

SECTION IV.

Sṛṣṭy-aika-deshika-prakarana

ONE PART OUT OF THE CONTINUUM OF
WORLD-SYSTEMS.

The co-ordination and general similarity in diversity of all planes, systems, worlds, individuals.—The peculiar features of our world-system.—Our sevenfold evolution.—Mineral, vegetable, animal, *chandrātma*, *saurātma*, *abhyātma*, and human.—Metaphysical laws guiding these.—The appearance of *Karma* at the human stage.—The distinction between mechanical or automatic action and deliberate action initiated by free-will.—*Sāmya* and *vaishamyā*, equality and inequality, homogeneity and differentiation, as the meaning of evolution.—Difference of proportion of I and This in the different kingdoms.—Their balancing in the human.—The comparative nature of all such statements.—Endless sub-divisions within each kingdom.—Seven main sub-divisions of each.—Intercourse between the three subtler and the four grosser kingdoms.—Its special conditions.—The mutual subservience of all the kingdoms.—Illustrations from Mineralogy, Botany, Medicine, Physical Science.—Subservience due to natural affinities and disparities.—Sciences sub-divided into internal and external, theory and practice, science and art.—

Illustration of sub-divisions of types from the case of color.—Changes and correspondences of color.—Use of the science of color in the Science of Love.—The underlying laws of emotion, as applicable to all other forms of manifestation.—The root-emotions, Love and Hate.—The poetical sentiments arising out of them.—The nine poetical sentiments, (in three triplets).—The metaphysic of the relation between substance, sense-quality and vibration.—Some facts relating to the mineral and the deva-kingdoms.—The human kingdom the summation of the other six.—The degrees of the sense of personality.—The seven sheaths of the human being.—The nature of these.—The metaphysical reason thereof.—The moral of the tale.

We have now to endeavor to understand the synthesis and continuum that ever subsists between all worlds, systems, planes, creations whatsoever. Of course, this also, like all things else is included in the Logion. Because the Unity pervades and permeates all the Many, therefore no piece of the latter can be wholly dissociated from any other piece. (The fact of this Unity governing the Multiplicity, manifests as Law, the law of Analogy, of Relativity, of Similarity in Diversity, of Correspondences, of Causation, of Action and Reaction, and all other laws; it is the principle of all generalisations and universal rules, and of the interweaving and interdependence of all things of all planes

whatsoever). Without the knowledge of this multi-Unity of Brahman, correct knowledge of the countless emanations within It, and of their co-ordination, is not possible. And without correct knowledge, correct action is not possible. Hence the need to realise the Ultimate and the Penultimate Universals. So only can the pseudo-infinite particulars be grasped effectively, and marshalled in their due order and proportion (deductively, thereby obviating endless doubt and questioning). So only can we realise that all kinds of experiences, cognitions, desires, actions, are passed through by all and every manifested jīva; that all the worlds and planes behave similarly, in a general way; that all Life and all lives is and are really One Life.

Here (in this world-system) we find four kinds of creation laid down: (i) arising out of two elements of 'This'; (ii) out of two elements of 'This-Not'; (iii) out of two elements of Not-I; and (iv) out of one element of I-This-Not (?)¹

¹ This statement is wholly dark. Subsequent statements indicate that it perhaps refers, with regard to their constitution in terms of the factors of the Logion and corresponding saṭṭva, rajas, ṭamas, to the four kingdoms of our physical earth, mineral, vegetable, animal, and human. They may also refer to four planes of matter, *vide* succeeding paras.

But really all exists in each. Our world-system is said to be sevenfold, (consisting of seven planes), mainly because (and in imitation) of the two triplets of substance, attribute, movement (and cognition, desire, action) and their summation. But, indeed, creation is infinitefold, and not only threefold or fivefold or sevenfold. (Only within given limits of space and time, may we say that any given cycle and system deals with a given number of planes, etc.)

