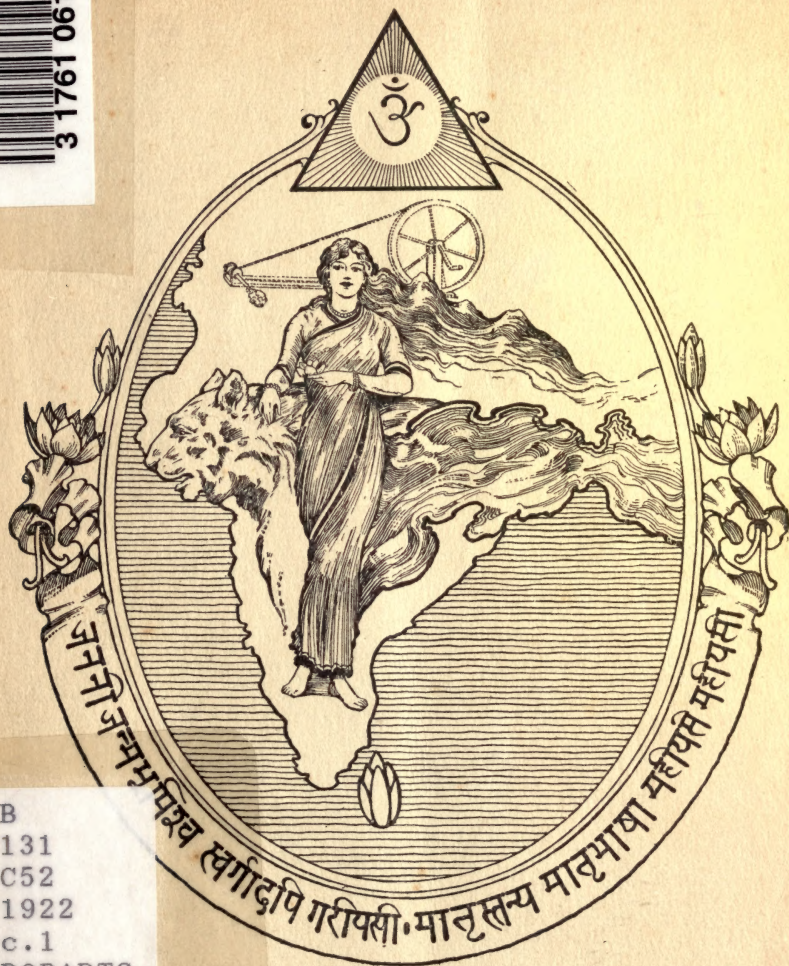




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# Cosmic Creation



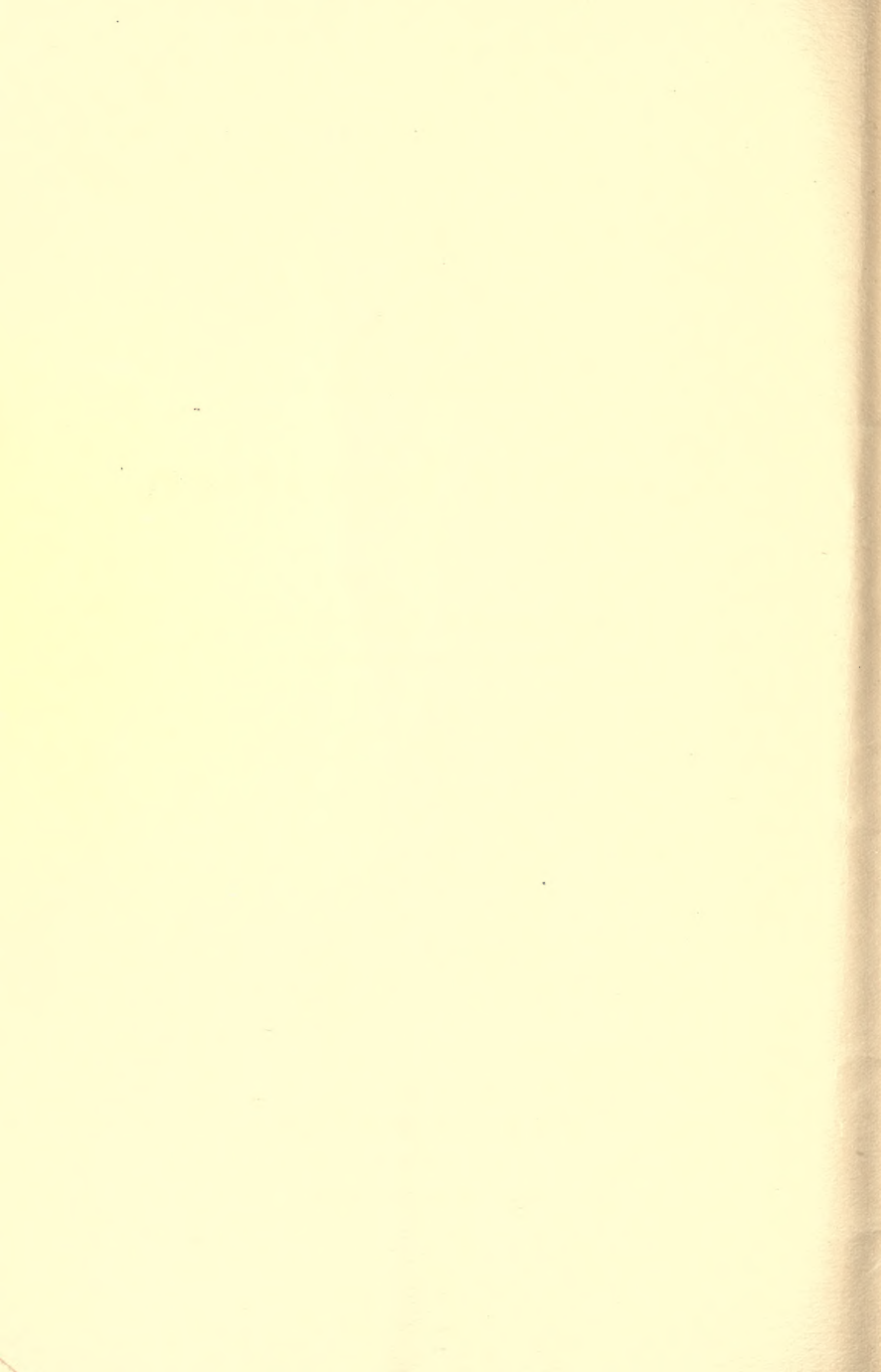
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By SUKUMAR CHATTERJI



