

Monsieur A. Tournier, in the *Theosophist* for April last says: "Abstain from beans," that is to say, (as he understands it) do not occupy yourself with politics; for in the time of Pythagoras, beans represented voting-papers. Yet we are assured—vide "Les Unveils," Vol. II, page 14, that Pythagoras once persuaded an ox to give up eating beans. Surely Monsieur A. Tournier does not mean to assert that in the time of Pythagoras the franchise was extended to cattle!

A. BAKER.

Editor's Note.—*Offered*, the diligent reader of that special 12th century book, "Calendar of Calendars," previously cited in these pages—page 10, 104, the Pythagorean precept a *Fabæ abstinere*, "but yet not rightly understood by our men;" but he classifies the bean with peas as "but" food, and asks whether the theory, not practical by the ancients, does not consist of its being naturally marked with plastic figures on both sides of the bean.

NATURE'S FINER FORCES.

The Mind.

NO theory of the life of the universe is at once so simple and so great as the theory of breath (*prana*). It is the one universal motion, which makes its appearance in ways by virtue of the various substation of the Cosmos, the paradiplom of the Vedantins. The most appropriate expression in English for *prana* would be "the current of life." The Indian science of breath investigates and localizes the laws, or rather the one universal law, according to which this current of life, this moving power of Universal Intelligence, running, as Emerson so beautifully puts it, along the wires of thought, governs evolution and involution, and all the phenomena of human life,—physiological, mental, and spiritual. In the whole length and breadth of this universe, there is no phenomena, great or small, which does not find its most natural, most intelligible and most appropriate explanation in the theory of the five modes of manifestation of this universal motion—the five elementary *tantras*.

In the last two articles I tried to explain generally, how every physiological phenomenon was governed by the five *tantras*. The object of the present article is to briefly run over the various phenomena relating to the third higher body of man—the *manomaya* body, the mind,—and note how symmetrically and universally the *tantras* being about the formation and work of this principle.

It is what is in general language called knowledge that distinguishes the mind from physical life (*prana*); but it will be seen, on a little consideration, that different degrees of knowledge might very well be taken as the distinguishing characteristics of the five states of matter, which we call the five principles. For what is knowledge but a kind of latent motion of matter, shrouded into self-consciousness by the presence, in greater or less degree, of the element of ether? This is no doubt the view of knowledge taken by the Vedantic philosopher when he speaks of intelligence (*prana*) as being the motive power, the first cause, of the universe. The word *prana* is only a synonyme of intelligence, the one manifestation of the One descending into *pranah*.

The word *prana* (prana of knowledge) is derived from two roots, the preteritive root *pra* and the derivative root *ana* with the prefix *pr*. The original idea of the root *pra* is "to go, to move," and thence "to measure." The prefix *pr* gives to the root the idea of fulness connected as it is with the root *pr*, "to fill." Thus which means to go up or down to the same height with any other thing is the preteritive of that thing. In becoming the *prana* of any other thing, the first thing acquires certain qualities which it had not before. This is always brought about by a change of state caused by a certain kind of motion, for it is always motion that causes change of state. This, in fact, is also the exact meaning of the word *prana* as applied to a particular manifestation of the mind.

Prana is a particular *tantric* motion of the mental body; its effect is to put the mental body into a state similar to that of something else. The mind can undergo as many changes as the external *tantras* are capable of impressing upon it, and these changes have been classified by Patanjali under three general heads.

1. (*Pratyakha*) Perception. This is that change of state which the operations of the five senses organs produce in the mind. The word is a compound of *prati*, "each," and *akha*, "conscious power, organ of sense." Hence it is that sympathetic *tantric* vibration which an organ of sense, in contact with its object, produces in the mind. These changes can be classified under five general heads according to the number of senses.

The eye gives to the *tantra* (vibrations), the tongue, the skin, the ear, the nose respectively, as the organ, the skin, the ear, and the nostril vibrations. The pure *prana* causes the perception of red, the *tantra* prithvi of yellow, the *tantra* *agni* of white, the *tantra* *air* of blue, and so on. Other colors are produced in the mind by mixed vibrations in a thousand varying degrees. The *prana* gives softness, the *tantra* roughness, the *prana* hardness.

We see through the eyes, not only color, but also form. It will be remembered that a particular form has been assigned to every *tantric* vibration, and all the grossest gross matter answer in correspondence to these vibrations. Thus form can be perceived through every sense. The eyes can see form, the tongue can taste it, the skin can touch it, and so on. This may probably appear to be a novel assertion, but it needs no remark that there is no such

"I am something," means, according to our view of knowledge, that my *manomaya* body has been put into a *tantric* vibration.

