

THE GOLDEN DAWN CORRESPONDENCE COURSE

LESSON 144

PART I

TATTWAS - YOGA AND THE SOUL

THE TATTWAS: YOGA AND THE SOUL

To this point, we have described in a more or less perfect fashion two principles of the Human constitution: the Prana and the Manas. In addition, we have also mentioned the nature and relations of the Soul. Further, we have omitted the gross body, as we view it needing no special handling.

The five manifestations of each of these two principles, the Prana and the Manas, may be either "fortunate" or "unfortunate". Those manifestations which are termed fortunate are those which are consonant with our true culture, and which lead us to our highest spiritual development, the summum bonum of humanity. Conversely, those which keep us chained to the sphere of recurring births and deaths are called unfortunate. On each of these two planes of Life (Prana and Manas), there is a possibility of double existence. In fact, in the present condition of the Universe, we do have a fortunate and an unfortunate Prana; a happy and unhappy mind. Considering these two to be four, the number of principles of the Human constitution may be raised from five to seven. The unhappy intelligences of the one plane ally themselves with the unhappy ones of the other; the happy ones with the happy, and we have in the Human constitution an arrangement of principles resembling the following:

1. The gross body (Sthula Sharira)
2. The unhappy Prana
3. The unhappy Mind
4. The happy Prana
5. The happy Mind
6. The Soul (Vijnana)
7. The Spirit (Ananda)

The fundamentum divisionis in the fivefold division is the Upadhi, the particular and distinct state of matter (Prakriti) in each case; in the sevenfold division it is the nature of Karma with reference to its effects upon Human evolution.

Both sets of these powers, the blessed and the unhappy, work upon the same plane; and although the blessed manifestations tend in the long run toward the state of Moksha, that state is not reached until the higher powers (the Siddhis) are induced in the mind by the exercise of Yoga, Yoga being a power of the Soul. It is therefore necessary to say something about the Soul and Yoga, before the higher powers of the mind can be described intelligently.

Yoga is the Science of Human Culture in the highest sense of the word. Its purpose is the purification and strengthening of the mind. By its exercise, the mind is filled with high aspirations and acquires Divine Powers, while the unhappy tendencies die out. The second and third principles of this essay are burnt up by the fire of Divine Knowledge, and the state of what is called salvation in life is attained. By and

by, the fourth principle becomes neutral as well, and the Soul passes into a state of Manvantaric Moksha. The Soul may pass still higher, according to the strength of Its exercise. When the mind too is at rest (as in the sound sleep of Sushupti) during life, the omniscience of the Vijnana is reached; a state even higher exists: the state of Ananda. Such are the results of Yoga; we must now describe the nature of the thing and the process of acquirement.

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

supposition of the existence of a power which can control and keep in check the mental manifestations; this power is otherwise known to us as the freedom of the Will. Although by the manifestations of egoism (Asmita) on the mental plane the Soul is deluded into regarding Itself as a slave of the Second and Third principles, the fact is that it is not: as soon as the chord of egoism is slackened to a certain extent, the awakening takes place. This is the first step in the initiation of the race of Man by nature herself: it is a matter of necessity. Working side-by-side with each other, the Second, Third, Fourth, and Fifth principles weaken the hold of natural mental Asmita upon the Soul. "I am these, or of these mental manifestations", says egoism. Such a state of things cannot last long, however. These manifestations are double in their nature; the one is just the reverse of the other. Which of them is one with the ego: the unhappy or the blessed? No sooner is this question asked than the awakening takes place. It is impossible to answer any of these questions in the affirmative, and the Soul naturally ends in discovering that It is a separate thing from the mind, that though It has been the slave, It might be what It naturally is: the Lord of the mind.

Up to this point, the Soul has been tossed about in obedience to the Tattvic vibrations of the mind: Its blind sympathy with the mental manifestations gives It unison with the mind, and hence the 'tossing about' occurs. However, by the 'waking' mentioned above, the chord of sympathy is loosened; the stronger the nature, the greater the departure from unison. Now, instead of the Soul being buffeted about by the mental

vibrations, it is the Soul which dictates those vibrations to which the mind now resonates. This assumption of Lordship is the freedom of the Will, and this obedience of the mind to the vibrations of the Soul is what constitutes Yoga: the manifestations evoked in the mind by the external Tattwas must now give way to the stronger motion coming from the Soul. By and by, the mental colors change their very nature, and the mind comes to coincide with the Soul: in other words, the individual mental principle is neutralized, and the Soul is free in its omniscience. Now we will trace, step-by-step, the acquirements of the mind up to Samadhi.

