

THE GOLDEN DAWN CORRESPONDENCE COURSE

LESSON 140

PART TWO

THE TATTWAS AND PRANA

Now to return to Prana. This pulmonary manifestation of the Life Principle is the most important of all, as its working furnishes us with a faithful measure of the Tattwic state of the body. Owing to this, the name Prana has been given to this manifestation due to its paramount importance.

Now, as the Prana works in the pulmonary Tejas centers (i.e., the centers of the luminiferous ether), the lungs are thrown into a triangular form of expansion: atmospheric air enters, and the process of inspiration (inhalation) is complete. With every Truti, a backward impulse is given to the currents of Prana. The lungs, along with this returning current, are thrown into their stationary state; the result is the excess air is expelled. The air thus exhaled from the lungs bears a triangular form. To some extent, the water vapor which this air contains furnishes us with a method of testing this truth by experiment. To achieve this, the student is encouraged to take a smooth, shining mirror and place it under his nose. Breathe steadily upon its cool surface until the water vapor of the air is condensed upon it. Examining the form of the condensation will show a particular figure has been produced upon the surface of the mirror. In the case of the pure Agni, the figure created upon the surface of the mirror will be a triangle. (It is advisable to have an outside observer note the figure formed by the student as it is generated, as the impression passes rapidly, and may thus escape the attention of the student.)

With the course of the other Tattwas, the lungs are thrown into their respective shapes, the mirror experiment giving us their corresponding figures. Thus, we have the following shapes generated: in Apas, the semi-moon; Vayu, the sphere; in Prithivi, the quadrangle. With the composition of these Tattwas, we may also have other figures generated: rectangles, squares, spheroids, and so on. It may be mentioned that the luminiferous ether carries the materials drawn from the atmospheric air to the centers of the luminiferous ether, and from those points to every part of the body. In a similar fashion, the other ethers carry these materials to their respective centers. It is not necessary to trace the workings of the other manifestations individually: however, it may be said that although all of the five Tattwas work in all of the five manifestations, each of these manifestations is sacred to one of these Tattwas. Thus, in Prana, the Vayu Tattwa prevails; in Samana, the Agni is dominant; in Apana, the Prithivi has dominion; in Vyana, the Apas rules; in Udana, the Akasha has predominance. The student should recall that the general color of Prana is white; this will show how the Apas Tattwa prevails in Vyana. The darkness of Akasha is the darkness of death caused by the manifestation of Udana, etc.

During Life, these ten changes are always taking place in Prana at approximately twenty-six minute intervals for each. While awake, asleep, or in the dream state, these changes never cease. It is only in the two Sushumnas or the Akasha that these changes become potential (latent) for a moment, because it is from them that these Tattwic manifestations show themselves on the plane of the body. Should this moment be prolonged,

the forces of Prana remain potential; and it is in the state of death that the Prana is in the potential state. When those causes which tend to lengthen the period of Sushumna (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 toward which its accumulated potentialities tend. Now we will enter into a discussion concerning the work of the sensuous and active organs.

THE SENSUOUS AND ACTIVE ORGANS

It is generally viewed that all work is due to Tattwic motion. This work is capable of being carried on during the waking state, but not in the sleep or dream state. These ten organs have ten general corresponding colors, as given below:

SENSUOUS ORGANS

1. Eye; Agni, red
2. Ear; Akasha, dark
3. Nose; Prithivi, yellow
4. Tongue (taste); Apas, white
5. Skin; Vayu, blue

ACTIVE ORGANS

- Hand; Vayu, blue
- Foot; Prithivi, yellow
- Tongue (speech); Apas, white
- Anus; Akasha, dark
- Pudendum; Agni, red

Although these are the generally prevalent Tattwas in these various centers, it must be remembered that all of the other Tattwas also exist in these centers in a subordinate position. Thus, in the eye we have a reddish yellow, a reddish white, a reddish blue, and a dark red; similar

corresponding combinations exist in the other organs as well. This division into five of each of these colors is only general: in reality, there is an almost innumerable variation of colors in each of these.