To Elizabeth Gilmore

1935





# Cosmic Creation

By

Sukumar Chatterji

Editor of "Chhatra Sahodar"



*S. Chatterji*

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Dedicated  
with humble reverence  
to  
That Great Lover of Humanity,  
my Teacher, my Friend, and my Guide,  
to whom I owe  
all that I know  
and  
all that I hope to be.



## COSMIC CREATION

### GLOSSARY AND KEY TO PRONUNCIATION

Ā is pronounced as u in fur; ã as a in far; ã as a in fate; ee as ee in feet; i as i in fit; u as u in put; ũ as u in rule.

Many Sanskrit words in the text have been used in both a singular and plural sense. The proper case-endings have purposely not been used in order that readers unacquainted with Sanskrit may not be confused.

Tāt	—That (Indescribable Principle); First Cause.
{ Tātwā { Pādārtha	—Any step farther away from Tat; the twenty-four potentially creative states.
Mool-Prākṛiti	—First effect of First Cause.
Prākṛiti	—Effect of Mool-Prakṛiti; undifferentiated cosmic substance.
Māhāt Tātwā	—Effect of Prakṛiti; the Great Impersonal Intelligence.
Āhām Tātwā	—Effect of Mahat Tatwa; first birth of Consciousness.
Mānā	—Effect of Aham Tatwa; Cosmic Mind; abstract sense-consciousness.
Jnānā-Indriyā	—Effect of Mana; the five knowing abstract sense-concepts.
Kārmā-Indriyā	—Effect of Mana; the five working abstract sense-concepts.



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Tānmātrā	—The five objects of Jnana-Indriya; subtlest form of actual matter.
Bhootā	—Physical manifestations of Tanmatra; the five material substances.
Ākāśh	—Subtlest Bhoota of space.
{ Wāyū <i>Wagon</i>	—Subtlest Bhoota of air.
{ Tēj <i>a</i>	—Subtlest Bhoota of fire.
{ Āpā <i>After</i>	—Subtlest Bhoota of water.
{ Prithiwee <i>VE</i>	—Subtlest Bhoota of earth.
Guna <i>a</i>	—The three causative, guiding qualities inherent in and operative upon all Tatwa.
{ Sāttwā	—Elevating Guna <i>a</i>
{ Rājā	—Activating Guna <i>a</i>
{ Tāmā	—Resisting Guna <i>a</i>
Jnā	—That aspect of any state in which another potential state is seen.
Kārmā	—Action; effect.
Rishi	—Aryan sages.
Āryān	—Belonging to the oldest civilized race on earth, of which the Hindus are the lineal descendants.
Wēdā	—The four sacred books of the Hindus, which contain the oldest historical and philosophical literature in the world.

## FOREWORD

The purpose of this series of which COSMIC CREATION forms the first monograph is to present pure Aryan thoughts in a purely Aryan manner. At the same time, stress is laid upon that phase of Aryan reasoning which is best adapted to the comprehension of the Western mind.

The aim of all Aryan literature has been to stimulate the student to think for himself. I have attempted to formulate the theoretical portion of philosophy, which is embodied in COSMIC CREATION, in such a suggestive way that the reader will be eager to seek more enlightenment for himself.

