

## CHAPTER XXXIII.

### THE PRINCIPAL VARIETIES OF SUBSTANCE, ATTRIBUTE, AND MOVEMENT.

Seven principal varieties of each.—Prevalence of septenates in our particular world-system.—Such distinctions conventional, for positive delimitation of any brahmāṇḍa impossible because of continuous inclusion of smaller in larger.—Kāla or Time equivalent to Mahat, and Dik or Space to buddhi-taṭṭva.—Sensor and motor organs corresponding to these.—To be developed later.—At this stage of evolution, manifesting as mental functioning.—Seven bodies of human beings.—Seven layers in each atom.—Sampādana or development of these.—The seven guṇas.—Logia in terms of guṇas and not dravya.—Why.—The five known sense-qualities as the qualities of the five dravyas, and saṅkhyā or number as the quality of Kāla or Time, and samyoga or conjunction of dik or space.—Arithmetic and geometry, etc.—Considerations of geometry, trigonometry, etc., in connexion with dik.—Detailed consideration of dravyas in terms of logia in the Shākhās of the Vedas.—Only cursorily touched upon here.—The peculiarity of scriptural sentences, each self-complete.

### SUBSTANCE, ATTRIBUTE, AND MOVEMENT. 89

We no doubt speak ordinarily of nine substances and twenty-four attributes, etc., and these figures too are reconcilable with each other with the help of sub-divisions of triplets, yet in reality there are only seven substances proper, and seven attributes, and seven movements. It is true that all other numbers also, one, two, three, four, five, hundred, thousand, etc., have all an equal value and importance, and there is no peculiarity about seven, in the absolute sense. But the septenary number predominates in our particular brahmāṇḍa, as other numbers do in other systems, as a mere fact, (for any one number can only and must manifest in some given particular space and particular time). Indeed it is difficult to say even this (for how shall we define precisely the limits of any one system), all being connected with all (as so many parts of one continuous organism, or, in other words, as links in a continuous chain of individualities within individualities, and worlds within worlds in infinite number). Still, a certain conventional demarcation of limits and bounds is also unavoidable and necessary. Therefore, while feeling, all the time, 'within' ourselves that there is really no distinction between 'my' world-system and 'your' world-system, we may yet be permitted to speak of such for practical purposes.

These seven principal substances are the five well-known 'elements' and *kāla* or time and *dik* or space. The two others commonly included with these, *viz.*, *Ātmanā* and *manas*, are the roots of all these seven, in reality, being only other names for the I and the This.<sup>1</sup>

*Dik* is, strictly speaking, an 'interval' of space, a quarter, a 'cardinal point,' as the *Nyāya* says. Public usage makes it a division or piece of space. Now it may be asked, why space in any form has been included in and with substances, when space is *jñāna-pāra*, 'matter of cognition,' and substance is *icchā-pāra*, 'matter of desire' as time also is *icchā-pāra*. Ordinarily, space should be counted with non-substances. The reply is that desire is impossible without cognition, and that at least in one aspect, space is essentially 'the possibility or principle of the co-existence of the many,' *aneka-prasambhava*,—and is therefore included with that 'many,' *viz.*, substances.<sup>2</sup> It

<sup>1</sup> This is a significant statement and useful to bear in mind as illuminative of many dark problems of superphysics, that *manas* is metaphysically the Not-self. It is the final atom, at any given point of space and time with which the self identifies itself, for the time being, as with an *upādhi*.

<sup>2</sup> These remarks may be of help in understanding and reconciling the various views now current as

should be noted that, as a fact, *deśha* or *dik*

to whether space or the intangible but luminiferous or other kind of 'ether' with which it is filled is 'solid' and 'rigid,' a plenum in short, or a vacuum; and on the other hand whether matter or the ultimate particles, atoms, super-atoms, ions, electrons, corpuscles, etc., however they be called, of which 'matter' is made up, are 'solid,' substantial, 'things,' or mere vacua, vacuoles, bubbles, vortices and rings of 'nothing,' holes in solid space, like air-bubbles in a lump of ice. (See Dolbear's *Ether, Matter and Motion* and Annie Besant's *Occult Chemistry*).

