

SECTION III. (Continued)

CHAPTER XXXIV.

THE EVOLUTION OF DRAVYAS

Nyāya-method of determining the logia.—‘I-number-not’.—‘I-conjunction-not’.—Mahaṭ and buddhi-ṭaṭṭvas.—Sense-organs and qualities corresponding to these.—Other names, āḍi for buddhi-ṭaṭṭva, anupāḍaka for mahaṭ-ṭaṭṭva.—Reasons.—Gradual evolution of ṭaṭṭvas in successive manvantaras, together with corresponding qualities and senses.—Various kinds of brahmāndas.—Samvṛta and pravṛta, the qualities of āḍi and anupāḍaka.—Brhan-mānasa and hr̥t, their sense-organs.—Considerations as to the normal development of these in the course of ages and manvantaras, and their abnormal development by yoga.—Organs of production corresponding to the two.

The knowledge of universal principles is the knowledge of the succession—which itself is the chain of causation—of the items in the ideation of Mahā-Viṣṇu. This knowledge itself, again, is the nirṇaya, decision, which is defined in the *Nyāya* as the determination

of a question, a subject-matter, by the comparative examination of both sides of that question, the pakṣha and the prātipakṣha. These two sides are always present in every question, as action and reaction. The triplet here is pakṣhaṭā, prāti-pakṣhaṭā and apakṣhaṭā, one side, the opposite, and the no-side, the impartial or true view, the adjusting and reconciling mean between the two extremes. By this method of examination of both sides, we determine the form of the appurtenant logia (referred to at the end of the last chapter).

Thus we have the (first) logion, 'I-this-number-not.' Here I, the Self, is regarded as 'amongst or seated in or amidst' the dravyas, being the ninth of them, though different from all; and for this same reason, 'This' is mentioned here too (in conjunction or as identical with the I—the two together forming the root-substance, the substratum of all the seven manifestations which appear as the seven substances, by the imposition of the seven attributes upon that root-substance). The saṅkhyā or number, 'experienced' or ideated by it (*viz.*, by this root-substance, a combination of I and This, which combination has now taken the place of the I alone of the Primal Logion) takes up now the proper

place of the This (*i.e.*, the second place in the Primal Logion), because number resides in the This (as its most tenuous, indefinite, ultimate and universal quality; countability comes next after pure this-ness or objectivity); and that same This, here, is Time regarded as a dravya, substance, whose qualities are number and succession. Its vivartana, turnings on itself, revolutions, 'This, This, This,' are one, two, three, etc. Their dissolution by means of the subsequent 'negation' is (brought about by the Logion) 'Number-Not-I,' and 'Number-I-Not.' There is no variation here in the consistent and uniform nature of 'time,' *i.e.*, I-Number-Not in the present as well as the past and the future. (?) Number, or the emptiness, and nothingness of number is uniform in past, present and future. (?) (It is the primary and most unvarying, unchanging of attributes, whence the 'certainty' of Arithmetic, the science of numbers, more certain than even the next department of mathematics, *i.e.*, geometry, the practical or actual embodiments of which can never be said to be *quite exact*, *e.g.*, a visible point, or line, or circle, or right angle never really exactly answer the ideal of the definition.) The 'revolution,' circling round upon itself (as the I does in the Primal Logion, going out into the Not-I and then,

by means of the Negation, returning to itself in a smi or 'Am') is thus a triplet also, viz., past, present, future, for the limits or boundaries of time depend on the vṛtṭi, the 'circling,' 'mode of existing,' manifestation, mood or psychosis of the I, and within each boundary, each definite psychosis, there is this succession of three.

The next logion is, 'I-Conjunction-not.' Manyness, countability, being the (first) attribute of This, the Objective, conjunctions take place in the many, the numberful, the numerous or countable (the separate points). When we apprehend conjunctions, co-existences of more than one, of many ones, at that same time we apprehend space. And when we apprehend these then only really do we fully apprehend the 'turnings' (of time and 'so many times' or number).¹ Out of these (points in conjunction of

¹ The current *Nyāya* and *Vaiśeṣika* regard 'number' as having a peculiar 'magnifying' and positive energy; though they fail to explain it. In *The Secret Doctrine*, the importance of 'number' is dwelt upon repeatedly; sometimes it is stated there that 'number' in the abstract has potencies, at other times this is denied and it is explained that it is only substances or vibrations in given numbers than can produce special results. The above text and what follows seem to suggest that these

various kinds, arise and) come within our apprehension, lines, perpendicular, base, side, angle, etc.

