

THE GOLDEN DAWN CORRESPONDENCE COURSE

LESSON 146

THE TATTWAS : THE SCIENCE OF BREATH

THE SCIENCE OF BREATH
and the
PHILOSOPHY OF THE TATTWAS
(Translated from the Sanskrit)

[This book is couched in the form of a dialogue between the God Shiva and his Wife, Parvati. All of the Tantras have the same form. The former is generally spoken of as Ishvara, and the latter as Devi or Shakti. From its method of composition, the treatise does not seem to have been written by Siva, the supposed author of the Shivagama: in the first place, there are several stanzas in the book which appear to be the composition of different authors, put in the present form by some compiler; and secondly, the author states in one place that he was going to describe certain experiments as he had seen them in the Shivagama, or "Teachings of Shiva.": in the end of one ms. however, it is said that the book comprises the eighth chapter of the Shivagama.

In the Kenopanishad, the great commentator Shankaracharya interprets Uma Haimavati (another name of Parvati) as Brahma Vidya, the Divine Science or Theosophia. There the Goddess appears as a teacher, and she may well personify Theosophia; however this explanation will hardly hold here. Rather, here Shiva and Parvati seem to be the Positive and Negative Principles: they are best acquainted with their own working. The God (the Positive Principle), explaining to the Shakti (the Negative Principle), the various modes in which the finer forces of nature imprint themselves upon the gross planes, may be the symbol of the

eternal impression of all thoughts and living organisms into the Shakti, the passive matter: Rayi, by Shiva: the Active Principle.]

Said the Goddess:

001. Lord Mahadeva, God of Gods, be kind to me, and tell me the wisdom that comprehends everything.

002. How did the Universe come forth? How does it continue? How does it disappear? Tell me, O Lord, the Philosophy of the Universe.

Said the God:

003. The Universe came out of Tattva [or the Tattwas]; it goes on by the instrumentality of the Tattwas; it disappears into the Tattwas; by the Tattwas is known the Nature of the Universe. [The Universe comprehends all of the manifestations with which we are familiar, either on the Physical, the Mental, or the Psychic Plane. All of them have come out of the Tattwas. The Tattwas are the forces which lie at the root of all these manifestations. Creation, preservation, and destruction (or more strictly speaking), appearance, sustenance, and disappearance of the phenomena we are acquainted with, are Tattwic changes of state.]

Said the Goddess:

004. The knowers of the Tattwas have ascertained the Tattwas to be the highest root; what, O God, is the nature of the Tattwas? Throw light upon the Tattwas.

Said the God:

005. Unmanifested, formless, the one giver of light, is the Great Power; from that appeared the sonoriferous ether (Akasha); from that had birth the tangiferous ether. [This "Great Power" is the Parabrahman of the Vedantins, the first change of state which stands at the crown of evolution. This is the first Positive Phase of Life: all the Upanishads concur in this. In the beginning all of this was Sat (the Positive Phase of Brahma). From this state the five ethers emerge by degrees: the Tattwas, or Mahabhutas as they are also called. "From him came the Akasha, and so on," states the Upanishad. This state of Parabrahman is called "unmanifested" in the text. Manifestation begins for us only with the "Ego", the Sixth Principle of our constitution: all beyond that is naturally unmanifested.]

"Formless" is given to this epithet because forms only show themselves when the Tattwas and the two states of matter: the Positive and the Negative; the Active and the Passive, come into existence. As yet there is only one Universal State of Matter; hence, the epithet of "one" is also given to it. He is also called the "Giver of Light", this Light being the real Life. It is this state which changes into the five ethers which form the atmosphere of the Sixth Principle of the Universe.]

006. From the Tangiferous Ether, the Luminiferous Ether, and from this the Gustiferous Ether; thence was the birth of this Odoriferous Ether: these are the five ethers with a five-fold extension.
007. From these the Universe came forth; by these it continues; into these it disappears; among these also it shows itself again.
008. The body is made of the five Tattwas; the five Tattwas, O Fair One exist therein in the subtle form; they are known by the learned who devote themselves to the Tattwas. [The body- Human as well as every other-is made of the five Tattwas in their gross form. Within this gross body the five Tattwas play in their subtle form: they also govern it physiologically, mentally, psychically, and spiritually. These are therefore the four subtle forms of the Tattwas.]
009. On this account shall I speak of the rise of breath in the body; by knowing the nature of inspiration (inhalation) and expiration (exhalation) comes into being the knowledge of the three times. [Man can devote himself most easily to his own body: on this account have been described here the laws of the rise of the breath in the body. Knowledge of the three times: the past, the present, and the future, is nothing more than a scientific knowledge of the causes and effects of phenomena. Know the present Tattwic state of things; know its antecedent and consequent states; know these and you have a knowledge of the "three times".]
010. This science of the rise of breath; the hidden of the hidden; the revealer of the true Good, is a pearl on the head of the wise.

011. This knowledge is the subtle of the subtle; it is easily understood; it causes the belief of truth; it excites wonder in the world of unbelievers; it is the support among them that believe.

[The Qualities of the Pupil]

012. The science of the rise of breath is to be given to the calm, the pure, the virtuous, the firm, and the grateful; and to the single-minded devotee of the Guru.

013. It is not to be given to the vicious, the impure, the angry, the untruthful, the adulterer, and him who has wasted his substance.

[The Science of Breath]

014. Hear, thou Goddess, the wisdom which is found in the body; omniscience is caused by it, if well understood.

015. In the Svara are the Vedas and the Shastras; in the Svara the highest Gandharva; in the Svara are all the three worlds; the Svara is the reflection of Parabrahman. ["In the Svara are the Vedas", etc. Svara, as has been seen, is the "Current of the Life-Wave": it is the same as the "intelligence" of the Vedantins. The assertion in this stanza may have two meanings: it may mean that the things described in the Vedas are in the Svara, or it may mean that the description itself is there; it may mean both are there. This of course, is an absolute fact. There is nothing in the manifested Universe which has not received existence from the Great Breath, which is the Prana of the Universe on the highest plane of Life.]

016. Without a knowledge of the breath [Svara], the astrologer is as a house without a lord; a speaker without learning; a trunk without a head.
017. Whoever knows the analysis of the Nadis, the Prana, the Tattwas, and the conjunctive Sushumna, gains salvation.
018. It is always auspicious in the seen or the unseen Universe, when the power of breath is mastered; they say, O Fair One, that the knowledge of the science of breath is also somewhat auspicious [This stanza points to the difference between the practical and theoretical forms of Occultism. The practice is highly auspicious of course, but the theory as well puts us on the right track, and is therefore "somewhat auspicious."]
019. The parts and the first accumulations of the Universe were made by the Svara, and the Svara is visible as the Great Power, the Creator and the Destroyer. [For some reflections on this subject, the reader is referred to the essay on Evolution.]
020. A knowledge more secret than the Science of Breath, wealth more useful than the Science of Breath, a friend more true than the Science of Breath, has never been seen or heard of.
021. An enemy is killed by the power of the breath, and friends are also brought together; wealth is obtained through the power of the breath, and comfort and reputation also.