With every act involving every one of these ten organs, the organ individually, and the entire body generally, assumes a different color; specifically, the color of that particular Tattwic motion which constitutes that specific act. All of these changes of Prana constitute the sum total of our worldly experience. Furnished with this apparatus, Prana begins its Human pilgrimage in company with a mind which is evolved only to the extent of connecting the "I am" of the Ahankarà or Vijnana (the fourth principle from below), with these manifestations of Prana: time imprints upon it all the innumerable colors of the Universe. The visual, the tangible, the gustatory, the auditory, and the olfactory appearances in all of their variety gather into Prana, 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, 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 the content of this presentation more readily understandable.

SEX RELATIONS

The generative Agni Tattwa of the male is positive, while that of the female is negative. The former is hotter, harsher, and more restless than the latter; the latter is cooler, smoother, and calmer than the

former. In connection with the above, we shall only concern ourselves with the coloration 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 Tattwa turn upon themselves; the center gains greater strength, and the whole Prana becomes colored a deeper red every day. The centers of the Agni Tattwa throughout the body become stronger in their action, while all of the other centers contract a general tinge of the red coloration. The eyes and the stomach become stronger. If however, Man indulges his sexual instincts, the male Prana gets colored by the female Agni, and vice versa. The effect of this is to tend to weaken all the centers of this Tattwa, and gives to the whole Prana a feminine color. The stomach becomes cool, the eyes grow weak, and virile, manly power departs. If more than one individual female Agni takes possession of the male Prana and vice versa, the general antagonistic Tattwa becomes deeper and stronger; the whole Prana becomes vitiated to a greater extent: greater debility results, with spermatorrhoea, impotence, and other such antagonistic colors taking possession of the Prana. In addition, it is viewed that the separate individualities of the male or female Agnis which take possession of any one Prana will tend to cancel each other. We will now explore the condition of 'walking'.

WALKING

In the act of walking, the Prithivi Tattwa of the feet gains strength; the yellow color pervades the whole Prana. The centers of the Prithivi all over the body begin to work more briskly; Agni receives a mild and

wholesome addition to its power, the entire system tending towards healthy equilibrium: neither too hot, nor too cold. A general feeling of satisfaction accompanied by vigor, playfulness, and a relish of enjoyment results. Another illustration is seen from the operation of Vak (Speech).

VAK (SPEECH)

The power (Shakti) of speech (Vak, Sarasvati) is one of the most important Goddesses of the Hindu pantheon. The chief ingredient of Prana which goes toward the formation of this organ is the Apas Tattwa: therefore, the color associated with this Goddess is white. The vocal chords with the larynx in front form the Vina (musical instrument) of this Goddess. In this section of the vocal apparatus (See Figure 1), the

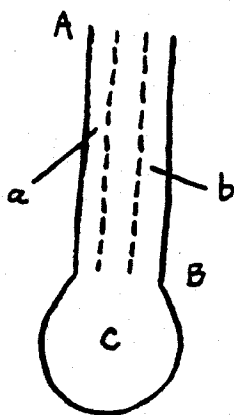


Figure 1

lines A B represent the thyroid, that broad cartilage forming the projection of the throat which is more prominent in men than in women. Below this structure is the annular cartilage, C, the cricoid; the chords a and b are sketched on it. Atmospheric air passing over these chords in the act of breathing set them in vibration, with the result

being the production of sound. Ordinarily, these chords are too loose to give any sound; however, the Apas Tattwa, the milk-white Goddess of Speech, performs the all-important function of making these structures tense. As the semi-lunar current of the Apas Tattwa passes along the muscles of these chords, they are 'shrivelled up', thus forming curves in the chords which are thereby rendered tighter. The depth of these curves depend upon the strength of the Apas current: the deeper these curves, the more tense the chords. The thyroid serves to vary the intensity of the voice (sound) thus produced. This will suffice for the purpose of showing that the real motive power in the production of voice (sound) is the Apas Tattwa or Prana.

There are certain ethereal conditions of the external world which excite the centers of the Apas Tattwa: the current passes along the vocal chords, they are made tense, and sound is produced. The excitement of these centers however, 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 Brahma (the Vijnanamaya Kosha, the Soul) with Sarasvati, the power of speech as located in Man.