From the standpoint of the metaphysic expounded here it would seem that what is ultimately and essentially needed is a pair, and a pair of opposites, and, yet again, opposites which take on the characteristics of each other, in an endless reflexion, *adhyāsa*. Even in current *Vedānta*, the opening sentences of Śaṅkara's *Shārīraka-Bhāṣya* briefly but efficiently indicate this fact or law. And, in this work, the preceding chapters, describing the pairs of *Parātmā* and *Aparātmā*, and again *Aparā-Prakṛti* and *Parā-prakṛti*, and Light and Shade, etc., etc., are but a commentary on that basic principle. So vacuum and plenum, emptiness and solidity, things and room, both are necessary to the movement of the World-process. As to whether we shall keep up the present convention as to the names of the pairs



or reverse it, calling black white and white black, does not seriously matter. If justification is sought for the present convention or for its reversal, it will be found, for either, in the fact that each one of the pair has in it the potency of the other. If we look with greater attention to the one aspect, one set of names appears appropriate; if, taking up another standpoint, another position of mind, we contemplate the other aspect more closely, the reversal of the set of names seems to be more fitting. From the standpoint of the solid earth, immediately beyond its periphery is emptiness; but on further examination, from another standpoint, that emptiness is filled, for many miles at least, with air; and beyond that again, there *appears* emptiness, but really is a filling of still 'rarer' matter, and so on, endlessly, by parity of reasoning. On the other hand, also, from the standpoint of the air, looking downwards, instead of upwards, too, the earth may well appear as 'emptiness,' a 'privation' of air. 'Rarer' matter would apparently mean matter normally in a condition of smaller particles and with apparently and correspondingly smaller (but proportionately greater) intervals of space between the particles. From a certain standpoint, the fact of the greater minuteness of the intervals would give rise to the impression of solidity, plenitude, 'absolute filling;' while, from another, the greater mobility, yielding, of the particles, their more easily making room for denser-seeming bodies, would give rise to the impression of emptiness.

To the metaphysic expounded here, the *dravya* aspect is *more* prominent in the Not-Self or matter than in the Self corresponding to space. Also *dravya* or substantiality is inseparable from the two other aspects, *viz.*, sensuous-quality and movement or vibration, *guṇa* and *karma*. It is not possible to reduce any two of this ternary into terms of the remaining one only—as attempts are made from time to time in modern days, to reduce the other two into vibration. All three are *side by side*, none is *cause* to any other, really. Even less possible is it to abolish or explain away either one of the penultimate pair, though each contains the other; in endless proof of which we have Male-Female, active-passive, positive-negative, *Śhiva-Pārvaṭi*, *Niṣhedha-Shakti*, sinks-wells (atoms), etc., etc., the hyphen being the third; and each of the three includes endless further triads. All philosophers, of all ages and all places, have only rung and can only ring changes on these three, Self, Not-Self, and the Relation between them. The *fact* of these three is indefeasibly recognised by all. The only and the endless dispute is as to the *nature* of each. All statements of all problems whatsoever can always be reduced into terms of these three. The forms of statement, the language, the names for the three, the aspects under which they are seen and presented, are recurrently new, like winter, summer and rain, but the essentials are eternally old. Psychology, abstract and subjective science, deals with the nature and aspects of the

herestands for the *buddhi-tatva*, and *kāla*<sup>1</sup> for the *maḥa-tatva*.

These two are *sūkṣhma*, subtle (at the present stage and not yet in line with the other five). There should be sensor organs corresponding to these two as there are for the other five. But (at the present stage of human evolution) these sensor-organs appear only as working (subtly in the way of under-currents) in cog-

(individualised) Self, *adhyātma*m. Physics, objective or material and concrete science, with the nature and aspects of the (particularised) Not-self, *adhibhūta*m. The science of the Force which plays between the two is *adhi-dāiva*m. Of course all three overlap. The science of all three taken together in their universal aspect is metaphysic, *Veḍānta*, *Adhyātma-vidyā*, *par excellence*; in their individualised aspect, it is psycho-physics, *yoga*, including super-physics.

