

Notes on "Nature's Finer Forces". (Rama Prasad.)

I. The Tatwas.

1. The five tatwas given as the modification of the Great Breath through which Parabrahman is made manifest. 1
2. The various tatwas could be called ethers, such as luminiferous ether which is vehicle of light. 2
3. Transverse motion of wave of light in ether is practically the same as description of taijas tatwa. 2
4. Manifestation of tatwas to outer senses is not directly by vibration of corresponding subtle ethers but these vibrations transferred to different media, sthula Mahabhutas. 4
5. Some substances which respond to the vibration of luminiferous ether have therefore visual transparency. 5
6. In the same sense all substances have some degree of responsiveness to the sonoriferous ether and hence have auditory transparency. 5
7. External form of vibration of sonoriferous ether is circular giving longitudinal waves. 5-6
8. Describes inadequately the wave form and direction of the other ethers, vayu, tapas, prithivi. 6-7-
9. Akasha, sound; vayu, touch; taijas, colour; apas, taste; prithivi, smell. 7
10. Each tatwa takes on qualities of other tatwas in process of evolution. 8 (Panchikarana)

11. Molecular constitution of ethers given, each molecule consisting of eight atoms. Following constitution using initial letters of tatwas

A	equal	4A	plus	V	plus	T	plus	Ap	plus	P	
V	"	4V		A		T		Ap		P	
T		4T		A		V		Ap		P	
Ap		4Ap		A		V		T		P	
P		4P		A		V		Ap		T	8

12. Qualities of tatwas after panchikarana:

Tatwa	Sound	Touch	Taste	Colour	Smell	
A	ordinary	--	--	---	---	
V	very light	rather cool	acid	blue of cloud	acid	
T	light	very hot	hot	red	hot	
Ap	heavy	cool	astringent	white	astringent	
P	deep	slightly hot	sweet	yellow	sweet	9

13. Tatwas exist on four planes;

1. Physiological (Prana)
2. Mental (Manas)
3. Psychic (Vijnana)
4. Spiritual (Ananda) 9

14. Secondary qualities of tatwas:
- A. Space is a quality of akasha.
 - B. Locomotion a quality of vayu.
 - C. Expansion a quality of Taijas.
 - D. Contraction a quality of Apas.
 - E. Cohesive Resistance is quality of Prithivá. It is opposite of Akasha which gives room for locomotion, while prithivi resists it.
 - FF. Smoothness is quality of apas in connection with contraction.
- C-11.

13. II Evolution

1. All comes from Swara, all is contained in Swara. 11
2. Swara is the current of the life-wave. (Sound or tone from Sanscrit dictionary.) 11
3. Atma as used in text means eternal motion, coming from root "at" meaning motion. 12
4. "At" is but another form of root "ah" meaning "breath" and "as" meaning "being". 12
5. These roots come from sound produced by breath of animals. 12
6. Inspiration "sa", expiration "ha". 12
7. Swara is technically called "Hansachasa" or the motion of "ah" and "as". 12
8. "Hansa" meaning "God" is symbolic representation of processed of life - ha and sa. 12
9. This life-current is the source of involution and evolution. 12
10. Swara is God or the great power (Maheshwara) 12
11. Swara manifestation on matter of power in man which knows itself. 12
12. Two different states of Swara, on physical plane known as sun-breath and moon breath. 13 (Positive and negative)
13. Period of outgo and return to source of this current is known as day and night of Parabrahman. 13
14. Seven types of days and nights; parabrahmanic, 2 Brahmanic, 3, Daivic, 4, Pitrya, 5, Manusha. 14
15. Nights and days merge in susumna or conjunctive period. 14
16. Positive breath sacred to days, negative (moon) breath to nights. 14
17. Power to produce impressions lie in positive phase, and receptivity is born by negative current. 14.
18. Prakriti being saturated with evolutionary receptivity receives imprint of evolutionary current. 15

19. First imprint on Prakriti of positive current is Akasha (?). 15
20. Remaining ethers follow. 15
21. Akasa gives room for locomotion, Vayu throws into forms of spheres, this is beginning of formation. 15.
22. The sphere produced by the action of Tatwas is the self-conscious universe. 15
23. Four states of subtle matter in universe;
 - A. Prana with sun for center.
 - B. Manas with manu for center.
 - C. Vijnana (Psychic matter) with Brahma for center.
 - D. Ananda (Spiritual matter) with parabrahman as substratum. 16
24. Higher states of subtle matter positive with respect to the lower ones, and each lower one born through positive and neg. aspects of next higher. 16
25. Prana has to do with ordinary days and nights, positive and neg. aspects of month and year. 16
26. manas gives birth to the various lokas; Bhurloka, Antarikshaloka, swarloka, maharloka, janaloka, tapasloka, satyaloka. 17 18
27. Vijnana has to do with nights and days of Brahma; Ananda with nights and days of parabrahma. 18

III Mutual relations of the Tatwas and the principles.

