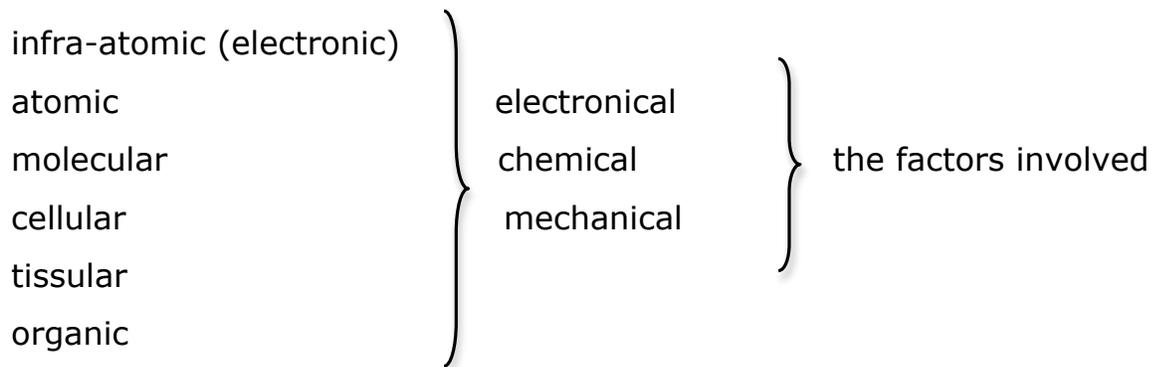


The Background to Mind-Body Relation

The body is a congregation of motions of innumerable forms, with innumerable combinations. But ultimately all these movements, which the entire body exhibits, have as their background 5 fundamental motions. From them stems what a body exhibits.

At the fundamental level of these 5 patterns of movement the body does not yet exist. It comes first at a certain phase and then exhibits all the motional forms. All movements can be classified in levels, or categories. When the actions reach the body, they are called activities.

These bodily activities are seen at the following levels:



At the organic level we have all the activities, and all these activities together, as exhibited by the body, are all intermixtures; they produce many

other forms of activities. They are denoted as gross, since the body is something gross; it is so even at the infra-atomic level and down through all the levels of activities. At this activity - phase, the motional principle does not operate independently, but in relation to, or as infused into something which makes it an instrument. All activities are thus instrumental. They need two things: the motional factor, and that through which the motional is manifesting as activities. In all of these the electronic, chemical, and mechanical factors are involved.

In the 5 fundamental motions there is no support, no instrument, by which the motions can be instrumented. After the intra-atomic, which is known to science, i.e. higher up, this physical, the body, this material aspect, is non-existent. Which does not mean "zero", that there is nothing at all. There are pure motions that do not require any instrument to operate. So, if we try to understand these 5 fundamental motions, we find that they are actually motions, though not according to the rules of physics. Because of lack of adequate terms, we can't give them a name, as found in physics terminology, since there we deal with motions, in which matter is hardly involved, as in the pre-matter state (f.i. the electronic), from which matter then appears.

But if we are going still higher up, we reach a thin-matter, with in the end, even unimaginable small size. And that is the end of the whole, for there is then nothing more. What remains is only the fundamental motions, but no trace of matter, or even pre-matter: it all ends there. This ultimate limit at the top-side is called paramanu, often identified as "atom" in the West, which is somewhat confusing and degrading for what it is. There, is indeed the end-point and thereafter there is nothing but pure motion. It is the

extreme minute, and above it are only the 5 fundamental motions. It is the top-borderland, or para, of that which appears to be matter. When the motions have been reduced to their causal source, they are no longer motions as such, but possibilities - the principle of motion or motion not yet manifested.

As it manifests, the dot illustrates the principle whence motion is emerging, coming out, as a downward line, to become the mind.

