

The lecture below is part of a series of lectures delivered by Sri Shyam Sundar Goswami (recorded verbatim by the late Gertrud Lundén). It is dedicated to the riddle of life and consciousness, with particular focus on the theme of *Different Levels of Creation*. Through the usage of geometric illustrations (copied from the original texts), the author delivers a candid version of the origins of the cosmos and mind, as revealed to the rishis of ancient India.

For a better understanding of the abstract concepts, the reader is invited to first read Lecture I.16. See also Sri Shyam Sundar Goswami's book, *Layayoga* (Inner Traditions), which is an advanced exposition of the immaterial centers of creation in humans (the *chakras*) and their origin.

Note by Basile Catoméris

Lecture by
Shyam Sundar Goswami
(I.26)

From Bindu as Power to Elementary Particles

Principles on the Center

A circle may be illustrated as a diagram consisting of a center point, a circumference around the center point and a single radius or group of radii connecting the center point to the curved line representing the circumference. The center is the very cause of the circle, its "core" or "heart," the essential or fundamental point. Its effect entails an expansion, with the radius as connecting link, while the center itself remains unchanged and as such unexpanded. The point thus projects itself outwards along the line measurement of a radius.

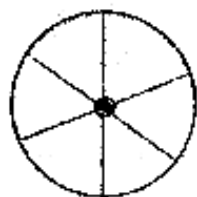


Fig. 1

In its projection, the center radiates to endpoints that are parts of the circumference. In the circle, therefore, the meaning of the circumference is a limitation of the center's radiation.

Q. *But what is that center which has the power to radiate?*

It is the central power or force, a source of energy that makes radiations possible as its particular expression. Before this, the power to radiate in the center was latent, thus implying a twofold possibility of the center: latent and manifest.

In the latent state of non-manifestation, the central point is *bindu*, still and with no magnitude. Although the radiation-power of *bindu* gets concentrated and reduced until being almost completely free from any radiation, it yet remains there as a point having magnitude, potentially able to project outward. But when not even the minutest line emanates from it and there is no more magnitude, it remains as an imaginary point. If something is added to it, it recovers a magnitude with length and breadth. When that power does not manifest, being devoid of magnitude, it stands as a potential power that exists, per se, with its capability to radiate.

If *bindu* exists, it must necessarily exist somewhere and occupy space within a given position. The end-point of the radiation marks a boundary on the circle, but when it exists with no discernible radiation, *bindu* has contracted to something endowed with no magnitude. Thereafter, *bindu* is a point with a position but no radiation. It will be so wherever there is a process of reduction, or *involution*, meaning a dissolution that can be brought to the point of *bindu*, a position with no magnitude.

Bindu is therefore the evolutionary end-point found where the power ends, and that ending is possible through tamasic absorption. It is only the power-aspect that is visible out of *bindu*'s projections.

The opposite process of expansion, or *evolution*, relates to elaboration, specialization and development.

Q. *Why is this so, and where lays the power of bindu otherwise?*

Although there is no manifestation or evolution in *bindu*, the potential is still there, as it already was even before manifestation commenced.



Fig. 2

The projection, or radiation, is nothing but the manifestation of *bindu*. This is readily implied in the principle embedded in the triangle without which there would be no manifestation. It is because of this principle that the power manifests, the triangle being the power itself. When that power is suitably regulated, it manifests, thereby giving rise to the phenomenon of consciousness, the awareness of being manifested. Cognition and experiences are subject to reactions on consciousness. It has manifested only if and when we know the power.

The principle of manifestation is a compound of three factors:

- 1) the power itself;
- 2) the condition that allows it to manifest and
- 3) the result, which is the knowledge manifested.

There the power is *rajas*, instrumented or regulated through *tamas*, while expressed and received in the power's consciousness that is *sattva*. These three entities are the constituents (*bindu*, *nâda*, *bija*) of a would-be equilateral triangle (*kâmakalâ*). Yet, it is not an actual equilateral triangle but the collapsed triangle manifested as the first sound in *pranava* AUM or OM ॐ. Taken separately at this point, the three entities are still unmanifested. Here, *bindu* and the triangle have the same practical value from an evolutionary perspective, but not from the point of view of dissolution. The triangle offers the possibility of the power unfolding as three separate options. However, because of the *tamasic* restricting power, evolution has to stop somewhere. Power cannot continue as such upon reaching the end-point of the circumference, lest it go on and on indefinitely. Power is therefore modified by *tamas* and transformed into a material substance, which is the grossest point of matter, perceptible as a solid and gross phenomenon but no longer as power. The difference is seen when atoms are broken, disclosing no perceptible solidity and revealing the power revolving around a central region.

At the end-point on the circumference, power is materialized into condensed matter, thus obscuring the power under a physical cover. At the grossest level, only the mechanical, chemical and thermal aspects of power may be found, and even these are only observable or perceptible in the form of

mechanical movements. The underlying chemical changes will escape human perception. The grossest form of power is thus matter's mechanical movement, emanating either from a mechanism or from any other source. At the background there is the chemical aspect linked to thermal forces and moved by the two principles of heat and cold. Interrelated, these two act in various proportions and different manners. There is no absolute heat or absolute cold; whatever is perceived as heat or cold depends on which of the two is predominating.

When power has reached the mechanical or grossest level of manifestation, there is a sort of standstill; expressed as *kshiti* (the last of the five *mahâbhutas* or earth-principles) that forms the boundary on the circumference line of the circle. The mechanical movements occurring in the *kshiti* field are intimately related to the chemical aspect of manifestation. So the force ends in a gross motion, as force or latent power which is the heat element *tejas*, but is absorbed, regulated and transformed into a visible, mechanical motion at the end-point of the *kshiti* principle, where manifested matter actually starts.

Next to the mechanical state expressed by the original power, there are the chemical and thermal principles, which are linked to the still-more refined *ap* and *tejas*-principles. At the *kshiti* level, the cohesion and solidification of things takes place while power manifests as cold (via the *ap* principle) and as heat (via the *tejas* principle). Together these two are the origin of power's chemical and thermal aspects. The heat principle, *tejas*, is associated with color and includes thermal rays. When it is rarefied, it produces electrical phenomena.

Today's science still cannot fully explain what electricity actually is, but only what it does. Many physical and physiological phenomena, such as nerve impulses, are but a more rarefied stage of that force called electricity. Their activities are especially noticeable at the grosser levels, as with chemical phenomena (inclusive of nerve impulses), which also give rise to electrical phenomena when they are activated. Little is known about what is conveniently called electricity, whose nature escapes conventional, mechanistic inquiries. However, science has discovered the two main features of atoms: a central point (or nucleus) and revolving elementary particles (protons, neutrons, electrons, positrons, etc.). The Greek word "atom" was coined to describe what was thought to be the most minute and

indivisible part of matter, but modern science has found that atoms are divisible into millions of smaller parts, the indivisible being elementary particles.

From a yogic point of view, when matter is dematerialized only power (or energy) remains, with but little *tamas* and more *rajas*. Here, these mighty powers are "blind" and unconscious, seemingly put at the service (good or evil) of humans who have been able to understand how to master these forces and energy. Versatile and unconscious as they are, with no *sattva* being manifested there, these have the power to eradicate the whole of mankind from the surface of earth.

Co-edited by Jim Earles