

THE GOLDEN DAWN CORRESPONDENCE COURSE

LESSON 141

TATTWAS - THE MIND

THE MIND

INTRODUCTION

No theory of the Life of the Universe is at the same time so simple and yet so grand as the Theory of the Breath (Svara). It is the one universal motion, the Parabrahman of Vedantins, which makes its appearance in Maya by virtue of the unseen substratum of the cosmos. The most appropriate expression for Svara in the English language 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 governs evolution and involution, and all the phenomena of human life: physiological, mental, and spiritual. In the whole length and breath of this Universe there is no phenomena, great or small, which does not find its most natural, most intelligible, and most appropriate explanation in the theory of the five modes of manifestation of this universal motion: the five elementary Tattwas. In the foregoing essays, we explained in general terms how every physiological phenomenon was governed by the five Tattwas. The object of the present essay is to briefly discuss the various phenomena relating to the third higher body of Man: the Manomaya Kosha, the mind, and to note how symmetrically and universally the Tattwas bring about the formation and work of this principle.

KNOWLEDGE

In general language, it is knowledge that distinguishes the mind from physiological life (Prana); however, it will be seen that different

degrees of knowledge could 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 Tattwic motion of breath, elevated into self-consciousness by the presence (in a greater or lesser degree) of the element of Ahankara (egoism)? This is 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 Prakriti. Hence we have:

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

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

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

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

The same approach holds when applied to the other senses as well.

The first state, that of Anandamaya, is the state of the highest knowledge. There is then but one center, 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; one knowledge, and the entire Universe with all of its potentialities and actualities, is part of that knowledge. This is the

highest state of bliss, for here there is no consciousness of self, for the I has only a relative existence; 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 center comes into existence: it is for this reason that the name Ahankara has been given to this state of matter. The ethereal impulses of those centers are confined to their own particular domain in space, differing in each center. However, they can affect each other in the same way as the individualized ethereal impulses of one man affect those of another: the Tattwic motion of one center of Brahma is carried along the same universal lines as the other, resulting in two differing motions found in one center. The stronger impulse is called the I, the weaker one the Thou or the He, as the case may be.

Then comes Manas. Viraj is the center, and Manu the atmosphere of this state. These centers are beyond the range of knowledge of ordinary humanity, but they work under similar laws as those ruling the rest of the cosmos. The suns move around the Virats in the same way as the planets move around the Sun.

THE FUNCTIONS OF THE MIND

The composition of the Manu is similar to that of Prana: it is composed of a still finer grade of the five Tattwas; it is this increased "fineness" (or state of rareness) which endows the Tattwas with different functions. The student will recall that the five functions of Prana have previously been given. We will now list the five functions of

Manas as given by Patanjali and accepted by Vyasa, and discuss each in due turn.

The Five Functions of Manas

1. Means of knowledge (Pramana)
2. False knowledge (Viparyaya)
3. Complex imagination (Vikalpa)
4. Sleep (Nidra)
5. Memory (Smriti)

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

- A. Perception (Pratyaksha)
- B. Inference (Anumana)
- C. Authority (Agama)

Viparyaya includes:

- A. Ignorance (Avidya, Tamas)
- B. Egoism (Asmita, Moha)
- C. Retention (Raga, Mahamoha)
- D. Repulsion (Tamisra, Dvesha)
- E. Tenacity of life (Abhinivesha, Anchatamisra)

The remaining three do not have any definite subdivisions. Now we will discuss how it is viewed that all modification 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 productive ma and the derivative root, ana, with the prefix pra. The original idea of the root ma is "to go; to move", and hence brings about the meaning "to measure". The prefix pra gives to the root the idea of fullness, connected as it is with the root pri, "to fill". That which moves exactly up or down to the same height with any other thing is the Pramana of that thing. In becoming the Pramana of any other thing, the first thing assumes certain qualities which it did not have 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 a change of state. This is in fact, is also the exact meaning of the word Pramana, as applied to a particular manifestation of the mind.

Pramana 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 Tattwas are capable of imprinting upon it, and these changes have been classified by Patanjali into three general heads.