A great deal of misunderstanding exists in the Western World in regard to Aryan literature. This condition has arisen partly from the ignorance of translators, who almost without exception have failed to grasp the fine distinctions and subtleties of the Sanskrit language, and who have not approached their subject from the same angle of vision which characterized the ancient Aryan philosophers, and partly from the deliberate and intentional misinterpretation by political and religious propagandists.

I have begun this series, therefore, in the hope of correcting many current misconceptions about Aryan literature. COSMIC CREATION has been presented first, not only because it is the foundation of all Aryan philosophy and logic, but also because a comprehension of the *modus*

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*operandi* of the Aryan mind, from its inception to its conception, and from conception to expression, is essential to the understanding of the treatises which will follow, and which will deal with practical methods of mental discipline and achievements.

A knowledge of Cosmic Creation is necessary to the student who seeks to find the basic laws underlying meditation. Meditation is not the self-induced sleep or hypnotism that it is generally believed to be. It can be attained only thru a severe mental training, and consists in identifying one's self consciously and voluntarily with any state of being. One must be aware not only of the object of meditation, but also of the unit of thought which is operative at the time, and of the various states of consciousness thru which one passes. To combine these apparently different features of meditation requires a singleness of mind that has *realized* the ultimate oneness of Cosmic Creation thru a systematic psychological training.

My grateful thanks are due to those friends who urged and assisted me to bring before the English-speaking world a small part of that Aryan philosophy which, when not totally ignored, has received such misrepresentation at the hands of most Western scholars. I must also express my gratitude to Swami Prakashananda of the Hindu Temple, who kindly placed his Sanskrit library at my disposal.

SUKUMAR CHATTERJI.

San Francisco, California.

June 1, 1922.

“Ātmā wā ithāmēkā ēwāgrā āseet”

*“All this was one all-pervading Self in  
the beginning”*



## Cosmic Creation



THE impetus towards knowledge, which is inherent in all beings, is an urge to know. Knowledge in the highest sense means *to be*. The translation of the material world, thru the medium of our senses, into the world of abstract contemplation, will give us the essence of understanding.

The foundation of all knowledge, in the sense of ultimate realities, should be based on an assumption broad and universal enough to include not only present experience but also future discoveries. Such an assumption would be the outcome of a deep contemplation which had fathomed the inherent principles underlying all phenomenal Nature.

Most basic assumptions in the past have been directly formed from observation of existing facts and phenomena, but this form of reasoning has always had to be either modified or discarded whenever new investigation opened up an unexpected phase of Nature that did not fit into the theories that had previously been accepted as axiomatic.

The one great Harmony, whose expression is variety, has been called God by the various

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sages. The Christian theologians have created God in their own image, and by thus imputing sex to God, have failed to conceive of the highest abstract principle, beyond limitation and without qualification. (This Christian misconception of the nature of God is mainly responsible for the spiritual inequality of Adam's rib, and the general Biblical condemnation of women.) In Sanskrit, the classical language of ancient India, the Ultimate Principle is represented by the word **Tat** or **That**, a sexless, indescribable, unqualified existence.

The correlative existence of man has been expressed from many angles; sometimes the relation of an individual to the infinite whole, or again the relation of an individual unit to time and space, or philosophically speaking, the relation between abstract and concrete. Rational existence is based on an intricate relationship between thought and matter, between finite and infinite, where the idea of space terminates in an all-inclusive expansion, and time is submerged into eternity. In this way, the objective consciousness *involves* to the plane beyond knowledge, and the seeking mind naturally ends up in the world of the unknown. So, in the domain of thought, where every atom of matter must be identified with a mental concept, it is necessary to understand the relation between the concrete and abstract existences. We will here consider the theories advanced by three independent schools of thought .

The first school is the only one that has stood the test of Time and its constant and various discoveries. This school has assumed, first, that thoughts are *incepts* beyond time and beyond



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space, all-pervading and everywhere at the same time, and second, that the brain is merely the recording instrument that attracts thoughts to itself according to its individual capacity and attunement.

The second school of thought claims that the brain is the creator of abstract stuff, and that thoughts are but the result of organized tissue activity. This theory is a product of materialistic laboratory experience, and is incapable of explaining any of the facts of the higher mental planes. It is as unreasonable to claim that thoughts are created by the brain as it would be to claim that wireless instruments create the electrical waves which they receive. This materialistic reasoning reminds me of an experience I had in India with a group of ignorant peasants. I was showing them, by means of a microscope, the germs that exist in contaminated water. As this was their first experience with such an instrument, and as the germs were not visible to the naked eye, they therefore came to the conclusion that it was the microscope itself that had created the germs. In a similar way, the materialistic school concludes that as thought cannot be shown in a laboratory to exist independent of a brain, therefore it must be the brain that creates thought.

However, it is not the purpose of this little treatise to refute this theory in detail. It is only necessary here to point out that whenever a line of exact reasoning, such as the exact sciences, has to be followed, even the most materialistic school has been forced to assume unknown causes for known effects.