022. By the power of breath one gets a female child or meets a king; by the power of breath are gods propitiated, and by the breath is a king placed in a person's power.
023. Locomotion is caused by the power of breath; food too is taken by the power of breath; urine and feces are also discharged by the power of breath.
024. All the Shastras and Puranas and the rest, beginning with the Vedas and the Upanishads, contain no principle beyond the knowledge of Svava [the breath].
025. All are names and forms. Among all these people wander mistaken. They are fools steeped in ignorance unless the Tattwas are known. [Every phenomenon is nothing more than a phase of Tattwic motion. All the phenomena of the Universe are names and forms. All these names and forms live in the Svava of Parabrahman, or rather in the subtler Tattwas, but nothing is distinguishable there: they are only distinguished as such when they are imprinted upon the grosser planes, the impression taking place by the instrumentality of Rayi, the cooler state of Life-Matter, which is only the shade of Prana; the original state. Hence, the names and forms are all unreal.]
026. This science of the rise of breath is the highest of all the high sciences; it is a flame for illuminating the mansions of the soul.
027. The knowledge cannot be imparted to this man or that except in answer to a question: it is therefore to be known by one's own

exertions in and by the soul alone. [This is the celebrated dictum, "Know thyself by thyself", which differs from the Greek aphorism by the addition of the last two words.]

028. Neither the lunar day, nor the constellations, nor the solar day, nor God; neither rain nor the Vyatipata, nor the conjunctions Valchrita, etc., [These are all the various phases of the five different Tattwic states: they have a natural effect upon the Terrestrial Life, the effect differing with the thing influenced. The rays of the Tattwic state of time will only be reflected into any organism if the reflecting surface is akin. The Yogi who has power over his breath can put it into any Tattwic state he chooses, and the antagonistic effects of time are simply thrown off.]
029. Nor do the bad conjunctions, O Goddess, ever have power; when one attains the pure power of Svara, everything has good effect.
030. In the body are the Nadis, having many forms and extensions; they ought to be known in the body by the wise, for the sake of knowledge.
031. Branching off from the root in the naval, seventy-two thousand of them extend in the body. [The Yogis take the naval to be the starting point of the system of Nadis. Says Patanjali, the great Yoga Philosopher: "The systems of the body are known by concentration upon the navel." On the other hand, the Vedantins take the heart to be the starting point of the system. The former assign as their reason, the existence in the naval of the power

Kundalini, the latter the existence in the heart of the Cardiac Soul (the Lingam Atma), which is the real Life of the gross body. This however, is immaterial: we may begin wherever we like, if we only truly understand the location of the Life-Principle, and its various manifestations.]

032. In the naval is the power Kundalini, sleeping like a serpent; thence ten Nadis go upwards and ten downwards. [The power Kundalini sleeps in the developed organism: it is that power which draws in gross matter from the mother-organism through the umbilical cord, and distributes it to the different places where the seminal Prana gives it form. When the child separates from the mother, the power goes to sleep: she is no more wanted. Upon the supplies of the Kundalini depend the dimensions of the body of the child. It is said that it is possible to awake the Goddess even in the developed organism by certain practices of Yoga.]
033. Two and two of the Nadis go crosswise; they are thus twenty-four in number. The principle are the ten Nadis in which act the ten forces.
034. Crosswise, or upwards, or downwards, in them is manifested the Prana all over the body. They are in the body in the shape of Chakras, supporting all the manifestations of Prana.
035. Of all these, ten are the chief; of the ten, three are the highest: Ida, Pingal, and Sushumna.

036. Gandhari, Hastijihva, Pusha, and Yashasvini; Alambusha, Kuhu, Shankhini, and also Damini.
037. Ida is in the left part, Pingala in the right, Sushumna in the middle; Gandhari in the left eye.
038. In the right eye Hastijihva; in the right ear Pusha; Yashasvini in the left ear; in the mouth Alamnusha.
039. Kuhu in the pudendum; in the anus Shankhini. In this way one at each outlet stand the Nadis.
040. Ida, Pingala, and Sushumna stand in the way of the Prana, these ten Nadis extend variously in the body. [For a dissertation on these three Nadis, the reader is referred to the essay on Prana. On a small scale, the right and left chambers of the heart, and the right and left portions of the spinal column are the Pingala and Ida; the canal between these two is the Sushumna. Taking the blood vessel system to be a mere reflection of the nervous system, the terminology might be applied to the nerves alone. It appears however, that the Nadis of the Tantrists comprehended both of these systems. In the nervous system exists the real power, and this must be present everywhere where there is any manifestation of Life.]

041. The above are the names of the Nadis. I now give the names of the forces:

- (1) Prana
- (2) Apana
- (3) Samana
- (4) Udana
- (5) Vyana

042. (6) Naga
(7) Kurma
(8) Krikila
(9) Devadatta
(10) Dhananjaya.

In the breast lives always the Prana; the Apana, in the circle of the anus.

043. The Samana in the circle of the navel, the Udana in the midst of the throat; the Vyana pervades all the body. These are the ten principle forces.

044. The five beginning with the Prana have been described. The remaining five forces begin with Naga. Their names and places too I give.

045. The Naga is known in belching; the Kurma in the winking of the eye; the Krikila is known as the cause of hunger; the Devadatta is known in yawning.

046. The all-prevading Dhananjaya does not leave even the dead body. All these move in all the Nadis where they put on the appearance of Life.
047. Let the wise man know the manifest movements of the individualized Prana by the three Nadis: Ida, Pingala, and Sushumna.
048. The Ida is to be known in the left half and the Pingala in the right [half of the body.]
049. The Moon is placed in Ida, the Sun in Pingala; Sushumna has the nature of Sambhu, and Sambhu is the self of Hamsa [both inspiration (Inhalation) and expiration (exhalation)].
050. Expiration (exhalation) is called "Ha"; inspiration (inhalation) is "Sa"; Ha is the Shiva [the active], and Sa the Shakti [the passive].
051. The Moon appears as Shakti, causing the left Nadi to flow; causing the right Nadi to flow, the Sun appears as Sambhu [active].
052. Any charity given by the wise while the breath is in the left nostril is multiplied crores ("crore" meaning 10,000,000) on crores of time in this world.
053. Let the Yogi look into his face, with one mind and with attention, and thus let him know fully the motion of the Sun and the Moon.

054. Let him meditate upon the Tattwa when the Prana is calm, never when it is disturbed; his desire will be fulfilled, he will have great benefit and victory.
055. To those men who practice, and thus always keep the Sun and Moon in proper order, knowledge of the past and the future becomes as easy as if they were in their hand.
056. In the left Nadi, the appearance of the breath is that of the Amrita [nectar]; it is the great nourisher of the world. In the right, the motion-imparting portion, the world is always born. [The negative phase of Prana has the qualities of Amrita, the giver of Eternal Life. The Negative Matter, the Moon, is cooler than the Positive Matter, the Sun. The former receives the impressions from the latter, and this plays the part of imparting impressions to that. The Moon therefore, is the real Life of all names and forms. In her they live; she maintains them. Therefore, she is the Amrita, the "Nectar of Life". The right Nadi (from the greater temperature it possesses) is the imparter of names and forms, or briefly, the motion-imparting phases of Life Matter. It is the tendency of the Sun to always cause changes in names and forms, and giving new impressions in place of the old. Hence, the Sun is the "Destroyer of forms": he is the father of the forms, but the real preserver is the Moon.]

