

THE GOLDEN DAWN CORRESPONDENCE COURSE

LESSON 140

THE TATTWAS AND PRANA

THE CENTERS OF PRANA; THE NADIS; THE TATTWIC CENTERS OF LIFE; THE
ORDINARY CHANGE OF BREATH.

As previously given, Prana is that state of Tattwic matter which surrounds the Sun, and in which move the Earth and the other planets. It is the next state above terrestrial matter. The terrestrial sphere is separated from the Solar Prana by an Akasha, this Akasha being the immediate mother of the terrestrial Vayu whose native color is blue. This latter condition is ascribed to the reason as to why the sky is blue. Although at this point in the heavens the Prana changes into the Akasha which gives birth to the terrestrial Vayu, the rays of the Sun falling on this sphere are not stopped from their inward journey. They are refracted, but nevertheless move into the terrestrial sphere. Through these rays, the Ocean of Prana which surrounds our sphere exerts upon it an organizing influence.

The terrestrial Prana (the Earth-Life which appears in the shape of all the living organisms of our planet) is nothing more than a modification of the Solar Prana. As the Earth rotates on its axis and revolves around the Sun, twofold centers are developed in the terrestrial Prana: during the diurnal rotation every place sends forth positive Life-Current from the East to the West as it is subjected to the direct influence of the Sun; during the night, the same place sends forth the negative current.

In the annual course the positive current travels from the North to the South during the six months of Summer: the day of the Devas; the negative current proceeds in this direction during the remaining six

months: the night of the Devas. The North and East are therefore sacred to the positive current, with the South and West being sacred to the negative current. Hence, we have the Sun as the Lord of the positive current, and the Moon the Lord of the negative current (since the negative Solar Prana comes to the Earth during the night from the Moon).

The terrestrial Prana is thus an ethereal being with double centers of work: the first being the northern, the second the southern. The two halves of these centers are the eastern and western centers. During the six months of Summer the Life Current runs from the North to the South; during the Winter months the negative current flows in the opposite direction.

With every month, with every day, with every Nimesha, this current completes a minor course; while this current continues in its course, the diurnal rotation gives it an eastern or a western direction. The northern current runs during the day of Man from East to West, and from West to East during the night. The directions of the other current are respectively opposite to the above. In practical terms therefore, there are only two directions: the eastern and the western. The difference between the northern and southern currents is not practically felt in terrestrial life. These two currents produce in the terrestrial Prana two distinguishable modifications of the composing ethers, the rays of either of which, proceeding from their different centers, run into each other; one giving Life, strength, form, and various qualities to the other. Along the rays emerging from the northern center run the currents of the positive Prana; along those emerging from the southern, run the

currents of the negative Prana. The eastern and western channels of these currents are respectively called Pingala and Ida, two of the celebrated Nadis of the Tantrists. It will be better to discuss the other bearings of Prana when we have localized it in the human body.

The influence of this terrestrial Prana develops two centers of action in the gross matter which is to form a human body. Part of this matter gathers around the northern center, and part around the southern center. The northern center develops into the brain, and the southern center into the heart. The general shape of the terrestrial Prana is something like an ellipse: in the northern center the focus is on the brain; the southern center has as its focus the heart; the column along which the positive matter gathers runs between these foci. The line through the middle of this conic is the place where the eastern and western (the right and the left) divisions of the column are joined. This column is the medulla oblongata. The central line is also Sushumna, the right and left divisions being the Pingala and the Ida. The rays of Prana which diverge either way from these Nadis are only their ramifications, and constitute together with them, the nervous system.

The negative Prana gathers around the southern center. This too takes a form similar to the former. The right and left divisions of this column are the right and left divisions of the heart. Each division has two principal branches, each of which subdivides into minor ramifications. The two openings either way are a vein and an artery, the four opening into four chambers: the four petals of the Lotus of the heart. The right

part of the heart again, with all of its ramifications, is called Pingala, the left part Ida, and the middle part Sushumna.

There is reason to think however, that the heart only is spoken of as the Lotus, while the three foregoing names refer to the nervous system. The current of Prana works forward and backward, in and out. The cause of this lies in the momentary changes of the being of Prana. As the year advances, every moment a change of state takes place in the terrestrial Prana due to the varying strengths of the solar and lunar currents. Thus, every moment is, strictly speaking, a new being of Prana. As Buddha said, 'all life is momentary'. The moment which is the first to throw into matter the germ which will develop the two centers, is the First Cause of organized Life. If the succeeding moments are friendly to the First Cause in their Tattwic effect, the organism gains strength and develops; if not, the impulse is rendered fruitless. The general effect of these succeeding moments maintains general Life, although the impulse of any one moment tends to pass off as the others come in. A system of forward and backward motion is thus established. One moment of Prana proceeding from the center of action goes to the farthest ends of the gross vessels: vascular and neural of the organism. The succeeding moment however, gives it the backward impulse. A few moments are taken in the completion of the forward impulse, and the determination of the backward impulse. This period differs in different organisms. As the Prana runs forward, the lungs inspire (inhale); as it recedes, the process of expiration (exhalation) occurs.