When mahat and buddhi are understood in place of time and space, then pravṛti and samvṛti replace conjunction and number (or, to put them in the respective order, number and conjunction).¹ Pravṛti is that quality whereby the jīva enters exceedingly into the world, into matter, in the spirit of separate individuality. Samvṛti, on the other hand, is also staying in the world, but with

metaphysico-mathematical abstractions, belonging to the science of number (or arithmetic), of lines (or geometry, trigonometry, conic sections, etc.) and a third not expressly discussed in the text, viz., that corresponding to motion (and force), as these do to time and space, (or dynamics and statics), are not mere emptinesses, but help the individualised consciousness to pass gradually into denser and denser, more and more concrete and definite 'physics' or 'physical experience.' By repetition, by circumscription, by turning round and round, what is vague becomes intensified, defined, confirmed, solidified.

¹ The compounds are so mixed here in the text that it is very difficult to say with certainty what the precise respective order is. But in view of the context, before and after, it seems proper to assign samvṛti to buddhi or ādi-ṭaṭṭva

an all-embracing knowledge of and consideration for all and the ways and the needs of all.¹ Pravṛṭti corresponds to the Not-Self; Samvṛṭti to the Self. That which is different from both is shānti, wherein there is neither pravṛṭta nor samvṛṭta, but mere carrying out of the 'to-be,' bhāvya.

(corresponding to space) and pravṛṭti to mahat, anupāḍaka (time). But the why and wherefore are not quite clear, of the succedence and precedence between time and space on the one hand and ādi and anupāḍaka on the other. In various *Purāṇas*, e.g., the *Vāyu*, ch. iii. and vi. mahat-taṭṭva and bhūtādi are mentioned. Some of those continual inversions in reflexion seem to come into play here.

In the current works on *Sāṅkhya*, mahat is said to issue first from Prakṛti, and then ahaṅkāra from mahat, and bhūtādi is said to be a sub-division of ahaṅkāra from which the five tanmātras come forth.

¹ Even when mahat and buddhi replace time and space, even then the author, in describing their nature, keeps up throughout the mixture of psychological or subjective, and physical or material and objective, aspects. Strictly these two should be 'elements' side by side with and in the same way as ākāśha, vāyu, etc. But even while this is almost explicitly mentioned, the aspects of consciousness which predominate on and go with the

As there are indriyas (sensor and motor organs) corresponding to the five known taṭṭvas, so are there to these two also. When the various aspects of padārthas are described, padārtha-prapakṣha-pravachanē, then it is said that, smell, taste, etc., are apprehended by nose, tongue, etc. But the other two are not generally known. The reason is this: Seven manvantaras make a mahā-manvantara, and two Manus make a manvantara. The organs of sensation and production are gradually and successively evolved during

planes of matter that they constitute, are most prominently mentioned, in the same way as that intelligence corresponds with and has for vehicle the agni-taṭṭva or matter of the mental plane. The reason is obvious. The actual sense-qualities are simply inconceivable by us, in the absence of the appropriate sense-organs. The words pravṛṭta and samvṛṭta are not to be met with in extant Samskr̥t works. Samvṛṭti in the sense of 'false conception' occurs in Buddhist literature (*The Secret Doctrine*, I. 48). Sāmvr̥tam occurs in Vāchaspati's *Yoga-Bhāṣhya-Tikā* in a peculiar sense. Samvṛṭta in Samskr̥t grammar has a technical meaning which does not apply here. And the current words pravṛṭta and pravṛṭti are different from the pravṛṭta and pravṛṭti of the text, though, as pravṛṭti is defined above there is an alliance in the meaning.