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The third school calls itself metaphysical, and has managed to attain some prominence. It takes its final refuge in mystery and a clever manipulation of words. Even Truth sharpened to an epigram would serve as an irritant, and the slogan of this school ("What is Mind never matter, what is Matter never mind") seeks to hide its ignorance under a double meaning.

Let us consider the geometrical creation of matter, and in this way serve a two-fold purpose; first, that of opening up the vista of thought with which this little monograph is concerned, and second, that of refuting a favorite theory of the metaphysical school, which suffers from dementia on the subject of the Fourth Dimension.

The first fundamental conception of geometry is a point, which has no magnitude, that is, neither length, breadth nor thickness. The second conception is a moving point which makes a line, having length but neither breadth nor thickness. The third conception is a surface, having length and breadth but no thickness. The fourth conception is a solid, with the three dimensions of length, breadth and thickness. This is the plane of matter. The metaphysicians claim that the fourth-dimensional plane is subtler and less bound by natural laws than the three preceding planes. But anyone familiar with the geometrical creation of matter will realize that the fourth-dimensional plane, instead of being freer, would be more limited by an additional dimension. We have seen that a three-dimensional object has length, breadth and thickness, while its primary source has the potentialities of all di-

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mensions, but not their limitations. Hence, for greater freedom and knowledge, we must go back to the simple origin of matter rather than advance into further dimensional complexities.

From the illustration just given, it will be clear that all known substances have their birth in the unknown, all gross objects spring from a subtle origin, and all concrete creations come from an abstract source. As Herbert Spencer so aptly puts it, "An entire history of anything must include its appearance out of the imperceptible, and its disappearance into the imperceptible." This little treatise will deal with the appearance of things out of the imperceptible. By so extending our knowledge, we extend also the Unknowable.

The history of Aryan mental culture is unique in its conception. The aspiring son asked his father, "What is **That** knowing which I shall know all?" In answer to this question, the whole structure of science, art and philosophy was formulated in logical sequence. All the great thinkers throughout the ages have attempted to find that principle which includes everything else, and the various means they have adopted towards this end have formed the various paths of learning.

The conception of **That**, the Great First Cause, as an unknown, unknowable, unqualified, unmanifested existence, has been taken by the Hindu sages as the foundation or starting-point of all the phenomenal manifestations of Nature. In the Weda it is said, "**That** was one and became many."

The first known effect of **Tat** or **That** is called in Sanskrit **Mool-Prakriti**, or root of the first action. Mool means root, and Prakriti is com-

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posed of the prefix *pra*, meaning first, and *kriti*, meaning action. (*Kriti* and *Karma* both arise from the same root of *kri*, to do. In this way, *Karma* means action as well as effect, for every action is an effect.)

**Mool-Prakriti**, then, is the first known effect, and it in turn produces the first working principle of Creation, or **Prakriti**.

It would be well to explain at this point that every successive step farther away from the Great Principle **That**, is termed as **Tat-Twam** or, commonly, **Tatwa**. This word is composed of two syllables, *tat*, meaning that, and *twam*, meaning thou. So **Tatwa** means, *thou art That*. **That** is used in the sense of the Ultimate Substance, while *thou* is its shadow. This signifies the beginning of duality, the noumena and phenomena, the Real and its suggestion. The word **Padartha** is sometimes used interchangeably with **Tatwa**. Out of these **Tatwa**, which are twenty-four in number, the whole mental world, and therefore the whole material world, are ultimately created.

We will now return to **Prakriti**, the undifferentiated cosmic substance known as Nature. This **Prakriti** is the first of the twenty-four **Tatwa**. It has position, but no magnitude, or to put it more clearly, **Prakriti** has its "center everywhere and circumference nowhere."

There are two methods of attempting to realize this **Prakriti**. The first method is known as conversion of concepts, and is a process little known and seldom consciously practised. It is a system of meditation involving deep contemplation about any substance until the thinker and the object of thought identify themselves as one.

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The second method is the process of retracing one's steps back to the last conceivable stage. This form of reasoning is more easily followed by the average mind, and so it shall be used in attempting to realize **Prakriti**. We can all understand that everything in the universe has been produced by a cause, and by gradually working back from effect to cause, and by realizing that every cause is only the effect of some subtler cause, which in turn is also the outcome of some more distance source, we shall at length reach a mental limit beyond which our mind cannot go. This limit will be determined by the individual scope of mental experience, but if we take the final conception of the most gigantic mind in the world, then we shall dimly apprehend the nature of **Prakriti**.

These abstract concepts cannot be illustrated by means of analogy; for instance, space cannot be compared with anything else.

**Prakriti** is still in an unmanifested state, because the **Gun** (three causative qualities) that compose it are in a state of equilibrium, and therefore nothing has occurred to stir it to action.

**Gun** comes from the roots *gu*, to work imperceptibly, and *nee*, to guide. Literally, it means quality, or that which guides imperceptibly. It is these three cosmic qualities that act together to force manifestation from one plane to another; in other words, it is they who produce an effect from a cause. By acting on the first **Tatwa**, or **Prakriti**, which is their medium while in a state of equilibrium, they disturb the balance and cause the second **Tatwa** to come into being. By a further manifestation



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of these causative **Gun**, the third **Tatwa** arises. In this way, by the influence of the **Gun** on each state of being, the twenty-four **Tatwa** which are responsible for the ultimate created worlds are brought forth.