The Prana moves in the Pingala when it moves from the northern center toward the East, and from the southern center toward the West; it moves in Ida when it travels from the northern center toward the West, and from the southern center toward the East. Thus, in the former case the Prana moves from the brain toward the right, through the heart, to the left, and back to the brain; and from the heart to the left, through the brain, to the right, back to the heart. In the latter the case is reversed. To use other terms, in the former case the Prana moves from the nervous system to the right, through the system of blood-vessels, to the left, and back again to the nervous system; or, from the system of blood-vessels to the left, through the nervous system, to the right, and back again to the system of blood-vessels. These two currents coincide. In the latter, the reverse is the case. The left part of the body containing both the nerves and the blood-vessels may be called Ida; the right side, Pingala. The right and left bronchi also form the parts respectively, of Pingala and Ida, as any other parts of the right and left divisions of the body. But what of Sushumna? One of the names of Sushumna is Sandhi, the place where the two (Ida and Pringala) are joined. It is really that place from which the Prana may move either way: right or left, or (under certain conditions), both ways. It is that place which the Prana must pass when it changes from the right to the left, and from the left to the right. It is therefore, both the spinal canal and the cardiac canal. The spinal canal extends from the Brahmarandhra, the northern center of Prana through the entire vertebral column (Brahmadanda). The cardiac canal extends from the southern center midway between the two lobes of the heart. As the Prana moves from the

spinal canal to the right hand toward the heart, the right lung functions; the breath entering and exiting through the right nostril. When it reaches the southern canal, one cannot feel the breath from either nostril. However, as it exits the cardiac canal to the left, the breath begins to come through the left nostril, and flows through it until the Prana again reaches the spinal canal. There again, one ceases to feel the breath from either nostril. The effect of these two positions of Prana is identical upon the flow of the breath, and therefore both the northern and southern canals are designated by Sushumna. If we may speak in this way, let us imagine that a plane passes midway between the spinal and cardiac canals. This plane will pass through the hollow of the Sushumna. But let it be understood that there is no such plane in reality; it is more meaningful to say that as the rays of the positive Ida and Pingala spread both ways as nerves, and those of the negative similarly as blood-vessels, the rays of the Sushumna spread all over the body midway between the nerves and blood-vessels: the positive and negative Nadis. The following is the description of Sushumna in the Science of Breath:

"When the breath goes in and out, one moment by the left and the other moment by the right nostril, that too is Sushumna. When Prana is in that Nadi, the fires of death burn; this is called Vishuna. When it moves one moment in the right, and the other in the left, let it be called the unequal state (Vishunabhava); when it moves through both at once, the wise have called it Vishuna.....(It is Sushumna) at the time of the passing of the Prana from the Ida into the Pingala, or vice

versa; and also of the change of one Tattwa into another."

Then the Sushumna has two functions. It is called Vedo-Veda in one of its manifestations, and Sandhyasandhi in the other. However, as the right and left directions of the cardiac Prana coincide with the left and right of the spinal current, there are some writers who dispense with the double Sushumna. According to them, the spinal canal alone is the Sushumna. The Uttaragita and the Shatachakra Nirupana are works which favor this view which removes a great deal of difficulty. The highest recommendation of this view is its comparative simplicity: the right side current from the heart and the left side current from the spine may both, without difficulty, be taken as the left side spinal currents: the remaining two currents may be deemed spinal currents of the right side.

One more consideration is in favor of this view. The nervous system represents the Sun, while the system of blood-vessels represent the Moon; hence, the real Life-Force dwells in the nerves. The positive and the negative; the solar and the lunar phases of Life matter are only different phases of Prana, the solar matter. The more distant (and therefore cooler) matter is negative to that which is nearer and hotter. It is solar Life which manifests itself in the various phases of the Moon: it is nervous force which manifests itself in various forms in the system of blood-vessels. As the blood-vessels are only the receptacles of nervous force, the real Life of the gross body are the true Ida, Pingala, and Sushumna in the nervous system. In such a case, these are

the spinal column, and the right and left sympathetics with all their ramifications throughout the body.

The development of the two centers is thus the first stage in the development of the fetus. The matter which gathers under the influence of the northern center is the spinal column; the matter which congregates around the southern center is the heart. The diurnal rotation divides these columns or canals into the right and left divisions. When this occurs, the correlative influence of these two centers upon each other develops an upper and lower division in each of these centers. This happens somewhat in the same way, and on the same principle, as a Leyden jar is charged with positive electricity by a negative rod. Each of these centers is thus divided into four parts:

1. The right side positive
2. The left side positive
3. The right side negative
4. The left side negative

In the heart, these four divisions are called the right and left auricles and ventricles. The Tantras style these four divisions as the four petals of the cardiac Lotus, and indicate them by various letters. In this scheme, the positive petals of the heart form the center from which proceed the positive blood-vessels, the arteries; the negative petals are those starting points of the negative blood-vessels, the veins.