<sup>1</sup> *Kāla* has just before been stated to be *icchā-hā-para*, connected with desire, it is also one of the names of Shiva, *Kāla* or *Mahākāla*; it also means dark or black; *Garuḍa*, the 'vehicle' of Viṣṇu, is a 'portion' of Shiva (as are also, *Sheṣha* or *Saṅkar-ṣhaṇa* and *Hanumān*, also the weapon *Sudarṣhaṇa* which is also known as *kāla-chakra*, the wheel or discus of time); and *Garuḍa* is often declared to be *chhandō-maya*, composed of rhythm and metre; and *chchndah* specially belongs to the *Sāma Veḍa*, corresponding with desire, etc., etc.

niton or intellection generally. Without them, thinking, etc., *mānasa-vichārāḍi*, would be impossible.<sup>1</sup> These two subtler *tatvas* or substances appear in the *liṅga*, *sūkṣhma* and *kāraṇa* bodies in the same way as the other five, because of (their) interdependence. But, in reality, (that is to say, from one standpoint, at least) there are seven bodies in the human being, as indeed, in every atom, each body being composed of one *ḍravya* or substance. The evidence therefor is this, *viz.*, that if each body or sheath were complete in itself then interdependence with others were meaningless; but such interdependence exists as a patent fact, and no *jīva* dwells or lives exclusively and solely either in the *kāraṇa*, or in the *sūkṣhma*, or in the *liṅga*, or in the *sṭhūla* body, or in any of the higher three,

The 'belongings' of Shiva, on the other hand, the bull *Nandī*, etc., are similarly made up in terms of Viṣṇu and space. All these correspondences are significant.

<sup>1</sup> The text is exceedingly compressed and obscure here. I can only hope that I have caught the meaning. तत्र सप्तस्वपि द्रव्यद्वयं कालदेशसंज्ञकं नाम महद्बुद्धि-प्रयुक्तकं सूक्ष्मेव. यद्यपि यथैतत्पञ्चानां पञ्चेन्द्रियमत्र भासते तथैव तस्यापीति. तथापि ज्ञानपरत्वेन तयोर्निद्रियाभासः. अत्रांशेऽपि तस्य कार्यमस्ति. तमन्तरेण मानसविचाराद्यसम्भवः. etc. See *The Science of Peace*, pp. 295—305.



a para-*trīṭaya*. (That is to say, the discrete, discontinuous, experiences of any one body require a thread of continuity in order that they may be strung together and take shape as the experience of a single individual, and this thread is supplied by a subtler inner body, stage after stage, endlessly, from the transcendental standpoint. From that of our particular world system) it is only when all the seven come together that work can be accomplished. It is true that residence in (*i.e.*, the confining or transferring wholly the centre of consciousness to) any single one of these at a time by the power of yoga has been declared to be possible. But that is a special matter of *sampādana*, procurement, bringing in, supplying, development by practice (? of the qualities of all the requisite constituents, in the material of any one body, by means of sub-divisions of that material, each such subdivision corresponding to one of the main seven) by means of the power, the energy of one's Self, *sva-sakṭi-bala*na. As the *Brahma-Sūtra* says: The realisation of all things everywhere is yoga.

Such then are the seven *dravyas* and the seven bodies. And in them reside corresponding qualities and movements.

The next item presenting itself for treatment is *guṇa* or quality (which manifests in

*kāla*, time, intension-intention, as *dravya* or substance has expression-extension in space).

Because *guṇa* corresponds to *Ātmā*, and *Ātmā* has precedence beyond all, therefore (is it said that the *tan-mātras* precede *bhūtas* and) the *logia*, *Mahā-vākyas*, (whereby the *taṭtvas* or *bhūtas* are created) are in terms of the *guṇas*, not of *dravyas*.<sup>1</sup> But should not these *logia*, these ideations, be in terms of the *dravyas*, substances, which contain the attributes? The container being mentioned, the contents are mentioned *ipso facto*? Not so. Consider this. It is admitted on all hands that the occupant *defines* the locus, and not the locus the occupant. A person dwelling in a house can give it up and remove into another and still another and so on. The house has no similar power or quality of changing tenants or of detaining anyone so that he shall not be able to take another. And by all *nīti*, the logic of social relations, that which can take up or abandon, exercise control over another at

<sup>1</sup> See *infra*. The *logion*, consciousness or ideation 'I-sound-not (am)' gives rise to sound, and thence to the substratum of sound; *viz.*, *ākāśa*—and so on. The attributes or qualities define, demarcate, characterise or specify substances, to the *knower*; not *vice versa*; therefore taking precedence; *esse* is *percipi* here.

will, is superior to that which may be so taken up or abandoned and controlled helplessly. But do we not see very often that a person *is tied* to a place or position or office, by fate, in such a way that his livelihood, his very being depends on his keeping in and to that place or position, and that quitting of it would mean endless trouble to him? True; but the word 'fate,' in the question itself, provides the answer. The power that binds the person to the place is not in the place but in the fate, the 'to-be,' *bhāvya*, which is the person's own-doing or *sva-karāṇa* in the past, and that own-doing again is the result of own-nature or *sva-bhāva* (which, in reality is *sva-bhāvāna*, self-imagination, one's own ideations, ideals, desires).