Evolution in our own world-system is sevenfold, as just said, in the way of gross and subtle (planes or grades and kinds of matter) representing combinations of elements of This and I; (i.e., the grosser or denser planes, representing the This more prominently and the subtler ones the I; in other words, forming the body and the soul, the vehicle and the mind, the sheath and the consciousness etc.)¹ Of these, four are well-known, three less-known. But these three may also be 'experienced' or felt by or in thought. Of the four well-known, three again are more familiar still. In these the element of This, objectivity, externality, materiality, predominates. So in the less-known three, the element of I, subjectivity,

¹ See *The Science of Peace*, ch. xiii, p. 210 and ch. xv, pp. 291, 296.

innerness, spirituality, prevails. Yet it is all a matter of gradation and succession; the gross arises out of the subtle and *vice versa*.

The six kingdoms or creations are mineral, vegetable, animal, c h a n d r ā ṭ m ā, s a u r ā ṭ m ā and a b h y ā ṭ m ā.¹ There have been other evolutions also, by sevens and threes, but they are not mentioned because much too subtle. They are described in the *Shākhās* of the *Vedas*. Here, in a brief general survey of the contents of the *Praṇava*, we need consider only the more familiar; and of these, the minerals offer themselves first for treatment, as E ṭ a ṭ predominates in their being; and E ṭ a ṭ corresponds to action i.e., externality and practical utility.

The three evolutions, of c h a n d r ā ṭ m ā etc., are spoken of as preceding the minerals etc. They consist of 'pictures,' 'thought-forms,' counterparts (of the succeeding denser creations) in subtler matter, archetypes. For, as explained elsewhere, every object has a counterpart; every object casts its reflexion everywhere. Every atom has such a natural counterpart. Also, because vibratory action and reaction prevail everywhere, the picture or counterpart

¹ Apparently, generally corresponding to the seven planes, the middle one between the two sets of that being the human. But the work is very obscure on these matters.

would receive and reproduce the vibratory movement of the original. All effort, *prayaṭna*, volition, is only effort to reproduce such movement gradually.¹

But the minerals etc., that we see here might very well themselves be counterparts of some other evolution? Very true (and this in an endless chain of planes, any consecutive two of which are as part and counterpart, image and object, shadow and reality, obverse and reverse, cause and effect, with a third, interpenetrating, linking and holding them together)². But from the standpoint of our *brahmāṇḍa*, the minerals etc., are the real and the others the ideal. While reflexions arise out of reflexions and copies out of copies *ad infinitum*, at the same time, of any given pair, it is obvious that one must be regarded as the original and the other as the copy, one more dense and real and the other more shadowy and ideal; and of this, the immediacy and prominence in time, space and consciousness is the test. (That which appears to me here, now, before me, is the real to me).

It is obvious that shadow and original are inseparable, are reversed continuations of each

¹ See *The Science of Peace*, p. 268, on pseudo-infinite radiations.

² *Ibid.*, on *tribhuvanam*, p. 279.

other, and mutually dependent; and therefore the subtler planes are describable by the same adjectives as the denser. This is but another consequence and illustration of the universal reign of Unity over Diversity.

Minerals, vegetables and animals are grouped under one name. The element of *Eṭaṭ* prevails in them, *i.e.*, the *Mūla-prakṛti* aspect is most active and prominent. In the other three, the element of *Aham* or *Pratyagātmā* prevails. As a thing (*i.e.*, the physical sheath) is gross, with *eṭaṭ*, objectivity, preponderating, so its 'knowledge,' its psychical functioning, is vague, dim, inchoate. As it is subtle, permeated by spirit, so clear and lucid, refined, detailed and definite, is its knowledge and mental functioning generally. The quality of mind-function is governed by the amount of interpenetration of the I and the Not-I. Therefore, as the completion of these two sets of three kingdoms each there appears the seventh, the human.¹ In this stage, exact knowledge

¹ From all this we gather that the human stage is the middle and turning-point between the physical and the superphysical evolutions. But the exact details yet remain to seek. Only the vaguest notions of *chandrātmā* etc., are possible. Theosophical literature yields many helpful suggestions. But, obviously that literature is very young and

of all becomes possible. The fruits of karma proper are also experienced here.