The negative Prana is pregnant with ten forces:

1. Prana
2. Apana
3. Samana
4. Vyana
5. Udana
6. Krikila
7. Naga
8. Devadatta
9. Dhananjaya
10. Kurma

These ten forces are called Vayus. The word 'Vayu' is derived from the root ya, meaning "to move", and means nothing more than a motive power. The Tantrists must be understood not to define it as a gas. Hence, in the future these Vayus will be referred to as the forces or motive powers of Prana.

These ten manifestations of Prana are reduced by some to the five alone, holding that the remaining ones are only modifications of the former, which are the all-important of the functions of Prana. However, this is only a question of division. From the left side positive petal, the Prana gathers up into a Nadi which ramifies within the chest into the lungs; again, it gathers up into a Nadi which opens into the right side negative petal. This entire course forms something like a circle (Chakra). This Nadi is called in modern science the pulmonary artery and

vein. Two lungs come into existence by the alternate workings of the positive and negative Pranas of the eastern and western powers. Similarly, from the right side positive petal branch several Nadis which travel both upward and downward in two directions: the former under the influence of the northern, the latter under the influence of the southern powers. Both these Nadis open after a circular march throughout the upper and lower portions of the body into the left side negative petal. Between the left side positive and right side negative petal is one Chakra (disc). This Chakra comprises the pulmonary artery, the lungs, and the pulmonary vein. The chest gives room to this Chakra, which is positive with respect to the lower portions of the body wherein run the ramifications of the lower Chakra; later, these join the right side positive and left side negative petals.

In the above-mentioned Chakra (located in the chest cavity), is the seat of Prana: the first and most important of the ten manifestations. Inspiration (inhalation) and expiration being a true index to the changes of Prana, the pulmonary manifestations thereof have the same name. With the changes of Prana we have a corresponding change in the other functions of Life; the lower negative Chakra containing the principal seats of some of the other manifestations of Life.

correspond with the manifestation of that color of Prana which came into effect at that time. Thus, suppose the red color has entered Prana when the Moon is in the second degree of the sign of Libra. If there is no disturbing influence of any other luminary, the red color will manifest itself whenever the Moon is in the same position; if there is a disturbing influence, the red color will manifest itself when that influence is removed. It may show itself in a month, or it may be postponed for ages. It is very difficult to determine the time when an act will have an effect: it depends a good deal upon the strength of the impression. The strength of the impression may be divided into ten degrees, although some writers have gone further. The following scheme is proposed accordingly:

1. Momentary. This degree of strength has its effect there and then.
2. 30 degree strength. In this case, the effect will show itself when each planet is in the same sign as at the time of the impression.
3. 15 degree strength. (Hora)
4. 10 degree strength. (Dreshkana)
5. 200 minute strength. (Navansha)
6. 150 minute strength. (Dvadashansha)
7. 60 minute or 1 degree strength. (Trinshansha)
8. 1 and 3/5 minutes (Kala)
9. 2/5 second strength. (Vipala)
10. 1/150 second strength. (Truti)

Suppose in any Prana, on account of any action, the Agni Tattwa obtains the strongest possible prevalence consistent with the preservation of

"A hundred and one Nadis are connected with the heart. Of these one passes out into the head. Going out by that, one becomes immortal. The others become the cause in sending the Life Principle out of various other states."

The commentator remarks that the one that goes to the head is the Sushumna. The Sushumna then, is that Nadi whose nervous substratum or reservoir of force is the spine. Of the remaining principal Nadis, the Ida is the reservoir of the Life Force which works in the left part of the body, having fifty principal Nadis; so also does the right part of the body have fifty principal Nadis. These continue dividing as given above. The Nadis of the third degree become so minute as to be visible only under a microscope. The ramifications of the Sushumna all over the body serve during life to carry the Prana from the positive to the negative portions of the body, and vice versa. In the case of the blood, these are the modern capillaries.

The Vedantins take the heart to be the starting point of this ramification. The Yogis, however, proceed from the navel. Thus, in the book on the Science of Breath we read:

"From the root in the navel proceed 72,000 Nadis spreading all over the body. There sleeps the goddess Kundalini like a serpent. From this center (the navel), ten Nadis go upwards, ten downwards, and two and two crookedly."

The number 72,000 is the result of their own peculiar reckoning. It matters little which division we adopt, if we understand the truth of the case.

Along these Nadis travel the various forces which form and maintain the physiological man. These channels gather up into various parts of the body as centers of the various manifestations of Prana. It is like water falling from a hill, gathering into various lakes; each lake emitting several streams. These centers are:

1. Hand power centers
2. Foot power centers
3. Speech power centers
4. Excretive power centers
5. Generative power centers
6. Digestive and absorbing power centers
7. Breathing power centers
8. The five sense power centers

Those of these Nadis which proceed to the outlets of the body perform the most important functions of the body, and are hence said to be the ten principal ones in the whole system.