A. Perception (Pratyaksha)

This is that change of state which the operations of the five sense organs produce in the mind. The word is a compound of prati, meaning "back", and aksha, meaning "sensuous power; organ of sense". Hence, it is that sympathetic Tattvic vibration which an organ of sense produces

when it is in contact with an object. These changes can be classified under five general heads, according to the number of senses.

The eye gives birth to the Tejas vibrations; the tongue, the skin, the ear, and the nose respectively to the Apas, the Vayu, the Akasha, and the Prithivi vibrations. The pure Agni causes the perception of red; the Tejas-Prithivi of yellow; the Tejas-Apas of white; the Tejas-Vayu of blue, and so on. Other colors are produced in the mind by mixed vibrations in a thousand varying degrees. The Apas gives softness; the Vayu yields roughness; the Agni offers harshness. We not only see color through the eyes, but also form (it will be remembered that a particular form has been assigned to every Tattwic vibration, and all forms of gross matter answer to corresponding Tattwic vibrations): thus, form can be perceived through every sense. In consequence, the eyes see form, the tongue can taste it, the skin can touch it, and so on. This probably appears 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 eye 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, as is aptly illustrated by the physiology of the five sense organs.

The pure Apas vibrations cause an astringent taste; the Apas-Prithivi, a sweet taste; the Apas-Agni, hot; the Apas-Vayu, acid, and so on. Innumerable other vibrations of taste are caused by intermediate

vibrations in various degrees. The case is similar to the vocal and other changes of vibration.

It is clear that our perceptive knowledge is nothing more than a veritable Tattwic motion of the mental body, caused by the sympathetic communications of the vibrations of Prana, just as a stringed instrument of a certain tension begins to vibrate spontaneously when vibrations corresponding to its sympathetic frequency are set-up by a similar instrument.

B. Inference (Anumana)

The word Anumana has the same roots as the word Pramana, the only difference being the prefix. Here, we have anu, meaning, "after", instead of pra. Inference (Anumana) is therefore, "after-motion". 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, let us suppose that a man pinches me. The complex vibrations that compose the perception of the action are produced in my mind. I recognize the phenomena. Almost instantaneously with these vibrations another set of vibrations is produced within me: I call this pain. Now, as the case in point shows, here are two kinds of Tattwic motion, one coming after the other. If at any time I feel pain, the image of the man pinching me will be recalled to my consciousness. This "after-motion" is called "inference". Induction and deduction are both modifications of this after-motion. For instance, the Sun always appears to rise in a certain direction. The concept of

that direction becomes eternally associated in my mind with the rising of the Sun. Hence, whenever I think of the phenomena of sunrise, the concept of that direction presents itself to me. I therefore say that as a rule, the Sun rises 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" (Pramana) is "authority" (Agama). Just 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 it is not inference, which must work through sensuous knowledge. What then? There must be some third modification.

The fact that words possess the power to raise a certain picture within our minds is one of great 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 little doubt that the color corresponding to this mental modification differs from that corresponding to either perception or inference. The color 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 the other Tattwas correspond to our different sensuous modifications. Each of these

manifestations has its own distinctive color. The red will appear in the auditory as well as in the visual 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 soniferous ether will be somewhat dark. Therefore, there is not the least likelihood that the vocal vibration will coincide with the pure perceptive vibration, as the vocal vibrations are double in their nature, and can only coincide with the inferential vibrations; and here too, they can only coincide with the auditory vibrations. However, a little consideration will show that there is some difference between the vocal and the inferential vibrations: in inference, a certain modification of sound in our mind is followed by a certain visual picture, and both of these vibrations retain an equally important position in our mind; we place two perceptions together, compare them, and say that one follows the other. In the verbal modification, there is no comparison; no simultaneous consciousness; no placing together of two perceptions. No doubt the one causes the other, but we are not at all conscious of the fact. In inference, the simultaneous presence for some time of both the cause and effect brings about a change in the color 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 no doubt has 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 is also derived from a root word meaning motion: specifically, i or ay, meaning "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 identical meaning as Pramana. The word Viparyaya therefore means, "a motion removed from the motion which coincides with the object." The vibrations of Pramana coincide in nature with the vibrations of the object of perception; this is not the case with the vibrations of Viparyaya. Certain acquired conditions of the mind imprint on the perceptions a new color of their own, and thus distinguish them from the perceptions of Pramana. There are five modifications of this manifestation of which we will discuss the following:

A. Ignorance (Avidya)

This is the general field for the manifestation of all the modifications of Viparyaya (False Knowledge). The word is derived from the root vid, meaning "to know", the prefix being a, and the suffix being ya. The original meaning of the root is "to be; to exist". The original meaning of Vidya is therefore, "the state of a thing as it is", or expressed in terms of the mental plane in a single word, "knowledge". As long as I see a face in the face of a human being and nothing else, my mental vibration is said to be Vidya. But as soon as I see a moon, or something else that is not a face when in fact I am looking at a face, my mental vibration is no longer said to be Vidya, but instead, Avidya. Avidya

(ignorance) is therefore not a negative conception; it is just as positive as Vidya itself. (It is a great mistake to suppose that words having prefixes that indicate negation imply abstractions and not realities). The state of Avidya is that state in which the mental vibration is disturbed by that of Akasha and some other Tattwas, which thus produce false appearances. The general appearance of Avidya is Akasha: darkness, and this is the reason why Tamas is a synonym of this word.

This general prevalence of darkness is caused by some defect in individual minds: we take this to be the case, since from daily experience we find that 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 stored-up 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 Vasana may be enunciated as follows:

If anything be set in any particular kind of Tattwic motion (internal or external), it acquires the capability for a second time of being easily set into the same kind of motion, and consequently resisting a different kind of motion. If the thing be subjected to the same motion for some time, the motion becomes a necessary attribute of the thing: that motion becomes, 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 form of exercise that requires the use of

other muscles will be found fatiguing, on account of the resistance set-up by muscular habits. In the case of the mind, the operation is similar. If I have a deep-rooted conviction (as some still entertain to this day) that the Earth is flat and the Sun revolves around it, ages of time may be required to alter this belief. A thousand other examples could be cited of such phenomena. However, it is only necessary in this place to state that the capacity of turning easily to one mental state and offering resistance to another is what is meant when we refer to this "stored-up energy". Interested students will find it in the Sanskrit, where it is termed Vasana or Sanskara.

The word Vasana comes from the root vas, meaning "to dwell". As such, it refers to the dwelling or fixing of some form of vibratory motion in the mind. It is by Vasana 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) also become native to the mind in this way. The only difference between different Vasanas is in their respective stability: those which are imprinted upon the mind as a result of the ordinary evolutionary course of nature never change, while those which are the products of independent human actions are placed into two classes with differing effects. In the first case, if the action results 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 under-current of evolution. In the second case, should the independent human action coincide in direction with the natural evolutionary flow, then increased strength is the result. In

general parlance, the latter type of actions are called virtuous, and the former vicious.

It is this Vasana, this temporary dominion of the opposite current, that causes false knowledge. Suppose the positive current in any man has the strength, a ; if a negative current of the same degree of strength is presented to it, the two will attempt to unite: an attraction will be established. If these two currents are not allowed to unite, they will increase in strength and react on the body itself to the point of injury; if they are allowed to unite however, they will exhaust themselves. This exhaustion causes a relief of the mind: the progressive evolutionary current asserts itself with greater force, and a feeling of satisfaction is the result. This Tattvic disturbance of the mind will give its own color to all perceptions and concepts as long as it has sufficient strength; as such, the perceptions will not appear in their true light, but as causes of satisfaction. These causes of satisfaction are called by different names: sometimes a flower, at other times we call it a moon. Such are the manifestations of Avidya. As Patanjali stated, Avidya 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 (Asmita)

Asmita (Egoism) is the conviction that real life (Purusha Svara) is one of the various mental and physiological modifications; that the Higher Self is one with the lower self; that the sum of our perceptions and concepts is the real Ego, and that there is nothing beyond. In the previous cycles of evolution and the present one, the mind was and is chiefly occupied with these perceptions and concepts. The real power of Life is never seen making a separate appearance, and hence the Ego must be the same with the mental phenomena. It is plain that Avidya, as defined above, lies at the root of this manifestation.

