

**Lectures
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Lecture 33

1. *Ksipta* = *Rajas* + *Tamas* + *Sattva*
2. *Viksipta* = *Rajas* + *Sattva* + *Tamas*
3. *Mudha* = *Tamas* + *Rajas* (+ *Sattva*)
4. *Ekagra* = *Sattva* + *Rajas* + *Tamas*

Three fundamental principles operate in our consciousness.

The sum total of these effects is *antahkarana*, or briefly - mind.

When the three principles are in equilibrium, there is no such thing as mind.

When we say that the principles are in equilibrium, the fundamental principles are in a non-operative state. The arrangement in the mind is possible only in the 3 main forms. When the equilibrium is broken, it means, that the three are in a state of manifestation.

Yet it is so with them that - as soon as one principle becomes activated, it cannot be that independent, since then the other 2 also come into action, though in different proportions in the different phenomena. Therefore, sometimes

the one, and sometimes the other predominates, but one alone is impossible.

So the 3 principles become manifested all at a time, but in different proportions.

When for instance in a phenomenon *rajas* is predominant, there will also be a faint trace of *sattva*, which means, that *sattva* is just there, at this point, only expressed, or it develops as a form of consciousness, a notion of what is being done by *rajas*, nothing else. Thus *sattva* operates there in relation to *Rajas*, but only as much of it as is left by and can remain free from the action of it. *Tamas* thus covers *sattva* almost fully, and what is left, goes

into the Rajas-field and gives rise to the oscillatory form of consciousness.

So that type of consciousness is the residue of the rest of *sattva*, when it is eclipsed by *tamas*, and only a faint trace is left. Therefore, at the *citta*-state the consciousness is of a motional character, by the Rajas-influence, of the *sattva* we have there only a small part, and the rest is all *tamas*.

That then is the *ksipta*-state, in which the consciousness-factor, or *sattva*, is a faint stress, because the rest is eclipsed by *tamas* - with inertia as its effect, through its absorption of *sattva*. *tamas* thus absorbing and becoming conjoined with *sattva*, has the oscillatory form of consciousness as its result.

How much of *sattva* is then traceable in our mind in the *ksipta*-state, which is the predominating factor in life? We have, of course, our knowledge, understanding, our intellectual life, reasoning, comparison, judgement, calculation, decision, etc. Yet all this together is only a very small thing.

But if someone, who can do that, has been pressing on *tamas* in an efficient way, then *tamas* will just be forced to release *sattva* to such a degree, to such a great extent, that Rajas cannot deal with it all, as it cannot make consciousness still more oscillating. So Rajas, being unable to handle more of it, this will mean, that *sattva* becomes predominant and that is called *ekagra*. In this 4th state we thus have *sattva* plus *rajas* plus *tamas*, with *tamas* here on the minus-side and *sattva* as the predominating factor, while before *rajas* or *tamas* were leading.

Therefore, if we can get to that *sattva*-predomination, that mind, then the whole mental state will be very different from the other three. The intellectual level will also change. At the sensory level the *ksipta* and *viksipta*-states are the best we have. There our mental eminence is Rajas, and we are even quite proud of our intellect, or "big brain". And there we cannot come further than that either, which is a pity, but so it is, and

thus, for what is missing, we are trying to make up in another way.

But to get this *sattva*-order of mind is only possible when we develop it through Yoga, which starts there. It is a very simplified definition of Yoga, when we say, that it transforms our mind out of its 3 established orders into this fourth order which is its starting-point. Those first 3 established orders of mind are constantly changing with the different individuals at different times, and their different mental life. In these there is no Yoga.

It starts first with the 4th, which is the transformation of those 3 usual forms of our mental life into the state called *ekagra*. And that is only possible by Yoga. Here concentration starts.

As to the absorption-process of *tamas*, this is initiated by it at each of its forms. The term for the 5 forms of *tamas* is *bija*. (For *rajas* it is *nada*, and for *sattva* - *bindu*) Then this absorption-process starts, it proceeds through, and in the 5 stages. Its first effect is the one form, and in that form there is only a minimum of absorption of *sattva*. But already at the next, or

2. form there is more absorption, and that grows from form to form, until at the 5th the absorption is at its maximum. So, at the *sthula*- and *svarupa*-forms there is of *sattva* only left which will produce the oscillatory form of consciousness and with our mind we cannot there perceive more than what we can get through our senses. What we can thus understand represents the maximal state of *sattva* absorption in our mind. For-what is left then is the oscillatory form.

Therefore we are so limited in knowledge and apprehension and that shows, what our mind is, at this level.

Thus it is practical and interesting to study this last, or *sthula*-form of mind, and the interrelation here between mind and form, or the mind-body-relation.