These are as follows:

1. Gandhari- goes to the left eye
2. Hastijihva- goes to the right eye
3. Pusha- goes to the right ear
4. Yashasvini- goes to the left ear
5. Alambusha (Alammukha)- goes to the mouth
6. Kuhu- goes to the generative organs
7. Shankhini- goes to the excretive organs
8. Ida- goes to the left nostril
9. Pingala- goes to the right nostril
10. Sushumna- previously explained in its various phases and manifestations

There are two more outlets of the body which receive their natural development in the female: specifically, the breasts. It is quite possible that the Nadi Damini (of which no specific mention has been made), might go to one of these. Whatever it may be, the principle of the division and classification is clear, as given in Figure 1:

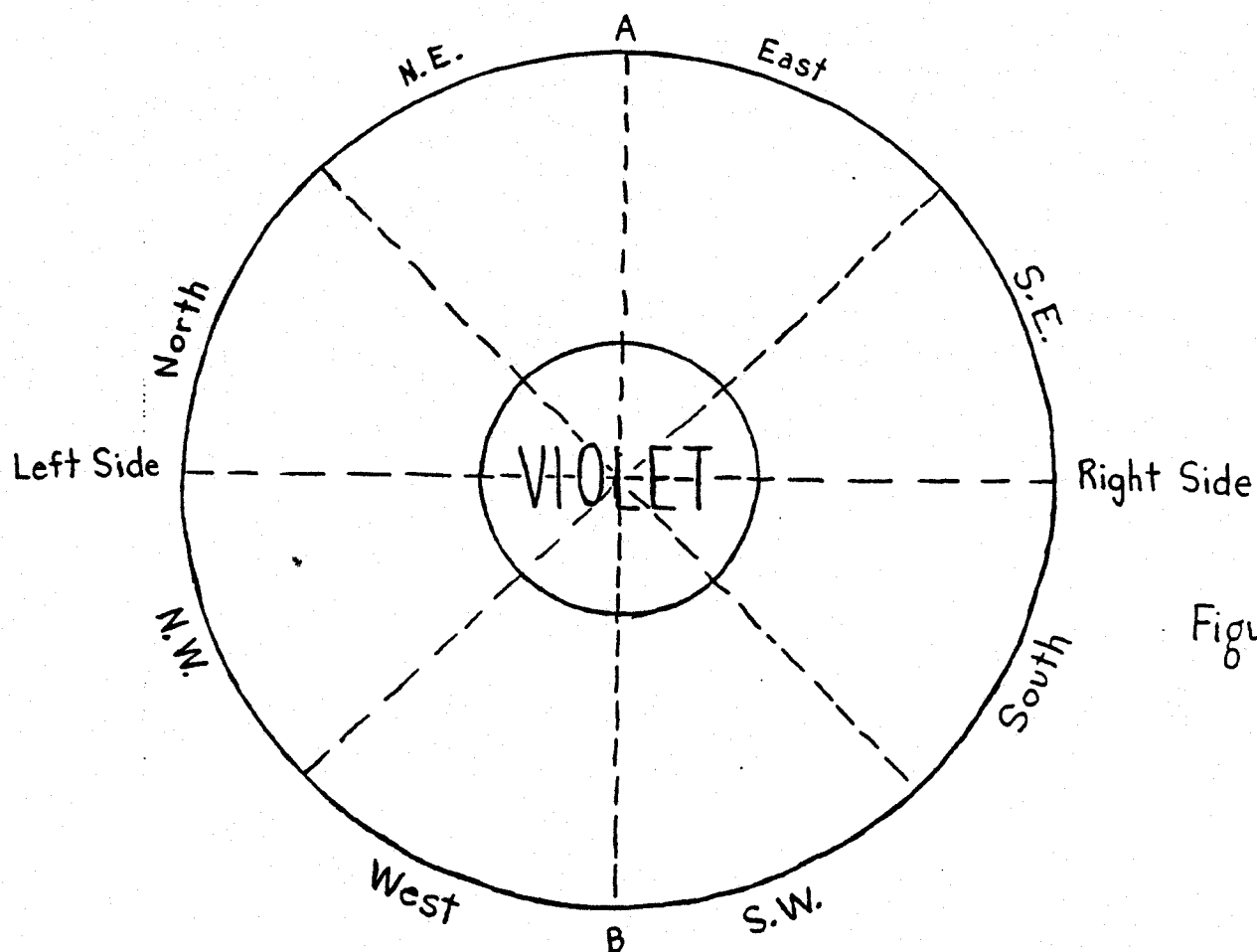


Figure 1

Centers of moral and intellectual powers also exist in this system. Thus we read in the Vishramopanishad:

1. "While the mind rests in the eastern portion (or petal), which is white in color, then it is inclined toward patience, generosity, and reverence."
2. "While the mind rests in the south-eastern portion, which is red in color, then it is inclined toward sleep, torpor, and evil inclination."

3. "While the mind rests in the southern portion, which is black in color, then it is inclined toward anger, melancholy, and bad tendencies."

