

# **COSMIC CREATION**

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Cosmic Creation by Sukumar Chatterji

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**SUKUMAR CHATTERJI**

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CREATION**



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# Cosmic Creation

By

**Sukumar Chatterji**

Editor of "Chhatra Sahodar"



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**CARPENTER**

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

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## COSMIC CREATION

### GLOSSARY AND KEY TO PRONUNCIATION

Ā is pronounced as u in fur; ā as a in far;  
ē as a in fate; ee as ee in feet; i as i in fit;  
u as u in put; ū 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.
Āham 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.
Ākāsh	—Subtlest Bhoota of space.
Wāyū	—Subtlest Bhoota of air.
Tōj	—Subtlest Bhoota of fire.
Apā	—Subtlest Bhoota of water.
Prithiwee	—Subtlest Bhoota of earth.
Gun	—The three causative, guiding qualities inherent in and operative upon all Tatwa.
Sāttwā	—Elevating Gun.
Rājā	—Activating Gun.
Tāmā	—Resisting Gun.
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.  
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