihilation any more than is the condition of latent heat in water. The simple fact is that the colour which constitutes the ego becomes latent in the spirit's higher form of energy. It is a state of consciousness or knowledge above self, certainly not destroying that self.

The individual spirit bears the same relation to the Sat which the individual soul bears to the Īśvara, the individual mind to the Virāt, and the individual life-principle to the Prāṇa. Each centre is given birth to by the tattvic rays of that degree. Each is a drop in its own ocean. The Upaniṣad

explains this state under many names. The Chāndogya, however, has a very comprehensive dialogue, on this subject, between Uddālaka and his son Svetaketu.

Professor Max Müller has made some very questionable remarks on certain assertions in this dialogue, calling them "more or less fanciful". These remarks could never have fallen from so learned a man had he known and understood something of the ancient Science of Breath and the philosophy of the Tattvas. The Upanisads can never be very intelligible without this comprehensive science. It must be remembered that the Upanisads themselves have in many places clearly laid down that a teacher is wanted for the proper understanding of their divine words. Now the teacher taught nothing else but the Science of Breath, which is said to be the secret doctrine of all secret doctrines. It is, in fact, the key of all that is taught in the Upanisads. The little book which these essays try to explain to the world appears, from its very arrangement, to be a compilation of various couplets on the same subject inherited from various esoteric circles. It is, in fact, as a key to Aryan philosophy and occult science that this handful of stanzas now presented to the reader has its chief value. But, ah! I cannot hope that this little book will serve to dispel the gloom of ages.

To return, however, to the dialogue between the father and the son. It is contained in the sixth Prapāṭhaka of the *Chāndogya Upaniṣad*.

"In the beginning, my dear, there was that only which is  $(\tau \delta \ \sigma \nu)$  one only, without a second. Others

say in the beginning there was that only which is not  $(\tau \hat{o} \mu \hat{\eta} \delta v)$  one only, without a second, and from that which is not, that which is was born."

This is the translation of Professor Max Müller. Notwithstanding the authority of his great name, and real scholarship, I venture to think that the sense of the Upanisad is totally lost sight of in the translation.

The words of the original are: Sadeva somuedam agre āsīt.

I cannot find any word in the translation giving the sense of the word *idam* in the original. *Idam* means "this," and it has been explained as meaning the phenomenal world; this that is perceived, etc. The real translation of the text would therefore be:

This [world] was Sat alone in the beginning.

Perhaps in the translation of Professor Max Müller, the word "there" is printed by mistake for "this". If this is the case the defect in the translation is at once remedied.

The text means that the first state of the world before differentiation was the state known as Sat. From what comes afterwards, it appears that this is the state of the universe in which all its phenomena—material, mental, and psychic—are held in posse. The word eva, for which the word "alone," or "only," stands in the translation signifies that at the beginning of the day of evolution the universe had not all five, or even two or more of the five planes of existence together. Now it has, but in the beginning the Sat alone existed.

The Sat is one only, without a second. In these

two epithets there is no qualification of time. The Sat is one alone, and has not, like Prāṇa, Virāt, and Īśvara, (all three existing simultaneously) a shadowy side of existence.

The next sentence goes on to say that in the beginning there was Asat alone. As Professor Max Müller renders it: "There (?) was that only which is not."

Now this carries no meaning, notwithstanding the Greek accompaniment  $(\tau \hat{o} \ \mu \hat{\gamma} \ \check{o} \nu)$ . That the word Asat is used in the sense of "that which is not" or briefly "nothing," there is no doubt. But that such is not the meaning of the Upaniṣad there is also no doubt. The words are used here in the same sense in which they are used in the "No sad āsīt" Hymn of the Rg-Veda.

"Then there was neither the Sat nor the Asat." This is of course a state quite other than the Sat of the Upanisad. It is nothing more than the Susumnā of the Brahmic breath. After this in the beginning of evolution the Brahman became Sat. This is the positive evolutionary potential phase. The Asat is nothing more than the cooler negative life current, which rules during the night of Mahāpralaya. When the shadowy Prakrti has undergone the preparatory influence of the negative current, the day of evolution sets in with the beginning of the positive current. The dispute as to beginning is merely of a technical nature. In reality there is no beginning. It is all a motion in a circle. and from this point of view we may put whatever state we like in the beginning.

But, argues the Asat philosopher, unless the Māyā undergo the preparatory influence of the Night, there can be no creation. Hence, according to him, we must put the Asat in the beginning.

To this the sage Uddālaka would not consent. According to him the active impressive force is in the Sat, the positive state, just as all the life-forms take their origin from Prāṇa (the positive lifematter) and not from Rayi (the negative lifematter.) It is only impressibility that exists in the Asat, the real names and forms of the phenomenal universe do not there exist. In fact the name Sat has been given to the primary state of the evolving universe for this very reason. If we would translate these two words into English we would have to coin two very unique compounds:

Sat-that-in-which-is.

Asat-that-in-which-is-not.

It is only such a rendering that would carry the true idea, and hence it is after all advisable to retain the Sanskrit words and explain them as one best may.

That actually existing state in which the names and forms exist not, cannot very properly stand as the cause of the names and forms which do exist. Hence the Sat alone was in the beginning, etc.

The individual spirit has the same relation to the Sat as the soul has to the Īśvara.

This is enough to show that there is no annihilation anywhere in the universe. Nirvāṇa simply means the extinguishment (which is not extinction) of the phenomenal rays.

<sup>1</sup> See the Praśnopanisad.

# . THE SCIENCE OF BREATH



# THE SCIENCE OF BREATH

AND THE

#### PHILOSOPHY OF THE TATTVAS

(Translated from the Sanskrit)

[This book is couched in the form of a dialogue between the god Siva and his wife Pārvatī. All the Tantras have the same form. The former is generally spoken of as Īśvara, the latter as Devī or Śakti. From its method of composition the treatise does not seem to have been written by Śiva, the supposed author of the Śivāgama. In the first place there are several stanzas in the book, which appear to be the composition of different authors, put in the present form by some compiler; and, secondly, the author says in one place that he was going to describe certain experiments as he had seen them in the Śivāgama, or "Teachings of Śiva".]

In the end of one MS., however, it is said that the book comprises the eighth chapter of the Sivāgama.

In the *Kenopaniṣad* the great commentator Śaṅkarācārya interprets Umā Haimavatī (another name for Pārvatī) as Brahma-Vidyā, the Divine Science or Theosophia. There the goddess appears as a teacher, and she may well personify Theosophia. This explanation, however, will hardly hold

good here. Here Siva and Pārvatī seem to be the positive and negative principles. They are best acquainted with their own working. The god, the positive principle, explaining to the Sakti, the negative principle, the various modes in which the finer forces of nature imprint themselves upon the grosser planes, may be the symbol of the eternal impression of all thoughts and living organisms into the Sakti—the passive matter, Rayi—by Siva the active principle.]

#### Said the goddess:

- 1. Lord Mahādeva, god of gods, be kind to me, and tell me the wisdom that comprehends everything.
- 2. How did the universe come forth? How does it continue? How does it disappear? Tell me, O lord, the philosophy of the universe.

# Said the god:

3. The universe came out of Tattva<sup>1</sup> [or the Tattvas]; it goes on by the instrumentality of the Tattvas; it disappears into the Tattvas; by the Tattvas is known the nature of the universe.

[The universe comprehends all the manifestations with which we are familiar, either on the physical, the mental, or the psychic plane. All of them have come out of the Tattvas. The Tattvas are the forces which lie at the root of all these manifestations. Creation, preservation, and destruction, or, more strictly speaking, appearance, sustenance, and

<sup>&</sup>lt;sup>1</sup> In the original the singular number is often used to denote the common quality of the five Tattvas—that by which each is known as such.

disappearance of the phenomena we are acquainted with, are tattvic changes of state.]

# Said the goddess:

4. The knowers of the Tattvas have ascertained the Tattvas to be the highest root; what, O god, is the nature of the Tattvas? Throw light upon the Tattvas.

### Said the god:

5. Unmanifested, formless, the one giver of light, is the Great Power; from that appeared the sonoriferous ether (Ākāśa); from that had birth the tangiferous ether.

[This Great Power is the Parabrahman of the Vedāntins, the first change of state which stands at the crown of evolution. This is the first positive phase of life. All the Upaniṣads concur in this. In the beginning all this was Sat (the positive phase of Brahman).

From this state come out by degrees the five ethers—Tattvas or Mahābhūtas as they are also called. "From him came the Ākāśa and so on," says the Upaniṣad. This state of Parabrahman is called in the text "unmanifested". Manifestation for us only begins with the "Ego," the sixth principle of our constitution—all beyond that is naturally unmanifested.

"Formless"—this epithet is given because forms only show themselves when the Tattvas and the two states of matter—the positive and the negative, the active and the passive—come into existence.

As yet there is only one universal state of matter. Hence is also given to that state the epithet "one".

[He is also called the "giver of light". This light is the real life. It is this state which changes into the five others, which form the atmosphere of the sixth principle of the universe.]

- 6. From the tangiferous ether, the luminiferous ether, and from this the gustiferous ether; thence was the birth of the odoriferous ether. These are the five ethers and they have five-fold extension.
- 7. From these the universe came forth; by these it continues: into these it disappears; among these also it shows itself again.
- 8. The body is made of the five Tattvas; the five Tattvas. O fair one, exist therein in the subtle form; they are known by the learned who devote themselves to the Tattvas.

[The body—human as well as every other—is made of the five Tattvas in their gross form. In this gross body play the five Tattvas in their subtle form. They govern it physiologically, mentally, psychically and spiritually. These are therefore the four subtle forms of the Tattvas.]

9. On this account shall I speak of the rise of breath in the body; by knowing the nature of inspiration and expiration comes into being the knowledge of the three times.

[Man can devote himself most easily to his own body. On this account have been described here the laws of the rise of the breath in the body.

Knowledge of the three times—the past, the present and the future—is nothing more than a scientific knowledge of the causes and effects of phenomena. Know the present tattvic state of

things, know its antecedent and consequent states, and you have a knowledge of the three times.]

- 10. This science of the rise of breath, the hidden of the hidden, the revealer of the true Good, is a pearl on the head of the wise.
- 11. This knowledge is the subtle of the subtle; it is easily understood; it causes the belief of truth; it excites wonder in the world of unbelievers; it is the support among them that believe.

### [The Qualities of the Pupil]

- 12. The science of the rise of breath is to be given to the calm, the pure, the virtuous, the firm and the grateful, and to the single-minded devotee of the Guru.<sup>1</sup>
- 13. It is not to be given to the vicious, the impure, the angry, the untruthful, the adulterer, and him who has wasted his substance.

# [The Science of Breath]

- 14. Hear, thou goddess, the wisdom which is found in the body; omniscience is caused by it, if well understood
- 15. In the Svara are the Vedas and the Śāstras; in the Svara the highest Gandharva; in the Svara are all the three worlds; the Svara is the reflection of Parabrahman.