4. "While the mind rests in the south-western portion, which is blue in color, then it is inclined toward jealousy and cunning."

5. "While the mind rests in the western portion, which is brown in color, then it is inclined toward smiles, amorousness, and jocoseness."

6. "While the mind rests in the north-western portion, which is indigo in color, then it is inclined toward anxiety, restless dissatisfaction, and apathy."

7. "While the mind rests in the northern portion, which is yellow in color, then it is inclined toward love, enjoyment, and adornment."

8. "While the mind rests in the north-eastern portion, which is white in color, then it is inclined toward pity, forgiveness, and religion."

9. "While the mind rests in the Sandhis (conjunctions) of these portions, then arise disease and confusion in the body and home, and the mind inclines toward the three humors."

10. "While the mind rests in the middle portion, which is violet in color, then consciousness goes beyond the qualities (the three qualities of Maya), and inclines towards intelligence."

When any one of these centers is in action, the mind is conscious of the same kind of feeling, and inclines toward it. Mesmeric passes serve only to excite these centers.

These centers are located in the head, as well as in the chest, the abdominal region, the loins, etc.. It is these centers, together with the heart itself, that bear the name of Padmas or Kamalas (Lotuses). Some of these are large; some small, others very small. A Tantric Lotus is a type of vegetable organism: a root with various branches. These centers are the reservoirs of various powers, and hence the roots of the Padmas; the Nadis ramifying from these centers are the various branches.

The nervous plexuses of the modern anatomists coincide with these centers. From what has been said above, it will appear that the centers are composed of blood-vessels. The only difference between the nerves and the blood-vessels however, is the difference between the vehicles of the positive and negative Pranas. The nerves are the positive, the blood-vessels the negative system of the body. Wherever there are nerves, there are corresponding blood-vessels: both of them are indiscriminately called Nadis. One set has the Lotus of the heart for its center, while the other set has the thousand-petaled Lotus of the brain for its center. The system of blood-vessels, which is an exact picture of the nervous system, is in fact only its shadow. Like the heart, the brain has its upper and lower divisions: the cerebrum and the cerebellum, as well as its right and left divisions. The nerves travelling to, and returning from both sides of the body (together with those going to the upper and lower portions of the body), correspond to

the four petals of the heart; this system also has as many centers of energy as the former, both centers coinciding in position. In fact, they are the same: the nervous plexuses and ganglia of modern anatomy. Thus, in the writer's opinion, the Tantric Padmas are not only the centers of nervous power of the positive northern Prana, but necessarily of the negative Prana as well.

The translation of the Science of Breath which is now presented to the reader has two sections enumerating the various actions which are to be done during the flow of the positive or the negative breath. They show nothing more than that certain actions are more propitiously performed by positive energy, and others by negative energy. An example is in the ingestion of chemicals: the taking of these chemicals and their changes are actions. As such, some of these chemicals are more easily assimilated by the negative (as with milk and other fatty substances), others, by the positive (as with food digested in the stomach) Prana.

Prana has now arranged the gross matter in the womb into the nervous and blood-vessel systems. As has been seen, the Prana is made up of the five Tattwas, with the Nadis serving only as lines for Tattwic currents to travel along. The centers of power noted above are centers of Tattwic power; the centers in the right part of the body are solar, those in the left part are lunar. Both these solar and lunar centers have five descriptions, their specific type being determined by what are called the nervous ganglia. The semi-lunar ganglia are the reservoirs of the Apas Tattwa. Similarly, we have the reservoirs of the other forces. From these central reservoirs the Tattwic currents travel over the same

lines' if you will, performing the various actions allotted to them in physiological economy.

Everything in the human body which possesses cohesive resistance in any varying degree is composed of the Prithivi Tattwa. In this however, the various Tattwas function to imprint different qualities upon the various parts of the body. The Vayu Tattwa, among the others, performs the function of giving birth to, and nourishing the skin; the positive gives us the positive skin, and the negative, the negative skin.

Each of these has five layers:

1. Pure Vayu
2. Vayu-Agni
3. Vayu-Prithivi
4. Vayu-Apas
5. Vayu-Akasha

These five classes of cells have the following figures:

1. Pure Vayu. This is the complete sphere of Vayu. See Figure 2.

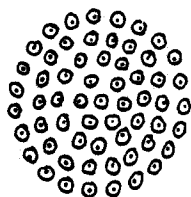


Figure 2

2. Vaty-Agni. The triangle is superimposed over the sphere, the result being cells whose shape is similar to those shown in Figure 3.

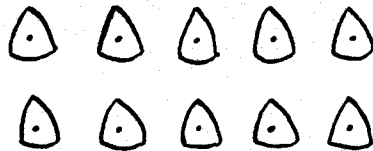


Figure 3

3. Vayu-Prithivi. This is the result of the superimposition of the quadrangular Prithive over the spherical Vayu, as illustrated in Figure 4.



