

MAN AND HIS BECOMING

According to the Vedanta



LIBER ESSE, SCIENTIAM ACQUIRERE, VERITATEM LOQUI

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Foreword

In this book, Rene Guenon announced his intention to expound the metaphysical doctrines of the East. He completed this task in three volumes:

- *Man and his Becoming*
- *Symbolism of the Cross*
- *Multiple States of the Being*

The present volume presents the Hindu doctrine based on the commentaries of Adi Shankara, which Guenon had learned directly from an unnamed Guru in Paris in his twenties. There are two items that make his exposition different from others. First of all, he points out correspondences between the Hindu doctrines and other esoteric doctrines such as that of Ibn Arabi, the Scholastics, or Aristotle.

There are six schools of Hindu doctrines that are considered orthodox due to their compatibility with the Vedic scriptures. Some commentators have claimed that they are rival systems. Guenon, however, considers them as darshanas, or points of view. So the second point is that he manages to harmonize them by pointing out the domains in which they make sense. The three darshanas that are most relevant to the text are the Samkhya, Yoga, and Vedanta doctrines. At the risk of oversimplification, they may be related in the following way, which will make sense after a reading of the text.

Darshana	Highest State	Principle	Atman
Samkhya	Purusha	Principle of Manifestation	Multiple Atmans
Yoga	Ishvara	Principle of Being	One Atman
Vedanta	Brahman	Unconditioned	Atman is Brahman

Taken as a whole, it forms the elusive Theory of Everything. Not that everything is explained — which would be impossible — but that it provides a framework in which such understanding becomes possible.

Knowledge

It is necessary to understand the nature of metaphysical knowledge. Philosophical and scientific knowledge relies on discursive reasoning and logical arguments. However, metaphysical knowledge can only be understood through intuition. This requires direct experience of the doctrines, plus whatever can be legitimately inferred from it.

That is the key to understand the text. It is a disservice to read it discursively as if Guenon were just proposing and defending a philosophical position, which, we may add, he explicitly denies. The better choice is to read it as an Operating Manual to attain the Supreme Identity. So

when he describes certain states or sheaths, for example, pause and observe the states within your own consciousness. That is an ongoing task.

Divine Journey

Those not liberated at the moment of death must then traverse a series of degrees called the divine journey. Preparation, however, must be in life. That consists in understanding the composition of the human being. Roughly, this can be represented by the following steps.

1. The distinction between the true Self (Atman) and the Ego
2. God (Brahman) resides in the human heart
3. The process of manifestation and the play of the three fundamental forces
4. The origin of thought, mind, the senses, and external organs
5. The different states of the human being
6. The five sheaths of the human being
7. The celestial journey through the various degrees
8. Union, which is the realization of the identity of the Atman and Brahman

Brahman resides in the vital center, the heart, of the human being; it just needs to be realized. This is the way.

Self and Ego

The journey begins by understanding the distinction between the Self and the ego. The Self, Atman, and personality are used interchangeably. It is never manifested, hence never changes. The Ego, or individuality, is the reflection of the self and undergoes change.

Guenon points out that the West used to know this distinction. Here are some quotes from the Catholic encyclopedia that illustrate the point.

Personality: A man's personality is that of which he has cognizance under the concept of "self". It is that entity, substantial, permanent, unitary, which is the subject of all the states and acts. It is not one or all of the changing states but the reality underlying them.

Individuality: Individuality may be defined or described as the property or collection of properties by which the individual possesses unity and is separated off from other beings. The self-conscious ego is thus the perfect type of the individual being.

Formal and Formless Manifestation

This is the order of manifestation. Profane science presumes that gross manifestation is first; just the opposite of what metaphysics teaches.

- Unmanifested: not directly part of existence.
- Formless Manifestation: Part of existence, but cannot be experienced by the senses as an object.
- Subtle Manifestation: Awareness of inner things.
- Gross Manifestation: Awareness of physical or external things.

Purusha and Prakriti

These are the poles of manifestation, even though neither is manifested. Purusha is the essential cause and Prakriti, the substantial cause; this is more or less equivalent to what is called hylomorphism in the West. Buddhi, or Divine Intelligence, is the first production; it is formless, so it cannot be experienced directly. Then comes the Manas, or mind. This includes the Ego, i.e., the sense of "I" which arises from thought. Then the ideas of the senses and organs. Finally, there is gross manifestation.

This is opposite to profane thinking. Here, the desire for grasping creates arms (in the case of humans) and the desire for locomotion creates legs, and so on. Once again, it is important to observe this process within oneself.

There are three forces, or gunas, that direct Prakriti. There are inertial and downward-pulling forces. They are reconciled in a higher force. The influence of these forces can be observed in life, although the upward force may be elusive and difficult to find.

Sheaths

There are five sheaths that cover Atman; one associated with formless manifestation, one with gross manifestation, but three with subtle manifestation. So the subtle state is more complex. Read the descriptions and try to observe them in yourself.

States of the Being

There are four states of the human being: waking, dreaming, causal, and unconditioned. Pay attention to the dream state because, barring liberation at death, the first postmortem state will be similar to it. Also, take note of how often during the day, that you are actually "dreaming": e.g., fantasizing about a future event, replaying a conversation, and so on.

If the causal state confuses you, ask yourself "who" actually falls asleep at night or decides when to awaken. It is not the Ego; there is something much deeper.

Celestial Journey

The postmortem journey of the individual state is described by various "kingdoms", "spheres", etc. If they are too obscure, Westerners can rely on Dante's description because, as Guenon asserts:

"What we find in Dante is in perfect accord with the Hindu theories of the world and cosmic cycles." (*The Esoterism of Dante*)

Or else, if these writings are more familiar, there are *The Book of the Nocturnal Journey* and the *Meccan Revelations* by Ibn Arabi.

Esoteric Training

As Guenon points out:

“Among those who receive the same teaching, each one understands and assimilates it more or less completely, more or less deeply, according to the extent of his own intellectual possibilities.”

That is necessarily the case since these teachings are neither intended nor suitable for anyone at all without qualifications. If you are fortunate, you may find an esoteric school or someone who can offer a little guidance.

Whatever happens, God wills it.

Note on Translation

The first goal of the translations is to make it read smoothly in English; this is not possible with a word for word translation, which often is misleading. The second goal is to employ the most commonly accepted English words to express metaphysical ideas. This is often not the literal translation of the French word.

In the century since *Man and his Becoming* was first published, the usage of Sanskrit words has become much more common and many have worked their way into the English language. We have used the most common transliteration of Sanskrit words. Since this is not intended to be a formal work of Indian philosophy, most diacritic marks have been removed.

All translations from Sanskrit texts are Guenon's own. He often inserts commentary which are marked off with square brackets: []. Extended quotes are indented.

The first edition of *Man and his Becoming* included chapters on Buddhism and Jainism which, along with materialism, are considered heterodox philosophies. Those chapters were removed in later editions and are not included here.

Acknowledgments

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A special thanks to Losang Shenphen.

2 The Self and the Ego

To fully understand the doctrine of the human being in the Vedanta, it is important to establish the fundamental distinction between the *Self*, which is the very principle of the being, and the *individual ego*. The use of the term "Self" does not imply for us any commonality of interpretation with some schools which have used this word, while only presenting wholly Western and often fanciful conceptions under a mostly misunderstood oriental terminology.