For such reasons, then, it happens that the *guṇa*-words, defining the corresponding substances inherently, are used by preference and precedence in the logia. The movements, *karma*, are implied and come between the two.

<sup>1</sup>The statement occurs repeatedly that *karma* comes between *guṇa* and *dravya*. It should have some particular significance which would probably repay investigation. Desire obviously falls between cognition and action. But the middle position of *karma* is not so obvious. Indeed in the triplets it comes last. But on repeating the triplet over and

There (? in the logia) the words designating qualities are 'projected' (on to the screen of) the This, the counter-reflexion, counterfoil or opposite of the Self; they are also projected on or into the Not and the Self. So also, *karma* abides in the Self, the Not-Self and the Not. With these five qualities, sound, touch, visibility, taste and smell, correspond and go (five kinds of *karma*, or vibrations) and the well-known five *mahā-bhūtas*, *ākāśha*, *vāyu*, *tejas*, *āpas*, *pṛthivi*. These five 'abide in' time and space. These two, as already pointed out, are 'non-substances,' the opposite of substance, from one standpoint, *i.e.*, when they are regarded as the 'supports,' the 'loci,' in which substances exist. But, from another standpoint, (indeed, as *supports* of substances, they take on some shadow of the nature of substances, become

over again, it, from one standpoint, comes to stand between quality and substance. *Kriyā* and *karma* are, each last in its triad. But the other two pairs are reversed. There must be a reason. The subject is partially discussed in *The Science of Peace*, pp. 239-240. It would seem that comparatively, *karma* is the dominant factor in its triplet, as *ichchhā* in its. The 'ruling passion' specifies the man. The 'ruling vibration' defines the substance and quality, for existence, manifestation, is pre-eminently by motion.



like them, even while opposite to them); they also become substances (Mahaṭ and buddhi). The quality belonging to time, as a pseudo-substance, is number, sañkhyā; to space, samyoga; as the *Vaiśeṣhika* declares. Time is succession and succession is number; therefore is sañkhyā or number regarded as a guṇa.<sup>1</sup> So samyoga, conjunction, is a quality.

But is not space the sambhava, the possibility of the co-existence of the many, and is not 'many' number? No. The main idea of sam-bhava is 'together-being,' co-existence;<sup>2</sup> and together-being is samyoga, conjunction, simultaneity of the many and not their separation in a successive enumeration.

If conjunction is counted as a quality, why is not its correlative disjunction also counted as another? Simply because samyoga tacitly implies vibhāga and therefore it is not necessary to expressly mention more than one. Vibhāga simply means divisions of space or in

<sup>1</sup> Guṇa means quality; also multiplication (Guṇanam); also a rope of many strands and so on.

<sup>2</sup> 'Possibility,' the current meaning of sambhava, is allied to and derived out of this, being the existence of something hidden *in* or *with* the existence of something overt, and capable of subsequent unfolding,

space. (When detailed lists are given, it is mentioned also). Moreover, space, in the mentioning, necessarily and primarily calls up only two karmas, steps (? points, simultaneously, in co-existence, which is samyoga), a (simultaneous) third (also) being unnamable, unmentionable (?). (Hence samyoga is the proper guṇa to mention). Viyoga does not do so well. ('I' and 'you' or 'this' are the only two things that occur in consciousness simultaneously and so make space. The 'many' details under the 'This' occur successively and make time, in strictness. When we think we are simultaneously cognising a large number of things, we are really lumping them all up into a single 'This').<sup>1</sup>

Space, as said before, is the possibility of the many. Possibility means 'may be' or 'may not be,' or 'may be otherwise.' Here, the third