Figure 4

4. Vayu-Apas. Something like an ellipse, the semi-moon is placed above the sphere as given in Figure 5.

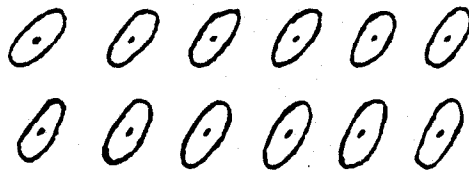


Figure 5

5. Vayu-Akasha. The sphere is flattened by the superimposition of the circle and the dots, as can be seen in Figure 6. A microscopic examination of skin tissue will reveal that its cells indeed have this appearance.

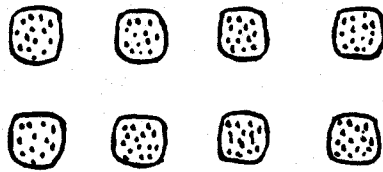


Figure 6

In a similar fashion, bone, muscle, and fat are given birth by the Prithivi, Agni, and Apas Tattwas. Akasha appears in various positions, as it occupies any geometrical space in which there is room for any substance. In addition, we view the blood as a mixture of nutritive substances kept in the fluidic state by the Apas Tattwa of Prana.

It is thus seen that while terrestrial Prana is an exact manifestation of the Solar Prana; the Human manifestation is an exact expression of either. In the same way, the microcosm is an exact picture of the macrocosm; the four petals of the Lotus of the heart actually branching into twelve Nadis (k, kh, g, gh, n, ch, chh, j, jh, n, t, th).

Similarly, the brain has twelve pairs of nerves, which correspond to the twelve signs of the Zodiac, in both their positive and negative phases.

In reference to the Zodiac, we find that in every sign the Sun rises thirty-one times. Therefore, we have thirty-one pairs of nerves, which we speak of in the language of the Tantras as Chakras (discs or circles). Wherever the thirty-one spinal Chakras (connected with the

twelve pairs of nerves in the brain) pass throughout the body, we find blood vessels paralleling them which proceed from the twelve Nadis of the heart. The only difference between the spinal and cardiac Chakras is that the former lie crosswise, while the latter lie lengthwise in the body.

The sympathetic chords consist of lines of Tattwic centers: the Padmas of Kamalas. These centers lie in all the thirty-one Chakras noted above. Thus, from the two centers of action, the brain and the heart (or the signs of the Zodiac in their positive and negative aspects), a system of Nadis branches off. The Nadis from either center run into one another so frequently, that one set is always found side-by-side with the other. The thirty-one Chakras of the spine are brought into existence and correspond with the thirty-one sunrises, while those of the heart correspond to the thirty-one sunsets of the Zodiacal signs. Various Tattwic centers are found in these Chakras: one set is positive, the other negative. The former owe allegiance to the brain which they are connected to by the sympathetic chords; the latter owe allegiance to the heart, to which they have various connections. The double system is on the right side and referred to as the Pingala; the Ida is on the left side. The ganglia of the Apas centers are semi-lunar; those of the Tejas, the Vayu, the Prithivi, and the Akasha, being respectively triangular, spherical, quadrangular, and circular, those of the composite Tattwas have composite figures, as previously described. It should be noted, that each Tattwic center has ganglia of all the Tattwas surrounding it.

The Prana moves in the system of Nadis. As the Sun passes into the sign of Aries in the macrocosm, the Prana passes into the corresponding Nadis (nerves) of the brain. From this position, it descends daily toward the spine. With the sunrise, it descends into the first spinal Chakra toward the right, passing into the Pingala. It moves along the nerves of the right side, passing at the same time gradually into the blood-vessels. Until noon of each day, the strength of this Prana is greater in the nervous Chakras than in the venous Chakras. At noon, they become equal in strength. With sunset, the Prana (with its full strength) passes into the blood-vessels. From here, it gathers into the heart, i.e., the negative southern center. Next, it spreads into the left side blood-vessels, gradually passing into the nerves. At midnight, the strength is equalized; in the morning (Pratahsandhya), the Prana is solely in the spine; from here, it travels along the second Chakra (disc, or circle): this is the course of the Solar Current of Prana.

The Moon gives birth to other and minor currents, as it moves twelve times more frequently in the course of its orbit than the Sun does in its orbital path. Therefore, while the Sun passes over one Chakra (i.e., during sixty Gharis: one day and night), the Moon passes over twelve odd Chakras. Therefore, we have twelve odd changes of Prana during twenty-four hours. As an example: suppose in addition to the Sun, the Moon also begins its course in the Zodical sign of Aries. Like the Sun, the Moon begins in the first Chakra, taking only 58 minutes, 12 seconds in travelling from the spine to the heart, and a time of equal length in returning from the heart to the spine.