the period of evolutionary growth in the mahā-manvanṭara. In this brahmānda, we are in the fourth manvanṭara and the reigning Manu is the seventh, as may be ascertained from the *Itihāsas*, histories. In each manvanṭara, side by side with the evolution of one ṭaṭṭva, there are evolved organs for the apprehension and the production of the quality of that ṭaṭṭva (as *e.g.*, the ear and the vocal apparatus, for respectively perceiving and uttering sound, the quality of ākāśha). The details of these matters are infinite. In this World-process which is aṭiṭa (past, or past computation) there are brahmāndas wherein there is only empty space, (?) kevalam dēsha-māṭram-eva-shūnyam (starless spaces), which have (external) bounds (to their emptiness, set by other spaces occupied by systems, and also internal bounds) set by the might of time (which rules that they shall be empty only for so long, and then be occupied?). There are other brahmāndas where there is only mahat or only buddhi or only ākāśha or only vāyu, etc. Others again where there are some few of these. Others where all seven are present, but without full manifestation of the qualities of all, and without full development of corresponding organs. Yet again there are others wherein

all substances, all attributes, and all organs are fully evolved and functioning. In our system, from the beginning up to the end of the fourth manvanṭara, five organs, with corresponding qualities and substances, have become manifest. Mahat and buddhi are also present, but because of the absence of kāla-vyavasāya, time-determination, (the proper time which is set by and is identical with the ideation, the purpose, the will, determination, desire, ichchhā of Kāla or Shiva, one name of the Logos of the system) they are latent, and so are their corresponding qualities and organs. When the manvanṭara (? mahā-manvanṭara) is complete, they too will become complete, *i.e.*, fully evolved, as the *Veda* declares.¹ While they remain undeveloped no use can be made of the ṭaṭṭvas. Indeed, as the *Brahma-Sūtra* says: Only that is called a ṭaṭṭva which has qualities and organs corresponding to it.

¹ The apparent lack of symmetry in the text may be explained on the theosophical view that on each of the seven globes of each manvanṭara or round, there evolve in succession seven root-races; and these, by the law of analogy, roughly recapitulate in a smaller scale, the total of the seven rounds of the mahā-manvanṭara, so that though in a much milder degree, the remaining two

Also the *Mīmāṃsā*: A *ṭaṭṭva* can be utilised only by means of qualities and organs.

The *buddhi-ṭaṭṭva* is also called the *ādi-ṭaṭṭva*; it is the 'first'; and when it is complete and 'perfectly manifest, then evolution is complete.¹ The *mahaṭ-ṭaṭṭva* is similarly called the *anupāḍaka-ṭaṭṭva*, because as yet it has no *upāḍaka*, no 'receiver,' and so cannot be cognised though existent. It is only by means of *indriyas*, organs, that all things can be taken, 'received,' cognised. It is true that, from the metaphysical standpoint, all things are being constantly cognised by and in the transcendental consciousness, everywhere; (and this fact has a practical bearing on, and indeed is the cause of, *yoga*-development and evolution generally, in succession, in the limited); but we are here occupying the standpoint of

ṭaṭṭvas and organs will be manifested by the end of this *manvantara* also. More details on these points, though still all too few, may be found in *The Secret Doctrine* and in Mrs. Besant's *Pedigree of Man* and other theosophical works. The *Yoga-Vāsiṣṭha* and some of the *Upaniṣads* indicate that there are not only seven but an infinite number of *ṭaṭṭvas*.

¹ The rule of inversion between cause and effect, the 'ideal' and its picture in the 'real,' subtle and gross, may be seen working in this fact.

the ordinary cycle. From that standpoint, the *anupāḍaka-ṭaṭṭva* begins to show activity in the sixth *manvantara*, for the sixth sense and its appropriate quality appear then. In the last *manvantara*, the *ādi-ṭaṭṭva* manifests and all seven senses and seven qualities are completed. As the *Veḍa* declares: "From the *ādi*, *mahaṭ*; from *mahaṭ*, *vyoma*; from *vyoma*, *maruṭa*; thence, *tejas*; thence, *āpas*; thence, *prṭhvī*. Smell is mine; taste is mine; vision is mine, touch is mine, sound is mine, *pravṛta* is mine, *samvṛta*¹ is mine; thence all *bhūtas* or elements and their *artha*, i.e., purpose, use or significance, or modifi-