1. Ajasha the first and most important tatwa; it is full of potential forms. 19
2. Innumerable centers hidden in Parabrahman. 19.
3. The extent of a specific akasha limits the extent of its specific universe. 19
4. Every tatwa has a positive and neg. phase, the more distant from the center being neg. 20
5. Vayu produced from Akasha; neg. aspect of Vayu unites with positive aspect of some of it and by neutralization returns to akasha. 20
6. Latter akasha produces Taijas, etc. 20
7. When this creative process is complete the universe stands as an ocean of psychic matter in which shines the intelligence of Ishwara. 21
8. From a second akasha produced in this psychic ocean, the manus are produced. 21
9. Manus thus born out of the Great Breath. 21
10. Prana constantly supplied from the sun and constantly cancelling itself and returning to akasha. 22

11. Prana made up of innumerable points called trutis which may be called solar atoms. 22
12. Every point of prana a perfect picture of the whole ocean. 22
13. Different classes of solar atoms appear on terrestrial plane as various elements of chemistry. 22
14. Spectrum of terrestrial atoms reveal prevalent colors of solar atom of that substance. 23 of tatwas
15. The greater the heat the nearer an element approaches its solar state, for heat temporarily destroys terrestrial coatings of solar atoms. 22
16. Different portions of akasha separate from others according to a differing creation and thus produce the lokas. 23
17. The earth is Bhurloka. 23.
18. Vayu of earth is gaseous mass in spherical form. 23
19. Action of heat from sun causes gaseous mass to expand and rise toward sun, lower area being filled by cool vayu from other hemisphere. 23.
20. Surrounding envelope of akasha preventing escape from spherical form a rotary motion is imparted to the vayu. 23 origin of rotation on axis
21. Continued impinging of solar energy upon sphere causes motion of whole sphere toward sun. 24
22. This motion cannot continue as the balance of forces which produces a given loka implies a certain distance from the sun. 24
23. The forces which produce the earth-sphere tend to hold it in its appropriate region. 24
24. The effect is interaction of two forces, this leads to annual revolution. 24
25. Interaction of gaseous atoms except higher ones, produces an akasha which produces the Taijas state etc, etc. 24 25
26. Illustration of ice, water and vapour. 25
27. Equal and opposite vibrations of the same force always cancel each other and the result is akasha. 27
28. Taijas state is point where latent heat of steam becomes patent. 28
29. Taijas state of matter cannot last on this plane as surrounding object begin immediate reaction upon it. 27
30. Four states of matter can be easily seen in terrestrial sphere. These are the gaseous - atmosphere. 28
 3 Igneous - natural heat of earth
 Liquid - hydrosphere.
 Solid - Lithosphere.

31. Flame and other luminous bodies are not in terrestrial Taijas but in or near solar state of matter. 28

IXxxPrana
Tattwas in S.D. Vol III

- 1.
1. Seven Forces or seven centers of Force in Nature. 497
2. Five tattwas only given by Brahmins partly because seven-fold division forgotten, partly as a blind.
3. Five tattwas and five senses only developed at this stage of evolution. 497
4. Sixth and seventh Tattwas could not be understood unless the sixth and seventh senses are unfolded. 497
5. Sixth and seventh tattwas correspond to Buddhi and Auric Egg. 497
6. Akasha is Divine Space. 498
7. To call sound an "attribute" of Akasha is a blind. 498
8. Sound is the primordial manifestation of Akasha, it is Divine Ideation made "Word". 498
9. Adi tattwa corresponding to First or concealed Logos.
Anupadaka corresponding to second Logos.
Akasha to Third Logos. 498 499
10. Yoga practices based upon the five Tattwas only can lead to physical and lower psychological results alone; no spiritual value. 499
11. The five breaths taken by Hatha Yogis to mean physical breath whereas Raja Yogis mean the mental or will breath. 502
12. Raja Yoga follows the order of manifestation from the higher to the lower forms of force. 502 503
13. The Raja Yogi does not descend below the plane of subtle matter while Hatha Yogi develops and uses his powers on material plane only 503
14. Hatha is purely psycho-physiological and raja purely psycho-spiritual. 503

15. **Nature's Finer Forces**
IV. Prana

1. Prana is state of tattwic matter surrounding sun and in which moves planets. 29
2. Terrestrial sphere separated from solar prana by an akasha which is immediate mother of terrestrial vayu. 29
3. Terrestrial prana is but a modification of solar prana. 29
4. Through action of sun positive life current from east to west during day and negative current during night. 30

5. In annual course positive current travels from north to south during summer and neg. during winter six months. 30
6. North and east sacred to positive current south and west to neg. 30
7. Sun lord of positive, moon of neg. 30
8. Neg. current goes other way than positive. 30
9. Positive prana from north, neg. from south; diurnal rotation give these eastern and western direction. 30
10. Eastern and western channels called pingala and ida respt. 31
11. In man northern center develops brain, and southern heart; general shape that of an ellipse; 31
12. As prana runs forward lungs inspire; as it recedes they expire. 33
- 13.