We are alluding not only to Theosophy, but also to some pseudo-Oriental schools which have completely distorted the Vedanta under the pretext of accommodating it to the Western mentality. The misuse that may have been made of a term is not a sufficient reason for us to stop using it, unless we find a way to replace it with a another that is just as well adapted to what we want to express. That is not the case at present. Moreover, if we were too rigorous in this respect, we would no doubt end up having very few terms at our disposal, because there are hardly any which have not been used more or less abusively by some philosopher. The only terms we intend to discard are those which have been invented expressly for conceptions which have nothing in common with what we are expounding: such are, for example, the names of the various kinds of philosophical systems as well as the terms which belong specifically to the vocabulary of occultists and other neo-spiritualists. The latter groups have only borrowed terms from previous doctrines which they are in the habit of brazenly plagiarizing without understanding anything. We obviously don't have any scruples about taking them back and restoring the meaning which normally belongs to them.

Instead of the terms "Self" and "ego", one can also use "personality" and "individuality", albeit with one reservation: the Self can still be something *more* than personality. The Theosophists, who seem to have taken pleasure in confusing their terminology, use personality and individuality in a sense which is exactly the opposite to how they should be understood; they identify the former with the ego, and the latter with the Self. Previously, even in the West, whenever any distinction whatsoever has been made between these two terms, personality has always been regarded as superior to individuality, and that is why we say that this is their normal relationship which is advantageous to maintain. Scholastic philosophy, in particular, did not ignore this distinction, but it does not seem to have given it its full metaphysical value, nor to have drawn from it the profound consequences which are implied in it. This is moreover what frequently happens, even in cases where there are the most remarkable similarities with certain parts of the Eastern doctrines. In any case, personality, understood metaphysically, has nothing in common with what modern philosophers so often call the "human person," which is in reality nothing but individuality pure and simple. Moreover, it is individuality alone, and not the personality, which can be said to be properly human. Generally speaking, it seems that Westerners, even when they try to go further in their conceptions than most of them, take for personality what is really only the upper part of the individuality, or a simple extension of it¹. Under these conditions, everything that is of the pure metaphysical order necessarily remains outside their comprehension.

The Self is the transcendent and permanent principle of which the manifested being, the human being, for example, is only a transitory and contingent modification which cannot affect the principle itself. The Self, as such, is never individualized and cannot be, because it must always be considered under the aspect of eternity and immutability which are the necessary attributes of pure Being. It is obviously not capable of any particularization which would make it other than itself.

Immutable in its own nature, the Self develops the indefinite possibilities contained in itself by the passage from potency to act through an indefinite number of degrees. That does not affect its essential permanence, because this passage is only relative and its development is only one of the degrees when considered from the aspect of manifestation, outside of which there can be no question of succession, but only of perfect simultaneity. Even what is virtual in a certain respect is still realized in the Eternal Now. As to manifestation, the Self develops its possibilities in all the modalities of realization in an indefinite multitude of the different states of the integral being. Only one of which, subject to the very special conditions of existence which define it, constitutes the portion or rather the specific determination of this being which is human individuality. The Self is thus the principle by which all the states of the being exist, each in its own domain. This must be understood, not only of the manifested states, whether individual like the human state or supra-individual, but also including all the possibilities which are not capable of any manifestation — although the word "exist" then becomes improper for the unmanifested state — as well as the possibilities of manifestation in principial mode. But this Self is only for itself, not having and unable to have, in the total and indivisible unity of its intimate nature, any principle which is external to it.²

The Self, considered in relation to a being, is really the personality. One could restrict the usage of this latter word to the Self as the principle of the manifested states, just as the Divine Personality, Ishvara, is the principle of universal manifestation. But it can also be extended analogically to the Self as the principle of all manifested and unmanifested states of being. This personality is an immediate, primordial, and non-specific determination of the principle which is called in Sanskrit Atman or Paramatman, and which we can designate as the Universal Spirit, provided that this use of the word "spirit" does not refer to Western philosophical conceptions. In particular, it is not a correlative of *matter* as it almost always is for the moderns, who are under the influence of Cartesian dualism³, even unconsciously. Genuine metaphysics is well beyond all the oppositions like the types that spiritualism and materialism give us; it need not concern itself with more or less special, and often quite artificial, questions which arise from such oppositions.

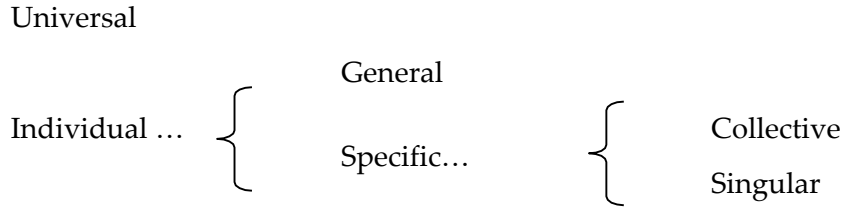
Atman penetrates all things, which are like its accidental modifications. According to Ramanuja, they "constitute in some way its body [taken in a purely analogical sense], whether they are of an intelligent or unintelligent nature". Western conceptions of the spiritual and material express only a diversity of conditions in manifestation and make no difference in regard to the unconditioned and unmanifested principle. This, in fact, is the Supreme Self (the literal translation of Paramatman) of all that exists, in whatever mode, and it always remains the same

through the indefinite multiplicity of degrees of Existence, understood in the universal sense, as well as beyond Existence, i.e., in principial non-manifestation.

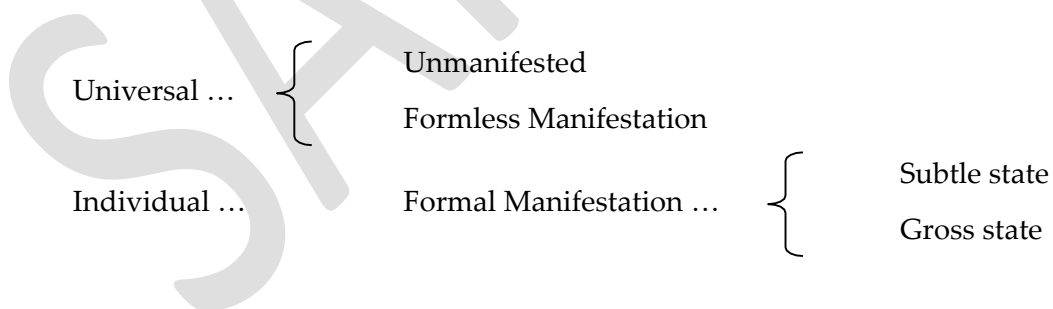
The Self, for any being whatsoever, is in reality identical with Atman, since it is essentially beyond every distinction and particularization. This is why, in Sanskrit, the same word Atman, in cases other than the nominative, takes the place of the reflexive pronoun "oneself". The Self is therefore not really distinct from Atman, except when it is considered particularly and distinctively in relation to a being, and more precisely, even in relation to any definite state of this being, such as the human state, and only when considered from this specialized and restricted point of view. In this case, it is not that the Self becomes effectively distinct from Atman in any way, because it cannot be other than itself. It obviously cannot be affected by the point of view from which it is considered, any more than from any other contingency. To the extent that one makes this distinction, one moves away from the direct consideration of the Self to consider only its reflection in human individuality, or in any other state of being, because it goes without saying that, vis-à-vis the Self, all states of manifestation are strictly equivalent and can be considered in the same way. But at present it is human individuality which concerns us most particularly. This reflection determines what may be called the center of this individuality. However, if we isolate it from its principle, i.e., from the Self itself, it has only a purely illusory existence. That is because it derives all its reality from the principle, and it effectively possesses this reality only by participation in the nature of the Self, i.e., insofar as it is identified with it by universalization.