Both of these Pranas move in their respective courses along the Tattwic centers spoken of in the above. Either of them is present at any one time throughout the same class of Tattwic centers, in any one part of the body. It manifests itself first in the Vayu centers, then in Tejas, next in Prithivi, and lastly in the Apas centers; the Akasha follows each, and immediately precedes Sushumna. As the lunar current passes from the spine toward the right, the breath comes out of the right nostril, and as long as the current of Prana remains in the back part of the body, the Tattwas change from the Vayu to the Apas. As the current passes into the front part of the right half, the Tattwas change back from the Apas to the Vayu. As the Prana passes into the heart, the breath is not felt passing out of the nose. In proceeding from the heart to the left, the breath begins to flow out of the left nostril, changing from the Vayu to the Apas as long as it is in the front part of the body. They change back again, as before, until the Prana reaches the spine: here we have the Akasha of Sushumna. Such is the even change of Prana which we have in the state of perfect health. The impulse that has been given to the localized Prana by the Sun and Moon forces (which give active power and existence to its prototype, the Prana), makes it work in the same way eternally. The functioning of the Human Free Will, along with certain other forces, change the nature of the local Prana and individualize it in such a way as to render it distinguishable from the Universal, Terrestrial, or Ecliptical Pranas. With the varying nature of Prana, the order of the Tattwic as well as the positive and negative currents may be effected in various degrees; disease being the result of this variation. In fact, the flow of breath is the truest indication of

the Tattwic changes of the body: the balance of positive and negative Tattwic currents results in health, while a disturbance of their harmony produces disease. This being the case, it is easy to see that the science of the flow of breath is therefore of the highest importance to every man who values his own health and that of his fellow creatures. At the same time, it is the most important, the most useful, and the easiest branch of Yoga. It teaches us how to guide our Will so as to effect desired changes in the order and nature of our positive and negative Tattwic currents. This it achieves in the following way: all physical action is Prana in a certain state. Without Prana there is no action, every action being the result of the differing harmonies of Tattwic currents. Thus, motion in any one part of the body is the result of the activity of the Vayu centers in that part of the body. In the same way, whenever there is activity in the Prithivi centers, we have a feeling of satisfaction and enjoyment: the causes of other sensations are similar. We find that while lying down we change sides when the breath passes out at that nostril. Therefore, we conclude that if we lie on either side the breath will flow out at the opposite nostril. Hence, whenever we find it desirable to change the negative conditions of our body to the positive, we resort to this expedient. An investigation into the physiological effects of gross action upon Prana will be dealt with next.

The Pranamaya Kosha (Coil of Life) changes into three general states during the day and night: the waking state, the dreaming state, and the sleeping state (Jagrat, Svapna, Sushupti). These three changes produce

corresponding changes in the Manomaya Kosa (the Mental Coil), from which arises the consciousness of the changes of life. In fact, the mind lies behind the Prana. The strings (Tattwic lines) of the former instrument are finer than those of the latter; that is, in the former we have a greater number of vibrations than in the latter during the same space of time. Their tensions relate to each other in such a way that the vibrations of one induce vibrations in the other. Therefore, the changes give to the mind a similar appearance, and consciousness of the phenomena is brought about. This however, will not be treated at present: rather, the description of all those changes of Prana, both those occurring naturally as well as those induced, which constitute the sum total of our worldly experience will be explored. As previously stated, these changes are divided into three general states: the waking state, the dreaming state, and the sleeping state. Here, waking is the positive state of Prana, while sleeping is considered to be the negative; dreaming is viewed as the conjunction of the two (Sushumna Sandhi). As discussed elsewhere, the Solar Current travels in a positive direction during the day while we are awake. As night approaches, the positive current makes itself lord of the body. It gains so much strength, that the sensuous and active organs lose sympathy with the external world; perception and action cease, and the waking state passes. The excess of the positive current slackens the Tattwic chords of the different centers of work, and they accordingly cease to answer to the ordinary ethereal changes of external nature. If the strength of the positive current passed beyond ordinary limits at this point, death would ensue: Prana would cease to have any connection with the gross

body; that ordinary vehicle of the external Tattwic changes. However, just at the moment the Prana passes out of the heart, the negative current sets in, and it begins to counteract the effects of the former. As the Prana reaches the spine, the effects of the positive current have entirely passed off, and we awake. If at this moment the strength of the negative current passes the ordinary limit by some or other cause, death would occur; but it is at this moment that the positive current sets in with midnight, and begins to counteract the effect of the former. Thus, a balance of the positive and negative currents keep the body and soul together; in other words, an excess in strength of either current brings about the state of death. Therefore, we see that there are two types of death: the positive or spinal death, and the negative or cardiac death. In the former the four higher principles pass out of the body through the head, the Brahmarandhra, along the spine; in the latter they pass out of the mouth through the lungs and the trachea. In addition to these, there are about six other Tattwic deaths which mark out different paths for the higher principles. These will be discussed in detail at a later point in this course. Now however, let us investigate more thoroughly the changes of Prana.

