

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.24)

## Further Evolution

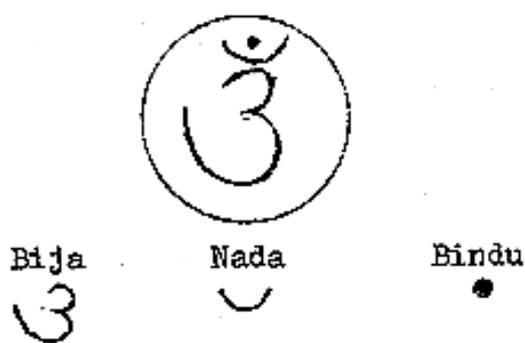


Fig. 1

At the *beginning* there is the *bindu*, and what comes first on the scale of evolution is called *mahat* (which means the "Vast," a less restricted entity). *Bindu* is the *sattvic* manifestation of the whole organization, *sattva* being the illuminating principle that gives rise to a first pattern of consciousness. In that "Vast I" lies the potential experience of the first conscious form of Being, where nothing is "known" consciously except the consciousness of Being, which is the whole consciousness existing. The whole Being stands for the *sattvic* aspect, while its consciousness is the ontological support on which Being is introduced. It is not actually the whole consciousness as such. There is nothing to "feel" as consciousness, or of which to be conscious, or to exist. To be boundless or unlimited supposes consciousness. As soon as the state of "being conscious" arises, consciousness becomes conscious of Being as a first limitation, albeit still being "vast." However, the first detectable motion arises under the

influence of *bija* (*bindu* in the form of Beingness), as a result of the breaking of Oneness. The introduction of that Being from the unlimited also brings forth *rajas*, which is the first evolutionary step known as *mahat*. *Tamas* and *rajas* simultaneously act on *bindu*, along with *sattva* as illuminating force to bring about this as yet unspecialized consciousness that accounts for the manifestation of the grand *mahat* phenomenon.

This specific action on *sattva* marks the last phase of *prajñaloka*, *prajña* being the light that illuminates *mahat*. *Prajñaloka* tends to go beyond that small *mahat* limitation, overcoming the tamasic or limiting factor and reaching up beyond *mahat* to become a highly discerning factor as *vivekaja-jñana*. Thus, when *prajñaloka* stands beyond the vast mind (*mahat*) it has produced, it culminates at its highest point of development into *vivekaja jñana* and the whole *mahat* phenomenon disappears. At the level of *mahat*, consciousness acquires the first stress of *antah*, which means "inner, internal." As the source of cognitive acquisition, consciousness becomes "*anthakharana*\*, " an inner instrument or mind as a whole, devised for acquiring knowledge. So, from within *mahat* and an initially predominating stress of *sattva*, there arises *anthakharana* as a cognitive instrument, though not exactly the mind as it is commonly conceived of and described in the West.

The intentional sensory and physical principle (called *arthavattva*) introduces two antagonistic factors: *bhoga* and *moksha* (enjoyment and liberation, respectively). As a principle, *bhoga* is that which tends to make a cause expressed as effects, thus producing further specialization.

When acting on *mahat*, the discriminating and thus reducing principle

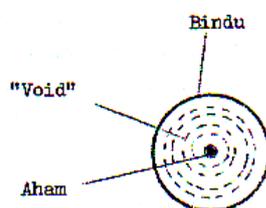


Fig. 2

causes the shrinking of the vast mind (*mahat*) into a single point, or *aham* (or also, *aham*), which is I-ness, leaving in its wake a seeming "void" around itself and up to the boundary of *bindu*. This vacant space becomes the recipient in consciousness of whatever is apprehended by I-ness. However, there is nothing that comes from outside, as there is no "outside;" there is only the emergence of duality as a result of the

constriction of *mahat* becoming *ahang*. Whatever object is apprehended by it, *ahang* becomes the subject and the rest is the object. This cognizable object is known through the knowledge deriving from the sentience or enlightened consciousness of *prajñaloka*, in the second form of *antahkarana*, when the narrowed I is the subject, knowing its object through the illumination of *prajñaloka*. As this object cannot be outside, it is internal and a part of nothing but consciousness.

While *mahat* gradually becomes *ahang*, the unlimited consciousness is seen in a restricted way as a result of *tamas*, so that it becomes the object. In this form, the I-ness is the subject. At this stage, there is supreme knowledge (or *para-shiva*), which in its downward move becomes the *sada-shiva*-knowledge. This means that, at this point, I-ness is entitled to two forms of experiences, the *para*- and the *sada-shiva*. The nature of these forms of experience is of *prajñaloka*, through the inner instrument of *antahkarana*, allowing all experienced knowledge to emerge from within.

Common conceptual perception of "mind" starts from the sensory level below, which is rather limited as there is indeed so much to be known before *prajñaloka* culminates into the state of *vivekaja-jñana*. *Ahang* gets its object within, for all around it there is only a vacuum resulting from the shrinking of unlimited consciousness. Whatever *ahang* receives has its origin in Supreme consciousness (*para-shiva*), along with a relatively limited knowledge (*sadâ-shiva*) through *antahkarana*, which may consist of acquired knowledge or knowledge revealed from within.