057. In the midst the Sushumna moves very cruelly, and is very bad in all acts; everywhere in auspicious acts the left [Nadi] causes strength.
058. In going out the left is auspicious; in going in the right is auspicious; the Moon must be known to be even, the Sun odd.
059. The Moon is the female, the Sun is the male; the Moon is fair, the Sun is dark (as compared to the Moon). During the flow of the Nadi of the Moon, let calm acts be done.
060. During the flow of the Nadi of the Sun, harsh works are to be done; during the flow of the Sushumna are to be done acts resulting in the attainment of psychic powers and salvation.
061. In the bright fortnight the Moon comes in first, in the dark one the Sun; beginning from the first lunar day they rise one after the other in order, each after three days.
062. The Moon and the Sun have each the white [northward, upward] and the black [southward, downward] duration of two and a half Gharis. They flow in order during the sixty Gharis of a day.
063. Then by a Gharī each [twenty-four minutes] the five Tattwas flow. The day begins with the Pratipata [the first lunar day]. When the order is reversed, the effect is reversed.

064. In the bright fortnight the left [is powerful], in the dark the right; let the Yogi with attention bring these into order, beginning with the first lunar day.
065. If the breath rises (at sunrise) by the way of the Moon, and sets (at sunset) by that of the Sun, it confers groups of good qualities; in the reverse, the reverse.
066. Let the Moon flow the whole day through, and the Sun the whole night; he who practices thus is verily a Yogi.
067. The Moon is checked by the Sun, the Sun by the Moon; he who knows this practice, strides in a moment over the three worlds [i.e., nothing in the three worlds can have an evil effect (upon him)].
068. During Thursdays, Fridays, Wednesdays, and Mondays, the left Nadi gives success in all acts, especially in the white fortnight.
069. During Sundays, Tuesdays, and Saturdays, the right Nadi gives success in all harsh, especially in the black fortnight.
070. During five Gharis each, the Tattwas have their distinct rise in order, Gharl by Gharl.
071. Thus there are twelve changes during day and night. Taurus, Cancer, Virgo, Scorpio, Capricornus. Pisces are in the Moon [i.e., with these signs the breath rises in the left Nadi.]

072. During Aries, Gemini, Leo, Libra, Sagittarius and Aquarius, the rise of the breath is in the right Nadi. From this good or bad is ascertained.
073. The Sun is centered in the East and the North, the Moon in the West and the South. Let none go to West and South during the flow of the right Nadi.
074. Let none go to East and North during the flow of the left Nadi.
075. The wise who desire good should not therefore go in these directions during these intervals; for then assuredly will there be suffering and death.
076. When, during the bright fortnight, the Moon flows, it is beneficial to the man; comfort is caused in mild deeds.
077. When at the time of the rise of the Sun-Breath the Moon-Breath rises and vice versa, quarrel and danger make their appearance, and all good disappears.

[The Wrong Svara]

078. When in the morning the wrong breath takes its rise, that is the Sun in place of the Moon, and the Moon in place of the Sun; then
079. On the first day, the mind is confused; on the second [occurs] loss of wealth; on the third they speak of motion; on the fourth the destruction of the desired [object].

080. On the fifth the destruction of worldly position; on the sixth the destruction of all objects; on the seventh disease and pain; on the eighth death.

081. When for these eight days, at all the three times, the breath is wrong; then the effect is absolutely bad; when it is not quite so there is some good.

082. When in the morning and the noon there is the Moon, and in the evening the Sun, then there is always success and benefit. The reverse gives pain.

083. Whenever the breath is in the right or the left Nadi, the Journey will be successful; if the right or left, as the case may be, is the first step.

[Editors note: 084-095 are omitted]

096. During the flow of the Moon, poison is destroyed; during that of the Sun, power is obtained over any body. During Sushumna salvation is obtained. One power stands in three forms: Pingala, Ida, and Sushumna.

097. It may happen that when something is to be done, the breath is not rightly flowing; or conversely, when the breath is flowing as it ought to be, there is no occasion for the action to be done. How is a man of business to follow the promptings of Prana?

098. Auspicious or inauspicious acts are always done day and night. When need be, the proper Nadi is to be set in motion.

[Ida]

099. In those acts which are desired to have durable effect, in adornment, in going on a distant Journey, in entering an order of Life (Ashrama) or a palace, in amassing wealth,

100. In sinking wells, ponds, tanks, etc., in erecting columns and idols, in buying utensils, in marriage, in having clothes, Jewelry, and ornaments made,

101. In preparing cooling and nourishing medicines, in seeing one's lord, in the collection of grain,

102. In going into a new house, in taking charge of some office, in cultivation, in throwing the seed, in auspicious peace-making, in going out: the Moon is auspicious.

103. In such acts as beginning to read, etc., in seeing relations.....in virtue, in learning from some spiritual teacher, in rehearsing a Mantra

104. In reading the aphorisms of the Science of Time, in bringing quadrupeds home, in the treatment of diseases, in calling upon masters,

105. In riding horses and elephants, in doing good to others, in making deposits,

106. In singing, in playing upon instruments, in thinking of the science of musical sounds, in entering any town or village, in coronation,
107. In disease, sorrow, dejection, fever and swoon; in establishing relations with one's people, and masters; in collecting grain, and fuel, etc.,
108. In the adornment of the person by women; when rain is coming; in the worship of the teacher, etc., O Fair One, the Moon is auspicious.
109. Such acts also as the practice of Yoga are successful in Ida. In Ida, verily, let one give up the Akasha and Tejas modifications of Prana.
110. By day or by night all works are successful; in all auspicious works the flow of the Moon is good.

[Pringala]

111. In all harsh acts, in the reading and teaching of difficult sciences.... In going on board a ship,
112. In all bad acts, in drinking, in rehearsing the Mantras of such a God as Bhairava,
113. In learning the Shastras; in going, in hunting, in the selling of animals; in the difficult collection of bricks, wood, stone, and jewels, etc.,

114. In the practice of music, in the Yanyras and Tantras; in climbing a high place or mountain; in gambling, in theft, in breaking in of an elephant or a horse, in a carriage or otherwise.
115. In riding a new donkey, camel, or buffalo, or an elephant, or horse; in crossing a stream; in medicine, in writing,
116. In athletic sports; in killing or producing confusion; in practicing the six Karmas. etc., in obtaining power over Yakshinis, Yakshas, Vetalas, Poisons and Bhutas, etc.,
117. In killing,....in enmity; in mesmerising, in causing one to do anything at bidding; in drawing anyone towards anything; in causing distress and confusion; in charity, and buying and selling,
118. In practicing with swords, in battle, in seeking the king; in eating, in bathing, in mercantile negotiations; in harsh and hot deeds, the Sun is auspicious.
119. Just after eating..... the Sun is auspicious. The wise ought to sleep too, during the flow of the Sun Breath.
120. All harsh acts; all those various acts in which in their nature must be transitory and temporary, find success during the Sun. There is no doubt in this.