The Apas Tattwa 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 Tattwas in various degrees. As far as human ken reaches, approximately forty-nine of these variations have been recorded under the name of Svara. First, there are seven general notes. These may be positive and negative (Tivra and Komala), with each of these having three subdivisions. These notes are then composed into

eight Ragas, with each Raga having several Raginis. The simple Raginis may then be compounded into others, with each Ragini having a good many arrangements of notes; the variations of sound thus become almost innumerable. All of these variations are caused by the varying tensions of the vocal chords, the Vina of Sarasvati, with the tensions varying by the different strength of the Apas current caused by the superposition of the other Tattwas.

Each variation of sound then, has a color of its own which affects the whole Prana in its own way. The Tattwic effect of all these sounds is noted down in books of music, and it is viewed that various diseases may be cured, and good or bad tendencies imprinted on the Prana by the power of sound. Sarasvati is an all-powerful Goddess, who controls our Prana for good or evil as the case may be. If a song or note is colored by the Agni Tattwa, the sound colors the Prana red; similarly, the Vayu, the Apas, the Akasha, and the Prithivi color the Prana blue, white, dark, and yellow. The red-colored song causes heat; it may also cause anger, sleep, digestion, and redness of color. The Akasha-colored song causes fear, forgetfulness, etc. Songs may similarly give to our Prana the color of love, enmity, adoration, morality or immorality, as the case may be.

Let us turn another key. If the words we utter bear the color of the Agni Tattwa - words like anger, love, lust - our Prana is colored red, and this redness turns upon us: it may burn up our substance; we may look lean and lank, or we may have ten thousand other diseases. Such are the terrible retributions of angry words! However, should our words be

full of divine love and adoration, kindness and morality; words which give pleasure and satisfaction to whosoever hears them - the colors of the Prithivi and the Apas - then we become loving and beloved, adoring and adored; kind and moral, pleasing and pleased; satisfying and satisfied. The discipline of speech itself, the Satya of Pantanjali, is thus one of the highest practices of Yoga.

Sensuous impressions color the Prana in a similar way. For example, too much sight-seeing, too much indulgence in the hearing of pleasant sounds, too frequent and prolonged smelling of pleasing smells, etc., result in the colors of these Tattwas being over-strengthened, thus gaining a mastery over our Prana. Again, if we find ourselves being overly fond of seeing beautiful women and hearing the music of their voices, heaven help us, for the least and most general effect will be that our Pranas will receive the feminine coloration.

These illustrations are sufficient to explain how the Tattwic colors of external nature gather up in Prana. It may be necessary to state that there are no new colors which enter into the formation of Prana: all the colors of the Universe are already present there, just as they are present in the Sun; the prototype of Prana. It should be noted, that the coloration which has been spoken of is only the strengthening of the particular color to that extent which throws the other colors into shade. As such, it is this disturbance of balance which, in the first place, causes the variety of human Prana; and which, in the second case, is the causative agent of those innumerable diseases to which the human flesh is heir. From this it should be evident that every action of Man

gives to his Prana a separate color, and it is this color which affects the gross body in its turn. But the question can be asked, "At what time does the particular Tattwic color affect the body?" The answer is quite simple: "Ordinarily, under similar Tattwic conditions of the external Universe." In short, this means that if, for example, the Agni Tattwa has gained strength in any Prana during 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 its 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. As to the planets, each of them establish their own currents in the organism. For the sake of simplicity, we have only spoken of the Sun and the Moon, the respective Lords 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 blood-vessels. Although these are the two chief sources of Life, it must be remembered that the planets exercise a modifying influence over these currents: thus, the real Tattwic condition of any moment is determined by all the seven planets, as well as by the Sun and Moon. Each planet, after determining the general Tattwic 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 color of Prana which came into effect at that time. Thus, suppose the red color 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 color will manifest itself whenever the Moon is in the same position; if there is a disturbing influence, the red color 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 an 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. The following scheme is proposed accordingly:

1. Momentary. This degree of strength has its effect there and then.
2. 30 degree 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 degree strength. (Hora)
4. 10 degree strength. (Dreshkana)
5. 200 minute strength. (Navansha)
6. 150 minute strength. (Dvadashansha)
7. 60 minute or 1 degree strength. (Trinshansha)
8. 1 and 3/5 minutes (Kala)
9. 2/5 second strength. (Vipala)
10. 1/150 second strength. (Truti)

