SECTION III. (Continued)

CHAPTER XXXIV.

THE EVOLUTION OF PRAYAS

Nyāya-method of determining the logia.—I-number—not'.—I-conjunction-not'.—Mahāṭ and buddhi-ṭattvas.—Sense-organs and qualities corresponding to these.—Other names, àdi for buddhi-ṭattva, anupādaka for mahāṭ-ṭattva.—Reasons.—Gradual evolution of ṭattvas in successive manvantaras, together with corresponding qualities and senses.—Various kinds of brahmāṇḍas.—Sambhūta and pravṛṭa, the qualities of àdi and anupādaka.—Bhrānmāṇasa and ātt, 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 Maha-Vishṇu. 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 pākṣha and the prāti-pākṣha. These two sides are always present in every question, as action and reaction. The triplet here is pākṣhaṭā, prāti-pākṣhaṭā and apākṣhaṭā, 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 appertinent 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 saṅkhya 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 \textit{sa.m.i} or \textit{`Am`) is thus a triplet also, viz., past, present, future, for the limits or boundaries of time depend on the \textit{vṛṇṭi}, 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).\footnote{The current \textit{Nyāya} and \textit{Vaiśeṣika} regard ‘number’ as having a peculiar ‘magnifying’ and positive energy; though they fail to explain it. In \textit{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 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, \textit{viz.}, that corresponding to motion (and force), as these do to time and space, (or dynamics and statics), are not mere emptynesses, 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.}

Out of these (points in conjunction of

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

When \textit{maha} and \textit{budhya} are understood in place of time and space, then \textit{pravṛti} and \textit{samvṛti} replace conjunction and number (or, to put them in the respective order, number and conjunction).\footnote{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 \textit{samvṛti} to \textit{buddhi} or \textit{ādi-tāttva.}} \textit{Pravṛti} is that quality whereby the \textit{jiva} enters exceedingly into the world, into matter, in the spirit of separate individuality. \textit{Samvṛti} on the other hand, is also staying in the world, but with
an all-embracing knowledge of and consideration for all and the ways and the needs of all. Pravṛti corresponds to the Not-Self; Samvṛti to the Self. That which is different from both is Šānti, wherein there is neither pravṛti nor samvṛti, but mere carrying out of the ‘to-be,’ bhūvya.

(corresponding to space) and pravṛti to mahaṭ, anupādaka (time). But the why and wherefore are not quite clear, of the sucession and precedence between time and space on the one hand and ādi and anupādaka on the other. In various Purāṇas, e.g., the Vēyu, ch. iii. and vi. mahaṭ-tattva and bhūtādī are mentioned. Some of those continual inversions in reflection seem to come into play here.

In the current works on Śāṅkara, mahaṭ is said to issue first from Prakṛti, and then ahaṅkāra from mahaṭ, and bhūtādī is said to be a sub-division of ahaṅkāra from which the five tāmāstras come forth.

1 Even when mahaṭ 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 ākāśa, vāyu, etc. But even while this is almost explicitly mentioned, the aspects of consciousness which predominate on and go with the

As there are invrīyas (sensor and motor organs) corresponding to the five known tattvas, so there to these two also. When the various aspects of paḍārtha are described, paḍārtha-prapakṣha-pravachanō, 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 maha-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-tattva 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 pravṛti and samvṛti are not to be met with in extant Saṃskṛt works. Saṃvṛti in the sense of ‘false conception’ occurs in Buddhist literature (The Secret Doctrines, I. 48). Saṃvṛtam occurs in Vācasaṃśī’s Yoga-Bhāṣya-Tikā in a peculiar sense. Saṃvṛta in Saṃskṛt grammar has a technical meaning which does not apply here. And the current words pravṛti and pravṛti are different from the pravṛta and pravṛti of the text, though, as pravṛti is defined above there is an alliance in the meaning.
the period of evolutionary growth in the mahā-
manvantara. In this brahmāṇḍa, we
are in the fourth manvantara and the
reigning Mānu is the seventh, as may be as-
certained from the Itihāsas, histories. In each
manvantara, side by side with the evolution
of one tattva, there are evolved organs for
the apprehension and the production of the
quality of that tattva (as e.g., the ear and the
vocal apparatus, for respectively perceiving and
uttering sound, the quality of ākāsha). The
details of these matters are infinite. In this
World-process which is atīta (past, or past
computation) there are brahmāṇḍas where-
in there is only empty space, (?) kevalam
dāśamātramevaśānyaṃ (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 occu-
pied ?). There are other brahmāṇḍas
where there is only mahaḥ or only buddhi
or only ākāsha 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 manvantara, five organs, with
corresponding qualities and substances, have
become manifest. Mahā and buddhi are
also present, but because of the absence of
kālayavasāya, time-determination, (the
proper time which is set by and is identical
with the ideation, the purpose, the will,
determination, desire, ichhā 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 manvantara
(? mahā-manvantara) is complete, they too
will become complete, i.e., fully evolved, as
the Veda declares.1 While they remain un-
developed no use can be made of the tattvas.
Indeed, as the Brahma-Sūtra says:
Only that is called a tattva 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 manvantara
or round, there evolve in succession seven root-
rases; and these, by the law of analogy, roughly
recapitulate in a smaller scale, the total of the
seven rounds of the mahā-manvantara, so that
though in a much milder degree, the remaining two
the ordinary cycle. From that standpoint, the anupādaka-ḥattvā begins to show activity in the sixth manvantara, for the sixth sense and its appropriate quality appear then. In the last manvantara, the ādi-ḥattvā manifests and all seven senses and seven qualities are completed. As the Veda declares: “From the ādi, mahāt; from mahāt, vyoma; from vyoma, maruṭa; thence, tejas; thence, āpas; thence, prāthvi. Smell is mine; taste is mine; vision is mine, touch is mine, sound is mine, pravṛtta is mine, sāṃvṛtta1 is mine; thence all bhūtas or elements and their artha, i.e., purpose, use or significance, or modifi-

