

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\*, 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*

\*copied directly from the original texts

Lecture by  
Shyam Sundar Goswami  
(I.20)

### **Kâmakalâ, Prâna, Bindu, Aum**

The equilateral triangle *kâmakalâ* is that aspect of *para-bindu* which stands for potential creation. The word "creation" is somewhat misleading here, as creation generally refers to something that evolves, thus implying that the word "evolution" is equal to "development." When one says "potential creation," one generally means that which is creation in its most minute form, but already contains wholeness in a latent form. For instance, the seed that is a potential tree. The tree already lies in potential form within the seed. Development thus means an elaboration of that which is already present and in the process of development. In *kâmakalâ*, it is not so. For if it were in a potential form, as with the seed, it would occupy a position, however small. However, the triangle requires no position, because its components are in equilibrium.

Under certain circumstances and when such factors are observable, they can be equivalent and thus in equilibrium. By using the term "factor," it means that each of the factors has its own specificity, one differing from the other. When the specialty arises from a latent state, the original power undergoes an elaboration, which is development. This *kâmakalâ* triangle is but an aspect of *para-bindu*, and occupies no position, as yet being Oneness. It gives a picture of wholeness, fullness (*purna*).

When that triangle is said to be projecting outside, it is from the realm of *para-bindu*, being infinitely contracted, minute and still with no opportunity for any kind of expression or elaboration. However, this contraction is not something that occurs in the common sense. For when

there is a contraction to the outmost, there is no space except for the infinitely minute that is equal to the infinitely great.

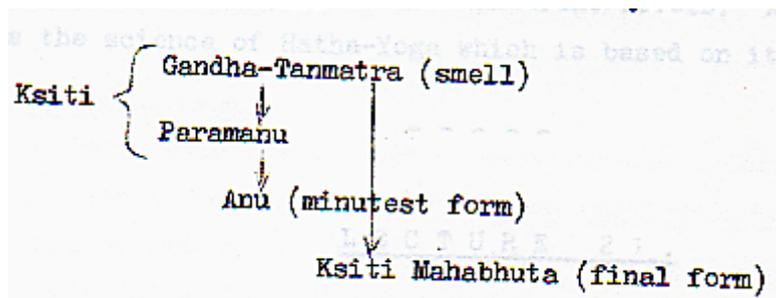
In full equilibrium, the triangle's forces are equivalent and operate in an equal manner, as generally understood. When the 3 individual factors, the *gunas*, are in equilibrium, they completely lose their specificities. As the specificity is completely absorbed, each factor fails to keep up its value and, as such, becomes a non-existent entity. On the other hand, when each factor is individually projected, it follows its own path, thus breaking the structure of the equilateral triangle. This breaking phenomenon is technically called *prânavâ* (OM or AUM). By OM is to be understood the germ of the universe, the first motional vibration, *sâmânya spanda*, a basic uniform, infinitesimal and non-differentiated motion (or general motion). It is almost immeasurable, non-specifiable, the first emergence of the entity that is only to be known as infinity, *prânavâ*, the very first beginning of the universe.

When still in equilibrium, the 3 points of the triangle  are in equal strength and absorbed into each other. When that equilibrium breaks, the triangle becomes the symbol  or OM. That is the first elaboration. This *prânavâ* is regarded as the seed of emanation of all *veda* (knowledge), from which came the four great Veda-books.

So at the *prânavâ* level, these 3 powers are no longer one, but rather assume the position of 3 separate *bindus*. If they were still one, there could be no development or work. In their merged form, they occupy no space, but from here onward there is the need to occupy a position. Therefore, there is a power upon which the other powers may exist and be enabled to operate. This is the role of *rajas* when it is operational, providing that it is supported by that something which allows it to exist and function. The supporting entity of the *tamas* line is called *âkâsha*. Its characteristic function is to support other powers, enabling them to exist and operate. When *rajas* is operational, it becomes a motional principle, or *vâyû*, that manifests in five distinct forms or fundamental motions: *prâna*, *apâna*, *samâna*, *vyâna*, *udâna*. At this stage, these 5 *vâyûs* can only exist and function with the support of *âkâsha*, which at its subtlest point is *tanmâtra* (also called *shabda-tanmâtra*) when it is operational. At the *tanmâtra* level, the 5 *vâyûs* are not visible. Their activities there are not as of separate entities; they are merely there in potential form. They do exist with the support of *shabda-tanmâtra*. These phenomena are so subtle that practically no distinction can be made between *shabda-tanmâtra* and the *vâyûs*; they appear as if they were fully united into one







Here, *gandha tanmâtra* is the power of *tamas* in the form of the *bija*, and this, in conjunction with *nâda*, is apprehended at the sattvic field as ऋ = *lang*, where the flow of power is extremely slow. It then projects as *ksiti-mahâbhuta* to the other absorptive powers of the *mahâbhutas* to become, so to speak, motionless. There, the motions of the powers, which were quite patent at other levels and maintained their respective specificity, to some extent become apparently motionless when mixed with *ksiti-mahâbhuta*. This inertia means that a foundation has been laid of something which is not an isolated power, but a power operating in relation to something. This is the final transformation of *tamas*.

At this point of *ksiti-mahâbhuta*, all *mahâbhutas* join together. Other powers are partly absorbed and they can only operate in a limited way in relation to something which itself does not display power or movement.

Here are two points, *paramanu* and *anu*. *Paramanu* is a top-point, at which there is still nothing definite. When the process of evolution comes down to *anu*, an ultimate point with no magnitude, there will be an outmost minute stress. The gross form itself cannot appear yet, as *anu* is nothing but the faint stress of expressed materialness. As soon as the *anu*-point passes upwards, the form disappears, leaving nothing but the power. It is from that point downward that the expression of the atomic level occurs. At the *anu* point, the powers consist of 5 *vâyus* that do not operate independently but are dependent upon the minutest form that occurs as the grossest transformation of *tamas*, which here appears to be a "blinded" power. *Rajas* is limited here and its power is reduced so as to enable its manifestation through *tamas*. This appears to be so, in order to give human beings a picture of the physical world, through that transformation which brings forth the germ of materialization. It is by a further elaboration that the whole material world emerges.

The body being part of it, this process may be compared to an individualized replica of the cosmos—a kind of microcosmos. This entire process invites a scientific inquiry, and more particularly as regards the

relation between body and mind at different levels. This fundamental relation is the science upon which the doctrine of Hatha Yoga is built.

*Reviewed by B.C., spiritual disciple of Sri S.S.Goswami,  
and edited by Jim Earles*