Personality is essentially of the order of principles in the strictest sense of this word, i.e., of the universal order. Therefore, it can only be considered from the point of view of pure metaphysics, which has precisely the Universal as its domain. The pseudo-metaphysicians of the West have a habit of confusing things which, in reality, belong to the individual order with the Universal. Instead, since they have no conception of the Universal, they apply this name improperly to what is ordinarily the general, which is really only a simple extension of the individual. Some push the confusion even further. The empiricist philosophers, who cannot even conceive of the general, liken it to the collective, which is truly only the specific. By these successive degradations, one finally arrives at debasing all things to the level of sensible knowledge, which many indeed consider as the only possible one, because their mental horizon does not extend beyond this domain. Then they would like to impose on everyone the limitations which result only from their own incapacity, whether natural or acquired by a special education.

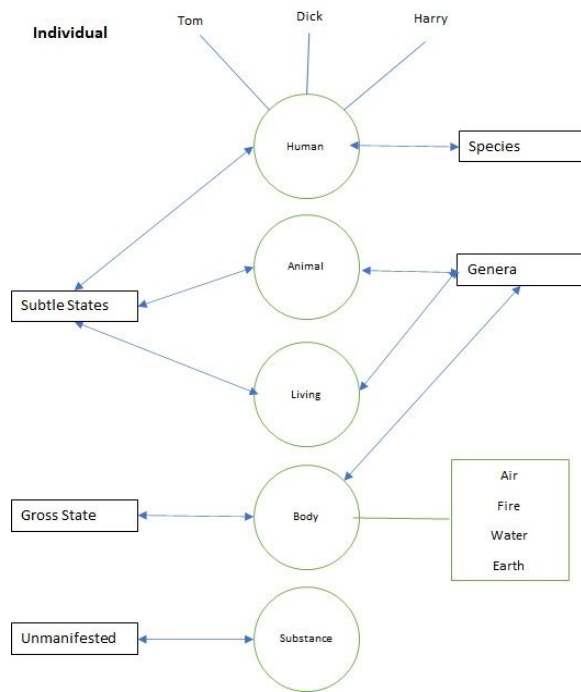
To prevent any misunderstanding of that kind, the following table specifies the essential distinctions in this respect.



It is important to add that the distinction between the Universal and the individual should not be regarded as a correlation, because the individual, which is a nullity in relation to the Universal, cannot be opposed to it in any way. It is the same with regard to the unmanifested and the manifested. Moreover, it might at first seem that the Universal and the unmanifested must coincide, and, from a certain point of view, their identification would indeed be justified, since, metaphysically, it is the unmanifested which is essential. However, it is necessary to take into account certain states of manifestation which, being formless, are thereby supra-individual. Therefore, if we distinguish only the Universal and the individual, we will necessarily have to relate these states to the Universal, which we can do all the better because it is a matter of a manifestation which is still principal in some way, at least in comparison with the individual states. This, of course, must not make us forget that everything manifested, even at these higher degrees, is necessarily conditioned or relative. Considered in this way, the Universal will no longer be only the unmanifested, but also the formless, including both the unmanifested and the supra-individual states of manifestation. The individual contains all the degrees of *formal* manifestation, i.e., all the states in which beings take on forms, for what properly characterizes individuality and essentially constitutes it as such, is precisely the presence of form among the limiting conditions that define and determine a state of existence. We can summarize these considerations in the following table:



The terms "subtle state" and "gross state" refer to different degrees of formal manifestation. This distinction is valid only on the condition of taking human individuality, i.e., the corporeal or sensible world, as a starting point. The gross state is corporeal existence itself, to which human individuality belongs only through one of its modalities, and not in its integral development. The subtle state includes the extra-corporeal modalities of the human being, or of any other being



situated in the same state of existence, and, furthermore, all individual states other than that one. We see that these two terms are really not symmetrical and cannot even have a common measure, since one of them represents only a portion of one of the indefinitely multiple states which constitute formal manifestation, so that the other includes all the rest of this manifestation.⁴

The symmetry is found up to a certain point only if we restrict ourselves to the consideration of human individuality alone, and it is moreover from this point of view that the distinction is first established by Hindu doctrine. Even if we then go beyond this point of view, and even if we considered it only to actually transcend it, it is no less true that this

is what we must inevitably take as a basis and as a term of comparison, since that is what concerns the state in which we currently find ourselves.

We shall therefore say that the human being, considered in its entirety, comprises a certain set of possibilities which constitute its corporeal or gross modality, plus a multitude of other possibilities which constitute its subtle modalities, extending in various directions beyond this one. But all these possibilities together represent only one and the same degree of Universal Existence. It follows from this that human individuality is both much more and much less than Westerners usually believe: much more, because they hardly know more than its corporeal modality which is only a tiny portion of its possibilities. But also much less, because this individuality, far from being the total being, is only one state of this being, among an indefinite number of other states, of which the sum itself is still nothing in comparison to the personality which alone is true being. Personality alone is its permanent and unconditioned state, and only that can be considered absolutely real.

Everything else, no doubt, is also real, but only in a relative way. That is because of its dependence on the principle and insofar as it reflects something from it, just as the image reflected in a mirror draws all its reality from the object without which it would have no existence. But this lesser reality, in which it only participates, is illusory in relation to the supreme reality, just as the same image is also illusory in relation to the object. If one claimed to isolate it from the principle, this illusion would become pure and simple unreality. We understand by this that existence, i.e., the conditioned and manifested being, is at the same time real in a certain sense and illusory in another sense. This is one of the essential points which has never been understood by Westerners who have outrageously distorted the Vedanta by their erroneous and prejudiced interpretations.

We must advise philosophers especially that the Universal and the individual are not what they call categories. The categories, in the Aristotelian sense of this word, are the most general of all genera, so that they still belong to the individual domain, whose limit they denote from a particular point of view. It would be more accurate to assimilate into the Universal what the scholastics call the transcendentals, which exceed all genera, including categories. If these transcendentals are indeed of the universal order, it would still be an error to believe that they constitute the whole Universal, or even that they are what is most important to consider for pure metaphysics. They are coextensive with Being, but do not transcend Being, where the doctrine in which they are considered stops. If ontology or the knowledge of Being is indeed part of metaphysics, it is very far from being a complete and total metaphysics; Being is not the unmanifest in itself, but only the principle of manifestation. Consequently, what is beyond Being matters much more, metaphysically, than Being itself. In other words, it is Brahman, not Ishvara, which must be recognized as the Supreme Principle. This is what the *Brahma Sutras*, which begin with these words, expressly declare: "Now begins the study of Brahman", to which Adi Shankara adds this comment:

By enjoining the search for Brahman, this first sutra recommends a thoughtful study of the texts of the Upanishads, made with the aid of a dialectic which [taking them as its basis and principle] never disagrees with them, and which, like them [but as a mere auxiliary means], proposes Liberation as its goal.

¹ Léon Daudet, in some of his works (*L'Heredité* and *Le Monde des images*), has distinguished in the human being what he calls Self and ego. But both, for us, are equally part of the individuality, so that they are the province of psychology which, on the other hand, cannot affect the personality. This distinction, however, indicates a kind of presentiment which is very worthy of remark in an author who does not claim to be a metaphysician.