Samadhi, or the mental state induced by the practice of Yoga, has two descriptions: in the first, as long as the mind is not perfectly absorbed in the Soul, the state is called Samprajnata. It is that state in which the discovery of new truths in every department of nature follows labor; in the second description, we have the state of perfect mental absorption referred to as Asamprajnata. In this there is no knowing, no discovering of unknown things: it is a state of intuitive omniscience. Two questions are naturally suggested at the awakening stage: "If I am these manifestations, which of them am I? I think I am none of them. What am I then? What are these?" The second question is solved in the Samprajnata Samadhi, the first in the other. Before entering further into the nature of Samadhi, a word about habituation and apathy. These two states are mentioned by Patanjali as the two means of checking mental manifestations, and it is very important to understand them thoroughly. The manifestation of apathy is the

reflection in the mind of the color of the Soul when It becomes aware of Its free nature, and is consequently disgusted at the sway of the passions: it is a necessary consequence of the awakening. Habituation is the repetition of the state so as to confirm it in the mind.

The confirmation of the mind in this state means a condition of ordinary mental inactivity. By this, we mean that the five ordinary manifestations are for the time being at rest. This being so, the mind is free to receive any influences for the time being. Here, for the first time we see the influence of the Soul in the shape of curiosity (Vitarka). "What is this?" "What is that?" "How is this?" "How is that?" This is the form in which curiosity presents itself to the mind.

Curiosity then is a desire to know, and a question is an expression of such a desire. But how does Man become familiar with questions? The mental shape of curiosity and question will be easily understood by paying a little attention to the remarks made previously on the genesis of desire. The process of the birth of philosophical curiosity is similar to that of the birth of desire: in the latter, the impulse comes from the external world through Prana; in the former, the impulse comes directly from the Soul. The place of pleasure in this is supplied by the reflection into the mind of the knowledge of the Soul, that Self and independence are better than the bondage of Non-Self. The strength of the philosophical curiosity depends upon the strength of this reflection, and as this reflection is rather faint in the beginning, the hold of philosophical curiosity upon the mind bears almost no comparison in strength with the hold of desire. Philosophical curiosity then, is

the first step of mental ascent towards Yoga. To begin with, we place before our mind every possible manifestation of nature, and try to fit every possible phase of it with every related manifestation: as we shall see hereafter, this is Dharana. In plain language, it is the application of ourselves to the investigation of all the branches of natural science, one-by-one. This is the natural result of curiosity. By this attempt to discover the relations already existing or possible, actual or potential, among the phenomena of nature, another power is induced in the mind. This power Patanjali calls Vichara, or mediatation. The radical idea of the word is to go among the various relations of the portions that compose the entire subject of our contemplation: it is only a deeper hold on the mind of the philosophical curiosity noticed above.

The third state of this Samadhi is what is called Ananda, being specifically, happiness or bliss. As long as there is curiosity or mediatation, the mind is only assuming the consistency of the Soul. This means that the vibrations of the Soul are as yet only making their way into the mind, as they have not yet entirely succeeded. However, when the third stage is arrived at, the mind is sufficiently polished to receive the full and clear image of the sixth coil: this image is that of bliss. Every man who has devoted himself to the study of nature has been in that coveted state. It is very difficult to make it intelligible by description, but the writer is certain that many students of this study are not strangers to it.

But from where does this bliss come from? What is it? True, we have called it a "reflection of the Soul". But first of all, what is the Soul? From what has been given thus far, many students will no doubt surmise the Soul to be only a picture of the gross body of the Prana and the mind, so far as its constitution is concerned. We have mentioned that in the macrocosm, the Sun is the center, and the Prana is the atmosphere of the Second Principle, and that the ecliptic marks the shape of this principle. We have also mentioned that the individual Human Principle is only a picture of this Macrocosmic whole. We have also mentioned again that in the macrocosm Virat is the center, and Manu the atmosphere of the Second Principle. This atmosphere is composed of the five universal Tattwa just as is Prana, the only difference being that the mental Tattwas undergo a greater number of vibrations per second than the Tattwas of Prana. We also said that the individual mind is an exact picture (the aspect of course differing with the surroundings of time, just as in the case of Prana) of the macrocosmic mind. Now we have to say the same with regard to the Soul. In the macrocosm, there is Brahma for the center and Vijnana for the atmosphere of this principle. As the Earth moves in Prana, and as the Sun breathes in Manu; as the Manu (or Virat) breathes in Vijnana, so the Soul breathes in the highest atmosphere of Ananda. Brahma is the center of Spiritual Life, as the Sun is the center of Prana, and Virat the center of Mental Life. These centers are similar in luminosity to the Sun, although the ordinary senses cannot perceive them since their rate of Tattwic vibrations per second is beyond their power.