[Sushumna]

121. When the breath moves one moment in the left and the other in the right, that [state of Prana] is known as Sushumna. It is the

destroyer of all acts. [It will be seen that in this section three phases of the Sushumna are noticed:

(i) When the breath comes one moment out of one nostril and the next out of the other.

(ii) When the breath flows at once out of both nostrils with equal force.

(iii) When the breath flows out of one nostril with greater force than it does out of the other.

The first is called the unequal state (Vishamabhava); the second and the third are called the Vishuvat or Vishuva.]

122. When the Prana is in that Nadi the fires of death burn. It is called Vishuvat, the Destroyer of all actions.

123. When both the Nadis, which ought to flow one after the other, flow at once, then verily there is danger for him who is thus afflicted.

124. When it is at one moment in the right, and the other moment in the left, it is called the unequal state. The effect is the reverse of what is desired, and so it ought to be known, O Fair One!

125. The wise call it Vishuvat when both the Nadis flow. Do neither harsh nor mild acts at that time; both will be fruitless.

126. In Life, in Death, in asking questions; in Income, or its absence; in success or its want: everywhere the reverse is the case during the flow of the Vishuvat. Remember then, the Lord of the Universe.

127. The Ishvara is to be remembered by acts such as the practice of Yoga: nothing else is to be done at that time by those who desire success, income, and comfort.
128. Pronounce a curse or benediction when with the Sun the Sushumna flows slowly, and it will be useless.
129. When the unequal state takes rise, do not so much as think of Journeying. Journeying during this state undoubtedly causes pain and death.
130. When the Nadi changes or the Tattwa changes, nothing auspicious shall be done by way of charity, etc.
131. In the front, in the left and above is the Moon. On the back, on the right and below is the Sun. In this way, the wise ought to know the distinction between the full and the empty. [Two more phases of conjunction have been noticed:

(I) Sandhya Sandhi

(II) Vedoveda

According to some philosophers, these do not exist. These two are said to be but the names of the two foregoing ones. This however, is not the thesis of the present writer. He holds that both of these states exist separately:

(I) The Sandhya Sandhi is that Sushumna through which disappearance into the higher matter beyond takes place. The physiological Sushumna is the reservoir of Man's potential

physiological life. From that state either the Positive or the Negative Phase of Life takes its birth.

But the Sushumna is the child of a higher phase of Life. The Positive and Negative Mental Forces according to similar laws give birth to this potential Pranamaya Kosha. The world, as some writers have stated, is the outcome of mental motion (Sankalpa, Manah Sphurana). The state of the conjunction of these two mental states is the Sandhya Sandhi. The same name seems to have been given to the higher Sushumna. When the two phases of Mental Matter are neutralized in the Sushumna, the Pranamaya Kosha loses its vitality and disappears.

(11) This is that state in which is thrown the reflection of the Higher Atma, and whence it is possible for it to come into the mind.]

132. The messenger who is above, in front, or on the left, is in the way of the Moon, and he who is below, at the back and on the right, is in the way of the Sun.

133. The conjunction through which disappearance takes place in the subtle matter beyond, which has no beginning, is one, and is without [potential] nourishment or confusion, is called Sandhya Sandhi.

134. Some say there is no separate Sandhya Sandhi, but the state in which the Prana is in the Vishuvat is called Sandhya Sandhi.

135. There is no separate Vedoveda: It does not exist. That conjunction is called Vedoveda by which the highest Atma is known.

[The Tattwas]

Said the Goddess:

136. Great Lord ! God of Gods ! In Thy mind is the great secret which gives salvation to the world; tell me all of it.

Said the God:

137. There is no God beyond the secret knowledge of breath; the Yogi who is devoted to the Science of Breath is the highest Yogi.

138. Creation takes place from the five Tattwas; the Tattwa disappears in Tattwa; the five Tattwas constitute the objects of the highest knowledge; beyond the five Tattwas is the Formless.

139. The Prithivi, the Apas, the Tejas, the Vayu, and the Akasha are the five Tattwas; everything is of the five Tattwas. Revered is he who knows this. [How everything; every possible phenomenon of the Soul, the Mind, the Prana, and the Gross Matter is of the Tattwas, the introductory essays have tried to explain.]

140. In the beings of all the worlds the Tattwas are the same all over; from the Earth to the Satyaloka the arrangement only of the system of Nadis differs. [The nervous system is different in all the Lokas. It has been said many a time that the Tattwic rays flying in every direction from every point give birth to innumerable Trutis,

which are miniature pictures of the macrocosm. Now, it will be easy to understand that these pictures are formed on different planes, which are inclined differently to the Solar Axis, and lie at different distances from the Sun. Our planet is at a certain distance from the Sun, and Life is so arranged on this planet that the Lunar and Solar Life Currents must have equal force if the organism is to be maintained: the Tattwas must also be balanced. There may be other planes of Life in which the respective powers of the two currents and the Tattwas may be greater or less than they are on the Earth. This difference will secure a difference in the arrangements of the Nadis, and also their shape.

We experience this sort of thing even on our Earth. Different animals and vegetables have different shapes. This is simply on account of the different Trutis on different planes, inclined differently to the Solar Axis. For the sake of illustration, let Figure 1 serve as the representation of the Macrocosmic Prana:

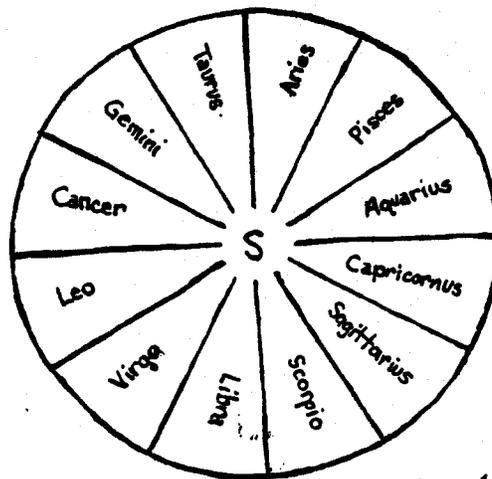


Figure 1

Works on Astrology assign different organs to these astral divisions: for the purpose of explanation, we will assume these without further explanation. Thus, on a larger scale, the following diagram is found useful:

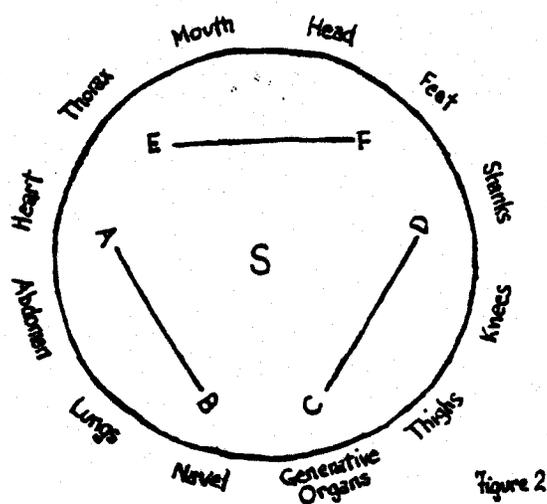


Figure 2

These twelve regions comprehend the whole body in and out. Now, suppose there is a plane A B having a certain inclination to the axis of the Sun, S. From every point in the twelve regions rays fall in every Truti of the plane A B. Then there are other planes: C D, E F, etc. It is evident that the rays falling on all these planes from the twelve regions will vary in relative strength and position on different planes. It is also evident that on all these planes, the different organs will differ in shape, strength, and relative position: this gives birth to more or less varying nervous systems in all the Lokas, and the various shapes of the organisms on the Earth. As in evolution, the necessities of the mind are being changed: the Pranamaya Koshas change their planes, and it is

thus that they are changed on Earth according to the Occult Theory of Evolution.]