¹ Paṇḍit Dhanarāja specially pointed out that there is only one *ṭ* in these words, which implies the verb-root, *vr*, to envelope, to cover, to screen or hide, different from the *vrṭ*, to exist, which is the root of *pravṛtti*, *nivṛtti*, etc. 'Smell is mine,' etc., seems to belong to some different version from that now current of these *Veḍa*-verses—for *pravṛta* and *samvṛta*, etc., are not to be found in the current version—which forms part of the more elaborate *saṇḍhyā*. The significance of these verses seems to be that the 'I,' the self or individuality of the reciter, is put into relation with all the principal factors of the World-process.

cations and transformations, and all *aushaḍha*, or medicines, and all these other things whatever, names, cognitions, believable or unbelievable, real or illusory, developed, undeveloped, becoming, non-becoming, otherwise-becoming, etc.”

To go into further details and specifications about these two unknown *ṭaṭṭvas* would be useless labor (like describing the wealth of the visible to those born blind). Their existence may be realised by means of *yoga*, and persons wishful to perceive them should strive by that means. But even for purposes of *yoga*, ordinarily only the known five are taken into account, for *yoga*, ‘yoking’ of the mind, concentration, meditation, union, in, on, to, or with the unknown is difficult, and the very difficult is, commonly, the useless. Hence the *niroḍha*, restraint, of only five *vr̥ttis*, moods, modifications, ways of existence, psychoses of the mind, is spoken of in current *Yoga*-Science, though that of seven might have been. As the *Kalpa-sūtra* says: Only that should be discussed in any given place, which is (to some extent, at least) known (and therefore of interest) there. *Vr̥tta* is *vyāpāra*, operation, activity, functioning. The *niroḍha-karaṇa*, restraint, thereof is *ṭaṭṭra-sṭha-bhavan-auchiṭya*, “the

propriety of becoming established there,” as is stated in the *Yogākara* (a treatise on *Yoga*¹). Hence the *Veḍa* says, variously: Slay the seven *vr̥ttis*, the five, the four, etc. This is said according to the occasion and the aspirant on which and to whom the direction is addressed.

¹ The explanations of *vr̥tti* and *niroḍha* given here are different from those to be found in the current books; though not necessarily irreconcilable with these. The current interpretations say that the five kinds of *vr̥tti* are truth, error, doubt or fancy, sleep and memory. But each of the five kinds of sensation gives rise to all these five subjective modifications. And this indeed seems to be the significance of the word of the *sūtra* *पञ्चतयः* ‘pentads’. As to *niroḍha*, the current explanation is ‘restraint,’ ‘restriction,’ ‘prevention’ and thence complete ‘abolition.’ This, at first sight is the exact opposite of what is said in the text, but it really is not. What is said here corresponds to that *preliminary* *niroḍha* of the current works which amounts to *ek āgratā*, one-pointedness. Even to abolish a thing we have first to concentrate on it; to dismantle a building is first to work on it with pick and shovel. Some old and also some current methods of meditation show that each grosser sense and plane is to be successively ‘reduced’ and ‘dissolved’ and then extended and reformed into the next subtler.

That these two *ṭaṭṭvas* are present now is due to the fact that they were present in the original ideation of Mahā-Viṣṇu, by which ideation this system was evolved, is maintained, and will be dissolved. That we can think about them at all is due to this same fact (for that divine ideation is latent in our thought also). The sense-organ belonging to the *anupāḍaka-ṭaṭṭva* is *hṛt*, and that of the *āḍi*, *bṛhan-mānasa*.¹

¹ In current Samskr̥t, the words mean 'heart' and 'large heart.' It may be that the germs of these organs are connected with or placed somewhere near the present physical human heart; or the words may be a blind; or both. The theosophical idea seems to be that as all the sensor organs, or at least their nerve-centres, are in the head, the new ones should be there too, and probably correspond with the pituitary body and the pineal gland. At the same time, it should be borne in mind that all the rest of the organism is represented in the head by corresponding centres and ganglia, so that there may be organs both near the heart, and in the head; or again, the sensor organs may be in one place, and the corresponding productive ones in another; or, yet again, they may be in one place now, and may remove elsewhere in a later stage of evolution, with a new shaping of the body. Theosophical literature, *Tantra*-works, some of

