

### SECTION III. (*Continued.*)

#### CHAPTER XXVII.

##### PARĀ AND APARĀ-PRAKṚṬI.

Light and shade as Parā and Aparā-prakṛti.—Jivātmā as the third.—The next stage of condensation as saṭṭva, rajas and ṭamas; corresponding to Ātma-(or Jivātmā-) prakṛti, Parā and Aparā respectively.—Endless repetitions of these and further and further condensations.—Manas, budḍhi, and ahaṅkāra.—Chittā, mahatṭva and matṭva.—Thence three ākāśas.—Thence three vāyus, and so on.—Endless triplets, even denser than earth.—Other counts, by sevens, etc.—Formations of atoms by action and re-action.

New facts and names arise out of this conjunction of light and shade that was described in the preceding chapter. Light is Parā-prakṛti; shadow is Aparā-prakṛti; the 'picture' born of the two is the Jivātmā. Out of the conjunctions of this triplet of Parā, Aparā and Jivātmā, arises the other triplet of saṭṭva, rajas, and ṭamas. The first is Ātma-prakṛti, *i.e.*, the Self Itself (the possessor of the light); rajas is Parā-prakṛti or prakāśa, light; ṭamas (darkness) is Aparā-prakṛti.<sup>1</sup> In other words, the I is

<sup>1</sup> In the preceding chapter, Aparātmā was said to possess the quality of light and to reside

saṭ, 'being,' 'existence,' 'true,' 'good,' etc.; and the state of saṭ is saṭ-tva, goodness, reality, (cognisability because of, and as the cause in Daivī-prakṛti, while Parātmā corresponded with shadow and dwelt in Mūla-prakṛti. Here the use of parā and aparā seems to be reversed, apparently because Prakṛti, in combination with which they are here used, is the reverse of Ātmā, in connexion with which they were used before. The use here corresponds with the *Upaniṣhat* one regarding the lower and the higher knowledge. The reader's attention is invited to the last paragraph and footnote of ch. xviii above, to pages 280-281 of *The Science of Peace*, and also to the quotation from *Isis Unveiled*, at p. 579 (old Edn.) of *The Secret Doctrine*, I, where it is said that *spirit* and *matter* both spring from the "electric bosom" of Light. Of course, if we understand spirit and matter in their metaphysical sense, then we must regard this Light as the *Principle of Consciousness*, of 'illumination' in the sense of 'mentality'. This and the preceding and succeeding chapters deal with many duads (each with its nexus implied), e.g., Ātmā and Anātmā; Being and Non-Being; Daivī-Prakṛti (in place of Praṭyagātmā) and Mūla-prakṛti; existence and non-existence; light and shade; Aparātmā and Parātmā; Parā-prakṛti and Aparā-prakṛti; spirit and matter; subject and object; soul and body; active energy and re-active energy; love and hate; etc. Metaphysically, we can scarcely distinguish

of the belief of, reality, for *esse* is *percipi*), which is nothing else than the unity of the I. The grades and stages amongst *principles*; we have to regard them all as *aspects* of one and the same principle, the all-containing Trinity, and as showing forth *simultaneously*, in potentiality, what appears in manifestation *successively*, as various stages between the condition of Brahman in pralaya and that in an active world-system of individualised mind and particularised matter. To every one of these metaphysical or abstract aspects or principles will also correspond a more and more concrete 'veil' or 'film' of matter, as mentioned in the closing para of ch. xviii quoted above, and in *Bhagavad-Gītā*, vii. 4, 5; and the suggestion, quoted from *The Secret Doctrine*, in *Occult Chemistry* by (Annie Besant and C. W. Leadbeater), that the æther of space, or *Koilon*, the ultimate substance of our visible sidereal system, is the seventh grade of density of Mūla-prakṛti, would fit in with the statements of the *Praṇava-Vāda* very well, only if we understand Mūla-prakṛti in the concrete sense of the ultimate material of a higher system (e.g., we are told elsewhere that our sun is a sun of the fourth order), and not in the abstract, metaphysical, sense of Root-matter, mere Objectivity, Not-Self, which is just equally far from or equally near to *any* particular density of matter of *any* particular system, and cannot be graded to any in any numerical terms. For concrete illustrations of these divisions and sub-divisions of *principles*, we



This is *rajas*, *kriyā*. The third is *ṭamas*, the means of their connexion and conjunction.