141. In the left as well as in the right there is the five-fold rise [of the Tattwas]. The knowledge of the Tattwas is eight fold: hear me fair one, I will tell thee.
142. The first is the number of the Tattwas; the second the conjunction of breath; the third is the signs of the breath; the fourth the place of the Tattwas;
143. The fifth is the color of the Tattwas; the sixth is the Prana itself; the seventh is their taste; the eighth is the mode of their vibration.
144. Hear of the three-fold Prana: the Vishuvat, the active [Sun]; the passive [the Moon]; in these eight forms [the active is the Chara, the motor; the passive is the Achara or Sthira, the receiver]. There is nothing, O Lotus-faced Goddess, beyond the breath.
145. When, (by the effect of time) the power of seeing does come, it must be seen with great effort. The Yogis act for the purpose of deceiving time. [The Yogis act for the purpose of deceiving time. Time is the order of appearance of the various Tattwic phases of a living organism. In Man this order is regulated by his previous Karma: by the power of previous Karma, the Human Organism assumes different receptive states; and in accordance with the receptivity, the Tattwic influence of time—the Solar Prana— causes pains or

enjoyments of different types. By the practice of Yoga, the Yogi masters the Tattwic changes of his body: time is cheated. If he pushes the germ of disease out of his body, no epidemic will ever affect him.]

146. Let a man shut his ears with his thumbs, his nostrils with the middle finger, his mouth with the last fingers and those last but one, and his eyes by the remaining fingers.
147. In this state the five Tattwas are gradually known as the yellow, the white, the red, the blue, and the spotted without any distinct Upadhi [differential].
148. Looking into a mirror, let the breath be thrown upon it; thus let the wise man know the difference of the Tattwas by their forms.
149. Quadrangular, semi-lunar, triangular, spherical, and spotted are respectively the forms of the five Tattwas.
150. Thus the first, Prithivi, flows midway; the second, Apas flows downwards; the third, Agni, flows upwards; the fourth, Vayu, flows at acute angles; the Akasha flows between every two.
151. The Apas Tattwa is white; the Prithivi, yellow; the Agni, red; the Vayu, sky-blue; the Akasha foreshadows every color.
152. First of all flows the Vayu Tattwa; secondly, the Tejas; thirdly, the Prithivi; and fourthly, the Apas.

153. Between the two shoulders is located the Agni; in the root of the navel, Vayu; in the knees, the Apas; in the feet, the Prithivi; in the head, the Akasha.
154. The Prithivi Tattwa is sweet; the Apas, astringent; the Tejas, pungent; the Vayu, acid; the Akasha, bitter.
155. The Vayu flows eight fingers' breath; the Agni, four; the Prithivi, twelve; the Apas, sixteen.
156. The upwards motion tends to death; the downward to calmness; the one at acute angles to restlessness; the middle one to endurance; the Akasha is common to all.
157. During the flow of the Prithivi are performed acts which are expected to live long; during the Apas, passing acts; during the Tejas, harsh acts; during the Vayu, killing, etc.
158. Nothing ought to be done during the Akasha except the practice of Yoga; all other acts will remain without their desired effect.
159. During the Prithivi and the Apas success is obtained; death comes in the Tejas; reduction in the Vayu. The Akasha is known by the Tattwic philosophers to be altogether useless.
160. During the Prithivi, income is late; during the Apas, immediate; loss is made manifest by the Tejas and the Vayu; Akasha is altogether useless.

161. The Prithivi Tattwa is yellow, has slow motion, moves in the middle, comes in its flow up to the end of the sternum, is heavy in sound, and has slight heat in temperature. It gives success in works which are expected to stay long.
162. The Apas Tattwa is white, has rapid motion, moves downward, comes in its flow sixteen fingers downwards [up to the navell], is heavy in sound, and is cool in temperature. It gives success in auspicious works.
163. The Tejas Tattwa is red, moves in whirls (Avartagah), moves upwards, comes in its flow four fingers downwards [up to the end of the chin], and is very high in temperature. It gives birth to harsh actions [actions which, so to say, set one on fire].
164. The Vayu Tattwa is sky-blue, moves at acute angles, comes in flow eight fingers downwards, and is hot or cool in temperature. It gives success in those works which are transitory.
165. The Akasha Tattwa is the common surface of all, and foreshadows the qualities of all the Tattwas. It gives Yoga to the Yogis.
166. Yellow and quadrangular, sweet and moving in the middle, and the giver of enjoyment is the Prithivi Tattwa, which flows twelve fingers downwards.
167. White, semi-lunar, astringent, moving downwards, and the causer of benefit is the Apas Tattwa, which is sixteen fingers in flow.

168. Blue, spherical, acid, moving at acute angles, and the giver of locomotion is the Vayu Tattwa, which is eight fingers in flow.
169. Foreshadowing all colors, of the shape of an ear, bitter in taste, moving everywhere through the giver of Moksha is the Aksha Tattwa, which is useless in all worldly works.
170. The Prithivi and the Apas are auspicious Tattwas; the Tejas is moderate in its effects; the Akasha and Vayu are inauspicious and cause loss and death to mankind.
171. The Apas Tattwa is in the east, the Prithivi in the west, the Vayu in the north, the Tejas in the south, and the Akasha in the middle.
172. When the Prithivi and the Apas are in the Moon, and the Agni in the Sun, then verily there is success in mild and harsh acts respectively.
173. The Prithivi causes income during the day, the Apas during the night; death comes in the Tejas, reduction in the Vayu; the Akasha sometimes burns.
174. In fitness for living, in success, in income, in cultivation (or, according to one reading, in enjoyment and growth), in amassing wealth, in understanding the meaning of the Mantras, in questions about battle, in going and coming,

175. Benefits result during the Apas Tattwa; auspicious stay, wherever it is, during the Prithivi; by the Vayu they go away elsewhere; the Akasha and the Tejas cause loss and death.
176. In the Prithivi comes the thought of roots (Mula); in the Apas and the Vayu, that of living beings; in the Tejas comes the thought of minerals; in the Akasha there is void.
177. In the Prithivi one thinks of [literally there are] beings of many feet; in the Apas and Vayu, of bipeds; in the Tejas, of quadrupeds; in the Akasha, of the footless.
178. Mars is said to be the Tejas; the Sun, the Prithivi; Saturn, the Apas, and Rahu the Vayu in the right Nadi.
179. The Moon is the Apas; Jupiter, the Prithivi; Mercury, the Vayu, and Venus, the Tejas in the left Nadi, for all acts verily. [The Tattwic value of the planets described in these two verses seems to be the opinion of only a few. The writer's opinion, which corresponds to that of the great Astrologer, Varahamihira, is expressed in stanza 180.]
180. Jupiter is the Prithivi; the Moon and Venus are the Apas; the Sun and Mars are the Tejas; the Dragon, the Ketu, and Saturn are Vayu; Mercury is the Akasha.
181. Say during the Prithivi that the question is about earthly things [roots, Mula]; during the Apas, about Life; during the Tejas, about minerals; during the Akasha, about nothing.