"I hear," means that my *manomaya* body is in a state of auditory vibration.

"I feel," means that my mind is in a state of tangible vibration. And so on with the other senses.

"I love," means that my mind is in a state of amatory vibration (a form of attraction).

The first state—that of *manomaya* is the state of the highest knowledge. There is then but one centre—the substratum of the whole (unity of personhood) and the ethereal vibrations of his breath are of throughout the whole expanse of infinity. There is but one intelligence, but one knowledge. The whole universe, with all its potentialities and actualities, is a part of that knowledge. This is the highest state of bliss. There is no consciousness of self here, for the *I* has only a relative existence, and there must be a *Thou* or a *Me* before there can be an *I*.

The *prana* takes form when, in the second plane of existence, more than one minor centre comes into existence. It is for this reason that the name of *shankara* has been assigned to this state of matters. The ethereal impulses of these centres are confined to their own particular domain in space, and they differ in each centre. They can, however, affect each other just in the same way as the modified ethereal impulses of one man are affected by those of others. The *tantric* motion of one centre of *prana* is carried along the same universal line to the other. Two differing motions are thus found in the one centre. The stronger impulse is called the *I*, the weaker the *Thou*, or the *Me* as the case may be.

Then comes *manas*. *Manas* is the centre, and means the atmosphere of this state. These centres are beyond the ken of ordinary humanity; but they work under similar laws to those ruling the rest of the cosmos. The same move round the circle in the same way as the planets move round the sun.

The composition of *manas* is similar to that of *prana*; it is composed of a still finer grade of the five *tantras*, and thus increased *tantra* enables that *tantra* with different functions.

The five functions of *prana* have been given, the following are the five functions of *manas*, as given by Patanjali, and accepted by Vyasa.

1. Means of knowledge (*Pranana*); 2. False knowledge (*Vi-pranana*); 3. Complex imagination (*Prakhyana*); 4. Sleep (*Nidra*); 5. Memory (*Smriti*);

All the manifestations of the mind fall under one or other of these five heads. Thus, *Pranana* includes 1. Perception (*pratyakha*); 2. Inference (*anumana*); 3. Reasoning (*nyaya*). *Vi-pranana* includes 1. Ignorance (*avidya*, *avidya*); 2. Ignorance (*avidya*, *avidya*); 3. Retention (*pratyakha*, *pratyakha*); 4. Repulsion (*pranana*, *pranana*); 5. Tenacity of life (*pratyakha*, *pratyakha*).

The remaining three have no definite sub-divisions. I shall now show that all the modifications of thought are forms of *tantric* motion on the mental plane.

The word *manas* (*inference*) has the same roots as the word *prana*. The only difference is in the prefix. We have here *an* "after" instead of *pra*. *Inference* (*anumana*) is therefore after-motion. When the mind is capable of sustaining two vibrations at one and the same time, then, if at any time one of these vibrations is set up and perceived, the second vibration must also manifest itself. These suppose a man picks up. The complex vibrations make up the perception of the entire scene, in such a way as are produced in my mind. I recognize the phenomenon. Almost simultaneously with these vibrations another set of vibrations is produced in me. I call this pain. Now, here are two kinds of *tantric* motion, the one coming after the other. If at any other time I feel similar pain, the image of the man picking will be recalled to my consciousness. This after-motion is "inference." Induction and deduction are both modifications of this after-motion. The sun always appears to rise in a certain direction. The image of that direction becomes for ever associated in my mind with the rising of the sun. Whenever I think of the phenomenon of sunrise, the picture of that direction makes its appearance. I therefore say that the sun rises as a rule in that direction. *Inference* is therefore nothing more than a *tantric* motion coming after another related one. The third modification of what is called the means of knowledge (*pranana*) is authority (*nyaya*). What is this? I read in my geography, or hear from the lips of my teacher, that Britain is surrounded by the ocean. Now what has connected these words in my mind with the picture of Britain, the ocean, now hear me say, "Britain is surrounded by the ocean," and therefore not inference, which must by nature work through conscious knowledge. What then? There must be some third modification.

The fact that words possess the power to raise a certain picture in our minds is one of very deep interest. Every Indian philosopher recognizes it as a third modification of the mind, but it receives no recognition at the hands of modern European philosophy.

There is, however, little doubt that the color corresponding to this mental modification differs from that corresponding to either perception or inference. The color belonging to the perception of the object of the mind is always single in the nature. A certain phase of the *tantra* vibration must always prevail in the usual modification, and therefore the vibrations of other *tantras* associated to one different

The Finer Forces Of The Mind

Kathleen Armour



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