

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

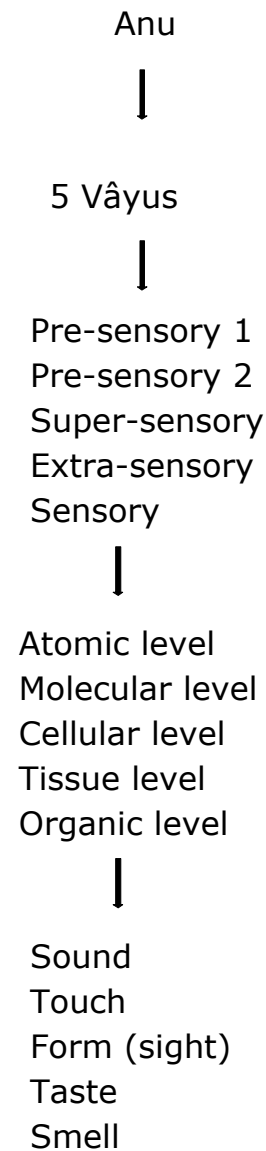
Lecture by
Shyam Sundar Goswami
(I.21)

Transformation of Matter into Mental Images

The process of creation evolves at five different levels:

1. Shabda	}	Shabda – Tanmâtra
		Akâsha – Mahâbhuta
2. Vâyu	}	Sparsha – Tanmâtra
		Vâyu – Mahâbhuta
3. Agni	}	Rupa – Tanmâtra
		Tejas – Mahâbhuta
4. Ap	}	Rasa – Tanmâtra
		Ap – Mahâbhuta
5. Kshiti	}	Gandha – Tanmâtra
		Kshiti – Mahâbhuta _____ Paramanu





Tamas-shakti (or power), in combination with rajas, constitutes the five *prâna-vâyus*, which are the first manifested patterns of the rajasic power, maintained downward through all stages with increasing specialization. At the level of *shabda-tantra*, this power does not distinguish itself, except when it is intimately connected to the rajasic power via the extremely subtle *shabda*-form (called *nâda*). When *nâda* remains linked to the *âkâsha-bija* on the sattvic side or *bindu*, it is grasped as an expression of consciousness power (*shakti*). In the downward process of specialization, it then reaches the second level.

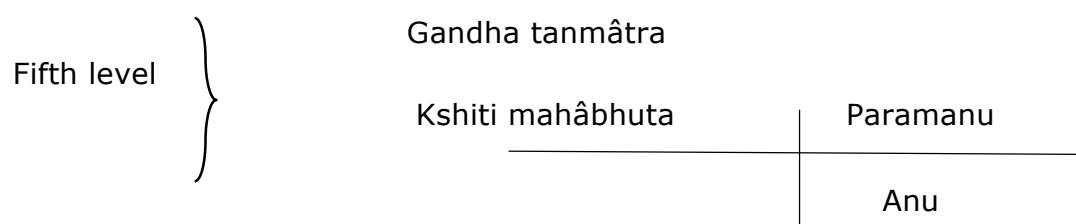
From the level of *shabda-tanmâtra*, two phenomena occur:

1) the *shabda-tanmâtra* manifests itself and further elaborates to become grosser, ending as *âkâsha-mahâbhuta*, an extremely subtle form of *shakti*; and 2) a somewhat grosser *sparsha-tanmâtra* emerges from

shabda-tanmâtra, in intimate combination with the *vâyû-shaktis*. At the *bindu* or sattvic level, *sparsha-tanmâtra* represents the power of consciousness, as well. This *vâyû* becomes *vâyû-mahâbhuta* at the level of *sparsha*. It is *vâyû* because, at this level, the first manifestation of the *prâna-vâyûs* is observable as rajasic power. However, this is still not definable by anything tangible; subtle as it is, it yet remains physically invisible. Nonetheless, this is the very first demonstrable movement of *vâyû*. The movement started from OM, which corresponds to the breaking of the equilateral triangle, or *kâmakala*, and its 3 bindus, as the first *shabda* that arose in the breaking phenomenon, and the arising of *pranava* (OM). That *vâyû* is the first demonstrable movement-pattern of *shakti*, while the subsequent emerges gradually at the sensory level, where it is apprehended by *sparsha* as air. However, *sparsha* at the *vâyû* level does not yet produce the feeling of "touch". *Sparsha (tanmâtra)* means, that the movement itself cannot be apprehended, although the effects of the movement are realizable. It is still in a very subtle state at the *vâyû* level, where it becomes a form of power in the form of consciousness as *prâna vâyû (vâyû-mahâbhuta)* in the form of *nâda* at the level of *bindu*.

The next, or third specialization, emanates from *agni* as *rupa*. It is *tejas (mahâbhuta)*, the power that later becomes perceptible at the sensory level as light, heat and form. *Tejas* is here with *vâyû (bija)* through *nâda* and reflects in *bindu* as conscious power.

