

THE GOLDEN DAWN CORRESPONDENCE COURSE

LESSON 144

PART II

TATTWAS - YOGA AND THE SOUL

THE TATTWAS : YOGA AND THE SOUL

In the next place, one may rely upon the knowledge obtainable through dreams and sleep, as stated by Patanjali. The five ethereal currents of sensation are focused in the brain, and from these five centers of force, motion is transmitted to the Mental Principle. These various foci serve as connecting links between the Mental and Life Principles. For example, the visual currents produce the capability in the mind of becoming conscious of color: in other words, they produce eyes in the mind. In a similar manner, the mind develops the faculty of receiving the impressions of the four remaining sensations. It should be noted that this faculty is acquired only after exposure to long ages of time: cycle upon cycle of time passes, and the mind is not yet capable of receiving these Tattwic vibrations.

The Wave of Life begins its organized journey upon Earth with vegetable forms. From that point in time, external Tattwic currents begin to affect the vegetable organism, constituting the beginning of what we call "sensation". In turn, the modifications of the external Tattwas through the individualized Vegetable Life strike the chords of the latent mind, but it will not yet respond: it is not in sympathy. As the Life Wave travels higher and higher through vegetable forms; greater and greater is the force with which it strikes the mental chord, resulting in a greater capability of that principle to respond to the Tattwic calls of Life. When we reach the Animal Kingdom, the external Tattwic foci are just visible: these are the sensuous organs, each of which has

the capability of focusing within itself its own peculiar Tattwic rays. In the lowest forms of Animal Life these rays are barely visible, this being a sign that the Mental Principle is then in a comparatively high state of perfection; it has somewhat begun to respond to the external Tattwic call. (It may be remarked here that this is the superposed relative mind, and not the Absolute Original Mental Truth, both of which have been discussed in an earlier essay). It is the uprising of this evolutionary finite structure on all planes of Life that has led a German philosopher to the conclusion that God is "becoming". Of course this is true, but it is only true of the finite Universe of names and forms, and not of the Absolute towards which it is moving.

To resume. The exposure of this Animal Life to the external Tattwas has now increased with the passage of time; greater and greater is the strength of these dally in their various foci; stronger and stronger the external call upon the mind becomes, with the mental response becoming more perfect. A time comes in the progress of this evolution when the five mental senses are perfectly developed, as is marked by the development of the external senses. The action of the five mental senses we term the phenomenon of perception; it is the manifestation of this perception upon which is raised the mighty fabric of those mental manifestations which we have discussed in the essay on the Mind.

The external Tattwas of gross matter create gross foci in a crude body from which they radiate their particular currents: the Soul does the same. The Tattwic Currents of the external Soul-Ishvara- create similar centers of action in connection with the mind. However, the Tattwic

vibrations of the Soul are finer than those of the Life-Principle: the mental matter takes longer to respond to the call of Ishvara than it does to answer to the call of Prana. It is not until the Life-Wave reaches Humanity that the vibrations of the Soul begin to show themselves in the mind.

The foci of the Psychic Currents are located in what is called the Vijnanamaya Kosha, the "Psychic Coil". At the time of the beginning of Human Life, the psychic foci are in that same state of perfection as are the animal foci: the senses, at the time when the Life-Wave begins its journey in the animal species. These psychic foci continue to gain strength through race after race, until the point is reached which we have called the "awakening of the Soul": that process ends in the confirmation of the state of Paravairagya. From this state there are only a few steps to the power of what has been called "ulterior" or "psychic perception". With the advent of this stage of development, we may now refer to our former perception as the "animal perception". In similar fashion to that basis upon which the animal perception has been raised to the mighty fabric of inference and verbal authority, so an even mightier fabric of inference and verbal authority is raised on the basis of psychic perception. We shall view this more thoroughly in due time. In the meantime, let us resume our subject from the viewpoint at which we left it.

As practice confirms in the Yogi's mind the state of Paravairagya, it attains the most perfect calm: it is open to all types of Tattvic influences, but without any sensuous disturbances. The next power that

shows itself is called Samapatti. Translated, this word refers to intuition, and is defined as that mental state in which it becomes possible to receive the reflection of the subjective and objective worlds; it is the means of knowledge at the slightest motion in whatever manner the knowledge is imparted. Intuition has four stages:

1. Sa-vitarka - Verbal
2. Nir-vitarka - Wordless
3. Sa-vichara - Meditative
4. Nir-vichara - Ultra-Meditative

The state of intuition has been likened to a bright, pure, transparent, colorless crystal. View through this crystal whatever object you will, and it will most readily show in itself the color of that object; the mind also behaves in this way while in this state. Let the Tattvic rays which constitute the objective world fall upon it, and it will show itself in the colors of the objective world. If those colors are removed, this 'crystal' will again appear clear, being void of any colors, and being in a state of readiness to again display any other colors presented to it. Think of the elementary forces of nature: the Tattwas; think of the gross objects in which they work; think of the organs of sense, their genesis, and the method of their work; think of the Soul: liberated or bound, and the mind readily falls into each of these states. It retains no particular color which may oppose or vitalize any other color entering it.

