

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.22)

## Mahat and Ahang, Bhoga and Moksha

Fundamentals:

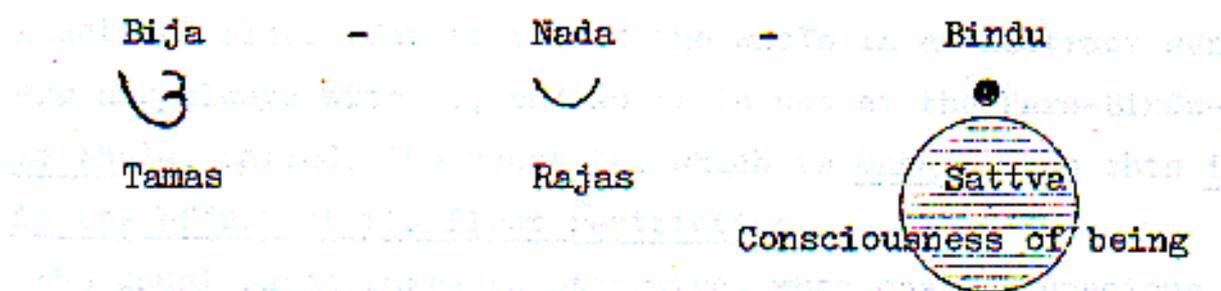


Fig. 1

Endowed with the faculty of suggesting a multitude of meanings, signs are used here to support something that can actually be realized. In this context, the signs have to be considered as fundamental patterns, indeed the background of all.

From the original *para-bindu* emerge the three *bindus* that are the support of the balanced, equilateral triangle *kâmakala*, three entities that possess an individual existence, devoid of any specialty and unmanifested. From an evolutionary point of view, they are non-existent, being an aspect of the *para-bindu*, which exists wholly in itself and is not dependant on anything. Neither *para-bindu* nor its threefold aspects have a position.

These aspects, or secondary *bindus* correspond to the three gunas called *rajas*, *tamas*, and *sattva*. They pertain wholly to *bindu*, when separated by the breaking out of *pranava* (*Om*, or *aum*), and are individually embraced in *Om*. Thus the *Om* stands for a triune aspect, and yet considered as a whole it is called *shabda*.

At this stage, the first notion of existence arises, a feeling of being, of to-be. The whole thing existed in *para-bindu*, wherein there was nothing to illuminate and no position or magnitude. That reality, or existence, is there alone, Supreme in itself. However, when from this Supreme *bindu* the secondary three *bindus* emerge, it appears that each one possess a specific nature and particularized function. As yet, these *bindus* do not operate independently. They are intimately interrelated, co-operating with each other simultaneously. Whenever one *bindu* tends to manifest, the others will join in it. It is characteristic to their nature to only function at the same time and conjointly. Whenever one expresses and evolves, it is not on its own but always in conjunction with the two other. *Bindu* is then the first awareness of beingness - the being of an entity, a principle and nothing else. It stands for the state of oneness as the whole *bindu*. It is like a single entity, granted that no other is possible. It is the first expression of the feeling of being, an entity that is being or existence, or the whole, the One without a second, a third or further multiple. Although there is nothing else, yet it is not an abstract whole, granted the permanent presence of the two other *bindus*, and therefore it cannot be compared to the wholeness of *para-bindu*. Resulting from a first restriction of *para-bindu*, the emerging being manifests as a "vast I" or "Self" called *mahat*.

Whenever the experience of being occurs, there is the awareness of one's own existence plus that of being. But in *mahat*, there is nothing more than a single one, that is, the I in being as an existing I. That is the first restriction at that level: *bindu* along with *nâda* express as that I-being, while at the same time the I-plus-being is still mixed up with it. This is the first effect of *rajas* and it corresponds to the level of *nâda* within the *bindu* area. This restriction is yet very subtle.

With the help of *rajas*, *bindu* functions as *mahat*, and it is limited by *bija*. Here the *bija* influence is effective all throughout. Before this, there are the powers from the most minute (*paramanu*) upwards. Below that, *paramanu*, and unfolding from the *anu* level, there is *âvarana* as a covering function. It is this cover that conceals and locks up the powers, or *shaktis*. The *rajas* is caught and locked up within that cover.