Suppose in any Prana, on account of any action, the Agni Tattwa obtains the strongest possible prevalence consistent with the preservation of

the body; the Tattwa will begin to have its effects then and there, until it has exhausted itself to a certain extent. It will then become latent and show itself at any time when the same planets occupy the same mansions. Examples will best illustrate this point. Suppose the following positions of the planets at any moment denotes the Tattwic condition when any given color has entered the Prana. Further, let us say that this occurs on Tuesday, April 3rd, at a time when the positions of the stars are as follows:

<u>PLANET</u>	<u>SIGN</u>	<u>DEGREE</u>	<u>MINUTE</u>	<u>SECOND</u>
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 that the act referred to above is committed. The present effect will pass with the two hours' Lunar Current which may be in force at the time. It will then become latent, and remain so until the time when these planets are in the same position again. These positions might be nine or more in number as has been seen.

Now, as soon as the exact time passes when a color has obtained predominance in Prana, the effect thereof on the gross body becomes latent. It shows itself again in a general way when the stars occupy the

same mansions. Some of the strength wears off at this time, and the force again becomes latent, only to show itself in greater minuteness when the half-mansions coincide at any time. This also holds for the remaining elements given above. There may be any number of times when there is only an approach to coincidence; then, the effect will tend to show itself, though it will only remain a tendency at that time.

These observations, although necessarily very meager, tend to show that the impression produced upon Prana by any act indeed takes ages to completely pass away, as the stars must coincide in position to a degree with that initial position when the act was committed. Thus, a working knowledge of Astronomy is highly essential in occult Vedic religion. The following observations may render the above a bit more intelligible.

The Pranamaya Kosha is an exact picture of the Terrestrial Prana. The periodic currents of the finer forces of nature which are present in the Earth, operate according to the same laws in the principle of Life; just as in the Zodiac, so too is the Pranamaya Kosha divided into mansions, etc. The northern and southern inclinations of the axis give us a heart and a brain; each of these has twelve ramifications branching off from it, which correspond to the twelve signs of the Zodiac. Thus, the daily rotation yields the thirty-one Chakras spoken of previously. These Chakras possess all the divisions of the signs of the Zodiac, the division into semi-mansions having been spoken of earlier. Here, we have the positive and negative semi-mansion. Next, 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 Chakras, both diurnal and annual, is

in fact a circle of 360 degrees, being similar to the great circles of the heavenly spheres. Through these Chakras, a course of seven descriptions of Life Currents is established. They are as follows:

1. Solar
2. Lunar
3. Mars ; Agni
4. Mercury ; Prithivi
5. Jupiter ; Vayu
6. Venus ; Apas
7. Saturn ; Akasha

It is quite possible, that along the same Chakras there may be passing any one or more, or all of these differing currents at one and the same time: the reader is reminded of the telegraph currents of modern electricity as an analogy in this respect. It is evident then, that the real state of Prana is determined by the position of these various localized currents. Now, if any one or more of these Tattwic Currents is strengthened by any act of ours under any position of the currents, it is only when we have the same position of the currents to a degree that the Tattwic 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. As stated previously, this takes ages upon ages, thus being quite impossible that the effect should pass off in the present life. Hence, by application of doctrine, we see the necessity of Reincarnation upon this Earth.

The accumulated Tattwic effects of a life's work give to each life a general tinge of its own. This tinge wears off gradually, as the component color passes, or weakens in strength one- by- one. When each of the component colors is sufficiently worn out in this one-by-one fashion, the general color of a life wears off. The gross body which was given birth to by this particular color ceases to respond to the now generally different colored Prana: the Prana does not pass out of the Sushumna; death being the result.

DEATH

As stated earlier, the two ordinary forms of death are the positive through the brain, and the negative through the heart: this is death through the Sushumna; in this, the Tattwas are all potential. Death may also take place through the other Nadis. In this case, there must always be the prevalence of one or more of the Tattwas.

After death, the Prana migrates to different regions according to the paths through which it passes out of the body. Thus we have:

1. The negative Sushumna takes it to the Moon.
2. The positive Sushumna takes it to the Sun.
3. The Agni of the other Nadis takes it to the hill known as Raurava. (fire).
4. The Apas of the other Nadis takes it to the hill known as Ambarisha, and so on; the Akasha, the Vayu, and the Prithivi take it to Anchatamisra, Kalasutra, and Mahakala respectively (see Yoga Sutra, Pada III, Aphorism 26, commentary).