The Soul of the Universe (the Vijnanamaya Kosha), with Brahma for its center, is our psychic ideal. The Tattwic currents of this sphere extend over what we call a Brahmanda. They do this in a way similar to the Tattwic rays of Prana with which we are familiar through the medium of gross matter. This center with this Universe forms the self-conscious Universe. In the bosom of this atmosphere exists all the lower centers. Under the influence of gross matter, the Mental Macrocosm registers the external pictures; specifically, it gains the power of manifesting itself in the five ways formerly described in the essay on mind. Under the Brahma however, the Mental Macrocosm (Manu) attains the higher powers under discussion. This double influence changes, after a time, the nature of Manu Itself: the Universe has, as it were, a new mind after every Manvantara; this change always being for the better. It should be noted, that the mind is ever spiritualizing: the later the Manu, the more spiritual. A time will come, when the present Macrocosmic Mind will be absorbed entirely in the Soul, the same being the case with the microcosm of Man: thus, by nature, Brahma is omniscient. It is conscious of a Self. The types of everything that was, or is to be in the process of time, are but so many varying compositions of Its Tattwas. Every phase of the Universe, with its antecedents and consequences, is in It: It is Itself, Its own self-consciousness. One mind is absorbed in It in the space of fourteen Manvantaras, the motion of the mental Tattwas being so accelerated that they become spiritual. By the time this takes place in the Universe, the vibrations of the Tattwas of Prana are being accelerated as well under the influence of Manu, until the Prana itself is turned into the Manu of the next period.

Again, while this is being done, the gross matter is similarly developing itself into Prana. This is the process of involution, but for the present let us leave it here and resume the subject in hand.

The Human Soul is an exact picture of this Macrocosmic Principle: it is omniscient like its prototype, and has the same constitution. But the omniscience of the Human Soul is still latent on account of its forgetfulness. The Sixth Principle (absolute) has only developed slightly. Humanity in general has only a very dim notion of infinity, Godhead, and all such subjects. This means that the rays of the infinite at this stage of our progress are only just evoking our Sixth Principle into active life. When, in the process of time, the rays of the infinite gather sufficient strength, our Soul will come out in its true light. We may accelerate this process by Vairagya (apathy), which gives strength to Yoga.

The means of strengthening Yoga deserve separate consideration. Some of them help to remove those influences and forces which are antagonistic to progress; others, such as the contemplation of the Divine Principle, accelerate the process of the development of the Human Soul and the consequent absorption of the mind into the Soul. To this point, we have simply set forth the nature of the blissful Samadhi as being caused by the reflection of the Soul in the mind, this reflection simply being the assumption of the state of the Soul by the mind. Here, the mind passes from its own ordinary state to that state of higher energy of the Soul. This rising up of the mind, this passing out of itself, is recognized in

the English language by the name elation, and this is the meaning of the word Ananda as qualifying the third state of the Samprajnata Samadhi. The Anandamaya Kosha takes its name from its being the state of the highest elation. Every moment of Ananda is a step towards the absorption of the mind; and by constant scientific meditation, the mind changes its nature, passing forever into a higher state of consistency. That state in Anada which only appeared in the moment of triumph, now becomes part and parcel of the mind. This confirmation of the higher energy is known by the name of Asmita, which may be translated by its corresponding word, egoism; however, here it must be understood as the identification of the consciousness with self.

The object in view in this essay is to mark the stages along the road of Mental Matter to its final absorption in the Soul. In the last sentence, we brought the mind to the state of Samprajnata Samadhi: it is in this state that the mind acquires the power of discovering new truths, and seeing new combinations of things existent. As this state has been attained in the long cycles of bygone ages, Man has acquired a knowledge of Science to its present stage of development; and the attainment of this quantum of knowledge has been the means (in the manner traced) whereby our minds have been raised to our present pitch of perfection: when we have learned to say that these great powers are native to the Human Mind. As we have shown, these powers have become native to the mind only after long submission of the mind to the influence of the Soul. By the constant exercise of this Samadhi, the mind learns to incline towards those cosmic influences that are in their very nature

antagonistic to those evil powers of our constitution which check our progress. These powers tend naturally to die out. The ultimate goal of this path is that state of mind in which its manifestations become entirely potential. The Soul, if It pleases, may propel them by Its inherent power into the domain of the actual, while they lose all power to draw the Soul after them. When this state is reached, or when it is about to be reached, certain powers begin to show themselves in the mind, which in the present cycle are by no means common. This state is technically called Paravairagya, or the higher apathy.

