

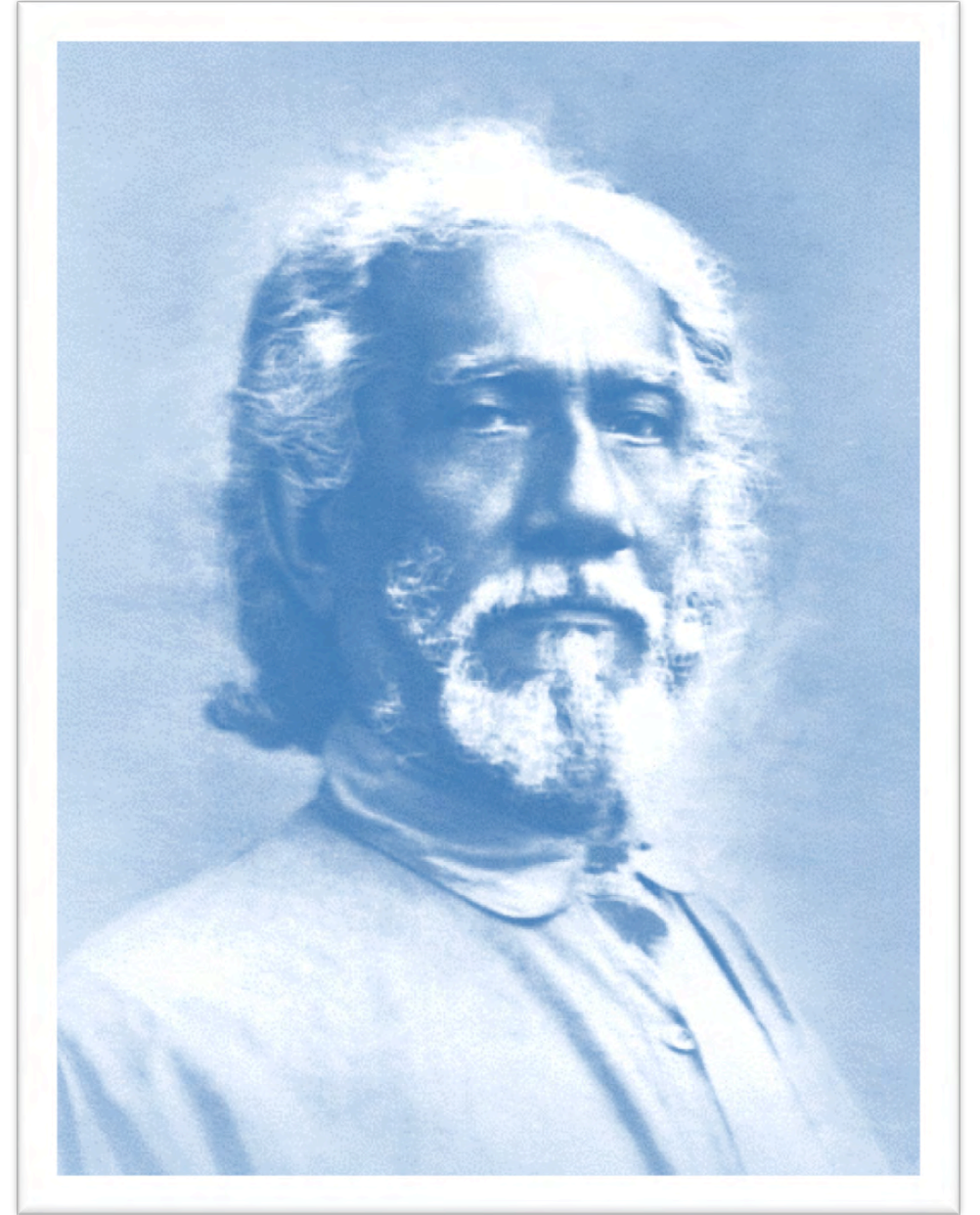
Sri Yukteswar's Cosmology

(SANKHYA)

in

The Holy Science

All quotes are from the first chapter,
from the 1920 original edition.
Some Sanskrit terms have been adjusted:
for example *kal* → *kala*.