182. When the breath, leaving the Sun and the Moon, goes to the Rahu, know that it [Prana] is in motion and desires another place.
183. Pleasure [1], growth [2], affection [3], playfulness [4], next success [5], laughing [6], in the Prithivi and the Apas; want of power to work in the organs [7], fever [8], trembling [9], going out of one's country [10], in the Tejas and Vayu.
184. Loss of the Life Substance [11], and death [12] in the Akasha: these twelve are the phases of the Moon [i.e., the forms, etc., which the negative matter assumes]; they ought always to be known to be with pains by the wise. [These twelve are the phases of the Moon. The Moon here means the power which gives sustenance to names and forms. That power, the Rayi, appears in twelve forms, according to Tattvic changes. The flow of the left Nadi in its diurnal course is not meant here.]
185. In the east, the west, the south, and the north, the Tattwas (Prithivi, etc.,) are powerful, so let it be said.
186. Fair one, the body must be known as made of the five Mahabhutas: the Prithivi, the Apas, the Tejas, the Vayu, and the Akasha.
187. Bone, muscle, skin, Nadi and hair: this is the five-fold Prithivi as laid down by the Brahavidya [the Divine Science].
188. The male seed, the female germs, fat, urine, and saliva: this is the five-fold Apas as laid down by the Divine Science.

189. Hunger, thirst, sleep, light, drowsiness: this is the five-fold Agni as laid down by the Divine Science.
190. Removing, walking, smelling, contraction and inflation: this is the five-fold Vayu as laid down by the Divine Science.
191. Desire to have, desire to repel, shame, fear and forgetfulness: this is the five-fold Akasha as laid down by the Divine Science.
192. The Prithivi has five qualities, the Apas four, the Tejas three, the Vayu two, and the Akasha one. This is a portion of Tattvic knowledge.
193. The Prithivi is fifty Palas; the Apas forty Palas; the Tejas thirty; the Vayu twenty; the Akasha ten.
194. In the Prithivi, income is delayed; in the Apas, it comes at once; in the Vayu, it is very little; in the Agni, even what is at hand is destroyed.
195. [The Lunar Mansions]; [1] Dhanishtha, [2] Rohini, [3] Jyeshtha; then [4] Anaradha, [5] Shravana, [6] Abhijit, and [7] Uttarashadha: these are said to be the Prithivi Tattwa.
196. [1] Bharani, [2] Krittika, [3] Pushya, [4] Magha, [5] Purvaphalguni then [6] Purvabhadrapada and [7] Svati: these are said to be the Tejas Tattwa.

197. [1] Purvashadha, [2] Ashlesha, [3] Mula, [4] Ardra, [5] Revati, then [6] Uttarabhadrapada and [7] Shatabhishaj: these are the Apas Tattwa, beloved!
198. [1] Vishakha, [2] Uttaraphalguni, [3] Hasta, [4] Chitra, then comes [5] Punarvasu, [6] Ashvini, [7] Mrigashirsha: these are the Vayu Tattwa.
199. Whatever good or evil the messenger enquires about, standing towards the flowing Nadi, comes not to pass as he desires. In the empty Nadi it is the reverse.
200. Even when the Nadi is full but the Tattwa is not congenial, there is no success. The Sun or the Moon gives success only when combined with the congenial Tattwa.
201. Rama got victory in an auspicious Tattwa; so did Arjuna. The Kauravas were all killed in battle on account of the antagonistic Tattwas.
202. By the acquired rapidity of other births, or by the kindness of the Guru, some men come to know the nature of the Tattwas by a mind purified by habit.

[Meditation on the Five Tattwas]

203. Meditate upon the Prithivi Tattwa with "L" [or Lam] as its Algebraic symbol, as being quadrangular, yellow, sweet-smelling,

and conferring a color as pure as that of gold; freedom from disease, and lightness of body.

204. Meditate upon the Apas Tattwa with "V" [or Vam] as its Algebraic symbol; as being semi-lunar, white as the Moon, and giving endurance of hunger and thirst, etc., and producing a sensation similar to that of a plunge in water.
205. Meditate upon the Tejas Tattwa with "R" [or Ram] as the Algebraic symbol; as being triangular, red, and giving the power of consuming a great amount of food and drink, and the endurance of burning heat.
206. Meditate upon the Vayu, with "P" [or Pam] as the Algebraic symbol; as being spherical, sky-blue, and giving the power of going into space, and flying like birds.
207. Meditate upon the Akasha Tattwa, with "H" [or Ham] as the Algebraic symbol; formless, foreshadowing many colors, and as giving the knowledge of the three times, and the powers Anima, etc.
208. Where there is a man who knows the Science of Breath, there can be no wealth better than him. It is known that by the knowledge of breath one gets good fruit without much ado.

[The Auspicious Victory]

Said the Goddess:

209. Great Lord, God of Gods, giver of happiness, the science of the rise of breath is a very lofty science; how does it comprehend the knowledge of the three times?

Said the God:

210. Fair one, the knowledge of the three times refers to three things, and nothing else:

(I) Fortune

(II) Victory in battle

(III) Good or bad [end of other actions]

211. On account of the Tattwa, any act is good or bad in effect; on account of the Tattwa comes victory or discomfort; on account of the Tattwa, comes scarcity and abundance of wealth. The Tattwas are said to show themselves in these three states.

Said the Goddess:

212. Great Lord, God of Gods, the all-comprehending ocean of this world is the greatest friend and helpmate of men; [is it] he who causes the fulfillment of all his works?

Said the God

213. The Prana alone is the highest friend, the Prana is the greatest helpmate. Fair one, there is no friend better than Prana.

[Editors note: 214 is omitted]

Said the Goddess:

215. In the city of the body the Prana is the Lord Protector; while going in, it is ten fingers; while going out, twelve. [This section refers to the Human Aura. The subtle Prana surrounds the Human Gross Body like a 'halo' of light. The natural length from the body to the circumference of this halo is twelve fingers of the man whose Prana is measured. This length is affected during the ordinary course of inspiration (inhalation) and expiration (expiration). At the time of inspiration the length is reduced to ten fingers; at the time of expiration it is restored to twelve. During certain other actions too, the length varies. Thus, in walking, the length of Prana becomes twenty-four; in running, forty-two. In cohabitation, it becomes sixty-five; in sleeping, one hundred. In eating and speaking, it becomes eighteen.

In ordinary men, the length is twelve fingers. The ordinary length is, however, reduced in extraordinary men. Thus: In those men who are free from desire, the length of Prana is reduced by one finger; it becomes eleven. In men who are always pleasant, always hilarious, the length is ten fingers. Also, a poet has nine fingers, a speaker has eight, a seer has seven, a levitator has six, and so on.]