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

This mental state is reached in many ways, and the road is marked by many clearly defined stages. One way is the practice of Samprajnata

Samadhi. By the constant practice of this Samadhi, the mind is habituated to a state of faith in the efficacy of the pursuit. This faith is nothing more than a state of mental lucidity in which the yet unknown truths of nature begin to throw their shadows forward: the mind begins to feel truth in any and every place, and drawn by the taste of bliss (Ananda), it proceeds with greater and greater zeal to work out the process of its evolution. It may be remarked, that this faith has been called Shraddha by Patanjali, while the consequence of zeal he names Virya. Confirmed in this zeal and working on it, the manifestation of memory comes in naturally, being a state of high evolution: every truth comes to be present before the mind's eye at the slightest thought, and the four stages of Samadhi make their appearance again and again until the mind nearly becomes a mirror of nature. This corresponds to the state of Paravairagya, which would also be attained in the second place by the contemplation of the high prototype of the Soul. This is the Macrocosmic Soul; the Ishvara of Patanjali, which remains forever in that entity's Soul of pristine purity. It is this Ishvara which was spoken of as the Self-Conscious Universe.

This Ishvara is only a macrocosmic center, similar in nature but higher in function than the Sun. As the Sun, with its Ocean of Prana, is the prototype of our Life Principle-Pranamaya Kosha- so Ishvara is the great prototype of our Souls. What is the Sixth Principle if not a phase of the existence of this great being prolonged as a separate phase into the lower principles, yet destined again to merge into its own true self? Just as has been shown that the Life Principles live in the Sun after

our terrestrial death to recur repeatedly into actual life, so in a similar way does the Soul live in the Ishvara. We may look upon this entity as being the group of all the liberated Souls, but at the same time we must remember that the unliberated Souls are its undeveloped reflections as well, destined in the long run to attain their original state. It is therefore necessary to assume the independent existence of Ishvara, and in Ishvara, of other Souls. This macrocosmic psychic center, this ideal of the Sixth Principle in Man, is the great reservoir of every actual force in the Universe. This is the true type of perfection of the Human Soul. The incidents of mental and physical existence which, however perfect in themselves, are mere imperfections and find no place in this center. In this state there is no misery (the five comprehensive miseries of Patanjali are enumerated above), for misery can arise only in the retrograde process of the first awakening of the mind, being caused by sensation and the inability of the Human Sixth Principle to draw minds toward itself. By this contemplation of the Sixth Principle of the Universe, a sympathy is naturally established between it and the Human Soul, the sympathy only being necessary for the Universal Tattwic Law to work with greater effect. The Human Soul begins to be cleansed of the dust of the world, and in its turn affects the mind in a similar way: therein the Yogi becomes conscious of this influence by the slackening of the fetters forged by Prakriti, and a daily strengthening of heavenward aspirations ensues. The Human Soul then begins to become a center of power for its own small Universe, just as Ishvara is the center of power in its Universe: the microcosm then becomes a perfect miniature picture of the macrocosm. When perfection is

attained, all of the mental and physiological Tattwas of the microcosm become the slaves of the Soul: to whatever It may incline Itself, the Tattwas are at Its back. It may Will, and the atmospheric Vayu Tattwa will set in motion any piece of furniture within the reach of the Will. It may Will, and at that instant the Apas Tattwa will slake thirst, cure fever, remove germs of any disease. In short, when the Soul Wills something, every Tattwa on any of the lower planes will do the work for It. These high powers do not appear suddenly, but rather show themselves gradually, according to special aptitudes in special forms. But a description of these powers is not our present concern: the only purpose in discussing them thus far was in showing what way, according to the Universal Law of Nature, the Human Soul (by contemplation of the Macrocosmic Sixth Principle) becomes the means for the mind attaining the state called Paravairagya. The laws underlying the working of these higher powers may be made the subject of further investigations.