It is declared that out of minerals arose vegetables; out of vegetables animals; out of these, the three kingdoms of *chandrātmā* etc., and out of these arose humanity, the summation of all. The work of humanity becomes possible only when both Self and Not-Self are at work intensely. The word *mānava*¹ means

daily growing, and very much more remains to be found out than has been disclosed. What the exact relations are to each other of the Sun and the planets, the solar and the planetary Logoi, the Logoi and the globes of the system, the Logoi and the *ṭaṭṭvas* and the *devas* and the sensory and motor organs and the various kingdoms, the evolutions of what has been called elemental essence and of the visible kingdoms and again of the ethereal past and future races and the various *pitris* and the *deva*-evolutions—all these are matter for prolonged research, or for future revelation. While the spiritual or metaphysical principles are fairly clear and unchanging and all-dominant, the material, i.e., superphysical plus physical, details are endless and ever new.

¹ The root is *man*, to 'mind,' to think. *Mānava* also means 'Child of Manu'. Manu has the same root *man* and means the thinker; also the 'thought,' hence a *mantra*, a sacred sound or word or formula which is constantly recited and

manyate sarvam anena, 'that whereby all is minded, comprehended, understood'; and this is done only in the human condition (when only both Self and Not-Self can be realised in the fulness of each—only one prevailing in the other kingdoms or evolutions). Knowledge undoubtedly exists in all kingdoms, yet because these two are not both contrasted pointedly against each other, therefore there is no sharp feeling of personality and no true *discrimination* (between I and thou, Self and Not-Self, before and after, cause and effect, etc.) And because of this absence of discrimination there is no 'reaping of the fruits of karma' in those kingdoms. (That is to say, the sense of personality, which is defined only by sharp contrasts, like everything else, is weak in those kingdoms, animals on the one hand, the lower *devas* etc., on the other, and therefore the law of karma works amongst them in its primal form of causality, *without the co-efficient* of consciousness and conscience, which it acquires in the human kingdom. The stronger and more defined the 'personality' or 'individuality'—in the general sense of feeling one-self

its meaning thought on, to make a permanent centre of consciousness, an ideal, a protective will force, a resting-place when the mind is vacant or worried, etc.

a separate being among other separate beings, not in the technical sense where 'personality' is made to mean the astro-physical body, 'individuality' the kāraṇa or mento-causal body or Higher Ego, and 'monad'—a still subtler and more long-lasting sheath and so on—the keener is the deliberateness, the consciousness, the sense of personal initiative, attached to each act of pleasure-giving or pain-giving and each event of pleasure-receiving or pain-receiving; and these acts and events, because of this co-efficient of consciousness on either side, become *i.e.*, are called, merit or sin on the one hand and reward or punishment on the other; and the co-efficient consciousness puts on the form of conscience).

Because the characteristics of the Separate and the Relative are *included* within the Inseparate and Absolute therefore—because and by means of this foil-and-counterfoil, interplay of Self and Not-Self—the illusory appearance of individual effort and initiative also appears everywhere within the ever impersonal, mechanical, universal functioning of the Absolute Svabhāva or Nature. And because cause and effect are always to be found connected together, therefore the cause-force which appears as *individual effort* has always as counterpart the effect-movement appearing as *desired-experience*.

The gradual transcendence of this condition of intensely-defined individuality, after it has been experienced and tested in its fulness, is the work of the Path of Renunciation, and, step by step, leads to mokṣha from the bonds of karma, (in the same sense in which the animals and devas are free from karma, but on a far higher turn of the spiral). And such transcendence is recommended to the jīva which has finished its career on the Path of Pursuit.

In the human stage, all conscious achievement depends upon one's own (conscious) exertions. In that stage, discrimination becomes possible; the discrimination, *viz.*, that such and such conduct is inappropriate to such and such circumstances, such other appropriate; and out of this discrimination develops the idea of right and wrong.¹ As the *Vedas* declare, "From jñāna, knowledge, arises viveka, discrimination, thence karma, ethical action." Amongst minerals, vegetables, animals, there is only jñāna (outer knowledge) of objects, not discrimination, for the Aham-element is not equal (to but less than the Eṭat-element). So too is there only jñāna (inner cognition of sensations of a higher kind) amongst the

¹ See *The Science of the Emotions* (2nd edn.), ch. xii, pp. 214-222.

chandrātmas etc., because in them the Eṭaṭ-element is not equal (to but less than the Aham-element).