On the appearance of the *bṛhan-mānasa*, experience of the (objects of) *kāma-loka*, etc., and on that of the *hṛt*, of the (plane or world of the) *liṅga-sharīra*, etc., becomes possible, in the same way as with the (known) five senses, (of their objects). On fuller development of them, knowledge of the *kāraṇa-sharīra* (plane), etc., is also gained, and travelling about in *Kāma-loka*, *Svarga-loka*, etc., becomes possible. It is true that sometimes experience of *Kāma-loka*, etc., is secured without the development of any other than the known five senses, yet that is an exceptional case of yoga.¹ Such yoga-effort is needed for all transformation of the less-known into the well-known; it is

the minor *Upaniṣads*, dealing with the various *chakras*, along or parallel to the neuraxis, in correspondence with the *ṭaṭṭvas*, may be looked up by the reader interested in such researches.

¹ The confusion between 'new' *ṭaṭṭvas*, *indriyas* and *guṇas*, on the one hand, and the *subtler forms* of the five old ones and their mental aspects, is kept up throughout; see the unsatisfactory discussion of this point in the text later on. Even in modern theosophical literature, the same difficulty is to be met with: it is said that the pituitary body and the pineal gland, will be the two new organs, but the one will

needed for even the discovery of new shades and forms of the objects of the known senses, sounds, colors, tastes, etc., not now recognised by human senses, (as being above or below their capacity). It is with reference to such effort that *vr̥t̥tis* should be restrained in the practice of yoga. As already indicated, the restraint of (many) *vr̥t̥tis* (in the plural) means becoming wholly identified with (one) *vr̥t̥ti* (in the singular). For *vr̥t̥ti* means activity, and activity is incessant and can never be abolished wholly.¹ In other words, the checking of *vr̥t̥ti*, in the sense of indeterminate restlessness of mind, *avyava-sāya*, helpless vacillation between many things,

give 'clairvoyance' and the other 'thought transference' which are not two *new sensations* but only, so to say, *extensions* of the present senses of vision and the power of linguistic or pictorial communication.

¹ This helps to show that the distinction drawn in current *Yoga*, between *samprajñāta* and *asamprajñāta* too is, from one standpoint, one only of degree, like that between light and darkness. *Asamprajñāta* is also only *apparent* absence of *all psychoses*. The *Yoga* system admits that *samskāra* or 'impressional tendency and seed' remains and is not *annihilated* even in *Kaivalya*.

without any attempt at control of or by one-self—the checking of this and the reduction of it into one-pointedness is *yoga*. In its highest form it becomes the reduction and realisation of all things whatever, all the multifariousness of the World-process, into and in the Unity of the Self. In such fashion, then, may the organs of the *mahaṭ* and *buddhi-tattvas* be also evolved by *yoga*.

But, it may be asked, should not these sense-organs be on a level with, side by side with, of the same kind as, the known five, (should stand to each other and to the five in the same way as the five do to each other)? What is the significance of connecting them specially with *Kāma-loka*, etc.? For these latter we already experience (to a greater or less extent) during the conditions of dream and slumber (even without any other than the five senses)?

(One answer, the preliminary one, is that) it is true that these subtle worlds are also within our experience, and now; but yet this is so only with an intervening screen, as it were; and, in this fashion, we may indeed say that all knowledge, all experience whatever, is already within our consciousness; for our self is the Self, and the Self includes everything, past, present and future. But

from the 'practical' standpoint of the successive, the removal of this screen, the reduction of the sleeping into the waking consciousness, is a desirable end, worthy of effort. Hence the propriety of striving to evolve new senses by *yoga*.¹ So take a familiar illus-