In order to understand the nature and relationship of the three **Gun**, it will be necessary at this point to turn from a consideration of their unmanifested inherence in **Prakriti**, and regard them as they appear in their final expressions of the mental and physical worlds. In this way, by first realizing their influence upon the planes with which we are familiar, we shall be in a better position to apprehend the nature of their initial manifestations.

The first **Gun** is **Sattwa**, or **Sattwa Gun**, which comes from the root *sat*, meaning existence as well as truth. Therefore, everything that exists bears witness to truth. **Sattwa** is the most subtle of the three **Gun**. It illumines, ascertains, soothes, and uplifts, by causing an equilibrium. It is this quality which makes real happiness devoid of excitement. It has no motion of its own, and is incapable of action or reaction unless influenced by the second **Gun**. It predominates in ethereal natures, such as that of a pure child. In its mental manifestation, it gives the power to will and to know. It is this quality in flame that induces it to burn upward. The purest example of **Sattwa Gun** is Intelligence on the abstract plane. On the physical plane, there is no pure example of the **Sattwa** quality. The nearest approach to its realization on the mental plane is that stage of transition between the dreaming and waking states. Foods that are influenced by the



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**Sattwa** quality are milk, rice and wheat. It is found to some extent in the white corpuscles of the blood. It is symbolized by pure white.

The second **Gun** is **Raja**, or **Rajo Gun**, which comes from the root ranja, to please or to color. (It is interesting to note in this connection that the word Rajah, or king, comes from the same root ranja, to please. Hence, a king is one who pleases his subjects.) **Raja** is the quality that activates, produces motion, and causes contact or change in anything with which it comes into contact. It is only by the influence of **Rajo Gun** that the other two **Gun** are enabled to manifest their inherent qualities. **Rajo Gun** gives matter its force and impetus, and causes desire and endeavor in the mind. It is this quality that imparts motion to air and fire. Its purest example on the abstract plane is Ego, and on the physical plane is energy. It is found in the red corpuscles of the blood. Foods that contain an excess of **Rajo Gun** are red peppers, onions and liquors. Red is its symbolized color.

The third **Gun** is **Tama**, or **Tamo Gun**. It comes from the root tam, which means to cover or to darken. The function of **Tama** is to cover **Sattwa** and obstruct **Raja**. It manifests in all matter, whether gross or subtle, as its outer cover. To use a scientific expression, it is the skin of matter, such as the outer cover of a drop of water, whose skin can be seen when a bubble is formed, or the outer cover of flame which does not allow the air to pass thru it. It is **Tamo Gun** which makes it possible to feel invisible air. This quality produces the tendency in water to descend, and is responsible

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for the attraction or downward pull of the earth. (Please observe here the idea of gravity centuries before Newton.) It is **Tamo Gun** which causes that resistance in matter which prevents it from becoming one with the whole, and it checks the efforts of **Rajo Gun** to activate unbrokenly. It halts and resists motion. The purest form of this third quality in an abstract sense is lethargy, and in a material sense is the solidarity of the earth. It is found in the dark blood of the veins in the form of carbon. Its influence is predominant in sleep and laziness. An excess of it is found in stale meat, poisons, and certain suffocating gases. It is symbolized as dark-colored.

Now let us consider these three causative qualities of Nature in their relation to one another. When the second quality, or **Raja**, is activated, it tries to make the first quality of **Sattwa** manifest eternally, but is hindered by the third quality **Tama** after the latter has been precipitated into manifestation by an excessive activity of **Rajo Gun**. Until this excessive motion stirs the **Tama** quality out of its inherent state, however, **Rajo Gun** makes manifest only the **Sattwa** quality.

The resistance of **Tamo Gun** on the expansion of **Rajo Gun** causes the vibrations of the universe. All vibrations have one motion and one pause to form a rhythm. The motion is made by the quality of **Raja**, and the pause by **Tama**.

An increase in proportion of any one of the three **Gun** enables it to counteract the effects of the other two. For instance, the momentum accumulated in the process of "looping the loop" counteracts the pull of gravity.

An illustration of the three **Gun** in Nature

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would be the **Sattwa** quality in dawn, the **Raja** quality in noon, and the **Tama** quality in night.

We will return again to **Prakriti**, where the three causative **Gun** are in a state of equilibrium, and hence the change, or effect from the cause, has not yet taken place. This is the cosmos unmanifested.

The Great Law of Karma pursues the three **Gun** because of their association with past creations, and forces **Rajo Gun** to become active by influencing **Sattwa Gun**. The **Prakriti** is in this way broken up, and **Mahat Tatwa** comes into being. This word comes from the root *maha*, meaning greatest of the great. It signifies permeability, expansion, certainty, and illumination, or the all-pervading intelligence which is inherent in all manifestations.