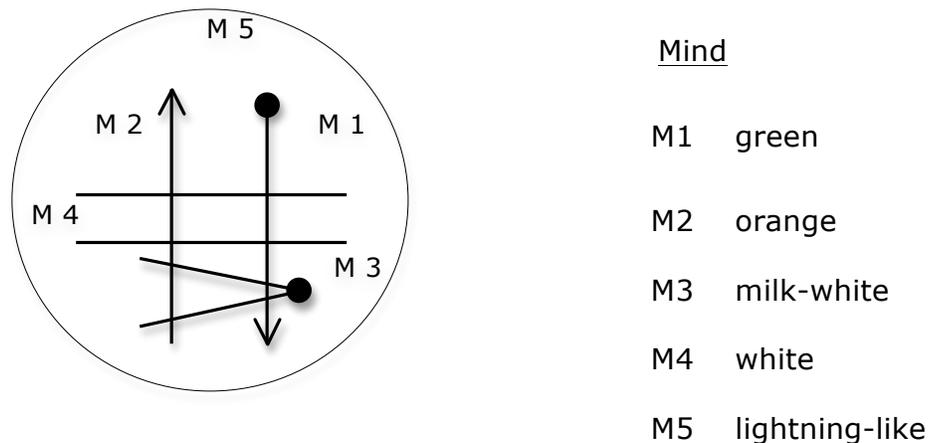


Fig. 1

This figure shows, how the motionals 1 and 2 are restricted by the 3rd motional, which, if they are not controlled, will thus turn them into collateral forces.

When oozing out, the outwardly directed motion M1 becomes able also to go within. If that would not be so, the principle of motion would not "exist", but remain only a principle. When it does come out, it has the strength within

itself, which also can go in (M2), so as to finally efface that motion. When that is done and motion is no more, there only remains the principle, which, in the manifested state is the inner, always present latent principle, even when there is no motion.

But as outgoing force, it is then controlled by a 3rd principle that can interrupt both the motionals 1 and 2, as it operates on both these forces. This restriction must be there, lest there would be no end to their progression. But these two actions must not be coordinated so, that it will cut off one, the other, or both from the center. Rightly coordinated, all the three will make a triangle by which the outgoing and the ingoing forces are controlled. If the two thereby are not completely stopped, they produce collateral force (M4) , and form a square : M1 , M2 , M4 , with M3 involved as the restricting force. And when all these forces operate in cooperation so as to form a purposeful pattern, thanks to their coordination, the contact with the centre is all along maintained. And this contact with the centre of all parts is the circle-principle. In it all the phases of the manifestation of all the forces are in contact with the centre and with each other.

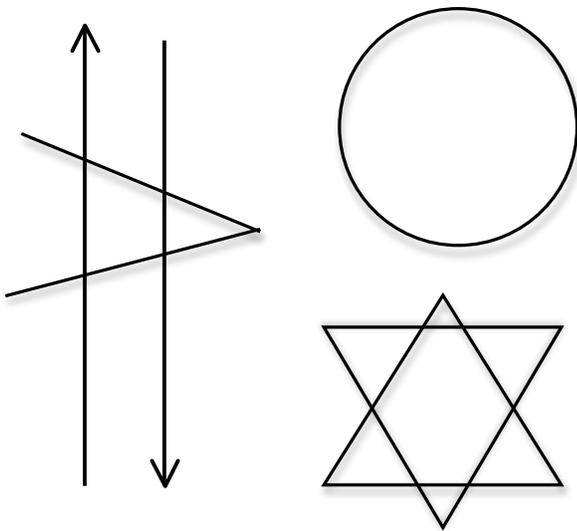
When M1 reflects on the mind, it ignites consciousness. Before there was nothing, no fire, no consciousness anywhere. For there is only an extra-bodily state above paramanu. But when coming into the mind, it first gives a certain form of consciousness, as of a faint green light reflection in the mind. M2 also throws light on the mind, which then is orange while M3 gives a milky-white, M4 a white, and M5 a lightning-like form of consciousness.

But the mind is still in its 1) presensory state, when these motions reflect on it as separate entities, They don't reach the body yet; they are merely caught by the mind, while the 5 forces via different combinations form the 5

fundamental patterns.

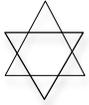
When the force then is reaching down and checked there, it is transformed into an ascending flow that effaces the descending force to become green, orange, milky-white, and white, and, when coordinated, a lightning-like light.

Fig. 2



When all possible directions of the forces are united, they operate within a circle  afforded for the other powers and giving them the possibility to function. It is a circle, because the 5 fundamental motions radiate and their combinations move from one point in all possible directions, and are all given the opportunity to operate.