These repeat themselves endlessly, in the same way as plants, animals and humans do. The human being is born (*rajas*); grows and acquires knowledge (*saṭṭva*); then, in youth, he falls into *ṭamas*, desire, and as a consequence, new human beings arise from him; and so on, endlessly. This occurs everywhere, and everywhere do we see *samvṛddhi*, growth, evolution, in *sṛṣhti*, emanation, creation, the manifested world. Also, everywhere do we see a growth of and in density. Translation, transformation, from the *sūkṣhma* or subtle into the *sṭhūla* or gross, is the law

might consider the 'Bright Space' and 'Dark Space' of *The Secret Doctrine*, the 'Male and Female atoms' of *Occult Chemistry*, the 'nucleus and protoplasm, linin and chromatin, centrosomes and chromosomes etc.', (and their bisections) of physiology, (*vide* also *Manu Samhitā*, i. 5—32). These correspond to *Ātmā* and *Prakṛti* and their sub-divisions; while the various 'forces' at work, reproduction and metabolism, vitality and intelligence, *prāṇa* and *buddhi*, free-will and fate, initiative and automatic or mechanical causation, etc., correspond to the sub-divisions of *Daivī-prakṛti* or *Māyā*—all such sub-divisions arising out of the endless *aḍhyāsa* or mutual inversed reflexions of Self and Not-Self.

of succession in this world-system (at its present stage). We are not speaking here about other world-systems (nor of distant future stages of this) having no clear and detailed knowledge of them; because, while principles are of universal application, details are matter of succession, of the limited. And in the realm of the limited and successive, the limitation and succession determine each stage or condition; that, in turn, determines the memory; memory,<sup>1</sup> the knowledge; and, finally, as our knowledge so our description of the world.

The next triplet that arises is *manas*, *buddhi* and *ahaṅkāra*. *Manas* is *rājasā*. *Buddhi* is *saṭṭvika*. *Ahaṅkāra* is *ṭāmāsa*.<sup>2</sup> These are, as it were, intermediate

<sup>1</sup> Memory may here be regarded as standing for, or corresponding to, the inner, *līṅga* or *type-body* which governs the life and experiences of the outer body from birth to death.

<sup>2</sup> In the current *Purāṇas* and *Upaniṣads*, *manas* corresponds with *chandramā*, the moon, *Brahmā* (who was born as *Soma*, or the moon from *Attri* and *Anasūyā*), *āpas*, *reṭas*, *rajas*, etc., *buddhi* with *saṭṭva* and *Viṣṇu*; *ahaṅkāra* with *Rudra*, the self-assertive and other-destructive form of *Shiva-desire*. The 'location' of these 'aspects' of mind, *chitta*, *manas*, *buddhi*, *ahaṅkāra* (and *smṛti*, according



between the elements of I and This of which the jīva is composed; and appear because the jīva, as jīva, has certain work to do. That is to say, they are needed to to make its life, its work, possible. First comes cognition through the senses; it is the picturing of objects, by means of the senses, in the manas, which (picturing) is rendered possible only by the metaphysical or transcendental fact that everything exists everywhere. Here arises to some of the minor *Upaniṣads*, though others identify it with *chitta*; or, in terms of different systems of devotional meditation, Mahā-Viṣṇu or Ādinārāyaṇa, Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha (of the Vaiṣṇavas); or Sadyojāta, Aghora, Vāmadeva, Tātpuruṣha and Īshāna (of the Shaivas; etc., etc.; in the nerve-centres, *chakras*, etc., is given variously, in various *Yoga* and *Tantra*-works, including some of the 'minor' *Upaniṣads*. To understand the significance of each fully and so reconcile them all, much occult knowledge would be needed. We can only make guesses. *E.g.*, the seat of Rudra and ahaṅkāra is said to be in the head, but it manifests in its intensest form at the lower pole of the human magnet, in the procreative organs. On the other hand, the seat of buddhi, by one account, (of *chitta*), by another), is in the navel, but it manifests in the head in the functioning of the sensors and the brain. The seat of manas is in the heart; its manifestation in various glands and organs. Sometimes

the ākāṅkṣhā, the query, 'desire' (to know): This external object—how does or can or may it enter into me? <sup>1</sup> (So far manas). The buddhi determines: This is so and so and not such and such; it is true; or, it is false; necessary; or, unnecessary; avoidable; or, unavoidable; obtainable; or, not; and so on. What ought to be done and what ought not to be done, is all decided by the buddhi. Ahaṅkāra says: I will do whatever has been determined by the buddhi. It is abhimāna, self-measuring, self-regard, self-reliance, self-respect, pride (in one aspect).

The next triplet is *chitta*, *mahaṭṭva* and *mamaṭva*; A, U and M respectively. Thence arise the three ākāśhas; thence, the three vāyus; thence, the three tejas'; thence, the āpas; thence, the pṛthivīs; and so on, always in triplets.

In the pṛthivī-stage all (preceding triplets) are reflected. Herein too is reached the fullest sthūla, the extreme limit of density, so far as our world-system is concerned (it should be borne in mind); for, in reality, there is no final

all these are assigned centres in the head only; and then, probably, what is meant is that certain centres in the brain correspond with and govern certain centres in the body.