But, it may be questioned, in the first place there is no proof that knowledge without discrimination cannot lead to (ethical) action, and secondly, even if it be so, what proof is there that the knowledge possessed by animals etc., is not accompanied by discrimination? The reply is that what is meant is simply this, *viz.*, that the activity of minerals etc., is 'natural' or 'mechanical,' prākṛta. In all such activity, determined by 'nature,' there is no accompanying (clear and individualised) perception, ideation, or volition. And hence all such (natural or mechanical action) is of the nature of Freedom and non-bondage; it is automatic.¹ The jīvas

¹ Auto-matic means 'Self-moved' etymologically, and 'mechanical and lifeless' by convention. How does the same word come to mean two entirely opposite things? The distinction between the two views of the World-process, (i. that all its infinite movement is Absolutely mechanical and ii. that it is everywhere individual-initiated, carried on by living intelligences) and the reconciliation of the two have been mentioned elsewhere. Briefly, 'what is every one's property is no one's property,' 'extremes meet'. What is moved by the Universal Self is mechanically moved; what is moved by an

that possess discrimination (of Self and Not-Self, before and after, cause and effect) fall into, *i.e.*, become conscious of, the bondage, the binding consequences, of action; for discrimination is the basis of ideational, rational and voluntary action. But, if this be so, how is achievement of emancipation possible in the human body thus wrapped in bondage? The answer is: The Ātmā, in the human stage attains perfection by completion of its evolution with the help of yoga. This perfection is the equality, equilibration, of Aham and Eṭaṭ. This is the complete Fullness. All the ways (prescribed for aspirants) are prescribed only for the sake of accomplishing this equilibration.¹

individual self is livingly moved. From the transcendental standpoint, the whole movement of the World-process as a Total is mechanical. From the empirical standpoint each particular movement is initiated by some one individual. In the word 'auto-matic,' the instinct of the public has embodied this great truth. The realisation of this transcendental fact is mokṣha; of the empirical only, bondage.

¹ In one aspect, in terms of superphysics, mokṣha is gained from any given plane of matter, by a jīva, when that jīva succeeds in dropping the 'permanent atom' of that plane, by, so to say, dissolving it; this dissolution being apparently

Bondage and Freedom could not be spoken of in a state of complete, unchangeable and insuperable inequality (any more than they could be in a state of perfect equality and equilibrium of Self and Not-Self). Bondage is the *appearance* (in consciousness) of inequality (the arbitrary excess of one over another) in the midst of equilibrium; the appearance being due to the predominance (for the time being) of the opposition (which is inherent in the Not-Self) to the Unity of the One. Conversely, Freedom is the appearance of equilibrium in the unequal, under the dominance of the convergence towards the Unity which is the characteristic of the Self.

In the Full, the Eternal, the Equal Paramātmā which is Aham-Etaṭ-Na, the three *appear* separately. By the necessity of the Nature of the Trinity, there *appears* in *succession*, within the eternal equilibrium, now a preponderance of the I over the Not-I, now of the Not-I over the I, and now of the Not over both. The preponderance of the Etaṭ is the bondage of the Aham, out of which bondage arises the triplet of the bound, the bond and the binder; brought along by a complete samādhī, a withdrawal of consciousness, from it, whereby the 'vortex-bubble' which constitutes the atom 'ceases to be,' as an electric fan ceases to revolve when the electric force is cut off.

and the cause of it all is inherent in the Etaṭ (*viz.*, is its *limitedness* which becomes *succession* in time, space and motion. *Per contra*, the preponderance of the Aham is its freedom from Etaṭ, with its implied triplet of the freed, the freedom and the free-or, all arising out of the inherent all-comprehending changeless fulness of the Aham).