² We will explain more completely, in other studies, the metaphysical theory of the multiple states of the being. We only show here what is essential to understand the constitution of the human being.

³ Theologically, when we say that "God is pure spirit", this should not be understood either in the sense that spirit is opposed to matter nor where these two terms can be understood only in relation to each other. Otherwise, we would arrive at a kind of demiurgic conception not unlike that attributed to Manichaeism. It is no less true that such an expression is one of those which can easily give rise to false interpretations, resulting in the substitution of "a being" for pure Being.

⁴ We can make this asymmetry understood by a remark of common application, which is simply ordinary logic. If we consider an attribution or any quality, we thereby divide all possible things into two groups, which are, on the one hand, things which possess this quality, and, on the other hand, things which do not possess it. But, while the first group is thus positively defined and determined, the second, which is characterized only in a purely negative way, is not limited thereby and is truly indefinite. There is therefore neither symmetry nor common measure between these two groups, which therefore do not really constitute a binary division. Its distinction moreover is obviously valid only from the special point of view of the quality taken as a starting point, since the second group has no homogeneity and can include things that have nothing in common among them. This does not however prevent this division from being really valid in the relation considered. Now it is indeed in this way that we distinguish the manifested and the unmanifested; then in the manifested, the formal and the formless, and finally, in the formal itself, the corporeal and the incorporeal.

4 Purusha and Prakriti

We must now consider Purusha, no longer in itself, but in relation to manifestation. This will let us better understand how it can be considered under several aspects, while being one in reality. For manifestation to occur, Purusha must correlate with some other principle, although such correlation is nonexistent to its highest aspect (*uttama*), and there is really no principle other than the Supreme Principle, except in a relative sense. But, as soon as it is a question of manifestation, even principally, we are back in the domain of relativity. The correlative of Purusha is therefore Prakriti, the undifferentiated primordial substance. It is the passive principle, represented as feminine, while Purusha, also called Pumas, is the active principle, represented as masculine. Although both remain unmanifested, these are the two poles of all manifestation. It is the union of these two complementary principles which produces the integral development of the individual human state, with respect to each individual. It is the same for all the manifested states of the being not in this human state, because, if we consider the human state specifically, it is important never to forget that it is only one state among others. Purusha and Prakriti appear to us as resulting from a polarization of the principal being. That is so, not just at the limit of human individuality alone, but also at the limit of the totality of manifested states in indefinite multiplicity.

Instead of considering each individual in isolation, consider the whole of the domain formed by a specific degree of Existence, such as the individual domain where the human state unfolds, or any other analogous domain of manifested existence, similarly defined by its own set of special and limiting conditions. Purusha is, for such a domain (comprising all the beings who develop their corresponding possibilities of manifestation in it, both successively and simultaneously), equivalent to Prajapati, the Lord of created beings, an expression of Brahman insofar as it is conceived as Divine Will and Supreme Ordainer¹. This Will manifests itself more particularly in each special cycle of existence, as the Manu of the cycle, which gives it its Law (Dharma). Manu must be regarded neither as a character nor as a myth (at least in the vulgar sense of this word), but rather as a principle, which is really Cosmic Intelligence, the reflected image of Brahman (and in reality, one with it), revealing itself as the primordial and universal Lawgiver². Just as Manu is the prototype of man (*manava*), the pair Purusha-Prakriti, in relation to a specified state of being, can be considered as equivalent in the domain of existence which corresponds to that state, which Islamic esoterism calls the Universal Man (*El-Insanul-kamil*)³. This conception can be extended further to all the manifested states, which then establishes the constitutive similarity between universal manifestation and its individual human modality⁴, or between the macrocosm and the microcosm⁵, as expressed in some Western schools.

Now, it is essential to note that the conception of the Purusha-Prakriti pair has no connection to any dualistic conception. In particular, it is totally different from the spirit-matter dualism of modern Western philosophy, whose origin is actually attributable to Cartesianism. Purusha cannot be regarded as corresponding to the philosophical notion of spirit. Despite the assertions

of a good number of Orientalists, Prakriti corresponds even less to the notion of matter, which, moreover, is so completely foreign to Hindu thought that there is no Sanskrit word by which it can be translated, even approximately, proving that there is nothing really fundamental about such a notion. Moreover, it is very probable that the Greeks themselves did not have the notion of matter as understood by the moderns including philosophers as well as physicists. In any case, the meaning of the word $\upsilon\lambda\eta$ (hyle), in Aristotle, is indeed that of substance in all its universality, and $\epsilon\iota\delta\omicron\varsigma$ (*eidōs*, which the word "form" renders rather poorly in English, because of the ambiguities which can arise from it) corresponds no less exactly to essence regarded as correlative to substance. Indeed, these terms "essence" and "substance", taken in their broadest sense, perhaps provide the most exact idea of the conception in Western languages. This conception is much more universal than that of spirit and matter. Matter represents at most only a very particular aspect, a specification in relation to a particular state of existence, outside of which it entirely ceases to be valid, and is not applicable to the whole of universal manifestation like essence and substance. It should also be added that the distinction of essence and substance, however primordial it may be in comparison to any other, is none the less relative. It is the first of all the dualities, the one from which all the others derive directly or indirectly, and it is there that multiplicity actually begins. But one must not see in this duality the expression of an absolute irreducibility which cannot be found in it. It is Universal Being which, in relation to the manifestation whose principle it is, is polarized into essence and substance, without its intimate unity being affected in any way. The Vedānta, by the very fact that it is purely metaphysical, is essentially the doctrine of nonduality (*advaita vada*)⁶. If the *Samkhya* appears dualistic to those who have not understood it, that is because its point of view stops at the consideration of the first duality, which does not prevent it from leaving possible everything that transcends it, contrary to the systematic conceptions which are characteristic of philosophers.

Prakriti is the first of the twenty-five principles (tattvas) enumerated in *Samkhya*. But we have to consider Purusha before Prakriti because it is inadmissible to endow the plastic or substantial principle (the universal substratum, i.e., the support of all manifestation)⁷ with spontaneity, since it is purely potential and passive, capable of any determination while actually possessing none. Prakriti therefore cannot really be a cause by itself (i.e., efficient cause), apart from the action or rather the influence of the essential principle, which is Purusha, and which is the determinant of manifestation. All manifested things are indeed produced by Prakriti, of which they are modifications or determinations. But without the presence of Purusha, these productions would be devoid of all reality. The opinion that Prakriti suffices in itself as the principle of manifestation could only be drawn from a completely erroneous conception of the *Samkhya*, arising simply from the fact that, in this doctrine, what is called production is always considered exclusively from the substantial side; perhaps also because Purusha is considered to be the twenty-fifth tattva, entirely independent of the others which comprise Prakriti and all its modifications. Such an opinion, moreover, would be formally contrary to the teaching of the *Veda*.

Mulaprakriti is Primordial Nature (called in Arabic *El-Fitrah*), the root of all manifestations (because *mula* means “root”). It is also called Pradhana, “that which is posited before all things”, as potentially containing all determinations. According to the *Puranas*, it is identified with Maya, conceived as mother of forms. It is undifferentiated (*avyakta*) and indistinguishable, not being composed of parts nor endowed with qualities, inferred only by its effects, since it cannot be perceived in itself, and it is productive without being itself a production.

Root, it is without root, because it would not be root if it had a root⁸.