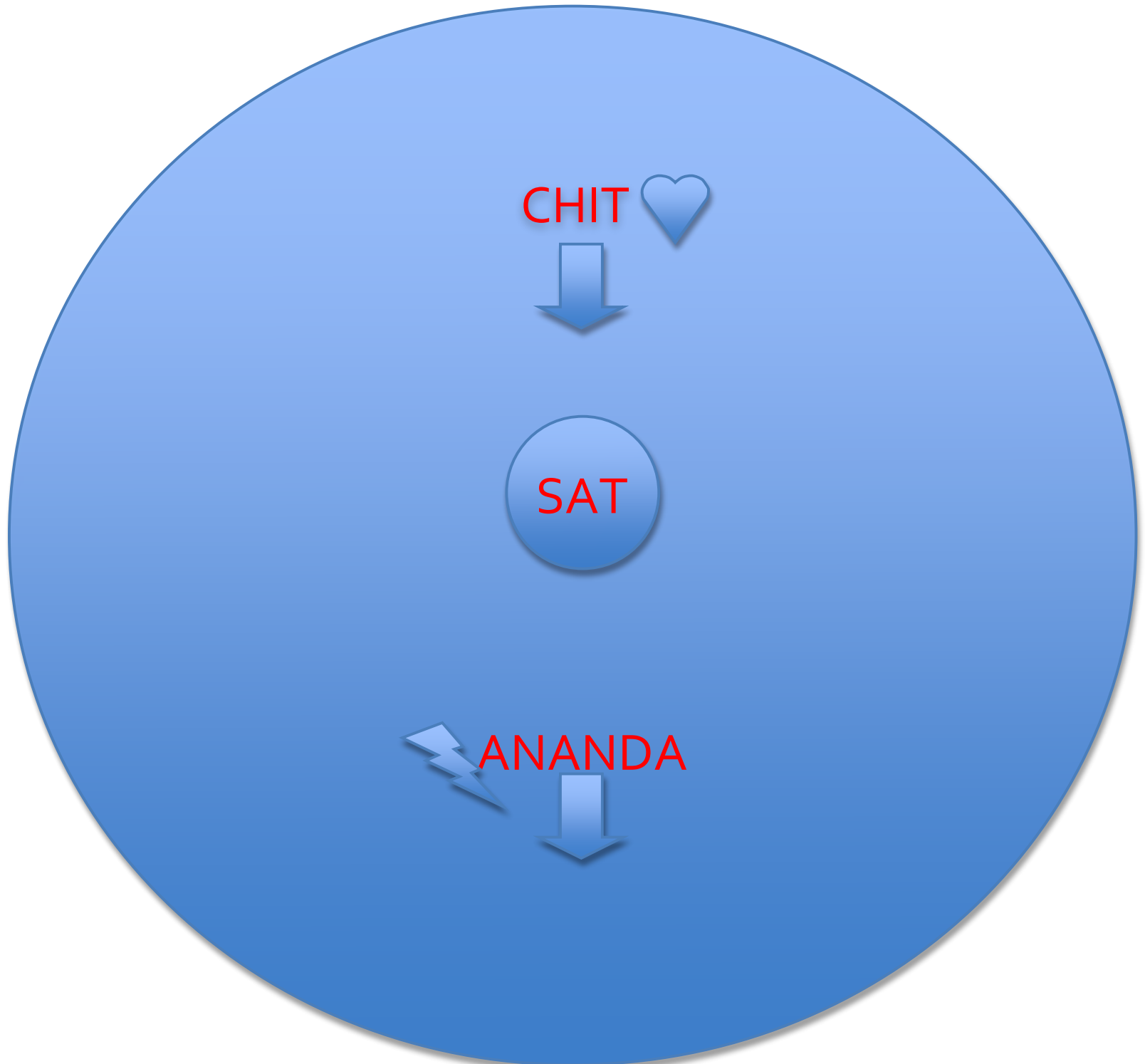
Sutra 1,1

The Eternal Father God,
Swami Parambrahma, is
the only Real Substance,
SAT in unit, and is all in all
in the universe.