The negative path is that generally taken by the Prana. As give above, this path takes it to the Moon (the Chandraloka), since the Moon is the Lord of the negative system, the negative currents, and the negative Sushumna; the heart which therefore is a continuation of the Lunar Prana. The Prana which has the general negative color can only move along this path, and it is transferred naturally to the reservoirs of the centers of the negative Prana. It is those men in whom the two hours' Lunar Current is passing, that more or less regularly take this path. The Prana which has lost the intensity of its terrestrial color energizes lunar matter according to its own strength, and thus establishes there for itself a type of passive life; here, the mind is in a dream state. The Tattwic impressions of gathered-up forces pass before it in the same way as they do in our earthly dreams; the only difference being that in that state there is no superimposed force of indigestion to render the Tattwic impressions so strong and sudden as to be terrible. Rather, that dream state is characterized by extreme calmness. Whatever our mind has within it of those interesting experiences of this world; whatever we have thought, heard, seen, or enjoyed; the sense of satisfaction and enjoyment, the bliss and playfulness of the Apas and the Prithivi Tattwas; the languid sense of love of the Agni; the agreeable forgetfulness of the Akasha; all make their appearance one after another in a flow of perfect calm. The painful impressions make no appearance, as 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

Chandraloka, as will be better understood when we discuss the Tattwic causes of dreams.

Ages roll on in this Loka during which the mind, according to the same general laws which obtain for Prana, wears out the impressions of a former life. The intense Tattwic colors which the ceaseless activity of Prana called into existence therein gradually fade, until at last the mind comes upon a permanent level with the Prana: as a result, both of them have now lost the tinge of a former life. Of the Prana, it might be said that it now has a new appearance; of the mind, that it now possesses a new consciousness. When both are in this state, both very weak, the accumulated Tattwic effects of Prana begin to show themselves with the return of the same positions of the stars: hence, these draw us back from the Lunar to the Terrestrial Prana. At this stage, the mind has no individuality worth taking an 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 color; all those mighty potentialities which show themselves in the future Man, being as yet latent. With the rays of the Sun, it passes according to the ordinary laws of vegetation into grain bearing similar colors. Each grain has a separate individuality, which accounts for its separate existence; there may also be in many a grain human potentialities, giving it an individuality of its own.

In a similar way, human potentialities come back from the five states which are known as "hells". These are the states of posthumous existence fixed for those men who enjoy the various impressions of each Tattwa to

an excessive and violent degree. In this case, as the Tattwic intensity wears off in time, the individual Prana passes to the Lunar Sphere, and thence undergoes the same states which have been described above.

Along the positive path through the Brahmastrandha, pass those Pranas which transcend the general effects of time, and therefore do not return to Earth under ordinary laws. It is time that brings the Pranas back from the Moon, and the least strong Tattwic condition comes into play with the return of identical astral positions; with the Sun, being the keeper of time itself and the strongest factor in the determination of its Tattwic condition, it would be impossible for Solar Time to affect the Solar Prana. Therefore, only those Pranas in which there is almost no preponderance of any Tattwic color travel toward the Sun. This is the state of the Prana of Yogis alone. By the constant practice of the eight branches of Yoga, the Prana is purified of any strong personifying colors; further, since it is evident that on such a Prana time cannot have any effect under ordinary circumstances, they pass off to the Sun. These Pranas have no distinct personifying colors; all of them that go to the Sun have the same general tinge, but their minds are different. They can be distinguished from each other however, according to the particular branch of science which they have cultivated, or according to the particular and varying methods of mental improvement which they have followed on Earth. In this state the mind is not dependent upon the impressions of Prana, as it is in the Moon: constant practice of Yoga has rendered it an independent worker, depending only upon the Soul, and

moulding the Prana into its own shapes while giving it its own colors; this is a type of Moksha.

Although the Sun is the most potent Lord of Life, and the Tattvic condition of Prana has no effect upon the Prana which has passed into the Sun, it is still affected by the planetary currents. There are times when this effect is very strong; so strong in fact, that the earthly conditions in which minds have previously existed are again present with them. The result in such cases is that the desire to do the same type of good they manifested in the world in their previous life takes possession of them, and they become impelled by this desire to return to the Earth. Shankaracharya has noticed in his commentary on the Brahmasutra that Apantartamah (one of the Vedic Rishis), thus appeared on Earth as Krishna Dvaipayana about the end of the Dvapara, and the beginning of the Kali Yuga.