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

The first way is the habituating of the mind to the manifestations of pleasure, sympathy, elation, and pity toward the comfortable, the miserable, and the vicious. Every good man will tell us that the manifestation of joy at the comfort of another is a high virtue. What harm is there in jealousy? No other Science except the Philosophy of the Tattwas explains with any amount of satisfaction the reason of such

questions. We have seen that in a state of enjoyment, comfort, pleasure, satisfaction, and the like, the Prithivi or the Apas Tattwa prevails in the Prana and the mind. It is evident that if we put our minds in the same state, we induce either of the two Tattwas into our life and mental principles. What will be the result? A process of purification will set in: both of the principles will begin to be cleansed of any trace of defect which the excess of any of the remaining Tattwas may have given to our constitution. All of those physiological or mental causes which induce inattention in the mind are removed: bodily distempers take their leave, for they are the result of the disturbance of the balance of the physiological Tattwas, and comfort, pleasure, and enjoyment are foreign to these. The one induces the other. As the balance of the Tattwas bring comfort and enjoyment of Life, so the sense of comfort and enjoyment which color our Prana and mind restores the balance of our Tattwas. When this balance is restored, what remains? Disinclination to work, doubt, laziness, and other feelings of that kind can no longer stand, and the only result is the restoration of the mind to perfect calmness. As Vyasa states in his commentary, 'the White Law makes its appearance in the mind', and in a similar way the results of the manifestations of the other qualities appear. However, for such a result to be achieved, there must be a long and powerful application.

The next method is Pranayama, deep expiration (exhalation) and inspiration (inhalation), which is also conducive to the same end in the same fashion. The action of deep inhalation and exhalation has, to some extent, the same effect as running and other strenuous exercise: the

heat produced burns out certain elements of disease which should be removed. However, the practice of Pranamaya differs in its effects for the better over ordinary strenuous exercise. In the case of the latter, the Sushumna begins to play, and that is negative in terms of physiological health. Pranamaya however, if properly performed, is beneficial from a physiological as well as from a mental point of view: the first effect produced being the general prevalence of the Prithivi Tattwa (it should not be necessary to remind the student at this point that the Apas Tattwa carries the breath down to the lowest point, with the Prithivi being the next. In our attempt to draw deeper breaths than we normally do, the Prithivi Tattwa cannot but be introduced, and the general prevalence of this Tattwa, with the consequent tinge of the circle of light around our heads, can never fail to cause fixity of purpose and strength of attention. This is the silver hue of innocence which encircles the head of a Saint, and marks the attainment of the state of Paravairagya). The next is the attainment of the twofold lucidity: the sensuous and the cardiac. The sensuous lucidity is the power of the senses to perceive the changes of Prana. The previously trained attention, according to special aptitudes, is centered on any one or more of the five senses. As an example, if centered in the eyes, one can see the physiological and atmospheric colors of Prana. The writer can affirm this by personal experience: he can see the various colors of the seasons; he can see the rain coming an hour, two hours, or two days before it actually falls- bright sheets of the green washed into coolness and purity by the white make their appearance about him, whether in a room, in the heavens, on the table, or on the wall in front

of him. When this occurs, he is certain that rain is in the air, and it will come shortly afterwards. If the green is streaked with red, it takes some time to come, but it is surely preparing. These remarks are enough for color. The power can be made to show itself by a sustained attempt to look into space or at anything else, such as the Moon, a star, a jewel, etc.,. The remaining four senses attain similar powers as well, and sounds, tastes, smells, and touches (physical sensations - Ed. Note) which ordinary Humanity cannot perceive begin to be discerned by the Yogi.

The cardiac lucidity is the power of the mind to feel, and also that of the senses to perceive thoughts. It is known that different places of the head are sympathetic to the colors of the various types of mental manifestations. These colors are seen by anyone who has or acquires the power, and they constitute the most certain book from which to read the thoughts of any man who appears in it: by sustained practice, one will recognize the finest shades. One can also feel these thoughts, the modifications of thought moving along the Universal Tattwic Wires affecting any and every man. Each thought imparts a distinctive impulse to the throbs of the brain, and the more easily perceivable throbs of the heart. A man who studies these throbs of the heart and sits with his attention centered in the heart, learns to feel every influence there, as it is opened to every influence. The effect on the heart of the mental modifications of other people is a fact which, so far as quality is concerned, may be verified by the most common experience. This

sensuous or cardiac activity once attained, kills scepticism, and in the end is conducive to the state of Paravairagya.

In Lesson 144, Part II, we will begin our study with the knowledge obtained through dreams and sleep. These insights should prove very illuminating to the serious student of this Work.