At the fourth level, *tamas* becomes *ap* and, as a result of the gradual downward process (*rasa-tanmâtra*), manifests at the sensory level as cold. The last, or fifth evolutionary level, of the tamasic power is *kshiti*. At the rajasic level, it is a power connected to *kshiti*, or *gandha-tanmâtra*, whose movement gets limited as it becomes grosser and minimized towards *kshiti mahâbhuta*. That which initially was so subtle at the other levels, is now unleashing its property of motion. The whole appears through *nâda* and *bindu* as power in the form of consciousness. At this level, the finest is *gandha-tanmâtra* and the grossest, at the level of *mahâbhuta*, is *kshiti*. Up to this point, they both are latent, but thereafter the other four *mahâbhutas*, which also are powers, become united at the level of *kshiti-mahâbhuta*. This can be considered in two forms, because as soon as the fifth manifests, the five merge and thus the whole structure changes.



On the one side there is *paramanu*, and on the other there is *anu*. Before they combine, these exist only as formless powers. However, as soon as they merge a two-fold combination is created—the combination of the four *mahâbhuta* levels with the fifth level (*kshiti-mahâbhuta*). It is at this point that the five *vâyus* combine with each other. All the *mahâbhutas* retain their integrity up to the point that the combination is about to emerge. On the side of *tamas-bija*, the tamasic power that is under the influence of *kshiti-mahâbhuta* appears as a stable pattern, albeit devoid of power, as if the receptacle of power had slowed down. In relation to this apparent non-power, the *tamas*-pattern now becomes *anu*, a tamasic non-power form. At the sensory level, its first form is far finer than one can ever imagine. At the level of *paramanu*, it is still one, but at the level of *anu*, it expresses as the minutest indefinite. While being formed there, the power is caught and blocked within. But power also remains outside, for the rajas influence is but partially mobilized by *anu*. Whatever is not caught there will remain outside. Such is the organization that the internal and external power exists in a kind of hidden relation. When the power flows downward from *anu*, it is by a process of combinations governed by the external remaining power, which (via *nâda*) is reflected in the conscious (*sattva-bindu*) field, thus influencing the power as a multifarious consciousness. At a certain stage, the downward-moving power that became *anu* gets coarser, though not yet physically gross. It is only further downward on the scale of the evolutionary process that it becomes apprehended by the senses. However, through the influences of the external power, the *anu* variants may be modified and even broken down. To sum up, at a certain level the evolution process will appear as:

Pre-sensory
Super-sensory
Extra-sensory
Sensory

Paramanu is found in the downward portion of the pre-sensory level as follows:

Anu

↓

Sound

Touch

Form (sight)

Taste




Smell

Anu is then transformed into five sensory patterns that may be apprehended by the sensory. The five objects of the senses thus become the final transformation of the *anu*. The sensory objects are the results of a metamorphosis of the tamasic power from *anu* downwards to physical matter. The power remains both within and without the sensory objects as a whole pattern. The sensory capacity takes different shapes according to individual patterns. Moreover, there is also the possibility to modify sensory perception with the help of instruments. Yet another possibility is the faculty to perceive sense-objects at the extra-sensory level. There, sensory objects are not cognizable through the senses, but directly by the mind. It is when sensory patterns begin to change and get finer that the super-sensory level is reached. And it is also when these super-sensory patterns vanish, leaving no trace of a pattern, that the pre-sensory level starts.

How do sensory objects form in one's mind?

When explaining how matter is formed, at a certain stage (from *anu* downward the evolutionary scale) there are atoms and elementary particles that set the end-limit of whatever is directly "visible" through instruments. *Tamas* is quite dense here. There, different combinations of atoms form the molecules.

The finest recognizable indication of matter constitutes the picture of dense *anu* and its final metamorphosis. In its combinations at this stage, there are two patterns that are mainly caused by external power. The

Science of Life is to be found at a point, while the operating power is able to communicate rationally with the inner power. Here *sattva* predominates, *rajas* gets more refined and *tamas* appears to be more susceptible and breakable. It is this very type of pattern that forms a living being, a state in which the internal *anu*-power strangely communicates with the external power, which consists of five *vâyus*. The internal power includes the five *vâyus* combined with the tamasic power. No distinction should be made between the so-called living and non-living matter. Actually, there is no such thing as "living" and "non-living." Both merely form different expressions of life. In the so-called "living," matter is highly organized and specialized. It is a kind of life that operates in tamasic, human form. Here the internal power of *anu* is actually communicating with life somehow, but without displaying any form of power, as is the case with the modified external *vâyus*-power of the five *vâyus*, each being endowed with modified patterns. The same applies to the *tamas* power. Hence the plethora of organic formations due to all kinds of modifications from inside out, thus allowing the modification of the outward power. At the 3-dimensional level, the five *vâyus*-patterns mold into various forms – triangles  or squares  or circles , as well as a large variety of these forms.

The shape of human organs is included in these combinations, while their modifications stand for sub-forms. As long as one's mind is not able to reach within the *anu*, only the effects of powers working outside the tamasic field will be seen, expressed as a constant atomic and molecular activity. The limit of inner powers lie precisely at the atomic level. They are unobservable in the human body, where only molecular activities can be measured. Cells originate from the molecular, while cellular activities manifest via cell-units. There, the inner power is (as in *anu*) partially released and expressed as cellular activities. In the specialization process, the cells build up tissues to further form organs. The whole picture of physiological activities is found at the organic level. The means and purposes are often available to be seen and generally understood. What is

manifested there is nothing but an expression of the original power, which, stage by stage, from the *shabda-tanmâtra* level, metamorphoses into a living organism. It is also here that the crucial relation of body and mind is clearly observable.

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