<sup>1</sup> Compare the modern findings of psycho-physicists regarding simultaneous successive cognitions of the various parts of the 'field of vision,' for instance. It should be noted that all this text hereabouts is exceedingly obscure. I have translated more or less gropingly. Some of the geometrical expressions that follow are not known in current Samskr̥t Geometry so far as I have been able to ascertain by enquiry. Yōga-rekhā is however used in the sense of a 'compound line.'

alternative is indefinable. Therefore only the other two are taken into practical account. And these two correspond respectively with growth and decay. Hence space has two lines, *deśha-rekhā dvidhā*. As the *Brahma-sūtra* says: Space-definition, circumscription, demarcation is (possible) by (means of) two lines, *रेखाद्वयेन देशपरिचयनम्(?)*. It is true that in the 'Science of Lines', *i.e.*, Geometry, etc., sixty-four lines are assigned to space, but two out of all these are the chief, *viz.*, the *samyoga*-line and the *vivartā*-line. The first is of the nature of *vr̥ddhi*, growth, endless producibility or prolongation (by the *sam-yoga*, addition or conjunction, of new points), without beginning and without end. (It is the straight line). The other has beginning and end; it is *kautilyā*,<sup>1</sup> curved, spiral. All manifestations, cognitions, experiences of existence and non-existence, birth and death, beginnings and ends, are because or by means of this 'curved wandering round and round,' this continuous spiral. Distinctions of the various cardinal points, directions, quarters, divisions of space, also, all depend on this *vivartā-rekhā*,<sup>2</sup> while

<sup>1</sup> In modern Samskr̥t this would be *kutīlā*.

<sup>2</sup> Compare recent mathematical speculations as to space being "curved."

the *samyoga-rekhā* is said to include all directions, north, east, south, west, etc. For, as declared in the 'Science of Lines,' in space, by itself, there is no fixing possible of east, south, etc.

It is 'possible' that whatever is of the form or nature of *vr̥ddhi*, growth, increase, development, evolution, progress, expansion, that only is the 'quality' of *deśha* or space. It may be said that the *vivartā-rekhā* (corresponding, as said before, to decay and contraction) is also a quality of space, yet it is assigned to *kriyā* and *karma* (while space corresponds to *jñāna*). *Samyoga-rekhā* corresponds to *jñāna*. *Vivartā-rekhā* to *kriyā*. That which is neither, *aparivṛta*, uncircumscribed, unlimited, is *M*. In terms of the Logion, the residence or establishment of the *I* in the *This* and the *Not* is *samyoga*; and that of the *This* in the *Not* and the *I* is *vivartā*. There are 'many' successions or varieties in the *vivartā-rekhā*, because of its correspondence with action, *e.g.*, *lamba*, perpendicular, *karna*, base, *bhūja*, side, *kona*, angle, etc.—corresponding respectively to *A*, *U*, *M*, and summation—and also all *dvibhujas*, figures of two sides, *tribhujas*, of three sides, *chaṭur-bhujas*, of four sides, and *dvikonas*, 'biangles,' *tri-konas*, triangles, *chaṭush-konas*, quadrangles, etc.



All this Science of Lines (Geometry, Trigonometry, etc.) is needed for the measurement of brahmāṇḍas and saṁsāras. Hence the root-aphorisms of the science: By preceding and succeeding samyoga and vivarṭa arises kriyā; and, by lamba and karṇa, perpendicular and base, the measurement of space. In terms of the Logion: Production or prolongation of the nature of I-I-I, with base or support in This, and with 'remainder,' avashīṣṭa, in or of Negation, is lamba. This-This-This, with base in I and remainder in Negation, is karṇa. Not-Not-Not, with base in This and remainder in I, is bhujā. I in I, This in This, This in I, I-Not-This, Not-I, Not-I, This-Not-This, I-Not-I—such is the form and nature of the koṇa. The repetition here, once, twice, thrice and so on, makes the two-sided, three-sided, four-sided, two-angled, three-angled, four-angled figures and so on.<sup>1</sup>

<sup>1</sup> It has been said already that the translation here is more or less groping. A few considerations taken from other theosophical literature may at least be suggestive if not quite completely elucidative. Lines, circles and spirals are partially discussed in *The Science of Peace*, ch. xii., p. 190 *et seq.*, under Motion, not Space, as linear or rotary or spiral motions. In practical embodiments, the relations between straight lines and curved lines or spirals