1. Mahat or Buddhi
2. Ahankara or ego -- individual consciousness
3. Manas or mind
4. 5 tanmatras or essential determinations of things
5. 5 buddhindriyas or faculties of sensation
6. 5 karmendriyas or faculties of action
7. 5 bhutas of substantial and sensible elements

Prakriti, root of everything, is not production. Seven principles, the great one (Mahat, which is the intellectual principle or Buddhi) and the others [ahankara or the individual consciousness, which engenders the notion of the ego, and the five tanmatras or essential determinations of things], are at the same time productions [from Prakriti] and productive [compared to the following ones]. Sixteen [the eleven indriyas or faculties of sensation and action, including the manas or "mind", and the five bhutas or substantial and sensible elements] are [unproductive] productions. Purusha is neither production nor productive (in itself)⁹. Nevertheless, this is its action, or better still, its nonacting activity, using an expression borrowed from the Eastern tradition, which essentially determines

everything that is substantial production in Prakriti¹⁰.

Prakriti, although necessarily one in its indistinction, contains within itself a triplicity which gives birth to multiple determinations, by actualizing itself under the ordering influence of Purusha. It possesses three gunas or constitutive qualities, which are in perfect balance in its primordial undifferentiation. Any manifestation or modification of the substance represents a rupture of this equilibrium, and the beings, in their different states of manifestation, relate to the three gunas in different degrees and according to indefinitely varied proportions. These gunas are therefore not states, but conditions of Universal Existence, to which all manifested beings are subject, so care must be taken to distinguish special conditions which determine and define such and such a state or mode of manifestation. The three gunas are:

- **sattva**, conformity to the pure essence of Being (Sat), which is identified with intelligible Light or Knowledge, and is represented as an ascending tendency.
- **rajas**, the expansive impulse, according to which the being develops in a certain state and, in some way, at a determined level of existence.
- **tamas**, darkness, equated with ignorance, and is represented as a downward tendency.

¹ *Prajapati* is also *Vishvakarma*, the universal constructive principle. Its name and its function are moreover capable of multiple and more or less specialized applications, depending on whether or not they are related to the consideration of a particular determined cycle or state.

² It is interesting to note that, in other traditions, the primordial Lawgiver is also designated by names whose root is the same as that of the Hindu Manu: *Menes* or *Mina* of the Egyptians, the *Minos* of the Greeks and the *Menw* of the Celts. It is therefore a mistake to regard these names as designating historical figures.

³ This is the *Adam Kadmon* of the *Cabala*. He is also the King (*Wang*) of the Far Eastern tradition (*Tao te ching*, XXV).

⁴ We recall that it is on this analogy that the institution of castes is essentially based. On the role of *Purusha* considered from the point of view that we are indicating here, see in particular the *Purusha-Sukta* of the *Rig Veda*, X, 90. *Vishvakarma*, the aspect or function of the "Universal Man", corresponds to the Great Architect of the Universe of Western initiations.

⁵ These terms truly belong to Hermeticism, and we need not concern ourselves with any abusive use that may have been made of them by contemporary pseudo-esoterists.

⁶ We explained, in our *General Introduction to the Study of Hindu Doctrines*, that nondualism should not be confused with monism, which, whatever form it takes, is, like dualism, of a purely philosophical and not metaphysical order. It has nothing in common with pantheism either, and it can all the less be equated to it in that this last term, when it is used in a reasonable sense, always implies a type of naturalism which is actually antimetaphysics.

⁷ Let us add, to avoid any possible error of interpretation, that the sense in which we understand substance is not the one in which Spinoza used this same term, because, due to the effect of pantheistic confusion, he uses it to designate Universal Being itself, at least insofar as he is capable of conceiving it. In reality, the Universal Being is beyond the distinction of *Purusha* and *Prakriti*, which are unified in it as their common principle.

⁸ *Samkhya Sutras*, 1:67.

⁹ *Samkhya Karika*, shloka 3.

¹⁰ Colebrooke (*Essays on the Philosophy of the Hindus*) has rightly pointed out the remarkable concordance which exists between the last passage quoted and the following ones, taken from the treatise *De Divisione Naturæ* by Scotus Erigena: "The division of Nature seems to me to have to be established according to four different species, of which the first is that which creates and is not created; the second that which is created and which itself creates; the third, what is created and does not create; and finally the fourth, that which is not created and does not create either" (Book I). "But the first species and the fourth (respectively comparable to *Prakriti* and *Purusha*) coincide (merge or rather unite) in the Divine Nature, for the latter can be said to be creative and uncreated, as it is in itself, but likewise neither creative nor created, since, being infinite, it cannot produce anything that is outside of itself, nor is there any possibility that it is not in itself and by itself" (Book III). Note, however, the substitution of the idea of "creation" for that of "production". On the other hand, the expression "Divine Nature" is not perfectly adequate, because what it designates is properly Universal Being. In reality, *Prakriti* is primordial nature, and *Purusha*, as essentially immutable, is outside Nature, whose very name expresses an idea of becoming.

8 Manas

After individual consciousness (ahankara), the enumeration of the tattvas of *Samkhya* includes, in the same group of productive productions, the five tanmatras or subtle elements. They are incorporeal and outwardly imperceptible, and are, in a direct way, the respective principles of the five bhutas or corporeal and sensible elements, which have their expression defined in the same conditions of individual existence where the human state is situated. The word tanmatra literally means an "assignment" (*matra*, measure, determination) delimiting the proper domain of a certain quality (*tad* or *tat*, neuter pronoun, "that", taken here in the sense of quiddity, like the Arabic *dhat*)¹ in Universal Existence.

The **five tanmatras** are commonly designated by the names of sensible qualities:

- auditory or sonorous (*shabda*)
- tangible (*sparsha*)
- visible (*rupa*, with the double meaning of form and color)
- sapid, taste (*rasa*)
- olfactory (*gandha*)

But these qualities can only be considered in the principial, and somewhat undeveloped state, since it is only through the bhutas that they will be effectively manifested in the sensible order. The relationship of tanmatras to bhutas is, in its relative degree, analogous to the relationship of essence to substance, so that the tanmatras can quite rightly be called elementary essences². The order of the production or their manifestation of the **five bhutas**, correspond to the order of the tanmatras, since each element has its own sensible quality):

- Ether (*Akasha*)
- Air (*Vayu*)
- Fire (*Tejas*)
- Water (*Ap*)
- Earth (*Prithvi*)

It is from them that all gross or corporeal manifestation is formed.

Between the tanmatras and the bhutas, and constituting with the latter the group of unproductive productions, there are eleven distinct and truly individual faculties, which proceed from ahankara, and, at the same time, participate in the five tanmatras. Of the eleven faculties, ten are external: five of sensation and five of action. The eleventh, whose nature derives from both, is the internal sense or mental faculty (manas) which is directly linked to consciousness (ahankara)³. Manas is related to individual thought, including reason as well as memory and imagination⁴, which is of a formal order. This is not inherent in the transcendent intellect (Buddhi), whose attributes are essentially formless. For Aristotle too, the pure intellect is of a transcendent order and has the knowledge of universal principles as its proper object. This

knowledge, which is not discursive, is obtained directly and immediately by intellectual intuition, which has nothing in common with the so-called intuition of a purely sensory and vital order, and which plays such a great role in the clearly anti-metaphysical theories of some contemporary philosophers.