Before that, at the very beginning, the restriction on the motion causes the "feeling" of being an entity, the full consciousness of which is thus, *mahat*. There is the I and being, and when the I begins to contract itself within the *bindu*, it will be at the centrum within *bindu* as a constriction of the I and being. In that constriction caused by *bija*, when it is helped by the power of *rajas*, it creates, as it were, a sort of vacancy in the conscious field, or *mahat*, left by the I-ness and being as it contracts and is filled with something. This appears stage by stage, commencing when it gets filled up via the *bija*, which becomes more and more specialized under its evolution. All this reflects in that vacuum, where the contracted I eventually becomes the Knower. This is the birth of *ahang*, or I-ness. It is the contracted I which, along with the being, becomes *ahang*. That *ahang* is then connected to something else, which is identified as object, while the I assumes the role of subject.

This contraction is the ultimate metamorphosis of the *bija*. It started from the subtlest form of sound (*shabda*), moved downwards to the last level of *kshiti-mahâbhuta* at the *anu* level, through the combination of the *bhutas*, developed into *anu* and further down *mahat*, and yet further down into the I-ness, or *ahang*.

The *bija* is endowed with the fundamental property called *arthavattva* (purpose or significance). Under the realm of *bija*, *tamas* cooperates with *nâda* and *bindu* to supply

that *arthavattva*, which is related to *bindu* and expressed as *mahat* to create the phenomenon of *bhoga* (duality), such as pain and pleasure. *Arthavattva* is then the faculty that embraces the dual experience of *bhoga*, imparting and making something into that consciousness which originally is pure I- and beingness. When *bindu* functions with *nâda* and *bija*, the *arthavattva* emerging from *bija* stirs, moves and gives something else, so that the consciousness begins to waver a little. It is this *arthavattva*, in relation to *bindu*, which provokes within the full consciousness an unimaginably small stress of oscillation, which is revealed either as the duality of *bhoga*, or *moksha*, which means liberation.

The *arthavattva* that produces oscillations in consciousness, which from the start was whole (*purna*) and self-fulfilling, now causes the rising of awareness of the phenomenon of *bhoga*. This results in the shrinking, stage by stage, of the "vast I" (*mahat*) into *ahang*. However, there is also the possibility of dissolution in the reverse process of expansion, where *ahang* may return again to the stage of *mahat* when reaching *moksha*.



Fig. 2

Another factor yet to be mentioned here is *vairagya*, a state of nonattachment to worldly things the final effect of which is *moksha*.

*Bhoga* occurs when the I is related to something, which stands outside the realm of that I-ness. In other words, *bhoga* is something found when I "thinks" of receiving or being in contact with something outside its ontological field. The presence of *bhoga* persists as long as the I is connected with, has something to do with or wants to keep that something. But, whenever the I is able to respond to *vairagya*, it begins to reject everything and thus allows, stage by stage, the limited *ahang* to expand and ultimately become *mahat* again.

Exalted by the *bija* and activated via *nâda*, *arthavattva* produces an effect on the *bindu* of *sattva* that amounts to illumination. First, there is merely an illumination of the expanded I, or *mahat*, but as *bhoga* gradually dominates, the I will shrink proportionally. For, through the *bija* and with the help of *nâda*, *arthavattva* brings out that illumination into consciousness of which I-ness is a major part. Before the evolution moves downwards from *mahat* to the first limitation, the *mahat*-consciousness of I- and being is impossible to apprehend. That type of consciousness is called *prajñaloka*, sentience or enlightened consciousness. It is there, in *mahat* that the most vivified light and consciousness will arise. The *prajñaloka* cannot be understood prior to having reached the state of *samprajñata-samâdhi* (*sa* = with and *prajña* = sentient light), in which *prajña* develops. Its last stage stands at the level of *mahat*. The consciousness that floats in *mahat* as *prajña* is subject to the disturbances caused by the *bhoga* of *arthavattva*, to which *bija* contributes with the help of *nâda*, thus affecting consciousness (*sattva*). There, *prajña* begins to change with the help of *arthavattva*, which is the subtlest form of *bija*.