["In the Svara are the Vedas," etc. Svara. as has been seen, is the "current of the life-wave". It is the same as the "intelligence" of the Vedāntins. The assertion in this stanza may have two meanings. It may mean that the things described

<sup>1</sup> Spiritual teacher.

in the Vedas are in the Svara, or it may mean that the description itself is there. It may mean that both are there. This is of course an absolute fact. There is nothing in the manifested universe which has not received existence from the Great Breath, which is the Prāṇa of the universe on the highest plane of life.]

- 16. Without a knowledge of the breath [Svara] the astrologer is a house without its lord, a speaker without learning, a trunk without a head.
- 17. Whoever knows the analysis of the Nāḍis, the Prāṇa, the Tattvas, and the conjunctive Suṣumnā, gains salvation.
- 18. It is always auspicious in the seen or the unseen universe, when the power of breath is mastered; they say, O fair one, that the knowledge of the science of breath is also somewhat auspicious.

[This stanza points to the difference between practical and theoretical occultism. The practice is, of course, highly auspicious, but the theory, too, puts us in the right track, and is, therefore, "somewhat auspicious".]

19. The parts and the first accumulations of the universe were made by the Svara, and the Svara is visible as the Great Power, the creator and the destoyer.

[For some reflections on this subject the reader is referred to the essay on Evolution.]

20. A knowledge more secret than the science of breath, wealth more useful than the science of breath, a friend more true than the science of breath, has never been seen or heard of.

- 21. An enemy is killed by the power of the breath, friends also are brought together; wealth is obtained through the power of the breath, and comfort and reputation also.
- 22. By the power of breath one gets a female child or meets a king; by the power of breath are gods propitiated, and by the breath is a king placed in a person's power.
- 23. Locomotion is caused by the power of breath; food, too, is taken by the power of breath; urine and fæces are also discharged by the power of breath.
- 24. All the Śāstras and Purāṇas and the rest, beginning with the Vedas and the Upaniṣads, contain no principle beyond the knowledge of Svara [the breath].
- 25. All are names and forms. Among all these people wander mistaken. They are fools steeped in ignorance unless the Tattvas are known.

[Every phenomenon is nothing more than a phase of tattvic motion.

All the phenomena of the universe are names and forms. All these names and forms live in the Svara of Parabrahman, or rather in the subtler Tattvas, but there nothing is distinguishable. They are only distinguished as such when they are imprinted upon the grosser planes. The impression takes place by the instrumentality of Rayi, the cooler state of lifematter, which is only the shade of Pṛāṇa, the original state. Hence the names and forms are all unreal.]

26. This science of the rise of breath is the

highest of all the high sciences; it is a flame for illumining the mansion of the soul.

27. The knowledge cannot be imparted to this man or that except in answer to a question; it is therefore to be known by one's own exertions in and by the soul alone.

[This is the celebrated dictum, "Know thyself by thyself," which differs from the Greek aphorism by the addition of the last two words.]

28. Neither the lunar day, nor the constellations, nor the solar day, nor planet, nor god; neither rain nor the Vyatīpāta, nor the conjunctions Vaidhṛta. etc.

[These are all of them the various phases of the five different tattvic states. They have a natural effect upon the terrestrial life. The effect differs with the thing influenced. The rays of the tattvic state of time will only be reflected into any organism if the reflecting surface is akin. The Yogī who has power over his breath can put it into any tattvic state he chooses, and the antagonistic effects of time are simply thrown off.]

29. Nor do the bad conjunctions, O goddess, ever have power: when one attains the pure power of Svara, everything has good effect.

30. In the body are the Nāḍis having many forms and extensions; they ought to be known in the body by the wise, for the sake of knowledge.

31. Branching off from the root in the navel, seventy-two thousand of them extend in the body.

[The Yogins take the navel to be the starting point of the system of Nādis. Says Patañjali, the

great Yoga philosopher: "The systems of the body are known by concentration upon the navel." On the other hand, the Vedāntins take the heart to be the starting point of the system. The former assign as their reason, the existence in the navel of the power Kundalinī, the latter the existence in the heart of the cardiac soul (the Lingam Ātmā), which is the real life of the gross body. This, however is immaterial. We may begin wherever we like, if we only truly understand the location of the life-principle, and its various manifestations.]

32. In the navel is the power Kuṇḍalinī sleeping like a serpent; thence ten Nāḍis go upwards and ten downwards.

[The power Kuṇḍalinī sleeps in the developed organism. It is that power which draws in gross matter from the mother-organism through the umbilical cord, and distributes it to the different places where the seminal Prāṇa gives it form. When the child separates from the mother the power goes to sleep. She is no more wanted now. Upon the supplies of the Kuṇḍalinī depend the dimensions of the body of the child. It is said that it is possible to awake the goddess even in the developed organism by certain practices of Yoga.]

- 33. Two and two of the Nāḍis go crosswise; they are thus twenty-four in number. The principal are the ten Nādis in which act the ten forces.
- 34. Crosswise, or upwards, or downwards, in them is manifested the Prāṇa all over the body. They are in the body in the shape of Cakras supporting all the manifestations of Prāṇa.

- 35. Of all these, ten are the chief; of the ten, three are the highest—Iḍā, and Pingalā, and Susumnā.
- 36. Gandhārī, Hastijihvā, Pūṣā and Yaśasvinī; Ālambusā, Kuhū, Śaṅkhinī, and also Daminī.
- 37. Iḍā is in the left part, Pingalā in the right, Suṣumnā in the middle; Gandhārī in the left eye.
- 38. In the right eye Hastijihvā; in the right ear Pūṣā; Yaśasvinī in the left ear; in the mouth Ālambuṣā.
- 39. Kuhū in the pudendum; in the anus San-khinī. In this way one at each outlet stand the Nādis.
- 40. Idā, Pingalā, and Suṣumnā stand in the way of the Prāṇa, these ten Nādis extend variously in the body.

[For a dissertation on these three Nāḍis the reader is referred to the essay on Prāṇa. On a small scale the right and left chambers of the heart, and the right and left portions of the spinal column are the Piṅgalā and Iḍā. The canal between these two is the Suṣumnā. Taking the blood-vessel system to be a mere reflection of the nervous system, the terminology might be applied to the nerves alone. It appears, however, that the Nāḍis of the Tantrists comprehend both these systems. In the nervous system there is the real power, and this must be present everywhere where there is any manifestation of life.]

41. The above are the names of the Nādis. I now give the names of the forces: Prāṇa (1), Apāna (2), Samāna (3), Udāna (4), and Vyāna (5).

- 42. Nāga (6), Kūrma (7), and Kṛkala (8), Devadatta (9), and Dhanañjaya (10). In the breast lives always the Prāṇa; the Apāna in the circle of the anus.
- 43. The Samāna in the circle of the navel, the Udāna in the midst of the throat; the Vyāna pervades all the body. These are the ten principal forces.
- 44. The five beginning with the Prāṇa have been described. The remaining five forces begin with Nāga. Their names and places too I give.
- 45. The Nāga is known in belching; the Kūrma in the winking of the eye; the Krkala is known as the cause of hunger; the Devadatta is known in yawning.
- 46. The all-pervading Dhanañjaya does not leave even the dead body. All these move in all the Nāḍis where they put on the appearance of life.
- 47. Let the wise man know the manifest movements of the individualized Prāṇa by the three Nāḍis—Iḍā, Piṅgalā, and Suṣumnā.
- 48. The Ida is to be known in the left half and the Pingala in the right [half of the body].
- 49. The moon is placed in Ida, the sun in Pingala; Suṣumnā has the nature of Śambhū, and Śambhū is the self of Haṃsa [both inspiration and expiration].
- 50. Expiration is called Ha; inspiration is Sa; Ha is the Śiva [the active], and Sa the Śakti [the passive].

- 51. The moon appears as Śakti, causing the left Nāḍi to flow: causing the right Nāḍi to flow, the sun appears as Śambhū [active].
- 52. Any charity given by the wise while the breath is in the left nostril is multiplied crores <sup>1</sup> on crores of times in *this* world.
- 53. Let the Yogi look into his face, with one mind and with attention, and thus let him know fully the motion of the sun and the moon.
- 54. Let him meditate upon the Tattva when the Prana is calm, never when it is disturbed; his desire will be fulfilled, he will have great benefit and victory.
- 55. To those men who practise, and thus always keep the sun and moon in proper order, knowledge of the past and the future becomes as easy as if they were in their hand.
- 56. In the left Nādi the appearance of the breath is that of the Amrta [nectar]; it is the great nourisher of the world. In the right, the motion-imparting portion, the world is always born.

[The negative phase of Prāṇa has the qualities of Amṛta, the giver of eternal life. The negative matter, the moon, is cooler than the positive matter, the sun. The former is Rayi, the latter Prāṇa. The former receives the impressions from the latter, and this plays the part of imparting impressions to that. The moon, therefore, is the real life of all names and forms. In her they live; she keeps them up. She is, therefore, the Amṛta, the nectar of life. The

<sup>&</sup>lt;sup>1</sup> A crore=10,000,000.

right Nādi is, from the greater temperature it possesses, the imparter of names and forms, or, briefly, the motion-imparting phase of life matter. It is the tendency of the sun to always cause changes in names and forms, and giving new impressions in the place of the old. Hence the sun is the greater destroyer of forms. He is the father of the forms, but the real preserver is the moon.]

- 57. In the midst the Suṣumnā moves very cruelly, and is very bad in all acts; everywhere in auspicious acts the left [Nāḍi] causes strength.
- 58. In going out the left is auspicious; in going in the right is auspicious; the moon must be known to be even, the sun odd.
- 59. The moon is the female, the sun is the male; the moon is fair, the sun is dark. During the flow of the Nādi of the moon, let calm acts be done.
- 60. During the flow of the Nāḍi of the sun harsh works are to be done; during the flow of the Suṣumnā are to be done acts resulting in the attainment of psychic powers and salvation.
- 61. In the bright fortnight the moon comes in first, in the dark one the sun; beginning from the first lunar day they rise one after the other in order, each after three days.
- 62. The moon and the sun have each the white [northward, upward] and the black [southward, downward] duration of two and a half Ghārīs. They flow in order during the sixty Ghārīs of a day.
- 63. Then by a Ghārī each [twenty-four minutes] the five Tattvas flow. The days begin with the

<sup>1</sup> As compared with the moon.

Pratipada [the first lunar day]. When the order is reversed the effect is reversed.