As it is desirable that as much should be known about Prana as possible, I give below some quotations on the subject from the Prashnopanishad. 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 Prana becomes immortal by that knowledge."

Practical knowledge of the Laws of Life and a subordination of the lower nature to the behest 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: passing beyond the power of terrestrial death. Now to continue with what the Upanishad has to say of things needed to be known about Prana.

THE BIRTH OF PRANA

The Prana is born from the Atma; it arises in the Atma, like the shadow in the body. The human body, or other organism, coming between the Sun and the portion of space on the other side, throws a shade in the Ocean of Prana. In a similar fashion the Prana is seen as a shade in the Macrocosmic Soul (Ishvara), due to the intervention of the Macrocosmic Mind (Manu). Briefly, the Prana is the shade of Manu caused by the light of the Logos, the Macrocosmic Center. The suns owe their birth in this shade to the impressions placed upon it by the macrocosmic mental ideas; in turn, these suns (the centers of the Prana) become 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 the planets, give birth to moons. Thus, these different centers begin to act upon the planets, and the suns descend on them in the shape of various organisms, including Man.

THE MACROCOSMIC APPEARANCE

This Prana is found in the macrocosm as the Ocean of Life, with the Sun for its center. It assumes two phases of existence: the Prana; the solar, positive Life-Matter and the Rayi; the lunar, Negative Life Matter. The former is the northern and eastern phase; the latter is the

southern and western phase. In every moment of terrestrial life, we have thus the northern and southern centers of Prana, the centers from which the southern and northern phases of Life Matter begin. The eastern and western halves are also there.

At every moment of time-i.e., in every Truti- there are millions of Trutis- perfect organisms- in space. This may require some explanation. The units of time and space are the same: a Truti. Now, take any one Truti of time. It is well known that every moment of time the Tattwic rays of Prana radiate in every direction from every point to every other point. Hence, it is clear enough that every Truti of space is a perfect picture of the whole apparatus of Prana, with all its centers and sides, and positive and negative relations. To express a good deal in a few words, every Truti of space is a perfect organism, and in the Ocean of Prana 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 color, appearance, and forms of these Trutis:

1. Distance from the solar center.
2. Inclination from the solar axis.

The Earth will be taken as an 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 Truti of space in this ecliptic is a separate individual organism. As the earth moves in her annual course

i.e., as the Truti of time changes, these permanent Trutis of space change the phases of their life. But their permanency is never impaired; they retain their individuality all the same. All of the planetary influences reach these Trutis regardless of where the planets may be in their journey. The changing distance and inclination is, of course, always causing a change of life-phase.

From its permanent position in the ecliptic, this Truti of space transmits its Tattwic rays to every other quarter of space while maintaining its connection with all the planets. In addition, these Tattwic rays are also sent to the Earth.

It is a condition of Earth Life that the Positive and Negative Life Currents, the Prana and the Rayi, be equally balanced; therefore, when the two phases of Life Matter in this ecliptical Truti are equally strong, the Tattwic rays which proceed from it to the Earth energize the gross matter on our planet. The moment that the balance is disturbed by the Tattwic influence of the planets or some other cause, terrestrial death ensues. This simply means that the Tattwic rays of the Truti which fall on the Earth cease to energize gross matter, although they do fall on the planet all the time and the Truti is unaltered in its permanent ecliptical abode. In this posthumous state, the human Truti will energize gross matter in that quarter of space whose law of relative, negative, and positive predominance coincide with that state. Thus, when the negative Life Matter, the Raya, becomes excessively strong, the energy of the Truti is transferred from the Earth to the Moon. Similarly, it may pass to other spheres. When the terrestrial balance is

once again restored; when this posthumous life has been lived; the energy is again transferred to the Earth. Such is the macroscopic appearance of Prana, with the pictures of all the organisms of the Earth. Now we turn our attention to the 'Coming In'.