The first stage of intuition is the verbal; it is the most common in this age, and therefore the most easily intelligible. Let the student think of a mind in which no color is evoked at the sound of scientific words; let him think of thousands of those men in whose minds the sounds of their own language, full of high and great ideas, is as strange to them as Hebrew is to the Maori. Take an uneducated English peasant and read to him Comus or The Tempest. Do you think those beautiful words will carry to him all they are intended to convey? But why an uneducated peasant? Did the great Johnson himself understand the beauties of Milton? Take again a common schoolboy, and read to him in his own language the truths of philosophy. Does the language, even if you give him its dictionary meaning, convey any idea to him? Take the Upanishads, and read them to any pandit who can understand Sanskrit grammatically and lexicographically tolerably well; does anyone doubt that he does not understand all that those noble words convey? With such a mind, let him compare the mind of a really educated man; a mind which almost intuitively takes in the true sense of words: a task which is not easy even for the highly educated, due to their own deep-seated antagonistic convictions, theories, and prejudices. This comparison will show that intuition is something more than a mere sharpening of the intellect: rather, it is the light which is at the back of everything shining into and through the intellect which has been purged from all opaque obstacles, the densest of which is a deeply-rooted and antagonistic scepticism. Even a John Stuart Mill could not properly understand the philosophy of Sir William Hamilton. One of the greatest Oriental scholars states that Patanjali's system of philosophy is no philosophy

at all! Still another has expressed himself to the effect that Patanjali's Aphorisms on Yoga are mere fanaticism! There are many Tantras of which, though we may translate them verbally into another language, very few of us really know the meaning. This is a grave shortcoming, and sometimes is much to be regretted: it disappears only with the manifestation of verbal intuition. It is in this state that the Yogi is at once en rapport with the author of the book, because his mind is free from every blinding prejudice: it has become a pure, bright, colorless crystal, ready to show any phase of color that may come into contact with it.

The next stage of intuition is the wordless. It is in this state that the student no longer needs books in order to initiate himself into the secrets of nature: the mind becomes capable of deriving these truths from their fountainhead; the true pictures of everything in every state of the objective world which are represented through the agency of Prana in the Universal Mind: pictures which are the Souls of these things, their own true selves, pregnant with every state into which they have passed, or have yet to pass; the realities of the various and varying phases of the phenomenal world.

These states have for their object the gross phenomenal world: the next two stages of intuition having for their object the world of forces: the world of subtle bodies which lie at the root of the changes of the gross world. The meditative intuition has for its object only the present manifestation of the currents of the subtle body: the forces which are already showing themselves or which are about to. In this state for

example, the Yogi knows intuitively the present forces of the atmospheric Prana as they are gathering enough strength to give us a shower of rain or hail, snow or hoarfrost; but he does not know what has given them their present activity, or whether the potential will ever become the actual, and if so, to what extent. He knows the forces that are working at the present moment in that tree, in that horse, in that man; he knows the powers that keep these things in the state they are in, but he does not know the antecedents and consequences of that state.

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

It is hoped these four states have been sufficiently explained. They constitute what is called the "Objective Trance", or Saviija Samadhi. Occasionally these powers show themselves in many minds; but this simply

proves that the favored mortal is on the right track. He must make sure of the point if he is to win.

When the last stage of this Samadhi is confirmed in the mind, our psychic senses gain power over that amount of knowledge which is the portion designated to our animal senses. The authority of these senses is supreme with us, as far as the gross world is concerned. In a similar way, no room is left in us to doubt the truth of the knowledge which our psychic senses bring us. This high power of knowing every supersensuous truth with perfect certainty is known as Ritamhara, or what is called in English, "psychic perception". The knowledge which psychic perception gives us is by no means to be confused with the knowledge obtained through inference, imagination, or the records of others' experience: inference, imagination, and verbal authority based upon animal senses can only work upon knowledge obtained through the animal senses; however, psychic perception and inference based upon it have for their object things of the supersensuous world, the realities which underlie the phenomenal existence we are familiar with. That perception takes in the fact of the existence and the nature of Prakriti itself, the subtlest state of matter, just as animal perception takes in gross matter. Animal perception draws the mind toward gross matter, the world that gave it birth; by a similar method, psychic perception draws the mind toward the Soul. The practice of objective Samadhi destroys itself: the mind takes in such great amounts of the higher energy of the Soul that it loses its mental consistency; the entire structure of unreal

names and forms dissipates into nothingness. The result is that the Soul lives in itself, and not in the mind.

With this, the greater part of our work is done. It should now be clear that what we call Man lives chiefly in the mind. The mind has two entities which affect it: the Life-Principle and the Psychic Principle: the one produces certain changes in the mind from below, the other from above. These changes have been recorded, and it has been found that the dominion of the Soul is more desirable than that of the Life-Principle. When the mind loses itself entirely in the Soul, Man becomes God.

It has been the object of these essays to roughly portray the nature, function, and mutual relation of the principles, in other words, to trace the operation of the Universal Tattwic Law on all planes of existence. In the main, this has been accomplished. A good deal more remains to be said about the powers latent in the Prana and the mind, which show themselves in special departments of the progress of Man. That need not be entered into at present however, and therefore with some description of the first and last principle of the Cosmos - the Spirit - I close this series.