Sutra 1.2

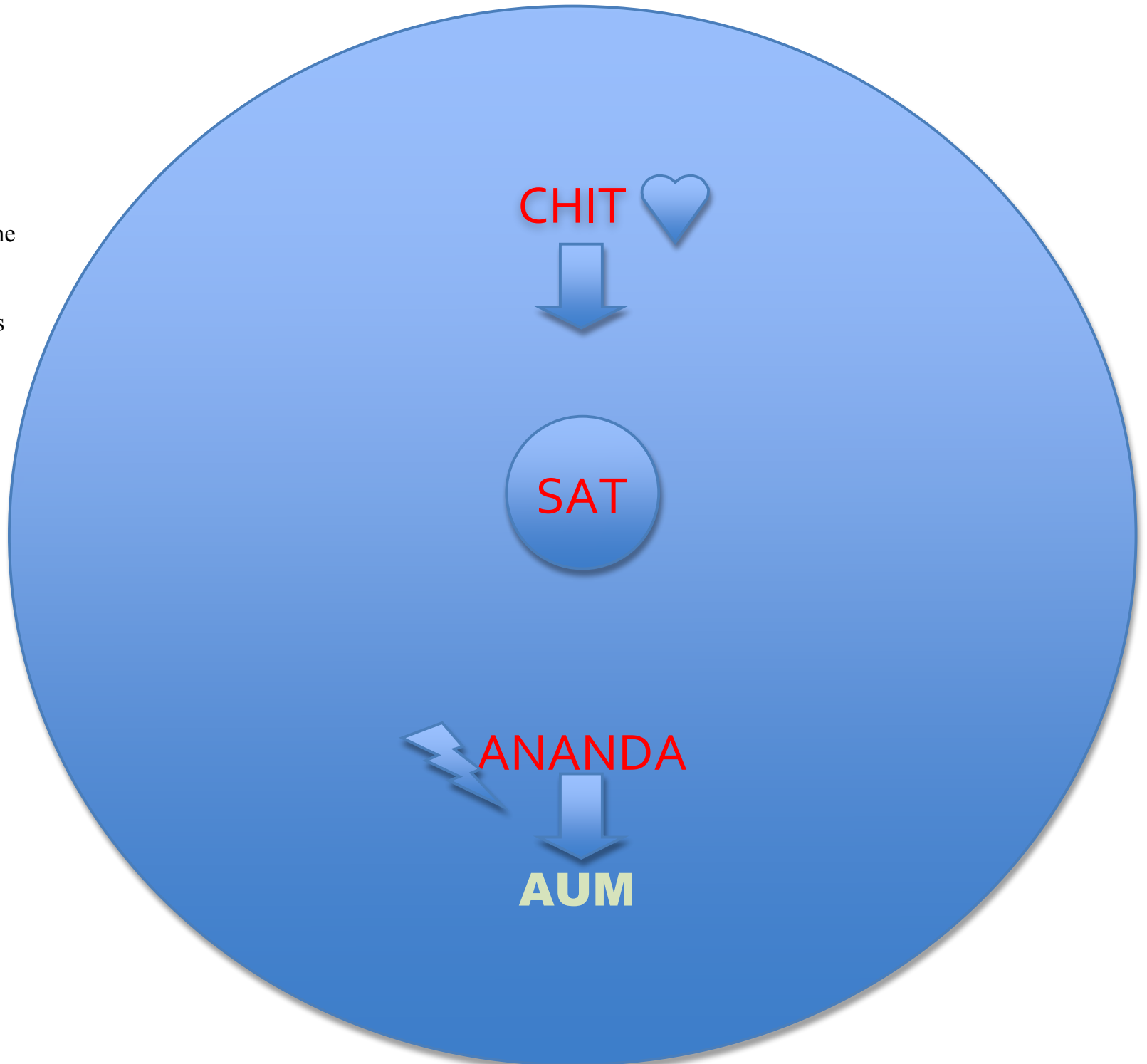
The Almighty Force, Shakti, or in other words the Eternal Joy, **Ananda**, which produces the world; and the Omniscient Feeling, **Chit**, which makes this world conscious, demonstrate the Nature, Prakriti, of God the Father.



Sutra 1.3

The manifestation of Omnipotent Force, the Repulsion, and its complementary expression, Omniscient Feeling-Love, the Attraction, is vibration, which appears as a peculiar sound: the Word Amen, **AUM**.

The word, "Amen," "Aum," is the beginning of the Creation.