The *Brahma Sutras* teach the development of the different faculties of the individual man:

The intellect, the internal sense, as well as the faculties of sensation and action, are developed in manifestation and resorbed into the unmanifested in a similar order, [except in the opposite direction of development for resorption]⁵, an order which is always that of the elements from which these faculties proceed when it comes to their constitution.⁶ However, the intellect is developed in the formless order, prior to any formal or properly individual principle. As for Purusha (or Atman), its emanation [insofar as it is considered as the personality of a being] is not a birth [even in the widest sense of this word]⁷, nor a production [determining a starting point for its actual existence, as it is for everything that comes from Prakriti]. One cannot, indeed, assign to it any limitation [by some particular condition of existence], because, being identified with the Supreme Brahman, it partakes of His infinite Essence⁸ [implying the possession of the divine attributes, at least virtually, and even actually insofar as this participation is actually realized by the Supreme Identity, without speaking of what is beyond attributes, since it is a matter of the Supreme Brahman, which is *nirguna*, and not only of Brahman as *saguna*, i.e., as Ishvara]⁹.

It is active, but only in principle [therefore nonacting]¹⁰, because this activity (*kartritva*) is not essential and inherent to it, but is only potential and contingent for it [relative only to its states of manifestation]. As the carpenter, having his axe and other tools in his hand, and then laying them aside, enjoys tranquility and rest, so this Atman, in its union with its instruments [by means of which its principle faculties are expressed and developed in each of its states of manifestation, and which thus are nothing other than those faculties manifested with their respective organs], is active [although this activity does not affect its inner nature], and, in leaving them, he enjoys rest and tranquility [in the nonaction, from which, in itself, it never left]¹¹.

The various faculties of sensation and action [designated by the term *prana* in a secondary sense] are eleven in number:

- **five of sensation** (*buddhindriyas* or *jnaneendriyas*, means or instruments of knowledge in their particular field)
- **five of action** (*karmendriyas*)
- **the internal sense** (manas)

Where a larger number (thirteen) is specified, the term *indriya* is employed in its widest and most comprehensive sense, distinguishing in the manas, because of the plurality of its functions, the intellect [not in itself and in the transcendent order, but as a particular determination in relation to the individual], the individual consciousness

[ahankara, from which the manas cannot be separated], and the actual internal sense [what the scholastic philosophers call sensorium commune (common sense)]. Where a lesser number [usually seven] is mentioned, the same term is employed in a more restricted sense. These are **seven sensory organs**:

- two eyes,
- two ears
- two nostrils
- the mouth or tongue

[Those are only the seven openings or orifices of the head]. The eleven faculties mentioned above [although designated as a whole by the term *prana*] are not [like the five *vayus*] simple modifications of the *mukhya prana* or of the principal vital act [breathing, with the resulting integration], but distinct principles [from the special point of view of human individuality]¹².

The term *prana*, in its most usual sense, means vital breath. However, in certain Vedic texts, what is so designated is, in the universal sense, identified in principle with Brahman itself, as when it is said that, in deep sleep (*sushupti*), all the faculties are resorbed into *prana*, for, "while a man sleeps without dreaming, his spiritual principle [Atman considered in relation to him] is one with Brahman"¹³. This state is beyond distinction, therefore truly supra-individual. That is why the word *swapiti*, "sleep", is interpreted as *swam apito bhavati*: "He entered his own Self."¹⁴

The word *indriya* means "power", which is also the primary meaning of the word "faculty". But, by extension, its meaning includes both the faculty and its bodily organ, the whole of which is considered to constitute an instrument either of knowledge (*buddhi* or *jnana*, taken here in their broadest sense), or of action (*karma*), and which are thus designated by one and the same word. The **five instruments of sensation** are:

- ears or hearing (*shrotra*)
- skin or touch (*twach*)
- eyes or sight (*chakshus*)
- tongue or taste (*rasana*)
- nose or smell (*ghrana*)

These are enumerated in the order of the development of the senses, which is that of the corresponding elements (*bhutas*). But, in order to explain this correspondence in detail, it would be necessary to treat the conditions of corporeal existence completely. The **five instruments of action** are:

- the organs of excretion (*payu*)
- the generative organs (*upastha*)
- the hands (*pani*)

- the feet (*pada*)
- the voice or the organ of speech (*vach*)¹⁵

The manas must be regarded as the eleventh, including by its own nature the double function of serving both sensation and action, and, consequently, participating in the properties of both, which it, in a way, centralizes in itself.¹⁶

According to the Samkhya, these faculties with their respective organs, are, while differentiating the three principles in manas, the thirteen instruments of knowledge in the domain of human individuality (for action does not have its end in itself, but only in relation to knowledge): three internal and ten external, compared to three sentinels and ten gates [the conscious character being inherent in the former, but not in the latter as distinctly considered]. A bodily sense perceives, and an organ of action executes [one being in a way an entrance and the other an exit. There are two successive and complementary phases here, the first of which is a centripetal movement and the second a centrifugal movement]. Between the two, the internal sense (manas) observes. Consciousness (ahankara) makes the individual application, i.e., the assimilation of perception to the ego, of which it is henceforth a part as a secondary modification. Finally, the pure intellect (Buddhi) transposes the data of the preceding faculties into the Universal.

¹ It should be noted that these words *tat* and *dhat* are phonetically identical to each other, and that they are also identical to the English *that*, which has the same meaning.

² It is in a sense very close to this consideration of the tanmatras that Fabre d'Olivet, in his interpretation of Genesis (The Hebrew Language restored), uses the expression, "intelligible elementization".

³ On the production of these various principles, considered from the "macrocosmic" point of view, see *Manava-Dharma Shastra or Law of Manu*, 1:14-20.

⁴ This is undoubtedly how we must understand what Aristotle says, that "man (as an individual) never thinks without images", i.e., without forms.

⁵ This is not temporal succession.

⁶ This is both the tanmatras and the bhutas depending on whether the indriyas are considered in the subtle or gross states, i.e., as faculties or as organs.

⁷ We can call birth and death the beginning and the end of any cycle whatsoever, i.e., of existence in any state of manifestation, and not only in the human state. The passage from one state to another is then both a death and a birth, depending on whether it is considered in relation to the antecedent state or the subsequent state.

⁸ The word essence when it is thus applied analogically is no longer the correlative of substance. Besides, what has any correlative cannot be infinite. Likewise, the word nature, applied to Universal Being or even beyond Being, entirely loses its proper and etymological meaning, with the idea of becoming which is implied therein.

⁹ The possession of the divine attributes is called in Sanskrit *aishwarya* as being a true connaturality, with Ishvara.

¹⁰ Aristotle was right to also insist on this point, that the prime mover of all things (or the principle of movement) must itself be immobile, which amounts to saying that the principle of all action must be nonacting.

¹¹ *Brahma Sutras*, 2:3:15-17 and 33-40

¹² *Brahma Sutras*, 2:4:1-7

¹³ Shankara's commentary on the *Brahma Sutras*, 3:2:7

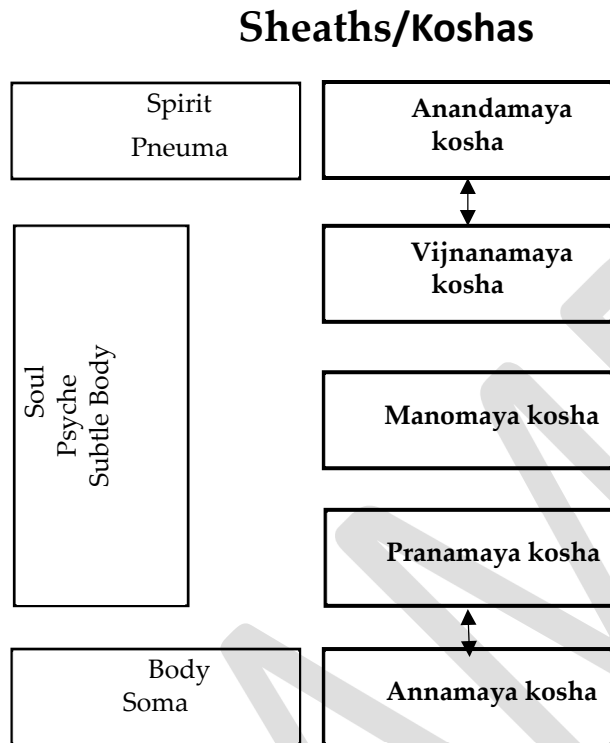
¹⁴ *Chandogya Upanishad*, 6:8:1. It is an interpretation by Nirukta's methods and not an etymological derivation.