Such, then is the gradual appearance and growth of inequality and disturbance in the midst of equilibrium and *vice versa*. And the net result of it all is that the Same attains to the Same, the self laboriously travels round to where the Self always is, there being in reality neither bondage nor freedom.¹

¹ Compare the shānti verse of the *Upaniṣhats*: "That is Full, This is Full etc." All this portion of the text endeavors to interpret the World-process in that aspect which is dwelt on in the *Sāṅkhya*-system as the principal one; namely, that all manifestation, all movement, all the world-*procession*, all activity of any kind, is a throwing out of equilibrium of that which was in equilibrium. The *Sāṅkhya* pictures this primal equilibrium as consisting of the three guṇas, conceived as forces, pulling against each other so as to exactly balance and neutralise each other. As soon as this arrangement is thrown out of the exact balance, movement begins. This is a good picture, no doubt, a great step towards the

All the manifest world, thus, consists but of alternations of equality and inequality, differentiation and homogeneity. In the minerals etc., there is great inequality, great difference in quantity, so to say, of Not-Self and Self. In the

solution; but it is not the whole solution itself. It is wholly objective yet, something external; not yet 'come home,' not reduced into terms of our own consciousness, our inner experience, terms of the first person. And the step is gained by understanding subjectively the three guṇas as inherent in our psycho-physical constitution. But the final solution, the fullest significance of all this about equilibrium and its disturbance, is understood when we arrive at the metaphysical, transcendental, standpoint and realise that the Perfect, Eternal, Definite, Changeless equilibrium and equality, sām̐ya, of I, Not-I, Not is the real equilibrium; and that the successive is the necessary appearance of inequilibrium therein, for in order that there may be appearance, manifestations, at all, it must be the appearance of some one *more than* of any other in a given time, place and motion; and this moreness of one over all others is disproportion, inequilibrium, inequality, vaisham̐ya, which is the very condition of manifestation. The sām̐ya and vaisham̐ya of the three guṇas, in the case of any given individual jīva or world-system, making its freedom and bondage or evolution and dissolution, are comparative imitations, more or less close (but *never* complete) by the

human body, there is equality of the two in the atoms composing it (? i.e., the atoms composing the human body in its different layers of subtler and grosser sheaths, are composed of elements of and embodied Self and Not-Self in almost equal degree and hence are peculiarly 'alive,' to the extent necessary to serve as vehicle to consciousness at the human stage). Therefore is knowledge highly developed and specialised in man. Only when the jīva attains to the human stage and vehicle can it grasp the Truth of Brahman and realise it.

The sum and substance of all this teaching is this: Know all Self to be as One, realise the Self and the Not-Self in One, and then perform all actions. This whole creation, because its seeds, its sperm and germ, are Self and Not-Self both, is therefore ever everywhere either evolving or involving, and therefore also is it ever everywhere an unfixable In-de-finite in essence (though definite in appearance), order

empirical of what is complete only in the Transcendental. In terms of Pravṛtti and Nivṛtti, the gradual growth of inequality and differentiation by the increasing preponderance of the manyness of the Not-Self, is bondage and Pravṛtti; and the gradual return to equality and homogeneity by the increasing preponderance of the Unity of the Self, is freedom and Nivṛtti.

within disorder, disorder within order, both equally ministering to the manifestation of the Unity which pervades and holds together all Diversity.

This Unity in Diversity is comprehended and *mokṣha* gained by the *jīva* when it comes to occupy the human vehicle after passing through six previous kingdoms. These six creations are all planned out in terms of the *Mahāvākyas*. Minerals, vegetables and animals are and are to be understood (in their essence) by means of the 'interposed combination,' *anuyoga*, (?) of *Aham* and *Na* in and with *Eṭaṭ*, *Eṭaṭ*, and *Eṭaṭ* (?). So too *chandrātmā*, *saurātmā* and *abhyātmā*, by that of *Eṭaṭ* and *Na* in *Aham*, *Aham*, and *Aham* (?). After that *Aham*, *Eṭaṭ* and *Na* become equalised in the human kingdom.

It is true that in the human kingdom also there are many varieties on the same principle of ever-interwoven definiteness and indefiniteness, and the elements of Self and Not-Self are different in quantity, and not exactly equal; still from the universal standpoint of a general survey, there is a comparative equality of the two here. On the other hand, from the truly transcendental standpoint of the Universal, all (kingdoms, without any distinction) must be accepted as equally *Brahman*. Hence does the Scripture

say that by opposition and correspondence (*i.e.*, mutual support and help), by hostility and affinity (at the same time), arise definition as well as indefiniteness¹. Looked at thus, minerals, *chandrātmās*, humans, etc., are all definite as well as indefinite, equal as well as unequal. Amongst minerals also, for instance, progressive evolution takes place in pursuance of cycles.