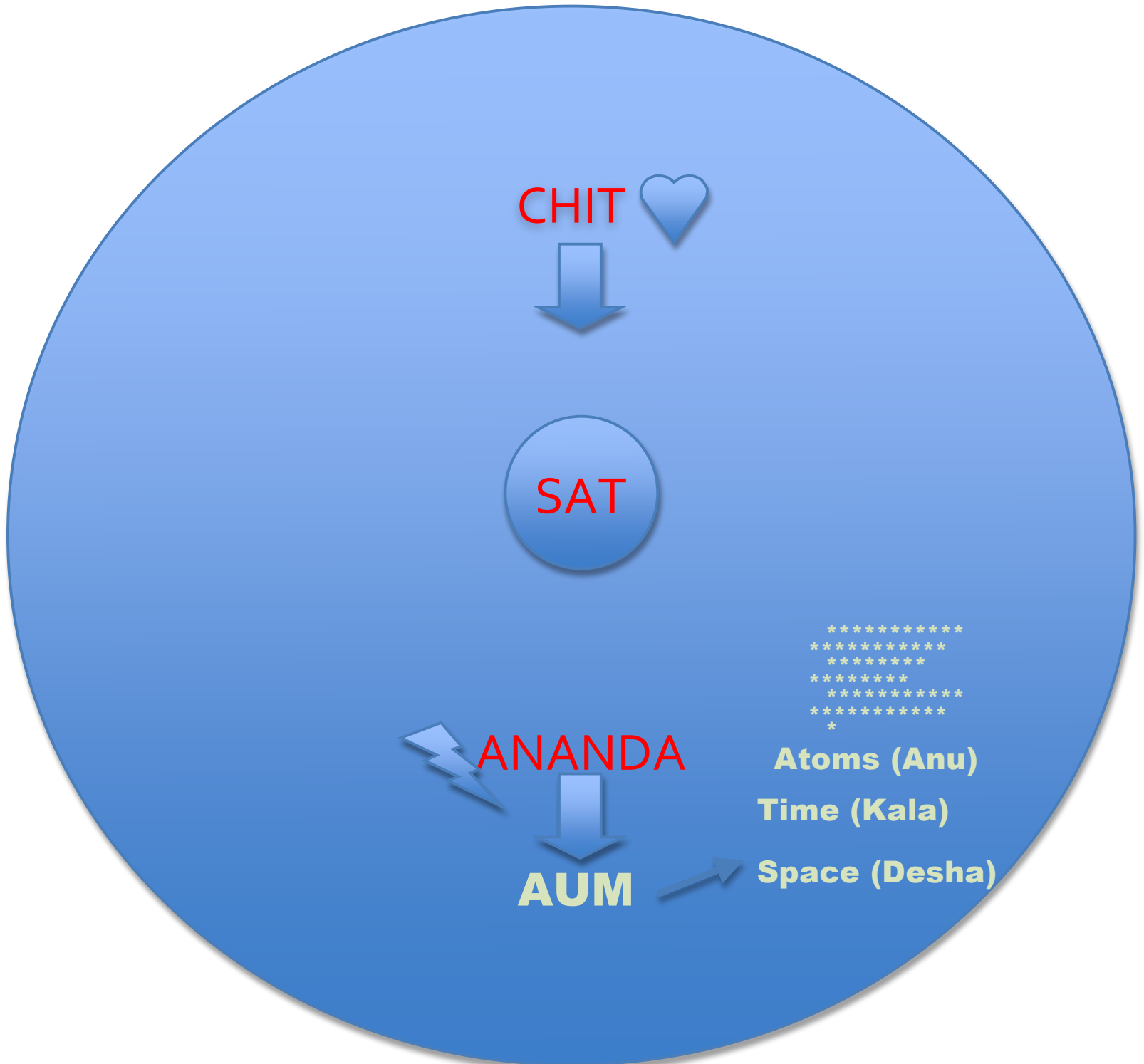
Sutra 1.3

And in its different aspects [Aum] presents the idea of change, which is Time, **KALA**, in the Ever-Unchangeable; and the idea of division, which is Space, **DESHA**, in the Ever-Indivisible.

The effect whereof is the idea of particles – the innumerable atoms, *patra* or **ANU**.