There are certain manifestations of Prana which we find equally at work in all the three states. These manifestations have been classified by some writers under five headings. They have different centers of work in different parts of the body from where they assert their dominion over every part of the physical coil, as given below:

POSITIVE

1. Prana, right lung
2. Apana, the apparatus which passes off feces: the long intestine, etc.
3. Samana, stomach
4. Vyana, all over the body, apparatus appearing in varying states with different organs (on the right side)
5. Udana, at the spinal and cardiac centers (right side), and about the region of the throat.

NEGATIVE

Prana, left lung

Apana, the urinary apparatus

Samana, duodenum

Vayana, all over the body, (on the left side)

Udana, the spinal and cardiac centers (left side), etc.

1. Prana is that manifestation of the Life-Coil which draws atmospheric air from without into the system.
2. Apana is that manifestation which eliminates substances from the system that are no longer required.
3. Samana is that manifestation which ingests and transports the juice of food to every part of the body.
4. Vyana is that manifestation which causes every part of the body to maintain its shape, and consequently resist those putrefying forces which assert themselves in a dead body.
5. Udana is that manifestation which inclines the currents of Life back to the centers: the heart and brain. Therefore, it is this manifestation which causes death: local or general.

If Prana recedes from any part of the body for whatever reason, that part of the body loses its powers of action: this is local death. It is in this way that we encounter such conditions as deafness, blindness, etc. It is also the way in which we suffer from such maladies as digestive disorders and so on. General death is similar in operation. Here, with the excess of strength in either of the two currents, the Prana remains in the Sushumna and does not pass from it; the acquired power of work of the body then begins to pass or fail. The further from the heart and brain centers that this phenomena occurs, the sooner the parts die. It is thus that the pulse first ceases to be detected in the extremities, and then proceeds nearer the heart until we find it completely absent. Again, it is this upward impulse which, under favorable conditions, causes growth, lightness, and agility.

In addition to the organs of the body previously mentioned, the manifestation of Vyana serves to keep in form the five organs of sense, and the five organs of action. The organs of the gross body and the powers of Prana which manifest themselves in work both have the same names.

Thus we have:

ACTIVE ORGANS AND POWERS

1. Vak, the vocal organs and the power of speech
2. Pani, the hands and manual power
3. Pada, the feet and walking power
4. Payu, anus
5. Upastha, the generative organs and the powers which draw these together

SENSUOUS ORGANS AND POWERS

1. Chaksuh, eye and ocular power
2. Tvak, skin and tangeriferous power.
3. Shrotra, ear and sonoriferous power
4. Rasana, tongue and gustatory power
5. Gandha, nose and odoriferous power

The essential fact is that different powers are the corresponding organs of the Life Principle. We will now trace the Tattwic changes and influences of these various manifestations of Life.

During health, Prana functions throughout the system in one class of Tattwic centers at the same time. Thus, we see that both during the course of the positive and negative current we have five Tattwic

changes. The color of Prana during the reign of the negative current is pure white; during the positive influence, its color is reddish white. The former is more calm and smooth than the latter. The Tattwic changes give to each of these five new phases of color.

Thus:

POSITIVE : REDDISH WHITE

1. The Vayu Tattwa; green
2. The Agni Tattwa; red
3. The Prithivi Tattwa; yellow
4. The Apas Tattwa; white
5. The Akasha Tattwa; dark

NEGATIVE : PURE WHITE

1. The Vayu Tattwa; green
2. The Agni Tattwa; red
3. The Prithivi Tattwa; yellow
4. The Apas Tattwa; white
5. The Akasha Tattwa; dark

It is evident that there is a difference between the positive and negative Tattwic phases of color. Thus, there are ten general phases of color.

The positive current (the reddish white) is hotter than the negative current (pure white). Therefore, it is generally taken that the positive current is hot, while the negative current is cool. Each of these undergoes five Tattwic changes in temperature: the Agni is the hottest, the yellow is next to it; the Vayu becomes cool, and the Apas is the coolest; the Akasha has a state which neither heats nor cools. This last state is the most dangerous of all, and if prolonged, causes death, disease, and debility. It is evident that if the cooling Tattwas do not set in after the heating Tattwas in due time in order to counteract the accumulated effect of the latter, the functions of life will be

Impaired. The proper color and temperature at which these functions work in their vigor will be disturbed, resulting in disease, death, and debility; the various degrees of disturbance determining the serverity of the aforementioned conditions. A similar situation arises if the heating Tattwas do not set in in due time after the cooling Tattwas.

It will be easy to understand that these changes of Tattwic colors and temperatures are not abrupt. The one passes off easily and smoothly into the other, with the Tattwic mixtures producing innumerable colors. Each of these colors tend to keep the body healthy if it remains in action just as long as it should, but no sooner does the duration change than disease results. Therefore, there is a possibility of as many diseases as there are colors in the Sun. If any one color is prolonged, there must be some one or more which has given the period of its duration to it; in a similar fashion, if one color takes less time than it should, there must be some one or more which takes its place. This condition suggests two methods of treating disease. Before entering into such a discussion however, it will be necessary to investigate as fully as possible the causes which lengthen and shorten the ideal periods of the Tattwas. These will explored in Part 2 of this Lesson.