- 64. In the bright fortnight the left [is powerful], in the dark the right; let the Yogī with attention bring these into order, beginning with the first lunar day.
- 65. If the breath rises 1 by the way of the moon, and sets 2 by that of the sun, it confers groups of good qualities; in the reverse, the reverse.
- 66. Let the moon flow the whole day through, and the sun the whole night; he who practises thus is verily a Yogī.
- 67. The moon is checked by the sun, the sun by the moon; he who knows this practice, strides in a moment over the three worlds [i.e., nothing in the three worlds can have an evil effect upon him].
- 68. During Thursdays, Fridays, Wednesdays, and Mondays the left Nāḍi gives success in all acts, especially in the white fortnight.
- 69. During Sundays, Tuesdays, and Saturdays the right Nāḍi gives success in all harsh acts, especially in the black fortnight.
- 70. During five Ghārīs each, the Tattvas have their distinct rise in order, Ghārī by Ghārī.
- 71. Thus there are twelve changes during day and night. Taurus, Cancer, Virgo, Scorpio, Capricornus, Pisces are in the moon [i.e., with these signs the breath rises in the left Nāḍi].

- 72. During Aries, Gemini, Leo, Libra, Sagittarius and Aquarius, the rise of the breath is in the right Nādi. From this good or bad is ascertained.
- 73. The sun is centred in the east and the north, the moon in the west and south. Let none go west and south during the flow of the right Nādi.
- 74. Let none go east and north during the flow of the left Nādi . . .
- 75. The wise who desire good should not therefore go in these directions during these intervals; for then assuredly will there be suffering and death.
- 76. When, during the bright fortnight, the moon flows, it is beneficial to the man; comfort is caused in mild deeds.
- 77. When at the time of the rise of the sunbreath the moon-breath rises, and *vice versa*, quarrel and danger make appearance, and all good disappears.

# [The Wrong Svara]

- 78. When in the morning the wrong breath takes its rise, that is the sun in place of the moon, and the moon in place of the sun; then
- 79. On the first day the mind is confused; on the second [occurs] loss of wealth; on the third they speak of motion; on the fourth the destruction of the desired [object].
- 80. On the fifth the destruction of worldly position; on the sixth the destruction of all objects; on the seventh disease and pain; on the eighth death.

- 81. When for these eight days, at all the three times, the breath is wrong, then the effect is absolutely bad; when it is not quite so there is some good.<sup>1</sup>
- 82. When in the morning and the noon there is the moon, and in the evening the sun, then there is always success and benefit. The reverse gives pain.
- 83. Whenever the breath is in the right or the left Nāḍi, the journey will be successful, if the right or the left, as the case may be, is the first step.

- 96. During the flow of the moon, poison is destroyed; during that of the sun, power is obtained over any body. During Susumnā salvation is obtained. One power stands in three forms—Pingalā, Idā, and Susumnā.
- 97. It may happen that when something is to be done, the breath is not rightly flowing, or conversely, when the breath is flowing as it ought to be, there is no occasion for the action to be done. How then is a man of business to follow the promptings of Prāṇa?
- 98. Auspicious or inauspicious acts are always done day and night. When need be, the proper Nāḍi is to be set in motion.

### $[Id\bar{a}]$

99. In those acts which are desired to have durable effect, in adornment, in going on a distant

<sup>&</sup>lt;sup>1</sup>Thus the effects of the wrong breath depend upon its strength. In the majority of cases there may only be a tendency towards these effects, or there may only be a dream of, or an anxiety about, these things.

journey, in entering an order of life (Āśrama) or a palace, in amassing wealth,

- 100. In sinking wells, ponds, tanks, etc., in erecting columns and idols, in buying utensils, in marriage, in having clothes, jewellery, and ornaments made,
- 101. In preparing cooling and nourishing medicines, in seeing one's lord, in trade, in the collection of grain,
- 102. In going into a new house, in taking charge of some office, in cultivation, in throwing the seed, in auspicious peace-making, in going out—the moon is auspicious.
- 103. In such acts as beginning to read, etc., in seeing relations, . . . in virtue, in learning from some spiritual teacher, in rehearsing a Mantra,
- 104. In reading the aphorisms of the science of time, in bringing quadrupeds home, in the treatment of diseases, in calling upon masters,
- 105. In riding horses and elephants, in doing good to others, in making deposits,
- 106. In singing, in playing upon instruments, in thinking of the science of musical sounds, in entering any town or village, in coronation,
- 107. In disease, sorrow, dejection, fever and swoon, in establishing relations with one's people, and masters, in collecting grain, and fuel, etc.
- 108. In the adornment of the person by women, when rain is coming, in the worship of the teacher, etc., O fair one, the moon is auspicious.

- 109. Such acts also as the practice of Yoga are successful in Iḍā. In Iḍā, verily, let one give up the Ākāśa and Tejas modifications of Prāṇa.
- 110. By day or by night all works are successful; in all auspicious works the flow of the moon is good.

# [Pingalā]

- 111. In all harsh acts, in the reading and teaching of difficult sciences, . . . in going on board a ship,
- 112. In all bad acts, in drinking, in rehearing the Mantras of such a god as Bhairava, . . .
- 113. In learning the Sastras, in going, in hunting, in the selling of animals, in the difficult collection of bricks, wood, stone, and jewels, etc.,
- 114. In the practice of music, in the Yantras and Tantras, in climbing a high place or mountain, in gambling, in theft, in the breaking in of an elephant or a horse, in a carriage or otherwise,
- 115. In riding a new donkey, camel, or buffalo, or an elephant, or horse, in crossing a stream, in medicine, in writing,
- 116. In athletic sports, in killing or producing confusion, in practising the six Karmas, etc., in obtaining power over Yakṣiṇīs, Yakṣas, Vetālas, Poisons, and Bhūtas, etc.,
- 117. In killing, . . . in enmity, in mesmerising, 1 causing one to do anything at bidding—in drawing anyone towards anything, in causing

 $<sup>^{1}\,\</sup>mathrm{The}$  man will never have courage and moral turpitude enough to do the act but when the right Nāḍi flows.

distress and confusion, in charity, and buying and selling.

- 118. In practising with swords, in battle, in seeking the king, in eating, in bathing, in mercantile negotiations, in harsh and hot deeds, the sun is auspicious.
- 119. Just after eating, . . . the sun is auspicious. The wise ought to sleep, too, during the flow of the sun breath.
- 120. All harsh acts, all those various acts which in their nature must be transitory and temporary, find success during the sun. There is no doubt in this.

#### [Susumnā]

121. When the breath moves one moment in the left and the other in the right, that [state of Prāṇa] is known as Suṣumnā. It is the destroyer of all acts.

[It will be seen that in this section three phases of the Susumnā are noticed.

- (i) When the breath comes one moment out of one nostril and the next out of the other.
- (ii) When the breath at once flows out of both nostrils with equal force.
- (iii) When the breath flows out of one nostril with greater force than it does out of the other.

The first is called the unequal state (Viṣama-bhāva). The second and third are called the Viṣuvat or Viṣuva.]

122. When the Prāṇa is in that Nāḍi the fires of death burn. It is called Viṣuvat, the destroyer of all actions.

- 123. When both the Nāḍis, which ought to flow one after the other, flow at once, then verily there is danger for him who is afflicted.
- 124. When it is at one moment in the right, and the other moment in the left, it is called the unequal state. The effect is the reverse of what is desired, and so it ought to be known, O fair one!
- 125. The wise call it Visuvat when both the Nāḍis flow. Do neither harsh nor mild acts at that time; both will be fruitless.
- 126. In life, in death, in asking questions, in income, or its absence, in success or its want—everywhere the reverse is the case during the flow of the Viṣuvat. Remember then the Lord of the Universe.
- 127. The Iśvara is to be remembered by acts such as the practice of Yoga, nothing else is to be done at this time by those who desire success, income and comfort.
- 128. Pronounce a curse or benediction when with the sun the Susumnā flows slowly, and it will be useless.
- 129. When the unequal state takes rise, do not so much as think of journeying. Journeying during this state undoubtedly causes pain and death.
- 130. When the Nāḍi changes or the Tattva changes, nothing auspicious shall be done by way of charity, etc.
- 131. In the front, in the left and above is the moon. On the back, on the right and below is the

sun. In this way the wise ought to know the distinction between the full and empty.

[Two more phases of conjunction have been noticed: (i) Sandhyā Sandhi; (ii) Vedoveda. According to some philosophers these do not exist. These two are said to be but the names of the two foregoing ones. This, however, is not the thesis of the present writer. He holds that both these states exist separately.

(i) The Sandhyā Sandhi is that Suṣumnā through which disappearance takes place into the higher matter beyond. The physiological Suṣumnā is the reservoir of man's potential physiological life. From that state either the positive or the negative phase of life takes its birth.

But the Suṣumnā is the child of a higher phase of life. The positive and negative mental forces according to similar laws give birth to this potential Prāṇamaya Kośa. The world, as some writers have said, is the outcome of mental motion (Sankalpa, Manah Sphurana). The state of the conjunction of these two mental states is the Sandhyā Sandhi. The same name seems to have been given to the higher Suṣumnā. When the two phases of mental matter are neutralized in the Suṣumnā, the Prāṇamaya Kośa loses its vitality and disappears.

(ii) This is that state in which is thrown the reflection of the Higher Ātmā, and whence it is possible for it to come into the mind.]

132. The messenger who is above, in front, or on the left, is in the way of the moon, and he who

is below, at the back and on the right, is in the way of the sun.

133. The conjunction through which disappearance takes place in the subtle matter beyond, which has no beginning, is one, and is without [potential] nourishment or confusion, is called Sandhyā Sandhi.

134. Some say there is no separate Sandhyā Sandhi, but the state in which the Prāṇa is in the Visuvat is called Sandhyā Sandhi.

135. There is no separate Vedoveda, it does not exist. That conjunction is called Vedoveda by which the highest Ātmā is known.

# [The Tattvas]

Said the goddess:

136. Great lord! god of the gods! in thy mind is the great secret which gives salvation to the world; tell me all of it.

#### Said the god:

137. There is no god beyond the secret know-ledge of breath; the Yogī who is devoted to the science of breath is the highest Yogī.

138. Creation takes place from the five Tattvas; the Tattva disappears in Tattva; the five Tattvas constitute the objects of the highest knowledge; beyond the five Tattvas is the Formless.

139. The Pṛthivī, the Āpas, the Tejas, the Vāyu, and the Ākāśa are the five Tattvas; everything is of the five Tattvas. Revered is he who knows this.

[How everything—every possible phenomenon of the soul, the mind, the Prāṇa, and the gross

matter—is of the Tattvas, the introductory essays have tried to explain.]

140. In the beings of all the worlds the Tattvas are the same all over; from the earth to the Satyaloka the arrangement only of the system of Nāḍis differs.