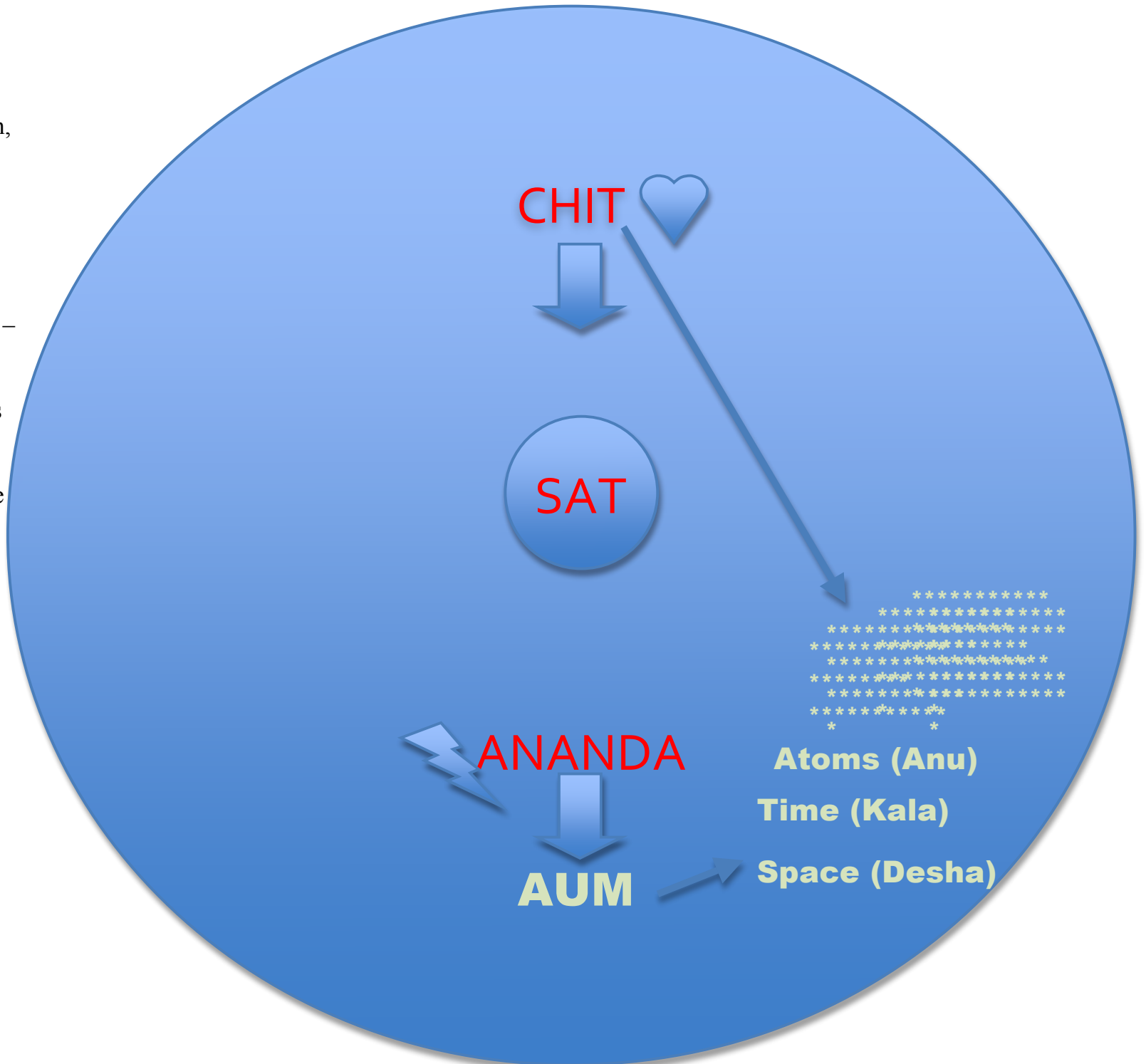
These four, viz. the **Word** [AUM], **Time**, **Space**, and the **Atom**, therefore, are one and the same, and substantially nothing but mere ideas.

...So the Word, Amen, Aum, being the manifestation of the Eternal Nature of the Almighty Father on His own Self, is inseparable from and nothing but God Himself.