216. In walking, it is twenty-four fingers; in running, forty-two; in cohabitation, sixty-five; in sleeping, a hundred fingers.

217. The natural length of Prana, O Goddess, is twelve fingers. In eating and speaking, it stretches to eighteen fingers.

218. When the Prana is reduced by one finger, freedom from desire is the result. Pleasure results when it is reduced by two; poetical power when by three;
219. Power of speech, when by four; second sight, when by five; levitation, when by six; great rapidity, when by seven;
220. The eight Siddhis, when by eight; the nine Nidhis, when by nine; the ten figures, when by ten; the loss of the shadow, when by eleven;
221. When it is reduced by twelve, the inspiratory (inhalation) and expiratory (exhalation) motions drink of the fountain of immortality in the Sun [the center of Prana]. When the Prana fills the body up to the end of the nails even, for whom then is food?
222. Thus has been described the Law of Prana. It can be known by the teaching of a Guru, not by millions of Sciences and Shastras.
223. If by chance, the Moon does not set in the morning, and the Sun in the evening, they do so respectively after mid-day and midnight.

[Battle]

224. In warfare in distant countries, the Moon is victorious; in near places, the Sun. When the foot raised first in walking belongs to the flowing Nadi, complete success is the result.
225. In beginning a journey, in marriage, in entering any town, etc., in all auspicious acts, the flow of the Moon is good.

226. By putting the enemy's army towards the empty Nadi, and one's own toward the full when the Tattwa is congenial, one may conquer the whole world.
227. Let one give battle in the direction towards which the breath flows; victory is certain, even if Indra be in front.
228. If a man puts a question about battle, he will win if he is towards the flowing Nadi; will lose if he is towards the other.
229. The Prithivi Tattwa points to wounds in the belly; the Apas in the feet; the Agni in the thighs; the Vayu in the hands;
230. The Akasha in the head. These five-fold wounds have been described in the Science of Breath.
231. He whose name has even letters wins, if he asks the question during the flow of the Moon. He who has an odd number of letters in his name wins if he asks the question during the flow of the Sun.
232. When the question is put during the Moon, there will be a peaceful termination; during the Sun, the fight must come.
233. During the Prithivi Tattwa, the fight will be equal. During the Apas, the result will be equal. During the Tejas, there will be defeat. During the Vayu and the Akasha, death will ensue.
234. When by some cause the flow of the breath is not clearly felt at the time of the question, let the wise man resort to the following expedient.

235. Sitting motionless, let him have a flower thrown upon himself: the flower will fall on the full side. So let him give the answer.

236. Here or elsewhere the knower of the laws of breath is very powerful; who is more powerful than he?

Said the Goddess:

237. These are the laws of victory when men fight among themselves; how does victory come when they fight with Yama [the God of Death]?

Said the God:

238. Let him meditate upon the Lord when the Prana is calm; during the flow of the Moon, and then give up Life when after that the two Pranas coincide. He will have what he desires: great benefit and success.

239. The whole manifested world has come out of the unmanifested. That manifested world disappears in the unmanifested when the fact is known.

[Editors note: 240-259 are omitted]

[The Year]

260. On the first lunar day of the white fortnight of the month of Chaitra, let the wise Yogi see both the northward and southward journey of the Sun by an analysis of the Tattwas. [On this day begins the Samvat year of the era of King Vikramaditya.]

261. If at the time of the rise of the Moon, the Prithivi, the Apas, or the Vayu Tattwa be flowing, all kinds of grain will be plentiful.
262. The flow of the Tejas and the Akasha gives fearful famines. This is the nature of time. In this way is known the effect of time in the year, the month, and the day.
263. If the Sushumna (which is bad in all worldly concerns) be flowing, there will be confusion in the land, subversion of the kingdom (or fear thereof); epidemic, and all kinds of disease.
264. When the Sun passes into Aries, let the Yogi meditate upon the breath, and finding out the prevalent Tattwa, tell the world what will be the nature of the next year. [On this day begins the Solar Year. The Tattwic color of Universal Tattwa (the external one) at any time, is determined by the positions of the Sun and Moon, and by those of the planets whose presence exercises a very potent influence upon the Tattwic value of any moment. This Tattwic value changes according to a universal law.

If at any time the Apas Tattwa is flowing, it can never abruptly pass into the Tejas, but must do so grade by grade. These atmospheric Tattwas run mainly minor courses: hence, it is possible to calculate from the Tattwic value of one moment the Tattwic value of any future moment.

The living world is always affected by these Tattwic changes. In the act of breathing, nature has furnished a very exact and faithful scale for the measurement of Tattwic changes. Hence, the Yogi who

can live in conformity with time and space can foretell the future very easily. Ah! but how difficult is it to live in perfect conformity with time and space!]

265. The good aspect of the year, the month, and the day is known by the Tattwas: Prithivi, etc., and the bad one by the Akasha and the Vayu.
266. If the Prithivi Tattwa flows, there will be plenty and prosperity in the kingdom, and the Earth will be full of good crops; there will be much comfort and enjoyment.
267. If the Apas Tattwa flows, there will be plenty of rain, plenty of grain, no want, great comfort, and well-grown fields.
268. If the Agni flows, there will be famine, subversion, or fear thereof; there will be fearful epidemics, and the least possible rain.
269. If the Vayu Tattwa flows when the Sun goes into Aries, there will be confusion, accidents, famine, little rain, or the Itis. [The Itis are six different afflictions which distress the crops: too much rain, etc.]
270. If the Akasha Tattwa flows when the Sun goes into Aries, there will be want of grain and comfort.

271. When the full breath is in its own proper place, with its own proper Tattwas, success of all sorts is the result. If the Sun and Moon are the reverse, grain must be laid up [against a scarcity].
272. If the Agni Tattwa flows, there will be inequality of prices; if Akasha, there will be continuous scarcity. Let things be laid up then; there will be a rise in the prices two months thereafter.
273. When the breath is changing into the Sun, it gives birth to fearful diseases. When the Akasha and the Vayu are conjoined with the Tejas, the Earth will become the picture of hell. [The disturbance of Tattwic balance is disease; hence, every Tattwa has its own diseases.]

[Disease]

274. In the Prithivi Tattwa, there is its own disease; in the Apas Tattwa, the disease of the same Tattwa; and so on in the Tejas, the Vayu, and the Akasha, similar and hereditary diseases. [When two men come together, their Pranas exchange color. It is on this account that one can measure from the momentary reflection in one's own body, the color of any other man that is near him. The present of every man is the father of the future: hence, one can predict the end of any disease, or the time of death. All that has been ascertained to be true on these heads has been described in the various sections of this book.]