C. Retention (Raga)

The misleading feeling of satisfaction mentioned above under Avidya is the cause of this condition. When any object repeatedly produces this feeling of satisfaction within our mind, the 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, thus causing a yearning after that object; a desire not to let it escape us: that is to say, Raga (pleasure).

It is important at this point to investigate more thoroughly the nature of this feeling of satisfaction and its polarity: pleasure and pain. The Sanskrit words for these two mental states are Sukha and Duhkha respectively. Both words are derived from the root khan, meaning "to dig"; the prefixes us and duh make the difference. The former prefix

conveys the idea of "ease", and 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 an easy impression upon it. The act must, in the nature of its vibrations, coincide with the then prevailing conditions of the mental vibrations. Before any perceptions or concepts had taken root in the mind, there was no desire, no pleasure. The genesis of both desire and pleasure, that is, the sense of satisfaction caused by the impressions produced by external objects, begins with certain perceptions and concepts taking root in the mind (this taking root is really 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 has been shown, Avidya connects with external objects. As illustrated above, this gives birth to desire.

D. Repulsion (Dvesha)

Similar is the genesis of pain and the desire to repel (Dvesha). 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. From this, arises the feeling of privation: it is as if something of its nature were being taken away, and an alien phenomena introduced in its

place. This consciousness of privation or want, is pain; the repulsive power which these alien vibrations excite in the mind is known by the name of Dvesha (the desire to repel).

The word Dvesha comes from the root dvesh, a compound of du and ish; ish itself appears to be a compound root; specifically, i and s. The final s is connected with the root su, meaning, "to breathe; to be in one's natural state". The root i has the meaning, "to go", while the root ish therefore means, "to go towards one's natural state". Transferred to the mind, the word becomes a synonym of Raga. The root du in Dvesha performs the same function as duh in Duhkha. Hence Dvesha come to mean a "hankering after repulsion". Anger, jealousy, hatred, etc., are all modifications of this, as love, affection, and friendship are those of Raga. By considering what has been said above, it becomes easy to follow up the genesis of the principle of the "tenacity of Life". These actions must now be assigned to their prevailing Tattwas.

The general color of Avidya has already been ascribed to as the darkness of Akasha, However, when Avidya is manifested as anger, the Agni Tattwa prevails. If this is accompanied by motion of the body, Vayu is indicated. Stubbornness shows itself as Prithivi, and tractability as Apas, while the condition of fear and trembling finds expression in Akasha.

The Akasha Tattwa prevails also in love. Prithivi makes it abiding; Vayu, changeable; Agni, fretting; Apas, luke-warm; Akasha, blind and unreasoning.

Akasha tends to produce a hollow in the veins themselves; hence, its prevalence in fear. Prithivi roots the timid man to the spot; Vayu, lends him craven wings; Apas, opens his ears to flattery, and Agni heats the blood for revenge.

3. Complex Imagination

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

In Vikalpa, two or more perceptions 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 Vasana. When the mind is habituated to the perception of more than one phenomena, 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 on the physical plane: if it does not, the phenomena is Vikalpa; if it does exist on the physical plane, we call it Samadhi.

4. Sleep (Nidra)

This is a phenomenon of the Manomaya Kosha (the mind). Indian philosophers speak of three states in this connection: Waking, Dreaming, and Sleep.

A. Waking

This is the ordinary state when the Principle of Life works in connection with the mind. The mind, through the actions of the senses, then receives impressions of the external objects. The other faculties of the mind are purely mental, and they may work in the waking state as well as in the dream 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, the Soul having no choice in being subjected to them; they come and go as a necessary result of the working of Svava in all of its five modifications. As has been explained in the article on Prana, 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. In the future therefore, these forces may be termed heat and cold.

B. Dream

The Upanishad states that in a dreamless sleep, the Soul sleeps in the blood-vessels (Nadis), the pericardium (Puritat), and the hollow of the heart. Has the system of blood-vessels, the negative center of Prana,

anything to do with dreaming 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 of these phenomena. Just what is that something? It is alternately spoken of as the Pitta, the Agni, and the Sun.

