SECTION III. (Continued.)
CHAPTER XXVII.
PARĀ AND APARĀ-PRAKṛTYI.

Light and shade as Parā and Aparā-prakṛtyi.—Jīvātmā as the third.—The next stage of condensation as satvam, rajas and tāmas; corresponding to Ātmā-(or Jīvātmā-) prakṛti, Parā and Aparā respectively.—Endless repetitions of these and further and further condensations.—Maṇas, buddhi, and ahaṅkāra.—Chitta, maśātva and maṃśa.—Thence three ākāshas.—Thence three vāyus, and so on.—Endless triplets, even denser than earth.—Other counts, by sevens, etc.—Formations of atoms by action and re-action.

New facts and names arise out of this conjunction of light and shade that was described in the preceding chapter. Light is Parā-prakṛti; shadow is Aparā-prakṛti; the ‘picture’ born of the two is the Jīvātmā. Out of the conjunctions of this triplet of Parā, Aparā and Jīvātmā, arises the other triplet of satvam, rajas, and tāmas. The first is Ātmā-prakṛti, i.e., the Self itself (the possessor of the light); rajas is Parā-prakṛti or prakāśa, light; tāmas (darkness) is Aparā-prakṛti. In other words, the I is

1In the preceding chapter, Aparātmā was said to possess the quality of light and to reside
sat, 'being,' 'existence,' 'true,' 'good,' etc.; and the state of sat is sat-tva, goodness, reality, (cognisability because of, and as the cause in Daivi-prakṛti, while Paraṭmā corresponded with shadow and dwelt in Mūla-prakṛti. Here the use of para and aparā seems to be reversed, apparently because Prakṛti, in combination with which they are here used, is the reverse of Ātmā, in connexion with which they were used before. The use here corresponds with the Upaniṣad one regarding the lower and the higher knowledge. The reader's attention is invited to the last paragraph and footnote of ch. xviii above, to pages 280-281 of The Science of Peace, and also to the quotation from Isis Unveiled, at p. 579 (old Edn.) of The Secret Doctrine, I, where it is said that spirit and matter both spring from the "electric bosom" of Light. Of course, if we understand spirit and matter in their metaphysical sense, then we must regard this Light as the Principle of Consciousness, of 'illumination,' in the sense of 'mentality.' This and the preceding and succeeding chapters deal with many duals (each with its nexus implied), e.g., Ātmā and Anātmā; Being and Non-Being; Daivi-Prakṛti (in place of Pratyagātmā) and Mūla-prakṛti; existence and non-existence; light and shade; Aparātmā and Paraṭmā; Para-prakṛti and Aparā-prakṛti; spirit and matter; subject and object; soul and body; active energy and re-active energy; love and hate; etc. Metaphysically, we can scarcely distinguish of the belief of, reality, for esse is percipi), which is nothing else than the unity of the I. The grades and stages amongst principles; we have to regard them all as aspects of one and the same principle, the all-containing Trinity, and as showing forth simultaneously, in potentiality, what appears in manifestation successively, as various stages between the condition of Brahmā in pralaya and that in an active world-system of individualised mind and particularised matter. To every one of these metaphysical or abstract aspects or principles will also correspond a more and more concrete 'veil' or 'film' of matter, as mentioned in the closing para of ch. xviii quoted above, and in Bhagavada-Gītā, vii. 4, 5; and the suggestion, quoted from The Secret Doctrine, in Occult Chemistry by (Annie Besant and C. W. Leadbeater), that the ether of space, or Kāllon, the ultimate substance of our visible sidereal system, is the seventh grade of density of Mūla-prakṛti, would fit in with the statements of the Praṇava-Vīṇa very well, only if we understand Mūla-prakṛti in the concrete sense of the ultimate material of a higher system (e.g., we are told elsewhere that our sun is a sun of the fourth order), and not in the abstract, metaphysical, sense of Root-matter, mere Objectivity, Not-Self, which is just equally far from or equally near to any particular density of matter of any particular system, and cannot be graded to any in any numerical terms. For concrete illustrations of these divisions and sub-divisions of principles, we
This is raj as, kriyā. The third is tāmas, the means of their connexion and conjunction. These repeat themselves endlessly, in the same way as plants, animals and humans do. The human being is born (rajas); grows and acquires knowledge (sāttva); then, in youth, he falls into tāmas, desire, and as a consequence, new human beings arise from him; and so on, endlessly. This occurs everywhere, and everywhere do we see samvṛddhi, growth, evolution, in arṣhti, emanation, creation, the manifested world. Also, everywhere do we see a growth of and in density. Translation, transformation, from the sūkṣma or subtle into the sthūla or gross, is the law.