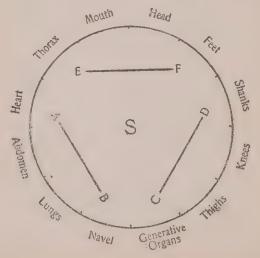
The nervous system is different in all the Lokas. It has been said many a time that the tattvic rays flying in every direction from every point give birth to innumerable Trutis, which are miniature pictures of the macrocosm. Now, it will be easy to understand that these pictures are formed on different planes, which are differently inclined to the solar axis, and lie at different distances from the sun. Our planet is at a certain distance from the sun, and life is so arranged on this planet that the lunar and the solar life-currents must have equal force if the organism is to be maintained. The Tattvas also must be balanced. There may be other planes of life in which the respective powers of the two currents and the Tattvas may be greater or less than they are on the earth. This difference will secure a difference in the arrangements of the Nādis, and also in their shape.

We experience this sort of thing even on our earth. Different animals and vegetables have different shapes. This is simply on account of the different Trutis on different planes, differently inclined to the solar axis. Suppose for the sake of illustration that the following is the sphere of the macrocosmic Prāṇa:



Works on astrology assign different organs to these astral divisions, and I shall, for the purpose of explanation, assume these without further explanation.

Thus we have, on a larger scale, the following diagram:



These twelve regions comprehend the whole body in and out. Now, suppose there is a plane A B having a certain inclination to the axis of the sun, S. From every point in the twelve regions rays fall in every Truti of the plane A B. Then there are other planes, C D and E F, etc. It is evident that the rays falling on all these planes from the twelve regions, will vary in relative strength and position on different planes. It is evident that on all these planes the different organs will differ in shape, in strength, and in relative position. This gives birth to more or less varying nervous systems in all the Lokas, and the various shapes of the organisms of the earth.

As in evolution the necessities of the mind are being changed, the Prāṇamaya Kośas change their planes, and it is thus that they are changed on earth according to the occult theory of evolution.]

- 141. In the left as well as in the right there is the five-fold rise [of the Tattvas]. The knowledge of the Tattvas is eight-fold. Hear me, fair one, I will tell thee.
- 142. The first is the number of the Tattvas; the second the conjunction of breath; the third is the signs of the breath; the fourth the place of the Tattvas;
- 143. The fifth is the colour of the Tattvas; the sixth is the Prāṇa itself; the seventh is their taste; the eight is the mode of their vibration.

- 144. Hear of the three-fold Prāṇa—the Viṣuvat. the active [sun], the passive [the moon]—in these eight forms.\(^1\) There is nothing. O lotus-faced goddess, beyond the breath.
- 145. When by the effect of time the power of seeing does come it must be seen with great effort. The Yogis act for the purpose of deceiving time.

[The Yogius act for the purpose of deceiving time. Time is the order of appearance of the various tattvic phases of a living organism. In man this order is regulated by his previous Karma. By the power of previous Karma, the human organism assumes different receptive states, and in accordance with the receptivity the tattvic influences of time—the solar Prāna—cause pains or enjoyments of different sorts.

By the practice of Yoga the Yogi masters the tattvic changes of his body. Time is cheated. If he pushes the germ of disease out of his body no epidemic will ever affect him.]

- 146. Let a man shut his ears with his thumbs, his nostrals with the middle fingers, his mouth with the last fingers and those last but one, and his eyes by the remaining fingers.
- 147. In this state the five Tattvas are gradually known as the yellow, the white, the red, the blue, and the spotted without any other distinct Upādhi [differentia].

<sup>&</sup>lt;sup>1</sup>The active is the Cara, the motor, the passive is the Acara or Sthira, the receiver of motion,

- 148. Looking into a mirror, let the breath be thrown upon it; thus let the wise man know the difference of the Tattvas by their forms.
- 149. Quadrangular, semi-lunar, triangular, spherical, and spotted are respectively the forms of the five Tattvas.
- 150. Thus the first, Pṛthivī, flows midway; the second, Āpas, flows downwards; the third, Agni, flows upwards; the fourth, Vāyu, flows at acute angles; the Ākāśa flows between every two.
- 151. The Āpas Tattva is white; the Pṛthivī yellow; the Agni red; the Vāyu sky-blue; the Ākāśa foreshadows every colour.
- 152. First of all flows the Vāyu Tattva; secondly, the Tejas; thirdly, the Pṛthivī; and fourthly, the Āpas.
- 153. Between the two shoulders is located the Agni; in the root of the navel Vāyu; in the knees the Āpas; in the feet the Pṛthivī; in the head the Ākāśa.
- 154. The Pṛthivī Tattva is sweet; the Āpas astringent; the Tejas pungent; the Vāyu acid; the Ākāśa bitter.
- 155. The Vāyu flows eight fingers breath; the Agni four; the Pṛthivī twelve; the Āpas sixteen.
- 156. The upward motion tends to death; the downward to calmness; the one at acute angles to restlessness; the middle one to endurance; the Ākāśa is common to all.
- 157. During the flow of the Pṛthivī are performed acts which are expected to live long; during the

Āpas passing acts; during the Tejas harsh acts; during the Vāyu killing, etc.

- 158. Nothing ought to be done during the Ākāśa except the practice of Yoga; all other acts will remain without their desired effect.
- 159. During the Pṛthivī and the Āpas success is obtained; death comes in the Tejas; reduction in the Vāyu. The Ākāśa is known by the tattvic philosophers to be altogether useless.
- 160. During the Pṛthivī income is late; during the Āpas, immediate; loss is made manifest by the Tejas and the Vāyu; Ākāśa is altogether useless.
- 161. The Pṛthivī Tattva is yellow, has slow motion, moves in the middle, comes in its flow up to the end of the sternum, is heavy in sound, has slight heat in temperature. It gives success in works which are expected to stay long.
- 162. The Ap Tattva is white, has rapid motion, moves downwards, comes in its flow sixteen fingers downwards [up to the navel], is heavy in sound, is cool in temperature. It gives success in auspicious works.
- 163. The Tejas Tattva is red, moves in whirls (Āvartagah), moves upwards, comes in its flow four fingers downwards [up to the end of the chin], is very high in temperature. It gives birth to harsh actions [actions which, so to say, set one on fire].
- 164. The Vāyu Tattva is sky-blue, moves at acute angles, comes in flow eight fingers downwards, is hot or cool in temperature. It gives success in those work which are transitory.

- 165. The Ākāśa Tattva is the common surface of ail, foreshadows the qualities of all the Tattvas. It gives Yoga to the Yogīs.
- 166. Yellow and quadrangular, sweet and moving in the middle, and the giver of enjoyment is the Pṛthivī Tattva, which flows twelve fingers downwards.
- 167. White, semi-lunar, astringent, moving downwards, and the causer of benefit is the Ap Tattva, which is sixteen fingers in flow.
- 168. Blue, spherical, acid, moving at acute angles, the giver of locomotion is the Vāyu Tattva, which is eight fingers in flow.
- 169. Foreshadowing all colours, of the shape of an ear, bitter in taste, moving everywhere through the giver of Mokṣa is the Ākāśa Tattva, which is useless in all worldly works.
- 170. The Pṛthivī and the Āpas are auspicious Tattvas, the Tejas is moderate in its effects, the Ākāśa and Vāyu are inauspicious and cause loss and death to mankind.
- 171. The Ap Tattva is in the east, the Pṛthivī in the west, the Vāyu in the north, the Tejas in the south, the Ākāśa in the middle.
- 172. When the Pṛthivī and the Ap are in the moon, and the Agni in the sun, then verily there is success in mild and harsh acts respectively.
- 173. The Pṛthivī causes income during the day, the Ap during the night; death comes in the Tejas; reduction in the Vāyu; the Ākāśa sometimes burns.

174. In fitness for living, in success, in income, in cultivation [or, according to one reading, in enjoyment and growth], in amassing wealth, in understanding the meaning of the Mantras, in questions about battle, in going and coming,

175. Benefit results during the Ap Tattva; auspicious stay, wherever it is, during the Pṛthivī; by the Vāyu they go away elsewhere; the Ākāśa and the Tejas cause loss and death.

176. In the Pṛthivī comes the thought of roots (Mūla); in the Āpas and the Vāyu that of living beings; in the Tejas comes the thought of minerals; in the Ākāśa there is void.

177. In the Pṛthivī one thinks of [literally there are] beings of many feet; in the Ap and Vāyu of bipeds; in the Tejas of quadrupeds; in the Ākāśa of the footless.

178. Mars is said to be the Tejas, the Sun the Prthivī, Saturn the Ap, and Rāhu the Vāyu in the right Nāḍi.

179. The Moon is the Ap, Jupiter the Pṛthivī, Mercury the Vāyu, and Venus the Tejas in the left Nāḍi; for all acts verily.

[The tattvic value of the planets described in these two verses seems to be the opinion of a few only. The opinion of the writer, which is also the opinion of the great astrologer Varāhamihira, is expressed in stanza 180.]

180. Jupiter is the Pṛthivī; the Moon and Venus are the Ap; the Sun and Mars are the Tejas; the Dragon, the Ketu, and Saturn are Vāyu; Mercury is the Ākāśa.

181. Say during the Prthivī that the question is about earthly things [roots, Mūla]; during the Ap about life; during the Tejas about minerals; during the Ākāśa about nothing.

182. When the breath, leaving the Sun and the Moon, goes to the Rāhu, know that it [Prāṇa] is in motion and desires another place.

183. Pleasure [1], growth [2], affection [3], playfulness [4], success [5], laughing [6], in the Pṛthivī and the Ap; want of power to work in the organs [7], fever [8], trembling [9], going out of one's country [10] in the Tejas and Vāyu.

184. Loss of the life substance [11], and death [12] in the Ākāśa—these twelve are the phases of the moon [i.e., the forms, etc., which the negative matter assumes]; they ought always to be known to be with pains by the wise.

[These twelve are the phases of the moon. The moon here means the power which gives sustenance to names and forms. That power, the Rayi, appears in twelve forms, according to tattvic changes.

The flow of the left Nāḍi in its diurnal course is not meant here.]

185. In the east, the west, the south, and the north, the Tattvas, Pṛthivī, etc., are powerful, so let it be said.

186. Fair one, the body must be known as made of the five Mahābhūtas—the Pṛthivī, the Ap, the Tejas, the Vāyu, and the Ākāśa.

187. Bone, muscle, skin, Nāḍi and hair—this is the five-fold Pṛthivī as laid down by the Brahm-vidyā [the divine science].