Sutra 1.5

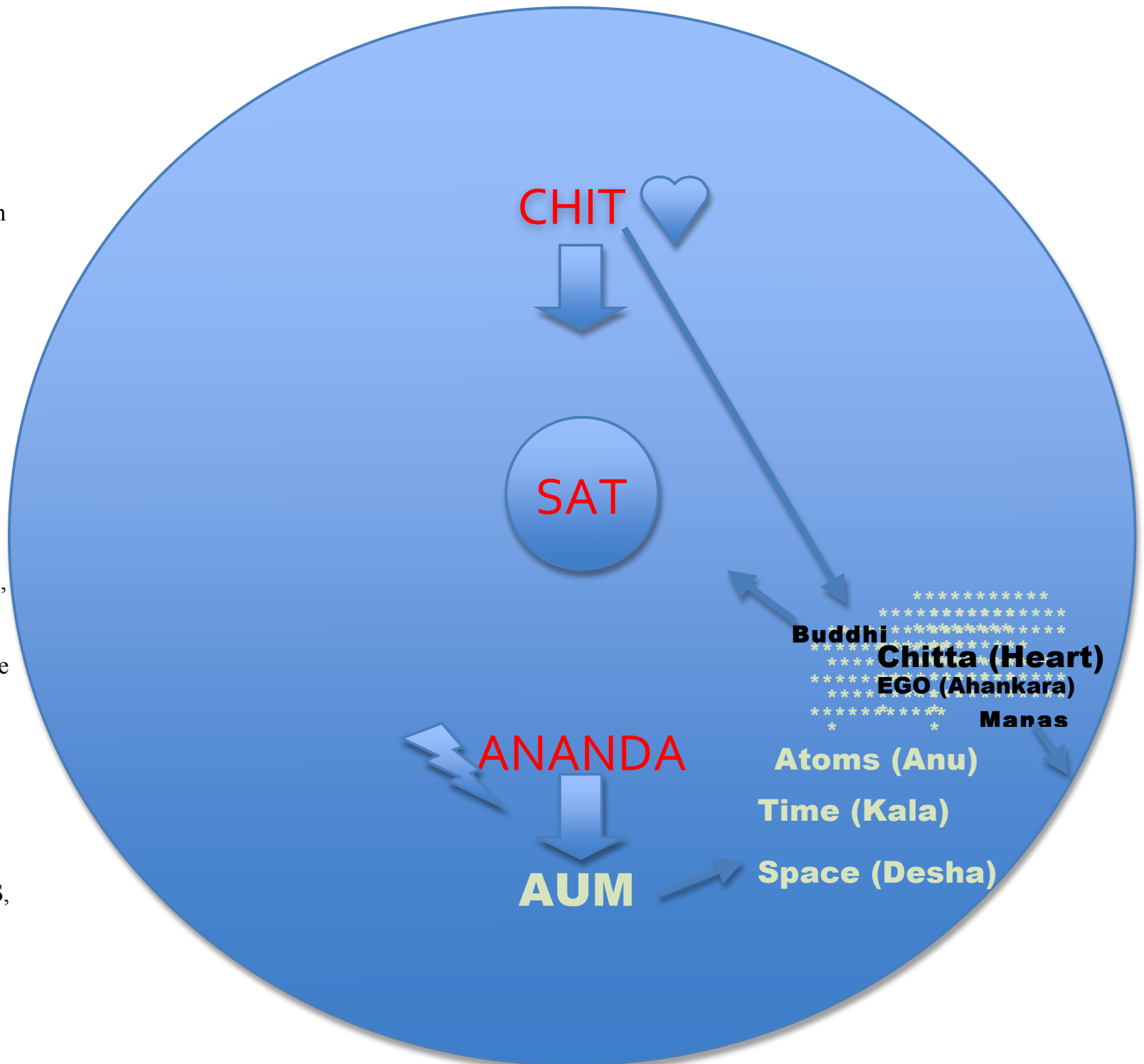
The manifestation of *Premabijam* **CHIT**, Attraction, the Omniscient Love, is Life, the Omnipresent Holy Spirit, and is called the Holy Ghost, *Kutasha Chaitanya* or *Purushottama*, which shines on Darkness, *Maya* – a manifestation of God Himself – to attract every portion of it toward Divinity. But the Darkness, *Maya*, or its individual parts, *Avidya*, the Ignorance, being repulsion itself, cannot receive or comprehend the Spiritual Light, but reflects it.



Sutra 1.6

This Atom *Avidya*, the ignorance, being under the influence of universal Love **CHIT**, the Holy Spirit, becomes spiritualized like iron fillings in [an] magnetic aura, and possessed of consciousness, the power of feeling, when it is called *Mahat*, the Heart **CHITTA**, and being such the idea of separate existence of self appears in it, which is called **AHAMKARA**, the ego, the son of man.

