

SECTION III. (Continued.)

CHAPTER XXVIII.

SPIRIT AND MATTER.

The seven *ṭaṭṭvas*.—All as one element, 'matter'.—Their grouping into threes under the stress of the triplicity of consciousness.—*Mahat*, *buḍḍhi* and *ākāsha*.—*Vāyu*, *tejas* and *āpas*.—Summation in *prṭhivī*.—Evolution and involution of these *ṭaṭṭvas* in correspondence with the Paths of Pursuit and of Renunciation followed by the *jīva*.—Explanation, in terms of the seven *ṭaṭṭvas*, of the nine *ḍravvyas* of the *Vaiśeṣhika*.—Of the twenty-five *ḍravvyas* (or *paḍārṭhas* or *ṭaṭṭvas*) of *Sāṅkhya*.—Of the twenty-five *guṇas* or qualities.—Of the five *karmas*.—Summing up of all in *kriyā* and *pratīkriyā*.—Metaphysical transcendence of the Self.

These seven *ṭaṭṭvas* that have been mentioned above may, in one aspect, be all regarded as one element,¹ for, from the standpoint of the

¹ See preceding footnote, p. 3, and the statement in *The Secret Doctrine* III. "Occult papers," how the seven planes of our system make one *Prakṛtic* plane. 'Prakṛtic plane' there is likely to give rise to an impression that *Mūla-prakṛti* has seven planes finally. This can scarcely be so. The whole of the *Praṇava-vāda* goes to show that these 'fittings

Universal Self, the whole of the Many makes a one also. But ordinarily the three *ṭaṭṭvas*, *mahat*, *buḍḍhi* and *ākāsha*, come first, on the ground that wherever there is the Self, (and it is everywhere) there its purpose, *prayojana*, its inspiration or functioning (in cognition, desire and action) must also be.

The *buḍḍhi-ṭaṭṭva* is cognitional. The *mahat*, actional. The *ākāsha*, negational or desiderative. (Why is *mahat* mentioned first?). Because there is no before or after from the point of view of Brahman (and so any one might be mentioned first; and secondly, because) from the point of view of the limited and concrete, this Self, as the *Brahma-Sūtra* says, stands moveless between *kriyā* on the one side and *vikriyā* on the other.¹ Between

in' and subdivisions and sub-sumptions must be literally endless, and yet each atom, each plane, each subdivision, each world-system, must of necessity be organically articulated with all the rest, so that the limits of any world-system, at any given time and place are always conventional. Thus, one sun with his seven or nine or ten or twelve planets is not only an independent unit side by side with other suns, but is also an organic cell in the system of a vaster sun, and so on endlessly.

¹ *Kriyā*, being manifestation, naturally appears first. *Brahmā* is named first in the trinity of the Gods. *Vikriyā* has been said (ch. xxiv)

these two (action and negation), comes buddhi. Ākāśha is kham, space, vacuum, cipher, negation; and therefore comes after mahat, and buddhi.

Thus we have ākāśha corresponding to the M, buddhi to A, and mahat to U. In this we see an inversion of the primal Logion. Brahman is defined as I-this-not-am, which has two parts obviously, I-This-am and This-not-am (I). The third part thereof is the inversion, This-I-not-am, which describes the Samsāra, the World-process (in its Totality, identical with Brahman, and yet also an inversion of It, for it is conceived as an Endless Flow, rather than an Eternal Rest). The forum or locus, the 'standing-place,' of the I is the This; and from the standpoint of the World-process, the house has to be provided before the occupant can come in. Hence the precedence given to mahat.

As mahat and buddhi arise out of the opposition of the unity of I and This, so ākāśha, corresponding with negation, arises out of their re-mergence into Unity, and includes both.

to correspond with negation or desire. From the standpoint of this particular triplet, then, of kriyā, praṭikriyā, vikriyā (with which this very long Section III of many chapters is concerned), the succession of the elements takes the particular order here given.