It is generally taken for granted that intelligence is monopolized by human beings alone, but if intelligence is understood in its original sense of capacity to expand, of possession of a mixture of **Sattwa Gun** and **Rajo Gun**, of ability to ascertain purpose, and of power of growth, then it will be clear that intelligence is shared by all states of being, whether of Nature or of man.

This quality of intelligence that is manifested in **Mahat Tatwa** exists in a pure and perfect state, and bears little resemblance to its ultimate outcome, the individualized egoistic intelligence. The **Mahat Tatwa**, being the first manifestation of **Prakriti**, is the absolute state of assured knowledge. It may be conceived in our minds as the sum of all cognition, all concepts and all knowledge. Being more manifested than **Prakriti**, it is less difficult to comprehend.

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**Mahat Tatwa** is inherent in all forms of creation, whether subtle or gross. It is this which ascertains purpose, and fulfills the ultimate destiny, regardless of the ignorance of the ego. For example, let us consider faith in human beings. Faith is the *substance* of things hoped for. Real faith is a faithful reality. It is a glimmering of the pure inherent Intelligence which has the assured knowledge of its destiny. The individual who unconsciously glimpses the **Mahat Tatwa** of his own being, becomes aware of his future thru faith. Without knowing, he has seen. A genius is one who has exchanged his personal intelligence in the field of his art for as much of the impersonal intelligence as he can grasp.

**Mahat Tatwa** is composed of the **Sattwa** quality which has been activated by **Rajo Gun**. **Tamo Gun** is still in its inherent state. By a further increase in the activity of **Rajo Gun**, **Aham Tatwa**, or the third of the twenty-four creative **Tatwa**, comes into being. The first two **Tatwa**, as we have seen, are **Prakriti** and **Mahat Tatwa**. **Aham** means I, and comes from the root *aha*, to occupy separately. (Arhat, meaning the disciples of a Buddhist sect, comes from the same root. "R" is the letter in Sanscrit which signifies disintegration. Its use in the word arhat symbolizes the breaking-up of the occupation by the ego of a separate existence. Hence, this Buddhist sect strives to submerge the ego.) **Aham Tatwa** is the first birth of consciousness. It gives rise to ego, pride, consciousness of self, of personal position, of possession and ownership. It is responsible for individuality, for aloofness and separation, for the variety that has come out of Harmony.

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Let us consider more fully the relationship existing between **Mahat Tatwa** and **Aham Tatwa**. It embodies the idea of Relativity, or the relation between the individual and the Infinite, or to put it in abstract terms, the relation between the great expansion called intelligence and the limitation called ego.

A little illustration will serve to make the relationship clearer. Imagine a cup in space. Space is all-permeating; it is all around the cup, above it, below it, inside it, and through it. At the same time, the outer rim of the cup encloses a certain amount of space. This is the holding capacity of the cup. Puzzling questions can be asked about this simple illustration. Does the space hold the cup, or does the cup hold the space? The answer from the attitude of the cup would be, the cup holds the space, because the direct interest of the cup is itself first, and the space next.

To understand this illustration is to understand the idea of Relativity, and the relation between intelligence and ego. Intelligence or **Mahat Tatwa** is the first effect of Nature, and is the cause of ego. However, the ego is first concerned with itself, and considers the universal intelligence only as a secondary interest, and only from the angle that it itself is affected by **Mahat Tatwa**.

After **Aham Tatwa** has been separated from **Mahat Tatwa**, then cognition or consciousness becomes only relative. The ego has now lost its compact infinity and its assured knowledge. For example, imagine a cloud. It is possessed of a **Sattwa Gun** predominancy which enables it to float in the air. Its assured knowledge



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is that it is destined to be in a vaporish state. When **Rajo Gun** becomes so active that **Tamo Gun** asserts itself, then the inherent raindrops in the cloud separate themselves, thereby losing their compact form. They are at once attracted by the **Tamo Gun** in the earth in the form of gravitation, and having lost their **Sattwa** buoyancy, they descend to the earth by the help of **Rajo Gun**. The **Mahat Tatwa** or intelligence of the raindrops is obscured by the **Aham Tatwa** which controls them in their fluid state, and they therefore have lost their assured knowledge. They believe their destiny is to remain in the earth, having dimmed the consciousness of their vaporish origin. But their **Mahat Tatwa**, whose light is hidden, knows their destiny is ultimately to leave the earth by evaporation and resume their vaporish state and compact form.

Another phase of the relation between the ego and intelligence can be illustrated in the following way. Imagine a pint-cup immersed into a fifty-gallon tank of water. The cup can only compare the capacity of the tank to its own measurement of a pint, and so to the cup the capacity of the tank would be four hundred pints. Imagine that this tank was in turn immersed into a larger tank, and that tank into a river, and the river into an ocean. In this way, the one which was included in the other could only measure the greater one by its own comparison. Similarly, the ego cannot understand the intelligence except from the standpoint of a separate consciousness. Each stage of consciousness will measure by its own limitation, until an absolute consciousness will merge into pure intelligence .