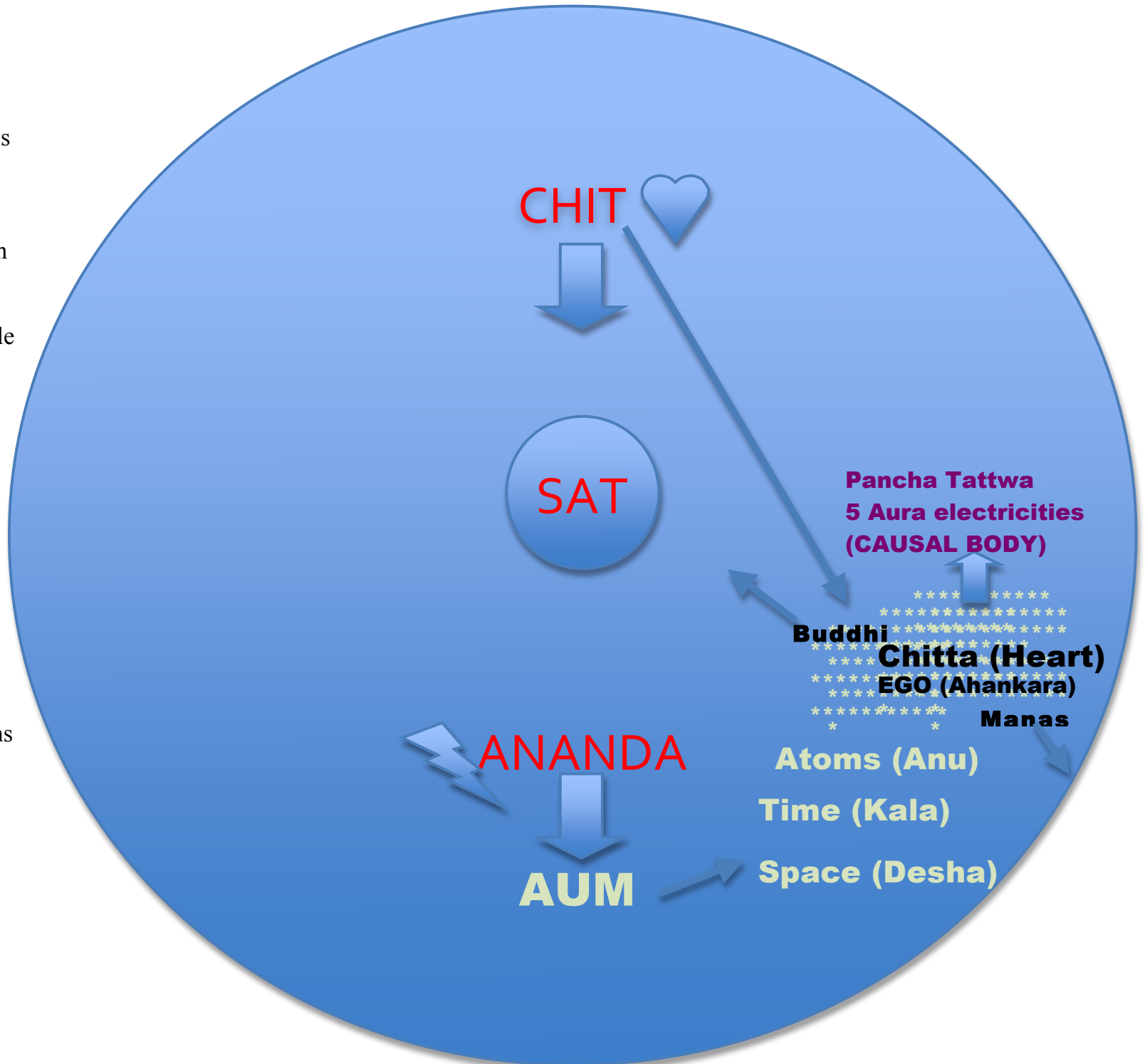
Thus being polarized it gets two poles: one of which attracts it to the real substance, **SAT**, and the other repels it from the same. The former is called Sattwa or **BUDDHI**, the intelligence which determines what is truth. And the latter, which being a particle of repulsion, the Almighty Force spiritualized, as afore said, produces the ideal world for enjoyment, *Ananda*, and is called *Anandatwa* or **MANAS**, the Mind.



Sutra 1.7-10

The spiritualized Atom **CHITTA**, the heart, being the repulsion manifested, produces **FIVE** sorts of **AURA ELECTRICITIES** from its five different parts: one from the middle; two from the two extremities; and the other two from the spaces intervening between the middle and each of the two extremities.

These **FIVE** sorts of **ELECTRICITIES** being attracted under the influence of Universal Love, the Holy Ghost [**CHIT**], toward the Real Substance **SAT**, produce a magnetic field, which is called the body of *Sattwa Buddhi*, the intelligence. These five electricities being the causes of all other creations are called the **PANCHA-TATTWA**, the five root causes, and named as **Causal Body** of *Purusha*, the son of man.