- 188. The male seed, the female germs, fat, urine, and saliva—this is the five-fold Ap as laid down by the divine science.
- 189. Hunger, thirst, sleep, light, drowsiness—this is the five-fold Agni as laid down by the divine science.
- 190. Removing, walking, smelling, contraction and inflation—this is the five-fold Vāyu as laid down by the divine science.
- 191. Desire to have, desire to repel, shame, fear and forgetfulness—this is the five-fold Ākāśa as laid down by the divine science.
- 192. The Pṛthivī has five qualities, the Ap four, the Tejas three, the Vāyu two, the Ākāśa one. This is a portion of tattvic knowledge.
- 193. The Pṛthivī is fifty Palas; the Ap forty Palas; the Tejas thirty; the Vāyu twenty; the Ākāśa ten.
- 194. In the Pṛthivī income is delayed; in the Ap it comes at once; in the Vāyu it is very little; in the Agni even what is in hand is destroyed.
- 195. [The lunar mansions] Dhaniṣṭhā [1], Rohiṇī [2], Jyeshthā [3], Anūrādhā [4], Śravaṇa [5], Abhijit [6], and Uttarāṣāḍhā [7]—these are said to be the Pṛthivī Tattva.
- 196. Bharaṇī [1], Kṛttikā [2], Puṣya [3], Māgha [4], Pūrvaphalgunī [5], Pūrvaghādrapadā [6], and Svātī [7], these are said to be the Tejas Tattva.
- 197. Pūrvāṣāḍhā [1], Âśleṣa [2], Mūla [3], Ārdrā [4], Revatī [5], Uttarabhādrapadā [6], and Satabhiṣaj [7]—these are the Ap Tattva, beloved!

- 198. Vishākhā [1], Uttaraphalgunī [2], Hasta [3], Chitrā [4], Punarvasū [5], Aśvinī [6], and Mṛgaśirṣā [7]—these are the Vāyu Tattva.
- 199. Whatever good or evil the messenger enquires about, standing towards the flowing Nāḍi, comes not to pass as he desires. In the empty Nāḍi it is the reverse.
- 200. Even when the Nāḍi is full, but the Tattva is not congenial, there is no success. The sun or the moon gives success only when combined with the congenial Tattva.
- 201. Rāma got victory in an auspicious Tattva; so did Arjuna. The Kauravas were all killed in battle on account of the antagonistic Tattva.
- 202. By the acquired rapidity of other births, or by the kindness of the Guru, some men come to know the nature of the Tattvas by a mind purified by habit.

#### [Meditation on the Five Tattvas]

- 203. Meditate upon the Pṛthivī Tattva with L [or Lam] as its algebraical symbol, as being quadrangular, yellow, sweet-smelling, and conferring a colour as pure as that of gold, freedom from disease and lightness of the body.
- 204. Meditate upon the Ap Tattva with V [or Vam] as its algebraical symbol, as being semi-lunar, white as the moon, and giving endurance of hunger and thirst, etc., and producing a sensation similar to that of a plunge in water.
- 205. Meditate upon the Tejas Tattva with R [or Ram] as the algebraical symbol, as being triangular, red, and giving the power of consuming a great

amount of food and drink, and the endurance of burning heat.

206. Meditate upon the Vāyu, with P [or Pam] as the algebraical symbol, as being spherical, skyblue, and giving the power of going into space, and flying like birds.

207. Meditate upon the Ākāśa Tattva with H [or Ham] as the algebraical symbol, formless, fore-shadowing many colours, and as giving the knowledge of the three times, and the powers Animā, etc.

208. Where there is a man who knows the science of breath, there can be no wealth better than his. It is known that by the knowledge of breath one gets good fruit without much ado.

# [The Auspicious Victory]

#### Said the goddess:

209. Great lord, god of gods, giver of happiness, the science of the rise of breath is a very lofty science; how does it comprehend the knowledge of the three times?

### Said the god:

- 210. Fair one, the knowledge of three times refers to three things, and nothing else:
  - (i) Fortune.
  - (ii) Victory in battle.
  - (iii) Good or bad [end of other actions].
- 211. On account of the Tattva any act is good or bad in effect; on account of the Tattva comes victory or discomfiture; on account of the Tattva comes scarcity and abundance of wealth. The Tattvas are said to show themselves in these three states.

### Said the goddess:

212. Great lord, god of gods, the all-comprehending ocean of this world is the greatest friend and helpmate of men; [is it] he who causes the fulfilment of all his works?

### Said the god:

213. The Prāṇa alone is the highest friend, the Prāṇa is the greatest helpmate. Fair one, there is no friend better than Prāṇa.

## Said the goddess:

214. How does the force of Prāṇa stand in the body? What is the appearance of Prāṇa in the body? How is the Prāṇa known by the Yogīs to be acting in the Tattvas?

#### Said the god:

215. In the city of the body the Prāṇa is the lord protector; while 'going in, it is ten fingers, while 'going out, twelve.

[This section refers to the human Aura. The subtle Prāṇa surrounds the human gross body like a halo of light. The natural length from the body to the circumference of this halo is twelve fingers of the man whose Prāṇa is measured. This length is affected during the ordinary course of inspiration and expiration. At the time of inspiration the length is reduced to ten fingers; at the time of expiration it is restored to twelve. During certain other actions, too, the length varies. Thus, in walking, the length of Prāṇa becomes twenty-four; in running forty-two. In cohabitation, it becomes sixty-five; in sleeping, one hundred. In eating and speaking, it becomes eighteen.

In ordinary men, the length is twelve fingers. The ordinary length is, however, reduced in extraordinary men. Thus:

In those men who are free from desire, the length of Prāṇa is reduced by one finger; it becomes eleven.

In men who are always pleasant, always hilarious, the length is ten fingers.

A poet has nine fingers, a speaker has eight, a seer has seven, a levitator has six, and so on.]

- 216. In walking it is twenty-four fingers, in running forty-two; in cohabitation sixty-five; in sleeping a hundred fingers.
- 217. The natural length of Prāṇa, O goddess, is twelve fingers. In eating and speaking it stretches to eighteen fingers.
- 218. When the Prāṇa is reduced by one finger freedom from desire is the result. Pleasure results when it is reduced by two; poetical power when by three;
- 219. Power of speech when by four; second sight when by five; levitation when by six; great rapidity when by seven;
- 220. The eight Siddhis when by eight; the nine Nidhis when by nine; the ten figures when by ten; the loss of the shadow when by eleven;
- 221. When it is reduced by twelve the inspiratory and expiratory motions drink of the fountain of immortality in the sun [the centre of Prāṇa]. When the Prāṇa fills the body up to the end of the nails even, for whom then is food?

- 222. Thus has been described the law of Prāṇa. It can be known by the teaching of a Guru, not by millions of sciences and Śāstras.
- 223. If by chance the moon does not set in the morning, and the sun in the evening, they do so respectively after mid-day and midnight.

#### [Battle]

- 224. In warfare in distant countries the moon is victorious; in near places the sun. When the foot raised first in walking belongs to the flowing Nādi, complete success is the result.
- 225. In beginning a journey, in marriage, in entering any town, etc., in all auspicious acts, the flow of the moon is good.
- 226. By putting the enemy's army towards the empty Nāḍi, and one's own towards the full, when the Tattva is congenial, one may conquer the whole world.
- 227. Let one give battle in the direction towards which the breath flows; victory is certain, even if Indra be in front.
- 228. If a man puts a question about battle, he will win if he is towards the flowing Nāḍi; will lose if he is towards the other.
- 229. The Pṛthivī Tattva points to wounds in the belly; the Ap in the feet; the Agni in the thighs; the Vāyu in the hands;
- 230. The Ākāśa in the head. These five-fold wounds have been described in the Science of Breath.
- 231. He whose name has even letters wins, if he asks the question during the flow of the moon. He

who has an odd number of letters in his name wins if he asks the question during the flow of the sun.

- 232. When the question is put during the moon there will be a peaceful termination; during the sun the fight must come.
- 233. During the Pṛthivī Tattva, the fight will be equal. During the Ap the result will be equal. During the Tejas there will be defeat. During the Vāyu and the Ākāśa death will ensue.
- 234. When by some cause the flow of the breath is not clearly felt at the time of the question, let the wise man resort to the following expedient.
- 235. Sitting motionless let him have a flower thrown upon himself. The flower will fall on the full side. So let him give the answer.
- 236. Here or elsewhere the knower of the laws of breath is very powerful; who is more powerful than he?

#### Said the goddess:

237. These are the laws of victory when men fight among themselves; how does victory come when they fight with Yama [the god of death].

### Said the god:

- 238. Let him meditate upon the lord when the Prāṇa is calm, during the flow of the moon; and then give up life when after that the two Prāṇas coincide. He will have what he desires—great benefit and success.
- 239. The whole manifested world has come out of the unmanifested. That manifested world disappears in the unmanifested when the fact is known.

### [The Year]

260. On the first lunar day of the white fortnight of the month of Chaitra, let the wise Yogī see both the northward and southward journey of the sun by an analysis of the Tattvas.

[On this day begins the Samvat year of the era of King Vikramāditya.]

261. If at the time of the rise of the moon, the Pṛthivī, the Ap, or the Vāyu Tattva be flowing, all kinds of grain will be plentiful.

262. The flow of the Tejas and the Ākāśa gives fearful famines. This is the nature of time. In this way is known the effect of time in the year, the month, and the day.

263. If the Suṣumnā, which is bad in all worldly concerns, be flowing, there will be confusion in the land, subversion of the kingdom, or fear thereof, epidemic and all sorts of diseases.

264. When the sun passes into Aries, let the Yogī meditate upon the breath, and, finding out the prevalent Tattva, tell the world what will be the nature of the next year.

[On this day begins the solar year. The tattvic colour of universal Prāṇa—the external one—at any time is determined by the positions of the sun and moon and by those of the planets, whose presence exercises a very potent influence upon the tattvic value of any moment. This tattvic value changes according to a universal law.

If at any time the Ap Tattva is flowing, it can never abruptly pass into the Tejas, but must do so grade by grade. These atmospheric Tattvas run many minor courses. Hence it is possible, though extremely difficult and complicated, to calculate from the tattvic value of one moment the tattvic value of any future moment.

The living world is always affected by these tattvic changes. In the act of breathing, nature has furnished a very exact and faithful scale for the measurement of tattvic changes. Hence the Yogi, who can live in conformity with time and space can foretell the future very easily. Ah! but how difficult is it to live in perfect conformity with time and space!]

265. The good aspect of the year, the month, and the day is known by the Tattvas, Pṛthivī, etc., and the bad one by the Ākāśa and the Vāyu.

266. If the Pṛthivī Tattva flows there will be plenty and prosperity in the kingdom, and the earth will be full of good crops; there will be much comfort and enjoyment.

267. If the Ap Tattva flows there will be plenty of rain, plenty of grain, no want, great comfort, and well-grown fields.

268. If the Agni Tattva flows there will be famine, subversion, or fear thereof; there will be fearful epidemics and the least possible rain.

269. If the Vāyu Tattva flows when the sun goes into Aries, there will be confusion, accidents, famine, little rain, or the Ītis.

[The Ītis are six afflictions which distress the crops—too much rain, etc.]