Hence the common sayings that all things appear in ākāśha, and that all is born from sound, the quality, of ākāśha; also that Brahman is like or even is ākāśha. The difference between Brahman and shūnya¹ or vacuum may be stated as the difference between one and two, i.e., vacuum is relative to plenum and implies a duality, whereas Brahman is all-inclusive—an Absolute which includes all possible pairs of relatives and is not separate from or outside of these, but is the Totality of them all, remembering that the pairs are pairs of opposites and so in the totalisation become abolished, plus and minus summed up making zero.

The next triplet of tatṭvas is vāyu, tejas, āpas. Vāyu is Not-Self. Tejas, Self. Āpas, negation. Vāyu is born from

¹One of the names for vacuum is ākāśha, although the word properly means a certain kind of matter of a certain density, This is so, because, comparatively, the ākāśha-matter of our system is as empty space, to the denser kinds. Compare the statements in *The Secret Doctrine* re "Fohat making holes in space," and the views of *Occult Chemistry* re "holes or bubbles in koilon". In Samskr̥t philosophy, while one of the properties of ākāśha is sound, another is avakāśha-dāna 'yielding place, making room' for others.

ākāśha. Hence the work or the functioning of ākāśha is possible therein. Again, because vāyu is connected with the sense-quality of touch, therefore is it always of the nature of kriyā, action, restless movement. So tejās, being connected with visual rūpa, form, is related to cognition which observes the appearance of all things everywhere. Āpas, pursuing the union of the two, is the balancing, equalisation, sām yaṭva, of the two.¹ No oppositions appear in the waters, (they are all-lubricating, uniform, helping things to hold together). This statement is of course only comparative, as usual. Strictly, there are vikṛtiś, transformations, in water also. The triplet of prakṛti, original or primal nature, or natural condition, vikṛti, transformation, change, developments or unfolding of the nature, and praṭikṛti, redemption, reversion to nature—is universal. Thus, we have negation of negation also.

¹ Probably, one manifestation of this idea, a translation of the ideal into the real, is the chemical fact that oxygen and hydrogen in combination form water, the one helpful to the activity of organisms, the other inflammable in itself. The correspondence between ṭaṭṭvas and psychological processes here indicated, may be profitably pursued in theosophical literature and the minor *Upaniṣhats* and the *Tantras*. The word sām yaṭva would be sām ya in modern Samskr̥t.

Pr̥thivī is the summation of all these six and 'pervades' them all (*i.e.*, contains or combines them all in itself) equally.

The common statements as to *five mahābhūtas* are based on the fact that ākāśha is regarded as summing up in itself the two preceding elements.

The gradual pravartana and nivarṭana, evolution and involution, of these elements or ṭaṭṭvas, corresponds to the paths of pravṛtti and nivṛtti, pursuit and renunciation, in the life of the jīva. Pravṛtti is the mutual reflexion, of the Self in the Not-Self, and of the Not-self in the Self. This mutual reflexion is the very essence of all kriyā which is the same thing as pravṛtti. The reflexion of the Negation by each with reference to the other is nivṛtti. Samāvṛtti,¹ returning, coming back again, revolution, and nirāvṛtti, 'never turning and returning,' never-moving, eternal-rest, complete the usual quartette.

The explanation of the nine dravyas, substances, (of the *Vaiśeṣhika* system) is similar to that of the ṭaṭṭvas. They are usually enumerated as pr̥thivī, āpas, tejās, vāyu, ākāśha, kāla or time, dīk or space, Ātmā

¹ Sometimes named anuvṛtti, as in the verse of the *Bhagavad-Gītā*, iii. 16.

or the Self, and *manas* or the mind. Because *dravya* or substance is (and is the immediate manifestation and embodiment of) *śakṭi*,¹ and *Śakṭi* is Necessity, and Necessity is the cause of everything, therefore are all these nine, which are the 'ultimates' of the universe (in the *Vaiśeṣhika*) designated as *dravya*. Of these the first five are obviously the *mahābhūtas*. The other four are connected with them (as the conditions of their existence).