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This state of absolute consciousness that has been reached thru a series of partial or limited consciousnesses is that phase of **Mahat Tatwa** which is called **Jna**, or attitude. **Jna** is not a state, but is that aspect of any state in which there is potentially another state. For instance, the **Jna** of **Mahat Tatwa** is that aspect of it in which the potential **Aham Tatwa** is seen.

It must be kept in mind that **Mahat Tatwa** and **Aham Tatwa** are immortal, all-pervading, abstract essences that have not yet limited themselves to the various forms of their ultimate physical manifestations. **Aham Tatwa** is considered immortal because of its first unmanifested inherence in **Mahat Tatwa**.

**Rajo Gun** continues to influence the **Aham Tatwa**, thereby arousing thru its activity the desire for expression in the abstract ego. As a result, **Mana** or Cosmic Mind, comes into existence. (Manush, or man, comes from the root mana, and means a rational, thinking being.) **Mana** is the fourth of the twenty-four potentially creative **Tatwa**, and has the quality of abstract sense-consciousness. In this way, **Aham Tatwa**, or abstract consciousness, has created thru its desire for expression **Mana**, or abstract sense-consciousness. **Mana** is in touch with Intelligence thru **Aham Tatwa**.

Thru the increasing activity of the **Rajo Gun** on **Mana**, the abstract concepts of the ten senses are born. These ten abstract senses, in addition to the four preceding **Tatwa** of **Prakriti**, **Mahat Tatwa**, **Aham Tatwa**, and **Mana**, make fourteen of the twenty-four **Tatwa**.

The five knowing and the five working senses

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in their abstract conception are the two divisions of the ten sense-concepts. The five abstract knowing senses are called **Jnana-Indriya**. It is these that afterward realize the qualities of sight, sound, smell, taste and touch.

The five abstract working senses are **Karma-Indriya**. It is these that are the mental correspondence for the as yet uncreated physical abilities to express thru speech, to execute, to move, to procreate, and to throw off waste matter.

**Mana** is the guide of these ten abstract sense-concepts, thru its sense-consciousness.

The **Rajo Gun** has by this time increased its activity thru a mixture of **Sattwa Gun** and its own momentum to such an extent that **Tamo Gun** is hurled out of its inherent state into its manifested quality of resistance. This check on the motion of **Rajo Gun** produces the five **Tanmatra**, or the objects of the five abstract knowing senses. **Tanmatra** comes from two roots, tat, meaning that, and matra, meaning only or merely. **Tanmatra**, then, are Only That, or Merely That. They are the subtlest form of actual matter; the first conceivable division of matter. They are called Shabda (sound), Sparsha (touch), Roop (form and color), Ras (taste and fluidity), and Gandha (odor). Those floating lights, scientifically called dream-stuff, which we see when we close our eyes are the mental representation of **Tanmatra**. Upon the ability of the individual man to organize these **Tanmatra** depends his ability to execute his plans.

Thru a further increase in the manifestation of the heavy **Tamo Gun**, the five material sub-

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stances, or **Bhoota**, are formed. **Bhoota** comes from the root bhoot, which means "to have been." Hence **Bhoota** means past; that is, their real nature is left behind in time.

Our idea of time is an arbitrary division of eternity related to a standard of consciousness. Our present becomes past and our future becomes present. In this way, the five **Bhoota** change their form so rapidly in relation to time that before the moment we call present has *involved* out of the future, the motion of the five **Bhoota** has already caused them to exist in the past.

These five **Bhoota** are scientifically called the five realities of Nature. The first one as **Akash**, which comes from the roots ang, to pervade, and kash, to shine. It is that subtle and ethereal fluid which fills and pervades the universe, and is the peculiar vehicle of light and sound. The controversy being waged by scientists over the medium of sound is based on a misunderstanding of the nature of space. Space is the medium of sound in the sense that it furnishes the base which allows the vibration of the sound to take place. The manifested sound of course requires the medium of air.

The second material substance of **Bhoota** is **Wayu**. It means "that which flows". It comes from two roots, wa, to pervade, and yuk, to augment. It is **Wayu** that makes air and all gaseous substances able to manifest. In a subtle sense, it means touch. Its work is expansion, contraction, and pressure.

The third **Bhoota** is **Tej**, or energy. It comes from the root tejus, light. It causes magnetism, heat, and light. Its work is to expand.

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In a subtle sense, it is color and form. It causes fire to burn.

The fourth **Bhoota** is **Apa**, or fluidity. It comes from the roots ap, to nourish, and a, partial. Its work is to contract. In a subtle sense, it is taste. It is responsible for all liquids, such as water.

The fifth **Bhoota** is **Prithiwee**, which comes from the roots pri, to nourish, th, to stand fixed, and wee, covering. **Prithiwee** gives solidarity. Its work is to harden and make compact. In a subtle sense, it is odor, and in its grossest form it is earth.