THE COMING IN

How does this Pranamaya Kosha, this Truti of the macrocosm, come into the body? "By actions at whose root lies the mind," says the Upanishad. It has been explained how every action changes the nature of the Pranamaya Kosha; 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 the change is produced in the general relative nature of the Prana and the Rayi. It is hardly necessary to say that the mind, the human free will, lies at the root of those actions which disturb the Tattwic balance of the Life Principle. Hence, "the Prana 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 Prana. It puts its different manifestations in different places. In the Payu [anus] and Upastha is the Apana [which discharges feces and urine]. In the eye and the ear are the manifestations known as sight and hearing [Chakshuh and Shrotra]. The Prana remains itself, going out of mouth and nose. Between [the places of Prana and Apana, about the navel] lives the Samana. 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 Prana, light of knowledge is thrown over color, form, sound, etc.]

'In the heart verily is this Atma [the Pranamaya Kosha], and in it, verily, the other coils. Here there are a hundred and one Nadis, each Nadi containing a hundred coils. In each of these branch Nadis there are 72,000 other Nadis. In these move the Vyana.

'By one [the Sushumna] going upward, the Udana 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 Prana; he rises, and thereby helps the eyesight. The power that is in the Earth keeps up the power of Apana; the Akasha [the ethereal matter] that is between heaven and earth, helps the Samana.

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

'The Tejas-the luminiferous ether- is Udana; 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 Prana [its manifestations now ceasing]. The Prana is combined with the Tejas, going with the soul, it carries it to the spheres which are in view."

The different manifestations of Prana in the body, and the places where they manifest themselves have been dwelt upon. But there appears in this extract certain other statements of interest. It is said that this Atma, this Pranamaya Kosha with the other coils, verily, is located in the heart. As has been seen, the heart represents the negative side of Life, the Rayi. When the positive Prana, which is properly located in the brain, impresses itself upon the Rayi (the heart and the Nadis 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 does not learn how to live here, the sensuous 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 Suryloka (the Sun).

THE EXTERNAL PRANA

The next point of interest is the description of the functions of the external Prana, which lie at the root of, and aid the working of the individualized Prana. Now, it is said that the Sun is the Prana. The most important function of Life, inspiration and expiration (inhalation and exhalation, respectively) is the one law of existence of the Universe on all planes of Life; it is brought into existence and kept in activity by the Sun itself. It is the Solar Breath that constitutes the Sun's existence, and this action reflected in Man gives birth to human

breath. The Sun then appears in another phase: it rises, and as it does, supports the eyes in their natural action.

Similarly, the power that is in the Earth sustains the Apana manifestations of Prana. It is the power which draws everything toward the Earth, as stated by the commentator. In modern language, it is gravity.

Something more should be added here about the Udana manifestation of Prana. As everyone knows, there is a phase of microcosmic Prana 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 Prana is called Udana, 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 Prana, with the Soul, to different worlds. This Prana then, is a mighty being, and if its localized manifestations were to work in unison and with temperance, there would be little evil in the world.

But each of these manifestations asserts its sole power over the bewildered Human Soul; each of these claim the whole Life of Man to be its own proper domain:

"The Akasha, the Vayu, the Agni, the Prithivi, the Apas, speech, sight and hearing- all of them say clearly that they are the sole monarchs of the human body."

The principal Prana, he whose manifestations all these are, informs them:

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

If the five manifestations of Prana, with all of their minor subdivisions, revolt against this principal Prana; if each begins to assert its own Lordship and ceases to work for the general benefit of the Lord paramount, misery makes its troubled appearance to harass the Human Soul.

"But the manifestations of Prana, 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 Pranas leave it too; they stay there as he stays." Then their eyes are opened.

"As the bees follow the queen bee in every way, so do the Pranas- 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 Vayu, he is the Prithivi, 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 Prana- the hymns of the Rig, the Yajur, and the Sama Vedas, the sacrifice, the Kshatriyas and the Brahmans, etc.,.

"Thou art the progenitor; thou movest in the womb; thou art born in the shape of the father or the mother; to thee, O Prana, 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 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 Prana, pure by nature; thou art the consumer of all oblations, as the Ekarshi 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 eye, and that which is stretched toward the mind; do not fly away.

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

With this we conclude the description of the Prana, the Second Principle of the Universe, and the human body. The epithets bestowed upon this mighty being in the above extract will be easy to understand in the light of all that has gone before. It is now time to trace the working of the Universal Tattwic Law of Breath on the next higher plane of Life: the Mind (Manomaya Kosha). This study will begin in Lesson 141 of this course.