¹⁵ The word *vach* is identical to the Latin *vox*.

¹⁶ *Manava Dharma Shastra*, 2:89-92

9 Sheaths of the Self

Purusha or Atman, manifesting itself as jivatman in the living form of the individual being, is covered in a series of successive sheaths (koshas), representing phases of its manifestation. It would be completely erroneous to associate them with bodies, since it is only the final phase which is corporeal. Atman is not actually contained in such sheaths, since, by its very nature, it is not capable of any limitation and is not conditioned by any state of manifestation whatsoever¹.



The first sheath, *anandamaya kosha*, is the set of all the possibilities of manifestation that Atman contains in itself, in its permanent actuality in the principal and undifferentiated state. It is said to be made of Bliss (*Ananda*), because the Self, in this primordial state, enjoys the fullness of its own being, and it is not truly distinct from the Self. It is superior to conditioned existence, which presupposes it, and is situated at the degree of pure Being. This is why it is regarded as characteristic of Ishvara². So here we are in the formless order. Only when it is considered in relation to formal manifestation, and insofar as the principle of the latter is contained in it, that one can say that it is the principal

or causal form (*karana sharira*) through which the form will be manifested and actualized in the following stages.

The second sheath (*vijnanamaya kosha*) is formed by the Light (in the intelligible sense) directly reflected from integral and universal Knowledge (Jnana)³. It is composed of the five elementary essences (tanmatras), conceivable, but not perceptible, in their subtle state. It consists in the joining of the superior intellect (Buddhi) to the principal faculties of perception proceeding respectively from the five tanmatras, and whose external development will constitute the five senses in the corporeal individuality⁴.

The third sheath (*manomaya kosha*), in which the internal sense (manas) is joined with the preceding one, especially involves the mental consciousness⁵ or thinking faculty, which is of an exclusively individual and formal order, and whose development proceeds from the irradiation in reflective mode of the higher intellect in a defined individual state, in this case, the human state.

The fourth sheath (*pranamaya kosha*) includes the faculties which proceed from the vital breath (*prana*), i.e., the five *vayus* (modalities of this *prana*), as well as the faculties of action and sensation (the latter already existing principally in the two preceding sheaths, as purely conceptual faculties, whereas there could be no question of any sort of action, any more than of any external perception).

The set of these three sheaths (*vijnanamaya*, *manomaya* and *pranamaya*) constitutes the subtle form (*sukshma sharira* or *linga sharira*), as opposed to the coarse or corporeal form (*sthula sharira*). Here we once again find the distinction of the two modes of formal manifestation.

The five vital functions or actions are called *vayus*, although they are not strictly speaking air or wind (which is the general meaning of the word *vayu* or *vata*, derived from the verbal root *va*, to go, to move, and which usually designates the air element, of which mobility is one of the characteristic properties)⁶, especially since they relate to the subtle state and not to the corporeal state. But they are modalities of the vital breath (*prana*, or more generally *ana*⁷) considered mainly in its relationship to respiration. They are:

- 1 ° **inhalation**, i.e., breathing considered as ascending in its initial phase (*prana*, in the strictest sense of this word), and attracting the not yet individualized elements of the cosmic environment, making them enter into the individual consciousness through assimilation.
- 2 ° **inspiration**, considered as descending in a following phase (*apana*), by which these elements penetrate into the individuality.
- 3 ° an intermediate phase between the two preceding ones (*vyana*), consisting, on the one hand, in the whole of the reciprocal actions and reactions which occur in contact between the individual and the surrounding elements, and, on the other hand, in the various movements which result from it. Its correspondence in the bodily organism is blood **circulation**.
- 4 ° **exhalation** (*udana*), which projects the breath by transforming it beyond the limits of restricted individuality (i.e., reduced to the only modalities that are commonly developed in all men), in the realm of the possibilities of extended individuality, considered in its totality⁸.
- 5 ° **digestion**, or substantial intimate assimilation (*samana*), by which the elements absorbed become an integral part of the individuality⁹.

Five Vital Breaths (Vayu)	
prana	inhalation
apana	inspiration
vyana	circulation
udana	exhalation
samana	digestion

It is clearly specified that it is not a question of a simple operation of one or more bodily organs. It is easy to realize, in fact, that all of this should be understood not as corresponding to physiological functions analogically, but of vital assimilation in its broadest sense.

The fifth and last sheath is the corporeal or gross form (*sthula sharira*), which corresponds, in the human state, to the most exterior mode of manifestation. It is the alimentary sheath (*annamaya kosha*), composed of the five perceptible elements (bhutas) from which all bodies are constituted. It assimilates the combined elements received in food (*anna*, a word derived from the verbal root *ad*, to eat¹⁰), secreting the finer parts, which remain in organic circulation, and excreting or rejecting the coarser ones, with the exception, however, of those deposited in the bones. As a result of this integration:

- earthy substances become flesh;
- aqueous substances, blood;
- fiery substances, fat, marrow, and the nervous system (phosphorescent matter).

There are corporeal substances in which the nature of one or another element predominates, although they are all formed by the union of the five elements¹¹.

Every organized being residing in such a corporeal form, possesses, in a more or less complete degree of development, the eleven individual faculties which are manifested in the form of the being by means of eleven corresponding organs (*avayavas*, a designation which is also applied in the subtle state, but only by analogy with the gross state). According to Shankara¹², there are three classes of organized beings, defined by their mode of reproduction:

- 1 ° **viviparous** (*jivaja*, or *yonija*, or still *jarayuja*), like man and mammals;
- 2 ° **oviparous** (*andaja*), like the birds, reptiles, fish, and insects;
- 3 ° **germiniparous** (*udbhijja*), which include both lower animals and plants, the former, as mobile, are born mainly in water, while the latter which are fixed, are usually born from the earth.

However, according to various passages of the *Veda*, food (*anna*), i.e., vegetable (*oshadhi*), also proceeds from water, because rain (*varsha*) fertilizes the earth¹³.

¹ In the *Taittiriya Upanishad*, 2:8:1-3,10:5, the designations of the different sheaths are related directly to the Self, depending on whether it is considered in relation to such and such a state of manifestation.

² While the other sheaths can be regarded as characterizing jivatman, that of *anandamaya* is appropriate, not only to *Ishvara*, but also, by transposition, to Paramatman itself or to the Supreme Brahman, and this is why it is said in the *Taittiriya Upanishad*, 2:5:1, "Different from that which consists of distinctive knowledge (*vijnanamaya*) is the other inner Self (*anyontara Atman*) which consists of Bliss (*anandamaya*). Cf. *Brahma Sutras*, 1:1:12-19.