Obviously, these words denote one and the same thing: it is the effect produced on the body by the Solar Breath in general, and the Agni Tattwa in particular. The word Pitta may mislead many; it is therefore necessary to state that the word does not always mean "lull", as in the case of one Pitta which in Sanskrit physiology locates specially in the heart: the Sanskrit Pitta. It is nothing more or less than cardiac temperature, and it is with this subject that we deal with in the sleep or dream state.

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 states 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 temperature is the temperature at which the Prana maintains its connection with the gross body; this mean is struck after an exposure of an entire day and night. Within this period, the temperature is subjected to two general vibrations: 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 Tattwas.

It is a matter of daily experience that the sensuous organs respond to external Tattwic vibrations within certain limits. If the limit is exceeded either way, the organs become insensible to these vibrations; therefore, there is a certain range of temperature variation at which the sensuous organs can ordinarily work. Taking this into account, we can readily see that when this limit is exceeded either way, the organs become incapable of receiving any impressions from without. During the day, the Positive Life Current gathers strength in the heart; the ordinary physical mood is naturally altered by this gathering up of the force, and as a result, the senses sleep: they receive no impressions from without. This condition is sufficient to produce the dream state. As yet, the chords of the gross body (Sthula Sharira) have alone slackened; the Soul sees the mind no longer affected by external impressions. However, the mind is habituated to various perceptions and concepts, and by mere force of habit it (the mind) passes into various states. The breath, as it differentiates into the five Tattwic states, becomes the cause of the varying impressions coming up (as previously stated, the Soul plays no part in calling up these visions). It is by a working of a necessary law of Life that the mind undergoes the various changes of the waking and sleeping states. The Soul does nothing in conjuring up the phantasms of a dream, otherwise it would be impossible to explain such phenomena as nightmares. Why indeed, if the Soul is entirely free in dreaming, does it sometimes call into existence the

hideous appearances which 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 Tattwas. As one Tattwa easily glides into another, one thought gives place to another. As such, we equate the causative Tattwic agents to certain emotional states experienced while dreaming. For instance: Akasha causes fear, shame, desire and anger; the Vayu takes us to different places; the Tejas shows us gold and silver; the Prithivi brings about enjoyment, smiles, dalliance, and so on. We also encounter composite Tattwic vibrations which yield such actions and events as: men and women, dances and battles, councils and popular gatherings; we may walk in gardens, smell the choicest flowers, see the most beautiful nature scenes; we may shake hands with our friends, deliver speeches, or travel to distant lands. All of these impressions are caused by the Tattwic state of the Mental Coil, brought about either by:

1. Physical derangement
2. Ordinary Tattwic changes
3. Some other natural change of state

As there are three different causes, there are three different types of dreams. For the first cause, we have physical derangement. When the natural currents of Prana are disturbed to the point (or about to be disturbed to the point) where disease results, the mind undergoes these Tattwic changes in the ordinary way. 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. In a similar way, when we are ill we may dream of health and its surroundings.

The second type of dream is caused by ordinary Tattwic changes. When the past, the present, and the future Tattwic conditions of our surroundings are uniform in their nature; when there is no change; when there is no change in store for us, then the stream of dreams is most calm and equal in its easy flow. As the atmospheric and healthful physiological Tattwas glide smoothly into one another, so do the impressions of our minds in this type or 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 type 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 could 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 Life Currents, pregnant with all types of good and evil, are sufficient in strength (although yet potential, and only tending toward the actual) to set the sympathetic chords of the mind in vibration. When the mind is pure, it is more sensitive to the slightest and remotest tendency of Prana towards some change. Consequently, we become conscious of coming events in dreams. Taken in this light, we can understand the

nature of prophetic dreams. However, to weigh the force of these dreams, to find out exactly what each dream means, is a most difficult if not an impossible task. We may make ten thousand mistakes at every step, and need nothing less than a perfect Yogi for the correct understanding of even our own dreams, to say nothing of those of others. Let us explain and illustrate the difficulties which surround the correct understanding of our dreams.