¹ This is all the answer given, and it is obviously not complete and not satisfactory. Perhaps the purpose of the elusive answer is to stimulate the reader's mind to the needed *yoga*-effort! Let us suppose that in the previous four races of the *manvantara*, only four senses were developed, of hearing, touch, sight and taste; and a book, corresponding to the *Praṇava-vāda*, stated to the fourth-race reader that when the fifth sense was developed he would begin to perceive in the waking condition, the affairs of *Kāma-loka*—which would be existent then too—and also stated that the fifth sense would be on a par with ear, skin, eye and tongue. Presumably the fourth round reader would find it difficult to understand these perplexing statements! We, of the fifth race may not improperly guess that he should have understood some such thing as this, *viz.*, that when the fourth race *jīva* was surfeited with his four physical sensations, his consciousness, (by unconscious or conscious *nirodha*) would retire inwards, and, so returning, would, as a first result, obtain experience of their subtler and more refined or *Kāma-loka* aspects and,

tration, showing how all is simultaneously present and yet has to be striven for in successive parts: At any one time we are actually engaged in doing some one thing only; but we are, usually, at that same time, thinking about a whole crowd of other matters, not immediately relevant, but still having a reference to our future possible needs, and our successive actions are governed and guided by these our considerations of future affairs. On the other

then tiring of that also, would gradually develop a regular and proper *new* sense, the nose, first on the subtler plane, then on the grosser, (then again on the subtler on a higher level of the spiral, to be followed by the sixth *new* sense, etc.) If this guess be correct, then we can interpret the text here similarly. The guess is supported by the fact that, at the present day, abnormal development is not in the direction of a true new sixth sense, just yet, but of clairvoyance, clairaudience, telepathy, etc., that is to say, of an immense refinement and extension of the functions of the known five senses.

There is also another way of looking at the matter. Each *ṭaṭṭva* while having a specific sense-quality, also subserves in a peculiar manner, one or other of the modifications of the three main aspects of consciousness, in any given individual organism. Thus, *prṭhvī* possesses smell

hand, we also see that many actions are simultaneously commenced and carried on by a number of co-workers, each executing one portion of a comprehensive scheme which includes all the separate activities and has an organic unity because planned out by one supervisor. In these ways we may reconcile simultaneity and succession.

But now another question may be asked. Even if a forced development of new senses were possible, is it justifiable? Would it not be a violation of the cyclic laws? The illustration just given helps us to an answer here also. All is the work of the Self, ultimately.

and predominantly subserves action in the human being; while āpās possesses taste and subserves desire; and agni possesses color and subserves cognition. Again, vāyu possesses touch and is peculiarly a vehicle for that higher form of desire which is the universal love underlying wisdom or buddhi; and ākāśha, possessed of sound, subserves the higher activity—of Ātmic 'action'. In this wise, too, sometimes, tattvas are described not by reference to their specific sense-quality but to the peculiar modification or aspect of consciousness that they especially subserve; and in the case of elements for the specific sense-qualities of which we have no senses, the latter description would obviously be the only one at all intelligible.

The ordainer of the cyclic succession is the Self. When, therefore, an overpowering wish is felt within any self for such 'abnormal' development, it is indication, nay proof, that, in that self, the cyclic law itself requires that apparently abnormal evolution for its own fulfilment—so that it is no longer really abnormal. If the world had to be *created*, it would be a truly difficult matter, (? i.e., if there were a personal extra-cosmical creator, then the argument followed above would not hold good). As it is, although, apparently, the guidance of world-evolutions seems a very gigantic and most difficult task, yet it is easy because every atom evolves by its own inherent necessity and energy (and so, too, whatever can or may be or is actually evolved is its own justification and is in accordance with and not a breach of cyclic law).

Another question. We observe that for every organ of sensation, jñānendriya, we have a corresponding organ of action or re-production, karmendriya. Therefore, to the two new sense-organs will correspond two motor or productive organs also. What may be the names of these and of their functions? No, the names cannot be given. It would be most utterly useless and improper. The names depend upon the practice, and the practice upon yoga; and they

must be learnt and acquired by proper *y o g a* only ; real knowledge about them confers powers of action. In the ordinary course, these new organs of action will appear in the next two *manvanṭaras*, together with the corresponding sense-organs.¹

¹ It has been repeatedly indicated in footnotes before, and is expressly stated in the text here, at p. 116 *supra*, that a real *karmendriya* is an organ for reproducing the sense-quality which is apprehended by the corresponding *jñanendriya*, as ear or *śrotra* and vocal apparatus or *vāk*. The other organs currently called *karmendriyas* are so only in an indirect and subordinate sense.