- 270. If the Ākāśa Tattva flows when the sun goes into Aries, there will be want of grain and of comfort.
- 271. When the full breath is in its own proper place, with its own proper Tattvas, success of all sorts is the result. If the sun and the moon are the reverse, grain must be laid up [against a scarcity].
- 272. If the Agni Tattva flows there will be inequality of prices; if Ākāśa, there will be continuous scarcity. Let things be laid up then; there will be a rise in the prices two months thereafter.
- 273. When the breath is changing into the sun it gives birth to fearful diseases. When the Ākāśa and the Vāyu are conjoined with the Tejas, the earth will become the picture of hell.

[The disturbance of tattvic balance is disease; hence every Tattva has its own diseases.]

#### [Disease]

274. In the Pṛthivī Tattva there is its own disease; in the Ap Tattva the disease of the same Tattva; and so in the Tejas, the Vāyu, and the Ākāśa, similar and hereditary diseases.

[When two men come together their Prāṇas exchange colour. It is on this account that one can measure from the momentary reflection in one's own body the colour of any other man that is near him. The present of every man is the father of his future. Hence one can predict the end of any disease, or the time of death.

All that has been ascertained to be true on these heads has been described in the various sections of this book.]

- 275. When the messenger [querent] comes first towards the empty half of the body, and then towards the full half, he about whom the question is put will surely live, even if he be [apparently] lying in the swoon [of death].
- 276. If the question is put to the Yogī while sitting in the same direction with the patient, he will live even though many a disease may have gathered strength in his body.
- 277. When the breath is in the right nostril, and the messenger speaks of his affliction in piteous accents, the patient will live. During the moon the effect is ordinary.
- 278. If the question be asked while holding the picture of the patient towards the Prāṇa and looking at it, the patient will live.
- 279. When during the flow of the sun or moon, the Yogī gets into a carriage and the question is put to him while there, the messenger will have success in his desire.
- 280. When at the time of the question the Yogī. sits upstairs while the patient is downstairs, he will certainly live. If the patient be upstairs, he will certainly go to the house of Yama [the god of death].
- 281. If at the time of the question the messenger is towards the empty nostril, but speaks the reverse of what he desires, he will have success. If the reverse is the case, the result too is the reverse.
- 282. When the patient is towards the moon and the asker towards the sun the patient will certainly die, even if he be surrounded by hundreds of physicians.

- 283. When the patient is towards the sun, and the asker towards the moon, then too the patient dies, even if Sambhū be his protector.
- 284. When one Tattva is out of its proper time, people are subdued by disease; when two are wrong, they cause misfortune to friends and relations; if it is out of place for two fortnights death is the result.

## [The Prediction of Death]

- 285. At the beginning of a month, a fortnight, and a year, let the wise man try to find out the time of death from the movements of the Prāna.
- 286. The lamp of the five Tattvas receives its oil from the moon. Protect it from the solar force; life will thereby become long and stationary.
- 287. If by mastering the flow of breath, the sun is kept in check, life is prolonged. Even solar time is cheated.
- 288. The moon falls from heaven giving the nectar of life to the lotuses of the body. By the constant practice of good actions and Yoga one becomes immortal by the lunar nectar.
- 289. Make the moon flow during the day, the sun during the night. He who practises thus is verily a true Yogī.
- 290. If for one night and day the breath flows continuously by one Nādi, death will ensue in three years.
- 291. He whose breath flows by the Pingalā two whole days and nights continuously has, as the knowers of the Tattvas say, two years more to live.

- 292. If the moon continuously flows during the night and the sun during the day, death will come within six months.
- 293. When the sun flows altogether, and the moon is altogether unseen, death comes in a fortnight. So says the Science of Death.
- 294. He whose breath flows from one nostril for three nights continuously has, so say the wise, a year only to live.
- 295. Take a vessel of the Kaṃsīya alloy [bell-metal]. Fill it with water, and see in it the reflection of the sun. If in the midst of the reflection is seen a hole, the seer will die within ten days. If the reflection is smoky, death will come the same day. If it is seen towards the south, west, or north death will come within six, two, or three months respectively. Thus has been described the measure of life by the omniscient.
- 296. If a man sees the figure of the messenger of death he is sure to die.

[The messenger of death has red or reddish clothes, matted hair, diseased teeth, oil-besmeared body, a weeping and red-hot face, a body besmeared with ashes, flying flames of fire, having long heavy rods, and standing towards the empty Nāḍi.]

- 297. When the skin is cool but the inside is hot, death must come within a month.
- 298. When a man changes suddenly and unaccountably from good habits to bad, or from bad habits to good, he is sure to die.

- 299. He whose breath coming out of the nose is cool, but coming out of the mouth is hot like fire, is sure to die of great heat.
- 300. He who sees hideous figures, and bright light without making out the flame, dies before nine months.
- 301. He who suddenly begins to feel heavy bodies light, and light bodies heavy, and he who being dark in colour begins in disease to look gold-coloured, must die.
- 302. He whose hands, chest, and feet become at once dry after bathing, has not ten nights to live.
- 303. He who becomes dim of sight, and cannot see his face in the pupil of another's eye must assuredly die.
- 304. Now will I tell thee something about the shadow-figure (Chāyā Puruṣa). Knowing this, man very soon becomes the knower of the three times.
- 305. I shall speak of those experiments by means of which even distant death is known. I shall describe all these in accordance with Sivāgama.
- 306. Going to a lonely place and standing with the back towards the sun, let a man look with attention at the neck of the shade he throws on the ground.
- 307. Let him see this for as long a time as he can calmly repeat the words: "Om krām parabrahmaṇe namah" for one hundred and eight times. Then let him look up into the sky. He will

thus see Sankara [the figure of a being capable of appearing in many colours].

- 308. By doing this for six months, the Yogi becomes the lord of those who walk on earth; in two years he becomes absolutely independent and his own master.
- 309. He obtains the knowledge of the three times and great bliss. There is nothing impossible for the constant practice of Yoga.
- 310. The Yogī who sees this figure in the clear heavens having a dark colour, dies within six months.
- 311. When it is yellow there is fear of disease; when it is red there will be loss; when it has many colours there will be great confusion and dejection.
- 312. If the figure be wanting in feet, shanks, abdomen and the right arm a relation is sure to die.
- 313. If the left arm is wanting the wife will die; when the chest and the right arm is wanting, death and destruction will come.
- 314. When the fæces and gas escape together, the man is sure to die in ten days.
- 315. When the moon flows altogether, and the sun is not seen at all, death comes surely in a month. So says the Science of Death.
- 316. Those whose death is near cease to see the Arundhatī, the Dhruva, the steps of Viṣṇu, and the circle of the mothers as they are pointed out to them.
- 317. The Arundhatī is the tongue; the Dhruva the tip of the nose; the eyebrows are the steps of

Viṣṇu; the pupil of the eye the circle of the mothers.

- 318. The man who ceases to see the eyebrows dies within nine days; he who ceases to see the pupil of the eye dies within five days; he who ceases to see the nose dies within three days; he who ceases to see the tongue dies within one day.
- 319. The pupil of the eye is seen by pressing the eye near the nose.

#### THE NADIS

- 320. The Idā is also technically called Gangā; the Pingalā Yamunā; the Suṣumnā Sarasvatī; the conjunction is called Prāyāga.
- 321. Let the Yogī sit in the posture called Padmāsana, and perform Prāṇāyāma.
- 322. The Yogīs must know the Pūraka, the Recaka, and the third, Kumbhaka, for obtaining power over the body.
- 323. The Pūraka causes growth and nourishment, and equalizes the humours; the Kumbhaka causes stability, and increases the security of life.
- 324. The Recaka takes away all sins. He who practises this reaches the state of Yoga.
- 325. In the Kumbhaka hold the air in as much as possible; let it go out by the moon and in by the sun.
- 326. The sun drinks the moon, the moon drinks the sun; by saturating one with the other, one may live as long as the moon and the planets.

- 327. The Nādi flows in one's own body. Have power over that; if it is not let go through the mouth or nose, one becomes a young man.
- 328. When the mouth, nose, eyes, and ears are stopped by the fingers, the Tattvas begin to take their rise before the eyes.
- 329. He who knows their colour, their motion, their taste, their places, and their signs, becomes in this world equal to the god Rudra.
- 330. He who knows all this, and reads it always, is freed from all pains and gets what he desires.
- 331. He who has the knowledge of breath in his head, has fortune at his feet.
- 332. Like the One in the Vedas, and the sun in the universe, is the knower of the Science of Breath to be honoured. He who knows the Science of Breath and the Philosophy of the Tattvas, knows that even millions of elixirs are not equal to it.
- 333. There is nothing in the world which will release you of the debt of the man who gives you the knowledge of the world [Om] and of breath.
- 334. Sitting in his own place, with measured food, and sleep, let the Yogī meditate upon the highest Ātman [whose reflection the Breath is]. Whatever he says will come to pass.

THE END

# GLOSSARY



#### **GLOSSARY**

Abhijit, one of the lunar mansions.

Abhiniveśa, the technical name for that weakness of the mind which causes fear of death. It is one of the five "miseries" of the Yogins.

Āgama, one of the three means of knowledge. The knowledge which comes to us from the experience of researches of others, which we take on authority, is said to come from Āgama. The Vedas are called Āgama for the same reason.

Agni, fire. A name of the luminiferous ether, otherwise called the Tejas Tattva. Its colour is red. Other colours result from a composition with other Tattvas.

Ahankāra, egoism.

Āhavanīya, one of three fires which were maintained in an ancient Hindu household.

Ākāśa, the name of the first Tattva, the sonoriferous ether. This is a very important Tattva. All the other Tattvas come out of it, and live and work in it. All the forms and ideas of the universe live in it. There is no living thing in the world which is not preceded by Ākāśa or followed by it. This is that state from which we may expect every other substance and every other Tattva to immediately come out, or, more strictly, in which everything is, but is not seen.

Alambuśā, or Alammukha, a tube in the human body which is said to open in the mouth; therefore the alimentary canal.

Ambarīśa, one of the five hells. The qualities of the Ap Tattva are found here in painful excess.

Amrta, the nectar of the gods.

Ananda, that state of bliss in which the soul merges into the spirit. It also means the spiritual state of tattvic atmosphere.

Ānandamaya Kośa, the spiritual coil, the spiritual monad. Anūrādhā, the seventeenth lunar mansion.

Andhatāmisra, the hell where the qualities of the Ākāśa Tattya are found in painful excess.

Anumāna, inference.

Apāna, that manifestation of the life principle which throws out of the system things which it no longer requires, such as fæces, urine, etc.

Apāntaratamah, a Vedic Rṣi, said to have incarnated as Vyāsa Kṛṣṇa Dvaipāyana, the author of the Mahābhārata, etc.

Ap, the name of one of the five Tattvas, translated into English as the gustiferous ether.

Ārdrā, one of the lunar asterisms.

Asamprajñāta, the higher state of mental trance, in which the mind is perfectly absorbed in the soul. The lower state is known as Samprajñāta.

Asat, the negative breath or phase of matter.

Āśleṣā, a lunar mansion.