A man in the same quarter of the city in which I live, but who is unknown to me, is about to die. Pregnant with death, the Tattwic Currents of his body disturb the atmospheric Tattwas, and are spread in various degrees of strength all over the world. They reach me too, and when I am sleeping they 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 being 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; it is almost certain that a man who has previously been connected in my mind with all of these Tattwic qualities will make his appearance in my consciousness: it is evident that I shall be on the wrong track. That someone is dead or dying, we may be sure; but who or where it is impossible for ordinary men to discover. Not only does the manifestation of Vikalpa put us on the wrong track, but so do all the manifestations of the mind. The state of Samadhi, which is nothing more than putting one's self into a state of the most perfect amenability to

Tattwic surroundings, is therefore impossible unless all of the other manifestations are held in check. As Patanjali states, "Yoga is keeping in check the manifestations of the mind." Now we will proceed to the next stage, Sushupti.

C. Deep Sleep (Sushupti)

The dream state is maintained as long as the cardiac temperature is not strong enough to affect the Mental Coil. However, it should be noted that with increasing positive strength, that too must be affected. The Manas and the Prana are made of the same materials and are subject to the same laws: the more subtle these materials are however, the stronger the forces must be that produce similar changes. All the coils are tuned together, and changes in one affect the other. The vibrations per second of the first coil have a greater frequency than those of the lower, thereby bringing about its subtlety; these higher coils being affected through the immediately lower principles in a domino fashion. Thus, the external Tattwas will affect Prana directly, but the mind can only be affected through the Prana, and that indirectly. The cardiac temperature is only an indication of the degree of heat in Prana; when sufficient temperature has built up, the Prana having adequate strength now affects the mental coil: this 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 this temperature, it must repose. It is in this state that we do not experience any dreams; in fact, the only manifestation of the mind is that of rest. Hence, we have a dreamless sleep.

Now we will turn to the fifth and last mental manifestation.

5. Retention, Memory (Smriti)

As Professor Max Muller remarked, the original idea of the root smri (from Smriti) is "to make soft; to melt." The process of making soft or melting consists in the thing melting assuming a consistency that is closer and closer to the Tattwic consistency of the melting force. As such, we can say that all change of state is equivalent to the assumption of the state of the Tattwa causing the change by the thing changing; hence, the secondary idea of the root, "to love". Love is that state of mind in which the mind melts into the state of the object of love, the change being 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 perceptions; 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 perception takes root in the mind, as explained previously; it is nothing more than a change of the Tattwic state of the mind, and what is left behind is only a capacity for falling into the same state more easily again. As explained, the mind falls back into the same state when

it is under the influence of the same Tattwic surroundings that originated it.

The Tattwic surroundings may be of two descriptions: astral and local. The astral influence is the effect upon the individual Prana of the then condition of the Terrestrial Prana. If this effect appears as the Agni Tattwa, those of our concepts which have a prominent connection with this Tattwa will make their appearance in the mind. Some of these in this case are a longing for wealth, a desire for progeny, etc.. If we are under the Vayu Tattwa, a desire to travel may take possession of our minds, and so on. A minute Tattwic analysis of all our concepts is of the greatest interest; suffice it to say however, that the Tattwic condition of Prana often calls to mind objects which have been the objects of perception in similar previous conditions. It is this power that underlies dreams of one class. In the waking state, this phase of memory also frequently acts in 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. It is both of these phenomena that constitute memory proper (Smriti). Here, the object first comes into the mind, and afterwards the act and the surroundings of perceptions. Another very important kind of memory is what is called "Buddhi"; literally, memory. This is the power by which we recall to mind what we have learned of scientific facts. The process of storing these in the mind is the same, but their return to the consciousness differs in that the act comes into the mind first, and then the object.