(The original forms of) these (five) *ṭaṭṭvas* (proper, or *mahābhūtas*, with four modifications each) in reference to time, space, Self and mind, give rise to the twenty-five *dravyas*.²

So, again, we have twenty-four *guṇas* or qualities (as also mentioned in the *Vaiśeṣhika*), one *guṇa* connected with each *dravya*, the twenty-fifth being the summation of all the others (and corresponding with the Self). These qualities are visibility, tastability, smellability,

¹ In the *Viṣṇu-Bhāgavata*, *dravya* is often substituted for *icchāhā*, and the triplet is spoken of *द्रव्यज्ञानक्रियात्मकम्*. In the *Devī-Bhāgavata* the more obvious expression *इच्छाज्ञानक्रियात्मम्* is used to characterise the nervous system.

² Of *Sāṅkhya*, apparently; *manas* or mind probably corresponds with motion, to complete the triplet of space, time and motion. *Manas* is 'restless'.

tangibility, number or countability, size or measurability, attachability (or cohesiveness), detachability (or repulsiveness), priority or superiority, posteriority or inferiority, weight, fluidity (like that of air), liquidity or lubricancy (like that of water), audibility, cognition or thinking, pleasantness or pleasure, painfulness or pain, desire or inclination or affinity, aversion (or diffinity), will or exertiveness, merit or meritoriousness, sin or sinfulness, potentiality or tendency or aptitude.¹

The *karmanas*, actions, are five, as might be inferred from the statements as to *pañcīkaraṇa*, quintuplication of the five *ṭaṭṭvas*. Two are connected with *dravya* and *guṇa*, *viz.*, 'throwing up' and 'throwing down,' vibration in opposite directions, ascent and descent, rising and falling, growth and decay, birth and dissolution. 'Going,' expansion and contraction are forms of these (or *vice versā*). *Prāpti*, approach, 'finding,' in the direction of birth or of dissolution is 'going,' *gamana*. A series,

¹ This list is somewhat different from that given in current works on *Vaiśeṣhika*. The indication in the text that each quality corresponds predominantly with one *dravya*, and that the *dravyas* arise as modifications of the primary five, is very suggestive, and might, if worked out, give satisfactory explanations of what now appears fanciful, as put in the current *Samskr̥t* books.

an unbroken, or growing, succession of births is *prasāraṇa*, expansion. So, too, an incessant or growing succession of deaths or dissolutions is *kuñcana*, contraction.¹ Both are possible only in space. And these, as well as *gamana*, and also ascent and descent, etc., are all included in and may be understood by the two main words, *kriyā* and *pratikriyā*.

These, *kriyā* and *pratikriyā*, make the downward arc and the upward arc, the paths of pursuit and renunciation, attachment and detachment, along which each *jīva* impels itself, of and by Necessity, which Necessity manifests as desire in the *jīvas* and between them, being but a transformation of the primal and eternal unity of the One Self.²

But, in reality, there are no such things at all.

Why should the Self pursue, and whom, and what?

And what and whom and why may It renounce?

¹ Compare the modern scientific views as to necrobiosis, metabolism and the integration and disintegration of molecular living tissue.

² See *Viṣṇu-Bhāgavata*, XI. xxii., for a similar reconciliation of different systems of thought. Indeed, with the help of changes of standpoint, all philosophies whatsoever can be translated into terms of Self, Not-Self and Negation, and all concrete sciences into terms of the *ṭaṭṭvas*.

No rise and fall, no ascent and descent,
It needs or undergoes ! What motive ! Why !
It hath no need of earth, water or fire,
Or air or ether or still subtler things,
Or denser, with their endless qualities,
Odors and tastes, colors and tacts and
sounds,
And feels for which our race hath yet no
names,
Or numbers, measures, junctions and
disjunctions !
It is not Separate, It is not One,
Not of a higher or a lower grade,
Not highest multiple of numbered finites,
Not genus, nor yet species, broad or slim !
It has no weight, It has no liquid flow,
It gains no merit, It acquires no sin,
It layeth up no thirsts, no tendencies,
No instincts, cravings, possibilities,
Samskāras, potencies, for good or ill,
Or faculties to think and feel and plan,
Attachments or detachments, pull or push,
Attraction or repulsion, love or hate,
Affinity or feud, cohesion, breach,
Orbits or cycles, straight or circling rush,
Action, re-action—All are naught to It,
That e'er abideth Motionless, Supreme,
Eternal Consciousness of Self alone.