Sutra 1.7-10

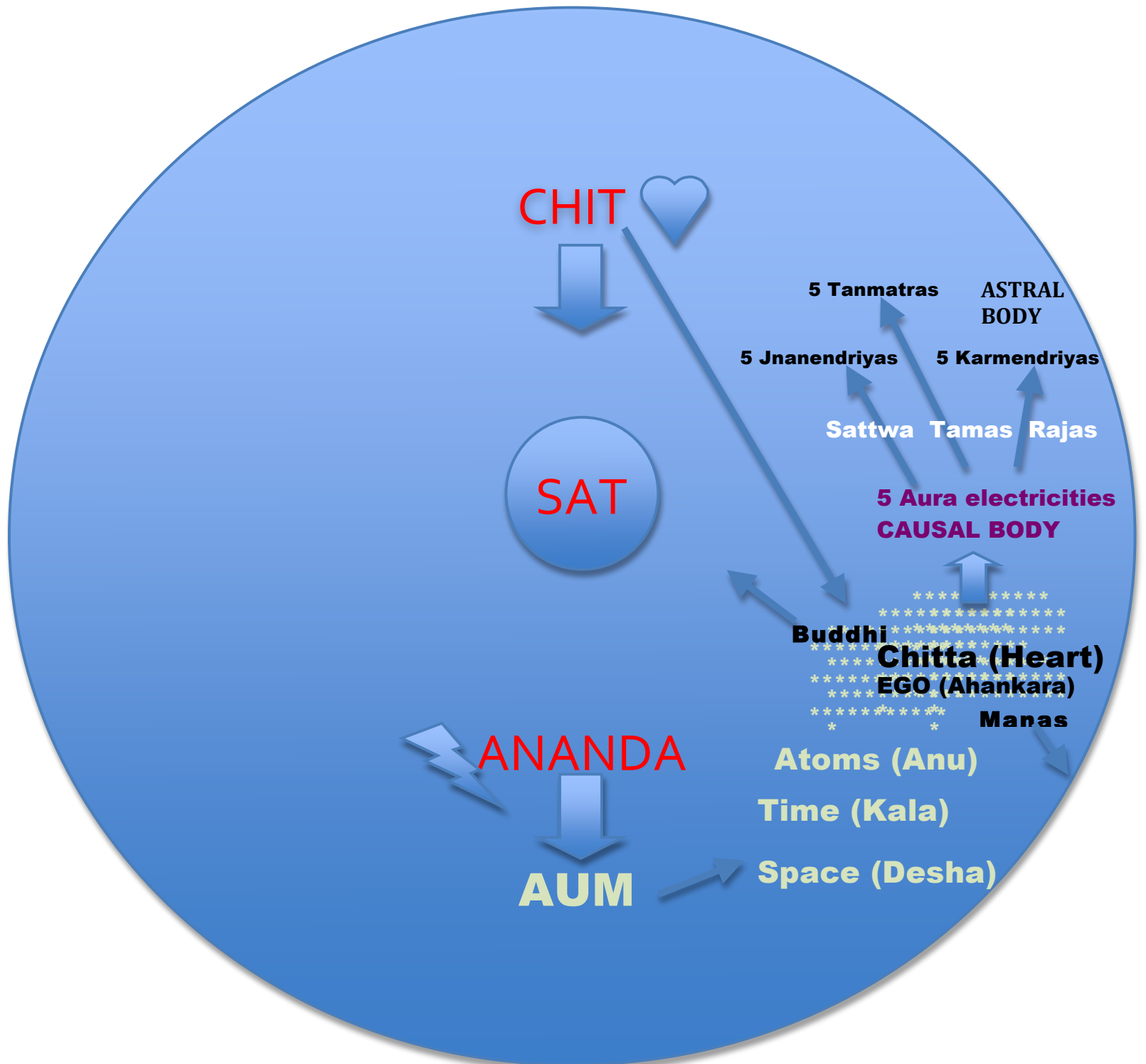
These **ELECTRICITIES**, being evolved from polarized **CHITTA**, are also in a polarized state and are endowed with its three attributes, Gunas: **Sattwa**, the positive, **Tamas**, the negative, and **Rajas**, the neutralizing attributes.

The *positive* attributes of these five electricities are **JNANENDRIYAS**, the organs of sense – organs of smell, taste, sight, touch, and hearing– and being attracted under the influence of **MANAS**, mind, the opposite pole of this Spiritualized Atom, constitutes a body of the same.

The *neutralizing* attributes of the five electricities are **KARMENDRIYAS**, the organs of action- those of excretion, generation, motion, absorption, and articulation. These organs, being the manifestation of the *neutralizing* energy of the spiritualized Atom, Chitta, the Heart, constitute an energetic body, called the body of energy, life *prana*.

Vishaya or **TANMATRAS**, the five objects of the senses: and their *negative* attributes are the five senses – smell, taste, sight, touch, and sound – which, through the neutralizing power of the organs of action, being united with the organs of sense, satiate the desires of the heart.

These fifteen attributes with two poles – mind [**manas**] and intelligence [**buddhi**] – of the spiritualized Atom constitute *Lingasarira*, or *Sukshma-sharira*, the fine material body of *Purusha*, the Son of God.



Sutra 1.7-10

The aforesaid five objects, which are the negative attributes of the five electricities, being combined produce the idea of gross matter in its five different varieties, viz. **KSHITI**, solids ; **AP**, liquids ; **TEJAS**, fire ; **MARUT**, gaseous substances ; and *byoma* or **AKASHA**, the ethereal, and constitute the outer covering called *Sthulsharir*, the gross material body of *Purusha*, the son of God.

These five gross matters of gross matter and the aforesaid fifteen attributes, together with **MANAS**, mind, **BUDDHI**, the intelligence, **CHITTA**, the heart, and **AHAMKARA**, the Ego, constitute the twenty-four basic principles of creation. [which the Shankya philosophy describes]