Because of the great subtleness of *chandrātmās* etc., only the four well-known kingdoms of minerals, vegetables, animals and humans are treated. In general terms these four are called respectively *sṭhāvāra*, unmoving, *jaṅgama*, moving, *andaja*, oviparous, *pindaja*, viviparous.²

The sub-divisions of these are many. Thus, minerals range from the *adhiṣṭhāna* (?) to the

¹ Determination, definition, is by negation or opposition. But no two opposites are wholly cut off from each other. They are not only opposed but *inseparably* opposed. Each depends upon, inheres in the very heart of, the other. Hence, indefiniteness also, the inability to define exactly where one ends and the other ends; *Bhagavad-Gītā*, ii. 28; both opposites are everywhere, mutually pervasive.

² In current Samskr̥ṭ literature, 'creatures' are first divided into the unmoving and the moving, and the latter sub-divided into *udbhijja*, fissiparous, *svedaaja*, gemmational, and oviparous and viviparous.

maṇi (the completely crystallised gem). The chaṇḍra and other evolutions may be conceived of by analogy to what we see here. In general terms, the three are named *deva*, *pradeva* and *anudeva*, as the minerals are called *sṭhāvara* etc. (As, from the standpoint of the whole of our particular brahmāṇḍa or world-system, the 'unmoving' kingdom includes many divisions, the minerals of this earth and the allied varieties of other planets, and as the 'moving' includes the vegetation of this and the allied types of other planets etc., so *deva* includes the superphysical kingdoms of this as well as other globes of the system?). While interdependent (more or less) yet the various evolutions are also distinct from each other, on the same general law of continuity in discreteness. Hence the *deva* evolution is said to be separate from the human (in a greater degree than the minerals etc., because the interdependence is less obvious).¹

The sub-divisions of the *deva*-kingdom are Bhūtas, Preṭas, Pishāchas, Gandharvas

¹ But none the less, as much a fact. While the interdependence of minerals etc., with the human is largely physical, in the shape of physical food and appliances of life, that of the *devas* etc., is largely superphysical, in the shape of psychical, i.e., emotional and mental-matter nourishment and mutual support. *Bhagavad-Gītā*, iii. 11.

Yakṣhas, Rākshasas, Vidyādhara, Parānasthas, Kinnaras, Siddhas, Chāraṇas, Uṭkalas, Vaikalas, Yākshikas, Apsarasas, Uragas, etc., etc. They have all their own appointed times and places (i.e., times of wakeful functionings and occupations and of sleep and rest, and habitats in various planes and sub-planes of matter and corresponding regions of the space of our system). Some wake in what is day to us; some in the night; others at eve or morn or both; some at midday; others in the afternoon; others at midnight. Thus they live their conscious life, and wander about; and they do so in their own appropriate worlds or planes, as guided by the necessity of their being, (the inner ruling desire and the material constitution of their bodies or vehicles, which always corresponds to that desire). In special conditions, dreams etc., they may be contacted by humans. They are all *prāvṛta* (? 'enveloped,' discernible by the subtler sense which belongs to the *anupāḍaka-taṭṭva* and the corresponding sub-plane of the *prṭhvi-taṭṭva*)¹.

The beings of the *deva*-worlds come to this along the lines of natural atomic connexions; and, conversely, humans also attain to the

¹ See ch. xxxiv *supra*, on the 'sensations' belonging to the *āḍi* and *anupāḍaka-taṭṭvas*, viz., *samvṛta*, *prāvṛta*, etc.

subtler states during sleep. (In other words, the subtler planes where the human jīva works during dreams, slumber, etc., are common to both). On these subtler planes humans and devas come together according to inherent affinities. Dreams may be prevented by mantras, magic-chants, because of the manifold powers residing in sounds of various qualities arranged in various orders.

The habitats of the various classes of the devas are, as said elsewhere, Kāma-loka etc., with their sub-divisions of Preṭa-loka etc.