³ The Sanskrit word *Jnana* is identical to the Greek Γνωσις (gnosis) by its root, which is also that of the word "knowledge" (from *cognoscere*), and which expresses an idea of production or generation, because the being becomes what it knows and realizes itself through this knowledge.

⁴ It is from this second sheath that the term *sharira*, especially if one gives to this word, interpreted by the methods of the *Nirukta*, the meaning of “dependent on the six principles”, i.e., of *Buddhi* (or of *ahankara* which derives directly from it and which is the first principle of individual order) and of the five tanmatras (*Maândava Dharma Shastra* 1:17).

⁵ We understand by this expression something more, as a determination, than the pure and simple individual consciousness: one could say that it is the resultant of the union of *manas* with *ahankara*.

⁶ We can refer here to what we said, in a previous note, about the different applications of the Hebrew word *Ruah*, which corresponds quite exactly to the Sanskrit *vayu*.

⁷ The root *an* is found, with the same meaning, in the Greek ἀνεμος, breath or wind, and in the Latin *anima* soul, whose true and primitive meaning is exactly “vital breath”.

⁸ It should be noted that the word “exhale” means both “to throw out the breath” (in the breath) and “to die” (as to the corporeal part of the human individuality); these two meanings are both related to the *udana* question.

⁹ *Brahma Sutras*, 2:4:8-13. Cf. *Chandogya Upanishad*, 5:19:23; *Maitri Upanishad*, 2:6.

¹⁰ This root is that of the Latin *edere*, and also, although in a more altered form, of the English *eat* and the German *essen*.

¹¹ *Brahma Sutras*, 2:4:21. Cf. *Chandogya Upanishad*, 6:5:1-3.

¹² Commentary on the *Brahma Sutras*, 3:1:20-21. Cf. *Chandogya Upanishad*, 6:3:1; *Aitareya Upanishad*, 5:3. This last text, in addition to the three classes of living beings which are enumerated in the others, mentions a fourth, namely beings born of damp heat (*swedaja*); but this class may be link to that of the germiniparous.

¹³ See in particular *Chandogya Upanishad*, 1:1:2: “plants are the essence (*rasa*) of water”; 5:6:2 and 7:4:2, *anna* originates or proceeds from *varsha*. The word *rasa* literally means sap, and we saw above that it also means taste or flavor. Sap is at the same time that of knowledge (in Latin *sapere*), because of the analogy which exists between the nutritive assimilation in the bodily order and cognitive assimilation in the mental and intellectual orders. It should also be noted that the word *anna* sometimes designates the earth element itself, which is the last in the order of development, and which also derives from the water element which immediately precedes it (*Chandogya Upanishad*, 5:2:4).

Appendix: Tattvas

1. **Prakriti:** Substance
2. **Buddhi** (Formless manifestation)
3. **Ahankara** (individual consciousness, subtle manifestation)
4. **Manas:** internal sense, related to individual thought, including reason as well as memory and imagination
 - a. the intellect [not in it itself and in the transcendent order, but as a particular determination in relation to the individual]
 - b. the individual consciousness [ahankara, from which the manas cannot be separated]
 - c. the internal sense proper [what the scholastic philosophers call sensorium commune]
5. **Tanmatras**, subtle elementary determinations, which are incorporeal and outwardly imperceptible (subtle manifestation)
 - a. auditory or sonorous (*shabda*)
 - b. tangible (*sparsha*)
 - c. visible (*rupa*, with the double meaning of form and color)
 - d. sapid, taste (*rasa*)
 - e. olfactory (*gandha*)
6. **Buddhindriyas** Organs of Sensation
 - a. ears or hearing (*shrotra*)
 - b. skin or touch (*tvach*)
 - c. eyes or sight (*chakshus*)
 - d. tongue or taste (*rasana*)
 - e. nose or smell (*ghrana*)
7. **Karmendriyas** Organs of Action
 - a. Elimination: the organs of excretion (*payu*)
 - b. Procreation: the generative organs (*upastha*)
 - c. Grasping: the hands (*pani*)
 - d. Locomotion: the feet (*pada*)
 - e. Speaking: the voice or the organ of speech (*vach*)
8. **Bhutas** or corporeal and sensible elements (gross manifestation)
 - a. Ether (*Akasha*)
 - b. Air (*Vayu*)
 - c. Fire (*Tejas*)
 - d. Water (*Ap*)
 - e. Earth (*Prithvi*)
9. **Purusha:** Essence

Glossary

Ahankara	Individual consciousness, which engenders the notion of the ego
Atman	The transcendent Self, Universal Spirit
Atmosphere	Bhuvast. The domain of subtle manifestation.
Brahmaloka	The World of Brahman
Brahmapura	City of Brahman
Bhutas	The five corporeal elements: earth, water, fire, air, ether
Categories	The categories are the most general of all genera. The main ones that Aristotle listed are time, place, qualities, relations.
Cosmic Memory	Nothing is lost. Every physical event has its spiritual counterpart which is preserved. Also called the Akashic record.
Devayana	Path of the gods
Divine Ordainer	The maintainer of the cosmic order. Plato: regular recurrence of the seasons, etc., point to the existence of a divine ordainer.
Earth	Bhumi. The domain of gross manifestation.
Essential Cause	Efficient Cause. Vertical causation.
Formal manifestation	Individual state that has form. Phenomenal.
Formless manifestation	Supra-individual states, beyond form. Noumenal.
Heaven	Svarga. The domain of formless manifestation.
Hiranyagarbha	Principle of subtle manifestation
Ishvara	The principle of universal manifestation.
Jivanmukti	Liberated in life
Jivatman	Living soul, the particular manifestation of the Self in life.
Kramamukti	Deferred and gradual liberation
Longevity	Perpetuity of individual existence
Paramatman	The Supreme and absolute Self
Pitriyana	Way of the Ancestors
Plastic Principle	The Plastic Principle is a dynamic functional power that contains all of natural law, and is both sustentative and generative, organizing matter according to Platonic Ideas, i.e., archetypes that lie beyond the physical realm coming from the Mind of God or Deity, the ground of Being.
Posterity	The indefinite extensions of the individual through all its modalities
Prajapati	The lord of created beings

Prajna	He who knows outside of and beyond any special condition.
Pralaya	Return into the undifferentiated state
Prana	Vital breath
Principial	Original, primary, relating to or based on principle
Profane	concerned with everyday life rather than metaphysical and spiritual things.
Resorption	The process of losing substance.
Specification	The attachment to a definite species
Substantial Cause	Material Cause. Horizontal causation.
Sun and Moon	intuitive faculty and the discursive faculty
Synoptic	Affording a general view of a whole; manifesting or characterized by comprehensiveness or breadth of view.
Third eye	The Sun is the right eye and sees the future. The Moon is the left eye and sees that past. The third eye is not perceptible, but it sees the eternal now.
Transcendentals	The transcendentals are truth, beauty, and goodness. They are common to all beings. They are the first concepts, since they cannot be logically traced back to something preceding them.
Trimurti	The Divinity Ishvara, not in itself, but under its three principal aspects of <i>Brahmā</i> , <i>Vishnu</i> , and <i>Shiva</i> , constituting the <i>Trimurti</i> or triple manifestation
Unicity	Unicity envelops multiplicity as such. It applies to Existence.
Unity	Unity is the principle of unicity. Being is Unity.
Videhamukti	Liberation at death
Vidvan	Contemplative Sage

SAMPLE