Detailed descriptions of these dravyas in terms of logia are to be found in the *Shākhās* of the *Veḍas*. They are briefly touched upon here only because the *Pranava* includes everything and because all men have not the opportunity to study all works in detail, therefore was it the more necessary to refer to them here, so that if any one can study no more than just this one Science of the *Pranava*, even he may carry away some little knowledge of 'everything.'

are illustrated by the diagrams of the atoms in *Occult Chemistry*, by Annie Besant and C. W. Leadbeater. The (minor) *Upaniṣads* and *Tantra*-works, indicate that the outline of the 'human atom' is similarly formed of the prāṇic currents flowing along the sushumnā, idā and piṅgalā, in somewhat the same combination of two spirals around a straight stem, the caduceus-form. *Purāṇa*-allegories, of Shiva-Rudra, representative of aham-kāra or ego-ism manifesting as a pillar of light, wreathed round and round with serpents or forces, and 'the dance of Shiva' may be taken as indicating this amongst other facts. The diagram at p. 434, of *The Secret Doctrine*, vol. ii., (O. E.) illustrates another application of the same basic metaphysical principle, which in its most abstract form is enunciated by the two technical words of *Veḍānta*, kūtastha and anādi-pravāha, an endless flow around a rock-like fixity. Rivers and mountains are but the still more dense embodiment of the same principle.

Some persons are wanting in leisure, some in power, some in intelligence, some in inclination, some are incapable of persevering application but must skip from one thing to another momentarily, some are men of action rather than of thought, some of feeling and emotion predominantly, some are interested only in some special branch of knowledge, some study only the *Veḍas*, some only some one *Āṅga*, some a *Shākhā* and so on. Briefly, the kinds, qualities and occupations of individual intelligence are endless. The result is that, though a full and proper scheme of study requires the mastering

The word *vivartā*, used here to indicate the curved line, has a special technical significance in current *Vedānta*, which exactly fits in with the line of thought followed in the text. It means, 'opposite, reverse, inversion, a turning round, a reversal' etymologically. And the manifested world is said to be a *vivartā* of the Absolute, the opposite of it *viz.*, the Relative, which however is *included within* the Absolute and *not outside* of the latter (as conceived by Spencer, making his foundations defective). (For *vivartā-vāda*, see *The Science of Peace*, ch. ii). The Limited is the opposite of the Unlimited; *Māyā* of *Brahman*. Even so is the curved line, including all figures—for every figure may be regarded as made up by the bendings and curvings of a single line which would otherwise be straight

of all the departments of knowledge in successive and well-defined order, yet, because 'disorder' is also a *fact* in the World-process and is inevitably included in the Universal Scheme, therefore peculiarities and idiosyncracies in teachers as well as taught have to be counted upon and provided for. This is done by means of special treatises suited to special times, places, cycles and circumstances—whereas the Science of the *Praṇava* is a resumé in brief of the whole circle of knowledge, giving a general outline of all the most important principles which have a universal applicability and are of constant recurrence in all the special departments of knowledge. It is because of this reason that the study of this science is so much insisted on. Without a thorough understanding of this science it is difficult, indeed impossible, to really understand the heart of any other science. As the *Kalpa-Shāstra* explains, in the *Ārṣha* and *Ārchita* works, treatises composed for the instruction of mankind by *Ṛṣhis*—the opposite of the straight line. Even so is *kriyā*, with which the former corresponds, the opposite of *jñāna*, with which the latter corresponds. Even so is manifold and tortuous error the opposite of the single and straight truth. Even so is endlessly various restlessness the opposite of unvarying rest.



and Incarnations, each verse, each sentence, is made self-complete<sup>1</sup> and satisfactory; yet also some work is needed which gives a connected survey of the whole of the World-process and enables us to perceive the underlying connexion between even such apparently self-complete sentences.

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<sup>1</sup> This characteristic may be noted as present, in very various degrees of course, in most scriptural and inspirational writing, (even such travesties of it as those obtained at spiritistic séances. Of course in the one case they are luminous aphorisms pregnant with meanings and applications; in the other disjointed babble and un-satisfactory counterfeit). The reason seems to be that the higher order of mind, seeing 'from above,' so to say, looks at laws and principles *more than* at particular facts, and expresses them chiefly.