275. When the messenger [querent] comes first towards the empty half of the body, and then towards the full half, he about whom the question is put will surely live, even if he be [apparently] lying in the swoon [of death].
276. If the question is put to the Yogi while sitting in the same direction with the patient, he will live even though many a disease may have gathered strength in his body.
277. When the breath is in the right nostril, and the messenger speaks of his affliction in piteous accents, the patient will live. During the Moon the effect is ordinary.
278. If the question be asked while holding the picture of the patient towards the Prana and looking at it, the patient will live.
279. When during the flow of the Sun or Moon, the Yogi gets into a carriage and the question is put to him while there, the messenger will have success in his desire.
280. When at the time of the question the Yogi sits upstairs while the patient is downstairs, he will certainly live. If the patient be upstairs, he will certainly go to the House of Yama [the God of Death].
281. If at the time of the question the messenger is towards the empty nostril, but speaks the reverse of what he desires, he will have success. If the reverse is the case, the result too is the reverse.

282. When the patient is towards the Moon and the asker towards the Sun the patient will certainly die, even if he be surrounded by hundreds of physicians.
283. When the patient is towards the Sun, and the asker towards the Moon, then too the patient dies, even if Sambhu be his protector.
284. When one Tattwa is out of its proper time, people are subdued by disease; when two are wrong, they cause misfortune to friends and relations; if it is out of place for two fortnights, death is the result.

[The Prediction of Death]

285. At the beginning of a month, a fortnight, and a year, let the wise man try to find out the time of death from the movements of the Prana.
286. The lamp of the five Tattwas receives its oil from the Moon. Protect it from the solar force; Life will thereby become long and stationary.
287. If by mastering the flow of breath, the Sun is kept in check, Life is prolonged. Even solar time is cheated.
288. The Moon falls from Heaven giving the nectar of Life to the Lotus of the body. By the constant practice of good actions and Yoga, one becomes immortal by the Lunar Nectar.

289. Make the Moon flow during the day, the Sun during the night. He who practices thus is verily a true Yogi.
290. If for one night and day the breath flows continuously by one Nadi, death will ensue in three years.
291. He whose breath flows by the Pingala two whole days and nights continuously has (as the knowers of the Tattwas say), two more years to live.
292. If the Moon continuously flows during the night and the Sun during the day, death will come within six months.
293. When the Sun flows altogether, and the Moon is altogether unseen, death comes in a fortnight. So says the Science of Death.
294. He whose breath flows from one nostril for three nights continuously has, so say the wise, a year only to live.
295. Take a vessel of the Kansiya alloy [bell-metal]. Fill it with water, and see in it the reflection of the Sun. If in the midst of the reflection is seen a hole, the seer will die within ten days. If the reflection is smoky, death will come the same day. If it is seen towards the South, West, or North, death will come within six two, or three months respectively. Thus has been described the measure of Life by the omniscient.
296. If a man sees the figure of the messenger of death he is sure to die. [The messenger of death has red or reddish clothes, matted

hair, diseased teeth, oil-besmeared body, a weeping and red-hot face, a body besmeared with ashes, flames of fire having long heavy rods, and standing towards the empty Nadi.]

297. When the skin is cool but the inside is hot, death must come within a month.
298. When a man changes suddenly and unaccountably from good habits to bad, or from bad habits to good, he is sure to die.
299. He whose breath coming out of the nose is cool, but coming out of the mouth is hot like fire, is sure to die of great heat.
300. He who sees hideous figures and bright light without making out the flame, dies before nine months.
301. He who suddenly begins to feel heavy bodies light, and light bodies heavy, and he who being dark in color begins in disease to look gold-colored, must die.
302. He whose hands, chest, and feet become at once dry after bathing, has not ten nights to live.
303. He who becomes dim of sight, and cannot see his face in the pupil of another's eye must assuredly die.
304. Now I will tell thee something about the shadow-figure, or the (Chhaya Purusha). Knowing this, man very soon becomes the knower of the three times.

305. I speak of those experiments by means of which even distant death is known. I shall describe all these in accordance with Shivagama.
306. Going to a lonely place and standing with the back towards the Sun, let a man look with attention at the neck of the shade he throws on the ground.
307. Let him see this for as long a time as he can, and calmly repeat the words: "Om kram parabrahmane namah" for one hundred and eight times. Then let him look up into the sky. He will thus see Shankara [the figure of a being capable of appearing in many colors].
308. By doing this for six months, the Yogi becomes the Lord of those who walk on Earth; in two years he becomes absolutely independent and his own Master.
309. He obtains the knowledge of the three times and great bliss. There is nothing impossible for the constant practice of Yoga.
310. The Yogi who sees this figure in the clear heavens having a dark color, dies within six months.
311. When there is yellow there is fear of disease; when it is red, there will be loss; when it has many colors, there will be great confusion and dejection.
312. If the figure be wanting in feet, shanks, abdomen and the right arm, a relation is sure to die.

313. If the left arm is wanting, the wife will die; when the chest and the right arm is wanting, death and destruction will come.
314. When the feces and gas escape together, the man is sure to die in ten days.
315. When the Moon flows altogether, and the Sun is not seen at all, death comes surely in a month. So says the Science of Breath.
316. Those whose death is near, cease to see the Arandhati, the Dhruva, the steps of Vishnu, and the circle of the Mothers as they are pointed out to them.
317. The Arandhati is the tongue; the Dhruva, the tip of the nose; the eyebrows, are the steps of Vishnu; the pupil of the eye, the circle of the Mothers.
318. The man who ceases to see the eyebrows dies within nine days; he who ceases to see the pupil of the eye dies within five days; he who ceases to see the nose dies within three days; he who ceases to see the tongue dies within one day.
319. The pupil of the eye is seen by pressing the eye near the nose.

[The Nadis]

320. The Ida is also technically called Ganga; the Pingala, Yamuna; the Sushumna, Sarasvati; the conjunction is called Prayaga.

321. Let the Yogi sit in the posture called Padmasana, and perform Pranayama.
322. The Yogis must know the Puraka, the Rechaka, and the third, Kumbhaka, for obtaining power over the body.
323. The Puraka causes growth and nourishment, and equalizes the humors; the Kumbhaka causes stability, and increases the security of Life.
324. The Rechaka takes away all sins. He who practices this reaches the state of Yoga.
325. In the Kumbhaka hold the air in as much as possible; let it go out by the Moon and in by the Sun.
326. The Sun drinks the Moon; the Moon drinks the Sun; by saturating one with the other, one may live as long as the Moon and the planets.
327. The Nadi flows in one's own body. Have power over that; if it is not let go through the mouth or nose, one becomes a young man.
328. When the mouth, nose, eyes, and ears are stopped by the fingers, the Tattwas begin to take their rise before the eyes.
329. He who knows their color, their motion, their taste, their places, and their signs, becomes in this world equal to the God Rudra.
330. He who knows all this, and reads it always, is freed from all pain, and gets what he desires.

331. He who has the knowledge of Breath in his head, has fortune in his feet.
332. Like the One in the Vedas, and the Sun in the Universe, is the knower of the Science of Breath to be honored. He who knows the Science of Breath and the Philosophy of the Tattwas, knows that even millions of elixers are not equal to it.
333. (Editor's Note: this stanza, corresponding to the original text, is not given by the author.)
334. There is nothing in the world which will release you of the debt of the man who gives you the knowledge of the word [Om] and of Breath.
335. Sitting in his own place with measured food and sleep, let the Yogi meditate upon the highest Atma [whose reflection the Breath is.] Whatever he says will come to pass.