Each **Bhoota** has been successively formed by a combination of the preceding qualities, in the following manner.

<b>Akash</b>	—sound.
<b>Wayu</b>	—sound, touch.
<b>Tej</b>	—sound, touch, form and color.
<b>Apa</b>	—sound, touch, form and color, taste.
<b>Prithiwee</b>	—sound, touch, form and color, taste, odor.

Although all **Bhoota** are the outcome of a predominancy of **Tamo Gun**, yet in the first four **Bhoota**, **Sattwa Gun** is active to a certain extent. It is only in **Prithiwee**, or earth, that **Sattwa Gun** has become an unmanifested, inherent quality. **Akash** has enough **Sattwa Gun** to give it an all-pervading quality. **Wayu** and **Tej** are induced by their **Sattwa Gun** to manifest upward. **Apa** is influenced by its **Sattwa Gun** when it is converted into steam. It also gets its buoyancy from the **Sattwa** quality. **Wayu**, **Tej**, and **Apa** get their motion from **Rajo Gun**. **Prithiwee** is enabled by its excessive **Tamo Gun** activated by **Rajo Gun**, to exert its downward attraction.

Each **Bhoota** has a qualitative vibration or

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rhythm, produced by the resistance of **Tamo Gun** on the expansion of **Rajo Gun**.

The vibration of **Akash** is geometrically represented by a circle enclosing innumerable dots, signifying the atomic movement within limitless space.

The circular vibration belongs to **Wayu**. Its form may be seen when a whirlwind causes dust to gyrate in a circular course .

**Tej** has a triangular rhythm. This may be observed in the flame of fire, which darts upward in a conical form.

The semi-circular vibration is peculiar to **Apa**. The undulating flow of the ocean-waves illustrates this rhythm.

**Prithiwee** possesses an angular vibration, which causes the composition of matter to be divided into angular particles.

On these five vibrations, and their combinations, are based all the movements of the universe, both of Nature and of man. The latter has employed these rhythms in his expressions of painting, music, poetry, dancing, weaving, and in fact, all the arts and crafts. (It will perhaps be of interest here to point out that the ancient *Rishi* who formulated the Sanskrit language shaped the symbols or letters of the alphabet by their connection with the various rhythms, in this way suggesting to the mind the various **Bhoota**. By so employing these rhythmic symbols, the translation from the world of matter to the world of thought, or from concrete to abstract, was accomplished not arbitrarily, but naturally. The combination of the circular (air and ether), semi-circular (water), and straight-line (fire and earth)



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rhythms which compose the Sanskrit alphabet make poetry effortless. The ancient Sanskrit literature, therefore, has a liquid, flowing, edgeless continuity of sound.)

We have seen that the twenty-four **Tatwa**, which are **Prakriti**, **Mahat Tatwa**, **Aham Tatwa**, **Mana**, five **Jnana-Indriya**, five **Karma-Indriya**, five **Tanmatra**, and five **Bhoota**, have been successively produced by the influence of the **Gun** of the preceding state. These **Gun** co-exist in all **Tatwa**, but predominate variously. Out of the twenty-four **Tatwa**, the whole manifested world of Nature (including man) has been created.

In the individual man, the **Jnana-Indriya** and **Karma-Indriya**, or the ten sense-concepts, are the external consciousness, and **Aham Tatwa** and **Mahat Tatwa** are the internal consciousness, while the connecting link between the two is **Mana**. The proportionate relationship between the internal and external states of being produces the different stages of consciousness, or in other words, the identification of **Mana** with either the internal or external consciousness, or both, constitutes the various degrees of intelligence in man.

When **Mana** is in touch with Intelligence thru **Aham Tatwa**, the knowing and working senses possess a high and intuitive efficiency, and the individual man is conscious of faith and self-confidence. On the other hand, when **Mana** is unable to reach the intelligence of **Mahat Tatwa** because of the excessive manifestation of **Aham Tatwa**, then **Mana** is forced to identify itself with only the ten sense-concepts. As a result, the knowing and working senses



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possess only mechanical efficiency, and memory is their only basis for confidence.

Let us trace the inception of an idea to its expression. When **Mahat Tatwa** suggests the idea thru **Aham Tatwa** to **Mana**, the latter in turn transmits it thru the abstract sense-concepts to the **Tanmatra**, which finally materializes the idea in physical form thru **Bhoota**. The objective, material form of the idea, however, has lost much of the pristine, inceptive force that it possessed in the state of **Mahat Tatwa**, owing to its contact with the various limitations of the succeeding states. This is why the individual man can conceive more than he can execute.

Similarly, the **Bhoota** are but a limited expression of the unrestricted **Prakriti** from which they originated.

We have seen how abstract became concrete, thought became matter, Infinite became finite, and Formless took form. This transformation thru limitation, therefore, has caused the changes from **Prakriti**, or undifferentiated Cosmic Substance, to the **Bhoota**, or differentiated Cosmic Creation.