1 Papudīt Dhananāraja 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 vr, to exist, which is the root of pravr̥tti, ni-vr̥tti, etc. ‘Smell is mine,’ etc., seems to belong to some different version from that now current of these Veda-verses—for pravr̥ta and sāṃvṛtta, etc., are not to be found in the current version—which forms part of the more elaborate sāṅghya. 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 a u sh a d-
h a, or medicines, and all these other things
whatever, names, cognitions, believable or
unbelievable, real or illusory, developed, un-
developed, becoming, non-becoming, otherwise-
becoming, etc.”

To go into further details and specifications
about these two unknown t a t t v a s would
be useless labor (like describing the wealth
of the visible to those born blind). Their
existence may be realised by means of y o g a,
and persons wishful to perceive them should
strive by that means. But even for purposes
of y o g a, ordinarily only the known five are
taken into account, for y o g a, ‘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 n i r o d h a, restraint, of only five v r t t i s,
moods, modifications, ways of existence, psy-
choeses of the mind, is spoken of in current
Y o g a -S c i e n c e, though that of seven might
have been. As the K a l p a -s a t r a says: Only
that should be discussed in any given place,
which is (to some extent, at least) known
(and therefore of interest) there. V r t t a
is v y a p a r a, operation, activity, functioning.
The n i r o d h a-k a r a n a, restraint, thereof
is t a t t r a-a u s h a-b h a v a n-a u c h i t y a, “the

propriety of becoming established there,” as
is stated in the Y o g a-k a r a (a treatise on Y o g a). Hence the V a d a says, variously: Slay the
seven v r t t i s, 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 v r t t i and n i r o d h a
given here are different from those to be found
in the current books; though not necessarily
irreconcilable with these. The current interpreta-
tions say that the five kinds of v r t t i are truth, error,
doubt or fancy, sleep and memory. But each of
the five kinds of sensation gives rise to all these five sub-
jective modifications. And this indeed seems to be
the significance of the word of the s a t r a, p a n c a t a:
‘pentads’. As to n i r o d h a, the current explana-
tion is ‘restraint,’ ‘restriction,’ ‘prevention’ and the
next 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 p r a l i n a r a y n i r o d h a of the current
works which amounts to e k a g r a n t a, one-pointed-
ness. 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 ex-
tended and reformed into the next subtler.
That these two ātātvas are present now is due to the fact that they were present in the original ideation of Maha-Vishnu, 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 ānu pāda kā-tātva is hṛt, and that of the ādī, brahma-mānasa.\(^1\)

\(^1\) In current Sanskrit, 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 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, Tantric works, some of

On the appearance of the brahma-mānasa, experience of the (objects of) kāma-loka, etc., and on that of the hṛt, of the (plane or world of the) liṅga-shāriṇa, 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-shāriṇa (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.\(^2\) Such yoga-effort is needed for all transformation of the less-known into the well-known; it is

\(^2\) The confusion between ‘new’ ātātvas, indriyas and gaṇas, on the 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 vṛtti is should be restrained in the practice of yoga. As already indicated, the restraint of (many) vṛtti is (in the plural) means becoming wholly identified with (one) vṛtti (in the singular). For vṛtti means activity, and activity is incessant and can never be abolished wholly.\(^1\) In other words, the checking of vṛtti, in the sense of indeterminate restlessness of mind, avyaya-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 saṃprajñāta and asaṃprajñāta too is, from one standpoint, one only of degree, like that between light and darkness. Asaṃprajñāta is also only apparent absence of all psychoses. The Yoga system admits that saṃskāra or ‘impressional tendency and seed’ remains and is not annihilaed even in Kaivalya.
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. 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 Prajñā-pāda, 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 sufficed with his four physical sensations, his consciousness, (by unconscious or conscious nirūdha) 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 tattva 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, prāhārī 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 ā p a s possesses taste and subserves desire; and a g n i possesses color and subserves cognition. Again, v ā y u possesses touch and is peculiarly a vehicle for that higher form of desire which is the universal love underlying wisdom or b u d d h i; and a k ā s h a, possessed of sound, subserves the higher activity—of A t m a c ‘action’. In this wise, too, sometimes, t a t t v a s 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 fulfillment—so that it is no longer really abnormal. If the world had to be created, it would be a truly difficult matter, (since, 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, j n ā n ē n ḍ r i y a, we have a corresponding organ of action or re-production, k a r m e n ḍ r i y a. 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 y o g a; and they
must be learnt and acquired by proper yoga only; real knowledge about them confers powers of action. In the ordinary course, these new organs of action will appear in the next two manvantaras, together with the corresponding sense-organs.  

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 shrotra and vocal apparatus or vāk. The other organs currently called karmendriyas are so only in an indirect and subordinate sense.