All of the five Tattwas 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 Tattwic surroundings always bring related phenomena into consciousness? The answer: no. This event depends upon their correlative strength. It is well known that when the vibrations per second of Akasha (sound) pass beyond a certain limit either way, they do not affect the tympanum. It is similar with the other Tattwas. For example, only a certain number of vibrations per second of the Tejas Tattwa 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 Tattwic 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 Tattwas might not be affected by perceptions of different strength, or might not be affected in different degrees by perceptions of the same strength. The question is, "How is the variation of this mental Tattwic strength produced?" The answer: "By exercise, and the absence of exercise." If we accustom the mind, as we do the body, to any particular perception or concept, the mind turns easily to those perceptions and concepts. If however, we give up the exercise, the mind becomes 'stiff', and ceases by degrees to respond to

those perceptions and concepts: this constitutes the phenomenon of forgetting. Let a student whose literary exercise is just opening the buds of his mind, which is gaining strength enough to see into the causes and effects of things, give up his exercise. As a result, his mind will begin to lose that nice perception. The stiffer the mind becomes, the less will the causal relationship affect him, and the less he will know of it, until at last he loses all his power. It is to be completely understood, that 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 impractical, activity of some sort is always present in the mind. With every action the color of the mind changes, and one color 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, so does it takes ages to demolish the impressions of the mind. Hundreds of 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, we mean those impressions which are not compatible with the state of Moksha, and which have a tinge of earthly life.)

With every moment the mind changes its color, whether by increase or by diminution of vibration. Although these changes are temporary, at the same time there is a permanent change going on in the color of the mind.

With every little act of our worldly experience, the evolutionary tide of progress is gaining strength, and passing into variety; as a result, the color is constantly changing. But the same general color is maintained under ordinary circumstances, during one earthly life. Under extraordinary circumstances, we may have men having two memories. In this case, as in the case of approaching death, the accumulated forces of an entire life combine into a different color. The tension, so to speak, becomes different from what it was before: nothing can put the mind into the same state again. This general color of the mind, differing from that of other minds, gives us the consciousness of personal identity. In every act which was, is, or will be done, the Soul sees the same general color, and hence the feeling of personal identity. In death, the general color 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 Kosha, the Mental Coil in the ordinary state. The influence of the Higher Principle (The Vijnanamaya Kosha) through the exercise of Yoga induces in the mind a number of other manifestations. Psychic manifestations show themselves in the mind and the Prana in the same way as mental manifestations are seen influencing and regulating the latter.

As we have seen, the Universe has five planes of existence (which may also be divided into seven). The forms of the Earth, which are small pictures of the Universe, also have the same five planes. In some of these forms or organisms, the higher planes of existence are absolutely

latent. In Man in the present age, the Vijnanamaya Kosha and the lower principles make their appearance.

We now have an insight into the nature of the macrocosmic Prana, and we have seen that almost every point in this Ocean of Life represents a separate individual organism. The case of the macrocosmic mind is similar. Every Truti of that center takes in the whole of the macrocosmic mind in the same way. From every point the Tattwic rays of the Mental Ocean go to every point, and thus every point is a small picture of the Universal Mind: this is the individual mind.

The Universal Mind is the original of all of the centers of Prana in the same way as the Solar Prana is the original of the species of Earth-Life. Individual Mind, too, is similarly the original of all the individual manifestations of the Pranamaya Kosha. 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 Turiya. With these remarks in mind, the following extract from the Prashnopanishad will be intelligible and instructive.

"Now Sauryayana Gargya 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 Gargya, 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 Apana is the Garhapatya fire; the Vyana is the right hand fire. The Prana is the Ahavaniya 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 (Vajamana). The Udana is the fruit of the sacrifice. He carries the sacrificer every day to Brahma. 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 experiences 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 Atma, like birds that resort to a tree for habitation-the Prithivi composite* and the Prithivi non-composite; the Apas composite and the Apas non-composite; the Tejas composite and the Tejas non-composite; the Vayu composite and the Vayu non-composite; the Akasha composite and the Akasha 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 Vijnana Atma, the seer, the toucher, the hearer, the smeller, the taster, the doubter, the ascerner, the agent. The Soul [the Vijnana] stays in the ulterior, unchangeable Atma [the Ananda].

'So there are four Atmas—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."

The principal interest of this quotation lies in 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.

* By composite is meant that Tattwa which comes into existence after the division into five, as given in the first essay. The non-composite means a Tattwa before the division into five.