Here the effect of *bhoga* predominates and *ahang* steps down to the next stage. Instead of experiencing *para-shiva* or *sada-shiva*, it starts experiencing the realm of *bija* in its subtle form (*sukshma*).

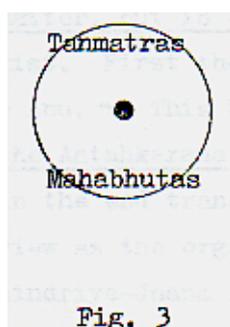
### **Further Evolution**

*Bija* has five fundamental forms, starting from the top:

- 1) *Arthavattva* (which is described above, followed by);
- 2) *Anvaya*;
- 3) *Sukshma*;
- 4) *Svarupa*; and
- 5) *Sthula*.

*Anvaya* consists of three, intimately interconnected *gunas* mixed into a single pattern. When *tamas* predominates, assisted by *rajas* and *sattva*, the *bhoga* factor operates and gives rise to *moksha*.

*Sukshma* consists of five *tanmâtras* and five *mahâbhutas*, which together form the subtle-form of *bija*, with I-ness remaining the subject who experiences *tanamâtras* and *mahâbhutas* at the top and bottom level, respectively. These are apprehended through the revealing superconsciousness (called *ritambhara-prajña*), which accomplishes the removal of *prajñaloka*. *Ritambhara* means that which illuminates, or expounds the true forms of *bija*, which are the *tanmâtras* and the *mahâbhutas*. It stands for *prajña*, or enlightening mind.



There is no possibility of knowing these *tanmâtras* and *mahâbhutas* other than via *ritambhara-prajña*. In this third aspect of *antahkarana*, there is *ahang* (or I-ness, subjective or fundamental consciousness) and an auxiliary form that stands for the objective consciousness revealed by *ritambhara-prajña*, which is the sattvic form of that "inner instrument". Objects are tamasic expressions of *tanmâtras* and *mahâbhutas*. At this level, *sattva* is *ritambhara-prajña*, which gives rise to I-ness and its object (as *tanmâtra* and *mahâbhuta*). I-ness, as an individualized being from the "vast mind," becomes a subjective cognizing consciousness whose objects are supplied via the inertial power of *tamas* into a multitude of *tanmâtra* and *mahâbhuta* forms.

From *ritambhara-prajña* downward, there is *visayavati-pravritti* on the sattvic side, followed by *jyotisvati-pravritti*, and last is *indriyaka-jñana* as sensory knowledge. It is here that the subtle form (*sukshma*) of *bija* gets specialized and transformed into *svarupa*. It contributes to the specificity of the five *mahâbhutas*.

At the *kshiti-mahâbhuta* level (cf. *Different Levels of Creations I.2I*), where all *mahâbhutas* tend to combine before the level of *paramanu*, an infinitesimal *anu* emerges at the levels of both *svarupa* and *sthula*.

*Sthula* is the ultimate and grossest phase, the subtlest form of which is *anu*.

To sum up, *bija* presents itself in the forms of: *arthavattva*, *anvaya*, *sukshma*, *svarupa* and *sthula*. *Svarupa* does not operate at a higher level. Instead, it contributes in the process of specifying the five *mahâbhutas*. It first begins to operate when it emerges out of the subtle form, when the *mahâbhutas* are combining into a compound according to their respective specificity.

The subtlest in *sthula* is *anu*, as a first formation of a *bhuta*, which is matter but in essence only (granted that, at this stage, the tangible as such does not yet exist). Matter, and its subtlest form or *anu*, emerges gradually as grosser forms of the *bhutas*. The levels of *sthula* and *svarupa* partially correspond to that of perceptual knowledge or *indriya*, that also pertain to *antahkarana*. Here, the *bija* assumes the form of *sthula* (*anu* being the finest) to be ultimately transformed into matter as perceived by an individual's organism (also identified as body). From the point of *bindu*, it corresponds to illuminating the whole as sensory knowledge (or *indriya-jñana*) in the sentient mode of *sattva* within *antahkarana*, which because of tamasic influence is unable to produce the self-generated knowledge by which an object can be illuminated and apprehended by the I as object. So, knowledge is entering into mind from without, seeing that *antahkarana* fails to know from within.

There is yet an extra-*bindu*-phenomenon, in the shape of *sthula* and grasped by *indriya-jñana*, in which five secondary mental faculties of the *antahkarana* develop with the task of projecting outwards that which was originally inward, but keeping connected to *antahkarana* and expanding as it receives all the manifested, subtler forms of *sthula*. Mental awareness via sensory knowledge is thus *aindriya-jñana*, involving mainly *antahkarana*, which through its five inherent cognitive senses of perception (*jñanindriyas*) becomes the link which *sthula* passes to receive the illuminating factor of *indriya-jñana*. This is the last form of *antahkarana*, and from the point of view of the sensory knowledge, there are thus two apprehensible forms between this and the superconscious revealing stage of *ritambhara-prajña*.

Co-edited by Jim Earles

\* Tantric term for mind as a whole. Corresponding to upanishadic "*anthamanas*." Editor's note.