The moral of the whole teaching is that all worlds and planes are interrelated because of the Unity of Brahman and the continuum of the World-process; and that at the same time all this separateness and multiplicity is pure Illusion, for the Many is Not. Thus understanding the metaphysical truth we are able to grasp the inner laws of the working of the main kinds of substances or tāttvas, sense-qualities or guṇas, and movements or karmas, (five of each in our present evolution); and knowing these in their principal aspects we know everything that is necessary for practical purposes. Thus realising that nothing in the World-process is really more wonderful than anything else, we are able to do our duty calmly, whatever our sphere in life may be for the time.

And all knowledge of details of superphysics, and power to deal with forces and beings of other planes, is useful only as helping us to perform our duty along the course of evolution and involution.

Each of the seven kingdoms mentioned, four visible and three invisible, has seven principal sub-divisions, though the minor sub-divisions and multiplications by 'pictures,' 'thought-forms,' 'shadows' (astral counterparts etc.) are infinite. Knowledge of the details of these enables one to 'create' minerals and plants or to develop one mineral out of another, etc.—which is the subject-matter of chemistry and medicine. Dhātu-vāda, mineralogy, describes the methods of forming minerals,¹ and shows how the three aspects of consciousness, cognition, desire and action, exist in the minerals also, as everywhere else. It is also shown there how, because of the absence of finality anywhere, there are minerals within minerals, endlessly. The study

¹ The original Samskr̥t word is dhātu. It is very doubtful if the English word 'mineral' is a good equivalent. But it is so regarded currently. Of course, it has been repeatedly pointed out that it is almost impossible for a word (with a different root) belonging to one language to exactly equate with another word (with another root) from another language.

of mineralogy is a necessary adjunct of the study of medicine. The various compounds of the minerals and their good and ill effects ought to be well understood; and then they can be fitly employed to cure diseases; (for there is a correspondence between the seven main mineral *ḍhātus* and the seven main physiological *ḍhātus*, constituent tissues of the human body, muscular, osseous, fatty, etc.) Three¹ main kinds

¹ These are the barest indications of the metaphysical principles which form the foundation of the science of medicine. The three main classes into which diseases may be divided are (i) those of the cognitive or intellectual temperament, connected with *saṭṭva* and *piṭṭa*, (ii) those of the active temperament, with *rajas* and *vāyu*, (iii) those of the emotional or desire-temperament, with *ṭamas* and *kapha*. The current classifications of temperaments, choleric, bilious, phlegmatic, nervous, lymphatic, sanguine etc., will all fall under this principal tripartite classification, and be explained by it; for it alone is based on metaphysics and psychophysics. And the various systems of medicine, 'allopathy,' homeopathy, chromopathy, hydropathy, etc., etc., could also all be arranged into corresponding three heads, one kind being specially suitable to one temperament. Thus the intellectual temperament, with delicate nervous system and keen sense-organs will be better dealt with, in illness, by methods

of medicines or methods of treatment are therefore prescribed for three main kinds of diseases, viz., *ḍhātū-rasāyana* or by minerals, *vanaspaṭi-rasāyana* or by vegetables, and mixed. But it should be clearly understood that because the Trinity of *Aham-Eṭaṭ-Na* exists everywhere, and the Trinity is all also, therefore all is potentially medicine for all. Hence is it said that the mineral is (food and) medicine for the vegetable; the vegetable for the mineral; the two for the animal; animals for *ḍevas*;¹

which soothe the nerves, music, scents, changes of scene, light medicines, etc.; the active, by methods of physical exercise, massage, hot and cold applications, douches, enemas, etc.; the dull, clinging desireful one, by methods of drugging, stimulants, etc. But, of course, it should always be borne in mind that no man is exclusively composed of one factor only, and that all three are present in all, but only one predominant; hence endless complications. Thus, where the diseased condition is due to the excessive exercise of the constitutional and temperamental tendencies, for instance nervous breakdown by overstudy in the man of thought, the proper remedy would be a change to a course of action or of art, and *vice versa*; for though inequilibrium is the condition of manifestation, yet too much disproportion means death.

¹ This is said probably with greater reference to the so-called 'lower' *ḍevas* or nature-spirits who