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

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

The next triplet that arises is manas, buddhi and ahaṅkāra. Manas is rajas. Buddhi is sattvika. Ahaṅkāra is tāmasa.² These are, as it were, intermediate

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

²In the current Purāṇas and Upaniṣads, manas corresponds with chandramā, the moon, Brahmā (who was born as Soma, or the moon from Āttri and Anāśiṣyā), āpas, reṭas, rajas, etc., buddhi with sattvā and Viṣṇu; ahaṅkāra with Ruṣra, the self-assertive and other-destructive form of Shiva-desire. The ‘location’ of these ‘aspects’ of mind, chitā, manas, buddhi, ahaṅkāra (and smṛti, according
between the elements of I and This of which the jīva is composed; and appear because the jīva, as jīva, has certain work to do. That is to say, they are needed to to make its life, its work, possible. First comes cognition through the senses; it is the picturing of objects, by means of the senses, in the manas, which (picturing) is rendered possible only by the metaphysical or transcendental fact that everything exists everywhere. Here arises to some of the minor Upaniṣhats, though others identify it with chitta; or, in terms of different systems of devotional meditation, Mahā-Viśnu or Ādīnārayana, Vāsudeva, Sankāršana, Pradyumna, Aniruddha (of the Viṣṇu-avatāras); or Saḍyojāta, Aghora, Vāmadeva, Taṭpurusha and Ishana (of the Śiva-avatāras); etc., etc.; in the nerve-centres, chakras, etc., is given variously, in various Yoga and Tantric works, including some of the ‘minor’ Upaniṣhats.

To understand the significance of each faculty and so reconcile them all, much occult knowledge would be needed. We can only make guesses. E.g., the seat of kāda and ahaṅkāra is said to be in the head, but it manifests in its intensest form at the lower pole of the human magnet, in the procreative organs. On the other hand, the seat of buddhi, by one account, (of chitta,) by another, is in the navel, but it manifests in the head in the functioning of the sensors and the brain. The seat of manas is in the heart; its manifestation in various glands and organs. Sometimes

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

The next triplet is chitta, mahaṭṭva and manatva; A, U and M respectively. Thence arise the three aśvās; thence, the three vāyus; thence, the three tejas; thence, the āpas; thence, the pṛthivis; and so on, always in triplets.

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

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

1 See Sec. II, sūtra.
superlative of subtle or gross anywhere in the Endless World-Process, and there are numberless ṭāṭṭvas, in similar triplets, after prthivī also.  

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

1 And presumedly, by parity of reasoning, before ākāśa or anupādaka or ādi (here called mahat and buddhisattvās, as also in the Vēya and other Purāṇas). There is usually felt a certain difficulty in conceiving greater grades of density than that of prthivī, with reference to the fact that birds live and move about in air and fish in water, whereas men and quadrupeds live and move about only on earth. We find it difficult to conceive of creatures living and moving about in earth, as they ought to be able to do, if their bodies are composed of denser matter than the earth, carrying on the analogy of the fish and the birds, i.e., the denser is able to move about in the subtler, without affecting the condition of the latter (and presumedly vice versa); but we cannot conceive of diamond moving about in common rock without pulverising the latter. The difficulty may possibly be solved by a few metaphysical and psychological considerations. What we describe in 'physical' terms as 'dense and subtle,' in 'psychical' terms, terms of consciousness, means and can be translated into nothing else than 'resistant and non-resistant.' The ideas of absolute resistance and the well-known five. And so on. This system of septenaries prevails through our particular brahmāṇḍas of our samsāra. There are other brahmāṇḍas in which the count is not by sevens, where there is or are only one or two, three, four, or five ṭāṭṭvas, and so on. But there too, the triplicity of the Universal Principle takes effect and shows itself in some way or other. Thus, even though and non-resistance, plenum and vacuum, Not-Self and Self (or Self and Not-Self, as we choose to look at the matter), when translated into realities, become endless degrees and grades of density and subtlety, for absolute density and absolute emptiness are not to be found in the limited and concrete. Thus endless grades and shades may be named variously as solids, guagnires, gums, viscosities, jellies, liquids, fluids, fogs, smokes, airs, gases, ethers, and so on. But the basic facts are two, resistance and non-resistance; and two only. Now if this be so it will be a matter of the particular constitution of a creature's body whether ākāśa is dense to it and prthivī subtle, or vice versa. And, as a further step, we can see that to a differently constituted class of jīva-bodies, the density or 'resistance' that is to us associated with earth will be associated with another ṭāṭṭva, 'after' earth, and the subtlety or 'non-resistance' that we attach to water and air will be attached by them to earth and water respectively. This next ṭāṭṭva of which those bodies are made up will
there be only one tattva forming the
material of a brahmaṇḍa, as for instance,
ākāsha only, or tājas only, in that single
tattva will appear first a duality (of inner
and outer, core and crust, soul and sheath)
and then a trinity, by adding on a connecting
nexus, and finally, a septenate, all by means
of sub-divisions of the same tattva.¹

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

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

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

And one of the primary results, from the con-
crete standpoint, of this true significance of the
pair of Action and Re-action is the formation of
āṇus and paramāṇus, atoms and superatoms
of various degrees, each grade being itself formed
out of combinations of subtler sub-divisions of
the seven tattvas, and in turn becoming the basis
of a denser manifestation of the same tattvas,
etc.'

¹ Vide Occult Chemistry, by Annie Besant and
C. W. Leadbeater.