This opportunity exists in the circle and the circle is *âkâsa*, that form of force which induces and promotes other forces to operate.. All the other operating forces taken together form the sixcornered principle



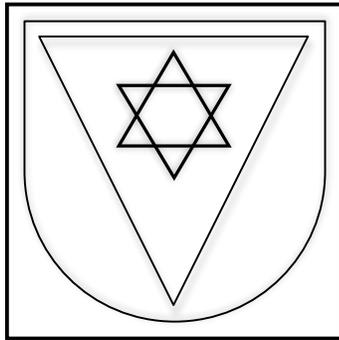
called *vayu*.

Here *âkâsa* is not a form of motion in the sense we usually understand. There is only one possibility – that of motion. When the forces manifest, it gives room and space in which for them to operate.

Thus the collective manifested forces (manifested *Prâna*), are *vâyus*, working in the six-cornered arrangement. When all the directed forces become more concentrated, more specialized and therefore limited, they become  *tejas*.

When the forces thereafter become still more condensed, they become  *apas*. When then all forces produce a certain effect, or end-point of what is to be had, this final transformation into a sterilized form is  *prithivi (ksiti)*.

Fig. 3.



Individually these principles are combinations of the 5 force patterns. Each isolated pattern reflects on the mind. When *akasa* is reflected, it ignites consciousness. But here no color is detectable, only something like a faint, crystal-like reaction in the form of a circle. The MI- green is not apprehended, unless in some form at the sensory level. But in the green and

the other colors, there is no form, only the light. In the consciousness, the *akasa* is thus giving the form of a circle in a crystal-like reaction.

Vayu (air) comes to the consciousness as a hexagon  in the color of smoke

tejas (fire)  as red,

apas (water)  as white,

and *prithivi* (earth)  as yellow

All these represent the pre-sensory state, in which color and form still exist as motion only. The 5 fundamental motions, or forces, first give rise to body-activities when they reach the body in the state as illustrated by fig. 3. There the sensory and motional aspects become transformed into the sub-atomic, atomic, molecular etc. levels. There, all the motions are not just activities, but get instrumented.

At the pre-sensory states there are both motions and consciousness, as the motions are reflected on the mind. Isolated, the 5 manifesting principles of forces, of motion, become two factors: force and consciousness. The 5 patterns are also force plus consciousness. At the sensory state they are: body + force + consciousness, and this consciousness has then become sensory, as it passed the stages of:

Mind

Pre-sensory 1

Pre-sensory 2

Sensory

The sensory level is the oscillatory consciousness, as its mental part is in an oscillatory state, being apprehended as sensory phenomena. Its physical part is the combination of the 5 fundamental patterns, producing the sum total of the activities exhibited by the body. The oscillatory consciousness is related to the sensory.

This summation of all the 5 patterns is an elaboration of the 5 fundamental patterns of movement, being themselves formed of 5 fundamental lines of forces:

Prâna

Apâna

Samâna vâyu

Vyâna

Udâna

This *vâyu*-movement, instead of being motional *Prâna*, may also recede once more into the Original Principle in which there is no manifestation of any motion--the original *Prâna*, or motional principle. But when *Prâna* evolves as *vâyu*, as such it also becomes the 5 *vâyus*, which then become the 5 fundamental patterns. Related to the body, these become 5 types of principle energies, which operate in relation to and with the help of the body.

Udâna = inhalation (bringing *prâna*) to the nervous system

Prâna = to the respiratory organs

Samâna = (bringing *Prâna* to) the alimentary organs

Vyâna = exhalation, circulation

Apâna = (bringing *Prâna* to) the organs of elimination and reproduction.

When there is only motion and nothing else, it is the *rajas*-force, which is not unconscious, but conscious. As soon as the *rajas* force begins to develop, it has its conscious reaction, and this, associated with the *rajas*-power, is the sentient consciousness power of *sattva*. While in *rajas*, the power is in the form of motion. When it takes shape in consciousness, that form is the original *tamas*-energy. *Tamas*, in combination with *rajas*, become transformed into the various levels of what we call the physical.

This is the background to our mind-body-relation. Regarding physical things, this can be used to vitalize the body. As to the spiritual, it can help to make successful concentration possible.