Aśvinī, the first lunar mansion.

Asmitā, (i) a synonym of Ahankāra; egoism. (ii) Making part or parcel of self. (iii) The motion that the self is nothing separate from percepts and concepts.

Avidyā, false knowledge.

Bharani, the second lunar mansion.

Bhūtas, the shells of the departed spirits.

Brahman, also known as Parabrahman, the One Absolute, from which comes out the universe.

Brahmā, the self-conscious universe, the sixth principle of the universe.

Brahmadanda, the vertebral column.

Brahmānḍa, the universe. Literally, the Egg of Brahmā. Brahmaranḍhra, the hole in the head through which the soul of the Yogī passes out of the body. The spinal canal ends in this.

Brahmavidyā, the Divine Science, Theosophia.

Buddhi, understanding.

C, the symbol for one of those vessels which emanate from the heart.

Ch, the symbol for another of them.

Caitra, a lunar month of the Indian Calendar, corresponding generally to March-April.

Cakra, a circle, a disc.

Caksus, the eye; the ocular modification of Prana.

Candra, the moon, the left breath.

Candraloka, the lunar sphere.

Caturyuga, the four Yugas—Satya, Tretã, Dväpara and Kali—put together; a period of 12,000 Daiva years.

Chāndogya, the name of an Upanisad, a class of treatises on the Indian Esoteric Philosophy.

Citrā, one of the lunar asterisms.

Daiva, pertaining to the gods (Devas). A Daiva day = one year of men. A Daiva year = 365 such days.

Daminī, the name of one of the vessels of the human body, probably the one with all its ramifications which proceeds to the breast of the female (?). I have not yet found it described anywhere.

Devachan, a Tibetan term now used in English to denote that state of bliss which one enjoys, after death, in lunar sphere.

Devadatta, one of the ten modifications of the life principle.

Dhanañjaya, one of the ten modifications of the life principle.

Dhanisthā, a lunar mansion.

Dhāranā, concentration of the mind.

Dreskana, the third part of a sign of the Zodiac.

Duhkha, pain.

Dvādaśāmśa, the twelfth part of a sign of the Zodiac.

Dvesa, that manifestation of the mind which repels disagreeable things.

G, the symbol for one of the vessels which branch from the heart.

Gāndhārī, the Nādi which goes to the left eye.

Gandharva, a heavenly musician.

Gangā, a technical term for the sun breath.

Corppo Sourgopoun, the name of an ancient philosophical student mentioned in the Upanisads.

Gorhapatja, one of the three household fires.

Oh, the symbol for one of the tubes which proceed from the boart to branch off all over the body.

Chara or Ghata (i) a period of twenty-four minutes.
(ii) A hunar Ghata is somewhat less-one-sixtieth of a lunar day.

Ghrana, the organ of smell, the odoriforous modification of Prana.

Ha. (i) the technical symbol for the process of expiration (ii) The symbol for the Akasa Tattva, the menter nominative of the same.

Homsa, from Ham and Sa, is the technical name of Parabrahman, because in this state both the positive and negative motions lie in posse.

itams.com. the technical term for the process of breathing. Hastā, à lunar mansion.

Hastichea, a Nadi which goes to the right eye.

Hora, the half of a Zodiacal sign.

idd, the Nadi which spreads in the left part of the body; the left sympathetic.

lains, the ruler of the gods; the wielder of the thunderbolt.

isoparusod, the name of the Upanisad,

Israeo, the sixth principle of the universe (according to the septemary division); the same as Brahmā.

J. the symbol for one of the twelve stem Nadis which branch off from the heart,

Jagrat, the waking state.

Juestha, a lunar mansion,

K, the symbol for one of the Nadis proceeding from the heart.

 $Kal\bar{a}$ , a division of time = 135 minutes.

Kālasūtra, the name of a hell in which the qualities of the Vāyu Tattva are found in painful excess.

Kali, the name of a cycle of 2,400 Daiva years. The Iron Age.

Kamala, the lotus. A centre of nervous force in the body.
Kāmsya, an alloy of zinc and copper, largely used in making vessels.

 $K\bar{a}$ sth $\bar{a}$ , a division of time = 314 seconds.

Kathopanisad, one of the Upanisads.

Kh, the symbol for a Nādi proceeding from the heart.

Komala, literally, soft.

Krām, the Tantrik symbol for the idea of the human mind stepping beyond the ordinary bounds of the visible, and thus looking into the invisible. The ancient Tantrik philosophers had symbols to denote almost every idea. This was absolutely necessary to them, because they held that if the human mind were fixed upon any object with sufficient strength for a certain time, it was sure by the force of will to attain the object. The attention was secured generally by constantly muttering certain words. and thus keeping the idea always before the mind. Symbols were therefore used to denote every idea. Thus "Hrim" denotes modesty. "Klim" denotes love, "Aim" denotes protection, "Saum" denotes welfare, and so on. Similar symbols were used to name blood-vessels, etc. The Tantrik science is now almost entirely lost; there is at present no available comprehensive key to the symbolical terminology, and much of the symbolical language therefore, unfortunately, up to the present time, is simply unintelligible.

. Krkara that manifestation of the life principle which causes hunger.

Krttikā, the third lunar manson.

Kuhū, that Nāḍi which goes to the generative organs.

Kumbhaka, the practice in Prāṇāyāma of drawing as deep a breath as possible and holding the inspired air in as long as possible.

*Kūrma*, that manifestation of the life principle which causes twinklings of the eye.

Lam (l), the symbol for the Pṛthivī Tattva. Loka, a sphere of being.

Māgha, the tenth lunar mansion.

Mahābhūta, a synonym of Tattva.

Mahākāla, the hell in which the qualities of the Pṛthivī Tattva are found in painful excess.

Mahāmoha, one of the five miseries of Patanjali. A synonym of Rāga (desire to obtain or retain).

Maheśvara, the great Lord, the great Power.

Muhūrta, a division of time=forty-eight minutes.

Manas, mind; the third principle of the universe from below

Manomaya Kośa, the mental coil. The individualized mind which is, as it were, a sheath for the spiritual energy to manifest itself in, in the particular way we find the mind working.

Manu, the Being conceived as the substratum of the third principle of the universe from below. The idea of the humanity of one of those cycles known as Manyantaras.

Mānuṣa, pertaining to men; human. Mānuṣa day, the ordinary day of twenty-four hours; Mānuṣa year, the ordinary solar year. The lunar month is known as the day of the fathers (Pitrīya), the solar year itself is known as the day of the gods.

Manvantara, a cycle of seventy-one Caturyugas, during which one Manu reigns, i.e., during which exists humanity of a certain type.

Manvantaric, pertaining to a Manvantara.

Mātariśvan, literally, he who sleeps in space. Applied to Prāṇa as performing the functions of recording the acts of men, etc.

Meru, also called Sumeru. The Purāṇas speak of its being a mountain (Parvata, Acala), on which is situated Svarga, the heaven of India, containing the cities of gods, with celestial spirits for inhabitants. It is, in fact, spoken of as the Olympus of the Hindus. The fact is that Meru is no mountain of earthly mould, such as we are familiar with on the face of our earth. It is the boundary line which divides the atmosphere of earth from the upper air, the pure ether, or, in our terminology, the Meru is the bounding circle of the terrestrial Prāṇa. This side the circle is our planet, with its atmosphere; that side the celestial Prāṇa, the abode of the celestials. The sage Vyāsa describes the Bhūrloka (or earth) as extending from sea level to the back of the Meru. On the face of the so-called mountain live the celestials, hence the earth's boundary is its back. This line is called a mountain from its fixed, unchangeable position.

Moha, forgetfulness. It is a synonym of Asmitā, one of the five "miseries" of Patañjali.

Mokşa, that state of being in which the downward tendencies of the mind absolutely die out, and in which, therefore, the mind remains merged in the soul without the danger of rebirth.

Mṛgaśirṣā, a lunar mansion.

Mūlā, a lunar asterism.

N, the symbol for one of those Nādis which ramify from the heart.

Nādi, this word means a tube, a vessel. It is applied indiscriminately to blood-vessels and nerves. The idea of the word is that of a tube, a vessel, or even a line, along which something flows, be it a liquid or the current of a force.

 $N\bar{a}ga$ , that manifestation of life which causes belching. Namas, obeisance.

Nāsadāsīt, a hymn of the Rg-Veda, the one hundred and twenty-ninth of the tenth Maṇḍala, which begins with these words. In this hymn is found the germ of the Science of Breath.

Navāmśa, the ninth part of a sign of the Zodiac.

Nidrā, dreamless sleep.

Nimeşa, a division of time= $\frac{9}{45}$  of a second. Literally, it means the twinkling of the eye.

Nirvāna, the extinguishment of the downward tendencies of the mind. It is a synonym of Mokṣa.

Nirvicāra, the ultra-meditative intuition in which, without the least effort of thought, the past and future, the antecedents and consequents of a present phenomenon at once make their appearance in the mind.

Nirvitarka, a kind of intuition (Sampatti), the wordless intuition. It is that state of mental lucidity in which the truths of nature shine of themselves without the intervention of words.

Pāda, foot; that modification of life matter which acts in walking.

Padma, a synonym of Kamala.

Pala, a measure, a weight, about 11/3 oz.

Pam (P), the algebraical symbol for the Vayu Tattva. Pam is the neuter nominative of the letter Pa, the first letter of the word Pavana, a synonym of Vayu.

Pañci-Karana, literally, the word means making fivefold. It has been roughly translated as the division into five. It means the process of a minimum of a Tattva being composed with those of others. Thus, after the process, every molecule, say of the Prthivi Tattva, will consist of eight minima.

Pṛthivī = 
$$\frac{\text{Pṛthivī}}{2} + \frac{\text{Ākāśa}}{8} + \frac{\text{Vāyu}}{8} + \frac{\text{Agni}}{8} + \frac{\text{Ap}}{8}$$

And so on. In Ānanda the Tattvas are single. In Vijñāna and afterwards each is five-fold, and hence each has a colour, etc.

Pāṇi, hand; manual power.

Parabrahman, this is now well known as the causeless cause of the Universe, the One Absolute All.

Parabrahmane, the dative of Parabrahman, meaning "to Parabrahman".

Paramesthi 'Sūkta, the "Nāsadāsīt" hymn noticed above is also called the Paramesthi Sūkta.

Paravairāgya, that state of the mind when its manifestations become absolutely potential, and lose all power of coming into the actual without the nod of the soul. In this state

every high power makes its appearance easily in the mind.

Paranirvāṇa, the last state in which the human soul can live; the psychic, the mental, and physiological influences have no power on that.

Patañjali, the author of the Aphorisms of Yoga, the science of mental application and embellishment.

Pāyu, excretive organs; the modification of Prāṇa which goes to make up these.

Pingalā, the Nāḍi, and the system of Nāḍis which works in the right half of the body; the right sympathetic.