<sup>1</sup> See Sec. II, *supra*.



superlative of subtle or gross anywhere in the Endless World-Process, and there are numberless *ṭaṭṭvas*, in similar triplets, *after* *prṭhivī* also.<sup>1</sup>

In another aspect, from another standpoint, the count is by sevens, instead of threes. Each triplet is expanded into a septenary. Thus we have the seven *ṭaṭṭvas*, *mahaṭ*, *buddhi*

<sup>1</sup> And presumably, by parity of reasoning, *before* *ākāśha* or *anupāḍaka* or *ādi* (here called *mahaṭ* and *buddhi-ṭaṭṭvas*, as also in the *Vāyu* and other *Purāṇas*). There is usually felt a certain difficulty in conceiving greater grades of density than that of *prṭhivī*, with reference to the fact that birds live and move about *in* air and fish *in* water, whereas men and quadrupeds live and move about only *on* earth. We find it difficult to conceive of creatures living and moving about *in* earth, as they ought to be able to do, if their bodies are composed of denser matter than the earth, carrying on the analogy of the fish and the birds, *i.e.*, the denser is able to move about in the subtler, without affecting the condition of the latter (and presumably *vice versa*); but we cannot conceive of diamond moving about in common rock without pulverising the latter. The difficulty may possibly be solved by a few metaphysical and psychological considerations. What we describe in 'physical' terms as 'dense and subtle,' in 'psychical' terms, terms of consciousness, means and can be translated into nothing else than 'resistant and non-resistant.' The *ideas* of absolute resistance

and the well-known five. And so on. This system of septenaries prevails through our particular *brahmāṇḍa* of our *samsāra*. There are other *brahmāṇḍas* in which the count is not by sevens, where there is or are only one or two, three, four, or five *ṭaṭṭvas*, and so on. But there too, the triplicity of the Universal Principle takes effect and shows itself in some way or other. Thus, even though and non-resistance, plenum and vacuum, Not-Self and Self (or Self and Not-Self, as we choose to look at the matter), when translated into *realities*, become endless degrees and grades of density and subtlety, for *absolute* density and *absolute* emptiness are not to be found in the limited and concrete. Thus endless grades and shades may be named variously as solids, quagmires, gums, viscosities, jellies, liquids, fluids, fogs, smokes, airs, gases, ethers, and so on. But the basic facts are two, resistance and non-resistance; and two only. Now if this be so it will be a matter of the particular constitution of a creature's body whether *ākāśha* is dense to it and *prṭhivī* subtle, or *vice versa*. And, as a further step, we can see that to a differently constituted class of *jīva*-bodies, the density or 'resistance' that is to us associated with earth will be associated with another *ṭaṭṭva*, 'after' earth, and the subtlety or 'non-resistance' that we attach to water and air will be attached *by them* to earth and water respectively. This next *ṭaṭṭva* of which those bodies are made up will



there be only one *ṭaṭṭva* forming the material of a *brahmāṇḍa*, as for instance, *ākāśha* only, or *tejas* only, in that single *ṭaṭṭva* will appear first a duality (of inner and outer, core and crust, soul and sheath) and then a trinity, by adding on a connecting nexus, and finally, a septenate, all by means of sub-divisions of the same *ṭaṭṭva*.<sup>1</sup>

Such are the manifold details arising out of considerations of *kriyā* and *pratīkriyā*,

be *differently* composed in its molecular and atomic arrangement from 'earth,' and so be able to pass through earth without pulverising it. It is when we try to picture the 'next denser' in terms of nothing else than earth—as diamond to rock—that we find ourselves baffled. And, as a fact, we are told that the 'gnomes of the underworld' are such nature-spirits as can move *through* rocks, etc., even as we move through air, and yet are invisible to us.

<sup>1</sup> It should be borne in mind that "nothing in the world is single; all things by a law divine, in one another's being mingle;" and that no *brahmāṇḍa*, however composed, can stand by itself, wholly out of touch with all others. And if in touch, then it must latently possess all possible aspects also. Everything is everywhere and always. Hence any single *ṭaṭṭva* contains sub-divisions showing aspects of all others. Vide *Secret Doctrines*, Vol. III. 'Occult papers'. Endless repetition and analogy are the guiding clue.

action and re-action. In reality, the only *Shakti* in the World-process is the *Shakti* of the Self (as affirming-denying the Not-Self). And this *Shakti* works of itself, by and as Necessity, in every atom, mechanically or automatically, from the transcendental standpoint; and all individual power, energy, rule, governance, guidance, initiative, by *Mahā-Viṣṇus* or atoms is therefore equally 'illusion,' though a fact, from the empirical or experiential standpoint, and a fact which is indefeasibly part and parcel of the whole scheme of the World-process (exactly as much as the feeling of separate individuality is also such a fact). Such is the true significance of *kriyā* and *pratīkriyā*, between Self and Not-Self.

And one of the primary results, from the concrete standpoint, of this true significance of the pair of Action and Re-action is the formation of *aṇus* and *paramāṇus*, atoms and superatoms of various degrees, each grade being itself formed out of combinations of subtler subdivisions of the seven *ṭaṭṭvas*, and in turn becoming the basis of a denser manifestation of the same *ṭaṭṭvas*, etc.<sup>1</sup>

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<sup>1</sup> Vide *Occult Chemistry*, by Annie Besant and C. W. Leadbeater.