Pitrīya, pertaining to the fathers. Pitrīya day means the lunar month.

Pitta, a synonym of Agni; means heat, temperature.

Prakṛti, the undifferentiated cosmic matter.

Pralaya, the cessation of the creative energies of the world; the period of rest.

Pramāna, means of knowledge. These are: (i) Senses, (ii) Inference, (iii) Authority; or, in other words, the experience of others.

Prāṇa, the life principle of the universe and its localized manifestation; the life principle of man and other living beings. It consists of an ocean of the five Tattvas. The suns are the different centres of the ocean of Prāṇa. Our solar system is filled to its extremest limit with Prāṇa, and it is in this ocean that move the various heavenly bodies. It is held that the whole ocean of Prāṇa, with the sun and moon and other planets, is a complete picture of every living organism on earth, or, for that matter, of any planet. Hence is Prāṇa spoken of sometimes as a person, a living being. All the manifestations of life in the body are known as minor Prāṇas. The pulmonary manifestation is known as Prāṇa by pre-eminence. The positive phase of matter is also so called as distinguished from Rayi, the negative phase of life matter.

Prāṇamaya Kośa, the coil of life; the life principle.

Prāṇāyāma, the practice of drawing deep breaths, keeping the indrawn air inside as long as possible, and then breathing the lungs out as empty as possible. Prapāthaka, a chapter of the Chandogya Upaniṣad.

Praśnopaniṣad, one of the Upaniṣads.

Pratyakşa, perception.

Prayāga, really the conjunction of the three rivers, the Ganges, the Jumnā, and the now nowhere visible Sarasvatī at Allahabad. In the terminology of the Science of Breath it is applied to the conjunction of the right and left streams of breath.

Prthivi, one of the five Tattvas; the odoriferous ether.

Punarvasū, one of the lunar mansions.

Pūraka, the process in Prānāyāma of filling the lungs with as much air as possible, drawing as deep a breath as possible.

Pürvabhādrapadā, one of the lunar mansions.

Pūrvāṣāḍhā, one of the lunar mansions.

Pūṣā, the name of the Nāḍi which goes to the right ear.

Pusya, one of the lunar mansions.

Rāga, (i) that manifestation of the mind which seeks to retain pleasure-giving objects. (ii) A mode of music. There are eight modes of music, and each of these has several minor modes called Rāgiņīs. Each Rāgiņī has again several harmonies.

Ragiņi, (see Rāga).

Ram, neuter nominative of Ra; stands as the symbol for the Agni Tattva.

Rasanā, the organ of taste.

Raurava, the hell in which the qualities of the Tejas Tattva are found in painful excess.

Rayī, the negative phase of matter, distinguished from the positive phase by its impressibility. In fact, it is the cooler life-matter, while the hotter is named Prāṇa.

Recaka, the practice in Prāṇāyāma of driving the breath out of the lungs.

Revatī, one of the lunar mansions.

Rg-Veda, the oldest and most important of the Vedas.

Rtambharā, the faculty of psychic perception by which the realities of the world are known with as much truth

and exactness as the external things are known by ordinary perception.

Rohini, the fourth lunar mansion.

Sa, the symbol for the process of inspiration. The Sakti, the receptive modification of life-matter, is also called Sa. Sādhakapitta, the temperature of the heart, said to be the cause of intelligence and understanding.

Samādhi, trance; the state in which the mind is so much absorbed in the object of its pursuit or in the soul, as to forget itself in the object of its attention.

Samāna, that manifestation of life which in the abdomen is said to cause the absorption and distribution of food all over the body.

Sambhu, the male principle; the positive phase of matter.

A name of the god Siva.

Samprajñāta, a kind of Samādhi; that in which the mental application is rewarded by the discovery of truth.

Sandhi, the conjunction of the positive and negative phases of any force. This is a synonym of Susumnā, the conjunction of two Tattvas. When one Tattva passes into another the Ākāśa intervenes. In fact, there can be no change from one state of matter to another without this all-pervading Tattva intervening. This intervening state is, however, not the Sandhi. By tattvic conjunction a new conjunct Tattva is always produced. This is indicated by the length of the breath. Thus, when the Agni and the Vayu conjoin, the length is somewhere between these two. Similarly for other Tattvas. If the positive and negative phases in any object make their appearance in regular immediate succession for some time, they will be said to be in conjunction (Sandhi). If, however, coming from opposite directions, they cancel each other, the result is either Akāśa, or Susumnā. The reader will perceive that there is very little difference, and sometimes none at all, in the states of Ākāśa, Sandhi, and Susumnā. If Ākāśa remains stationary, ît is Susumnā: if Susumnā tends towards production, it becomes Ākāśa. In fact, Ākāśa is that state which immediately foreshadows any other tattvic state of being.

Samskim, acquired velocity; acquired habits. A synonym of Väsanä.

Sarasvani, the goddess of speech.

Sat, the first state of the universe, in which every form of the living universe, even Isvara himself, lay latent. It is that state from which the non-composite Tattvas are first emitted.

Satya, veracity; truthfulness; truth.

Sameira, the meditative intuition, (See Nirvitarka and Nirvieāra).

Sagranka, a kind of intuition; the verbal intuition.

Saker, a power; the negative phase of any force; the consort of a god, the god being the positive phase of the force.

Sankhinivalli, the name of a drug.

Specimi, a Naci, with all its ramifications, which goes to the anus.

Sistra, the sacred books of the Hindus. The six schools of philosophy.

Satabhisaj, a lunar mansion.

Sarcakra Nirapana, the name of a work on the philosophy of the Tantrists.

Steagardon, the name of an ancient book. The present treatise on the Science of Breath contains only the subject of one chapter of that book, which is now nowhere found.

Sravana, a lunar mansion.

Storm, ear, the auditory phase of life-matter.

Spetishers, the name of an ancient philosopher who is represented in the Chandogga Upanisad as reading Brahmavidya with his father Gautama.

Smrtt, the faculty of retentive memory

Sthula, gross.

Strick Spring, the gross body as distinguished from the higher subtle principles.

Sukha, the feeling of pleasure.

Sarya, the sun.

Sūryaloka, the solar sphere.

Simple and size, the portion of space where the influence of the sun reaches.

Suṣumnā, (i) the Nāḍi which spreads in the middle of the body. (ii) The spinal chord, with all its ramifications. (iii) That state of force which is pregnant of both the negative and positive phases; when neither the moonbreath nor the sun-breath flows, the Prāṇa is said to be in Suṣumnā.

Susupti, dreamless sleep, the state of the soul when the manifestations of the mind experienced in dream are at rest. Svapna, a dream.

Svara, the current of the life-wave; the Great Breath; the breath of man. The Great Breath, on whatever plane of life, has five modifications, the Tattvas.

Svātī, a lunar mansion.

T, the name of one of the Nāḍis which ramify from the heart. Tamas, a synonym of Avidyā.

Tantra, a class of treatises on the science of the human body and soul. They comprehend a great deal of Yoga. The language which they use is highly symbolical, and the formulæ of their faith are little more than algebraical expressions without, at present, any available key.

Tattva, (i) a mode of motion. (ii) The central impulse which keeps matter in a certain vibratory state. (iii) A distinct form of vibration. The Great Breath gives to Prakrti five sorts of elementary extension. The first and the most important of these is the Ākāśa Tattva; the remaining four are the Prthivī, Vāyu, Ap, and Agni. Every form and every motion is a manifestation of these Tattvas singly or in conjunction, as the case may be.

Tejas, this is one of the Tattvas; the luminiferous ether.

The synonyms of this word are Agni, and, rarely,
Raurava.

Th, the name of one of the Nādis which ramify from the heart.

Tretā, the second cycle of the Caturyuga, a period of 3,600 Daiva years.

Trimśāmśa, the thirtieth part of a sign of the Zodiac.

Truți, (i) a division of time. One hundred and fifty Truțis equal one second. (ii) A measure of space; as much as

the sun or moon takes a Truti of time to move over. A Truti is a perfect picture of the whole ocean of Prana. It is the astral germ of every living organism.

Tura, the higher notes of music opposed to Komala.

Turiya, the fourth state of consciousness. The state of absolute consciousness. The first three states are: (i) waking, (ii) dreaming, (iii) sleep.

Tvac. skin.

Udāna, (i) that manifestation of life which carries us upwards. (ii) That manifestation by which life recedes into rest.

Uddālaka, an ancient philosopher who appears as teacher in the Praśnopanisad.

Uttarābhādrapadā, a lunar mansion.

Uttara Gitā, the name of Tantrik work.

Uttaraphālgunī, a lunar mansion.

Uttarāsādhā, another lunar mansion,

Vaidhrta, or Vaidhrti, the twenty-seventh Yoga. There are twenty-seven Yogas in the ecliptic. "The Yoga," says Colebrooke, "is nothing else than a mode of indicating the sum of the longitudes of the sun and moon"; and so it is.

Vairāgya, indifference to the pleasing objects of the world. Vāc, the goddess of speech; another name of Sarasvatī.

Vam, (V), the symbol of the Ap Tattva, from Vāri, a synonym of Ap.

Vāsanā, the habit and tendency engendered in the mind by the doing of any act.

Vāyu, one of the Tattvas; the tangiferous ether.

Vedas, the four sacred books of the Hindus.

Vedoveda (?) a manifestation of the Susumna.

Vetāla, an evil spirit.

Vicāra, meditation.

Vijnana, literally it means knowing. Technically, it is the psychic matter and its manifestations.

Vijnanamaya Kośa, the psychic coil of the spirit.

Vikalpa, complex imagination.

Vīṇā, a string instrument of music.

Vindu, point.

Vipala, a measure of time, % of a second.

Viparyaya, false knowledge, one of the five manifestations of mind recognized by the sage Patañjali.

Virāt, the immediate father of Manu, and son of Brahmā.

The ākāśic state of psychic matter from which proceed
the mental Tattvas which constitute Manas?

Viśākhā, a lunar asterism.

Visamabhāva, unequal state. This is a manifestation of Suṣumnā. In this the breath flows one moment out of one nostril and the next out of the other.

Viśrāmopaniṣad, the name of an Upaniṣad translated in the text.

Visuva, Visuvat, a manifestation of Susumnā.

Vitarka, philosophical curiosity.

Vyāna, that manifestation of life which causes every part of the body to keep its shape.

Vyāsa, an ancient philosopher, the author of the Mahābhārata, a commentator on the aphorisms of Yoga, the aphorisms of the Vedānta and other works.

Vyatīpāta, one of the twenty-seven Yogas. (See Vaidhṛta.)

Yaksa, a class of demi-gods.

Yaksinī, the female Yaksa.

Yamunā, in the terminology of the Science of Breath used for the flowing left Nāḍi.

Yaśasvinī, the Nādi which goes to the left ear.

Yoga, the science of application, attention, and the embellishment of the human mind.









