

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.19)


Cosmological Elements:

Supreme Bindu, Infinity, Three Gunas

Thus far, there has been discussion about the Supreme Bindu and 3 separate *bindus*, respectively. These are the two phases of one thing, two aspects of which one is the supreme stage, a *bindu* as an immense, massive power concentrated to its utmost limit--to a point where even its position is non-existent. When such a concentration is carried to the utmost, it amounts to infinity (if conceived of from the point of view of expansion). Any expansion has to stop somewhere. When something is started with a given position, it can be enlarged to an inconceivable degree, but once that ends, limited by the positioning, then the infinite begins. Starting thus either from contraction or expansion, it reaches the same equal infinity. So *bindu* is inseparably united to that Reality, which is infinitely vast because it is limitless, and therefore only that infinitely contracted *bindu* is in fact inseparably connected and united with this Reality. That is the conception of *bindu* at the supreme stage.

When it comes to the mind, this *bindu* (from which *shakti*, or energy, is emerging) reflects that energy as an image intrinsically associated with physical phenomena. Here, the energy is not yet the energy we know in physics, but

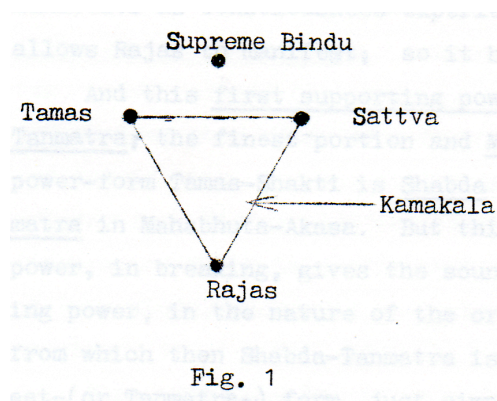
that potential *shakti* which is capable of being manifested, and which at the Supreme stage is non-existent and yet exists, so to speak.

It is in the 2nd aspect that the triangle arises in the Supreme  *bindu*, with no position as of yet. When something exists, it exists somewhere, meaning that it needs a supporting factor. The supporting power also allows several powers to exist and function in it. This is non-existent in the Supreme *bindu*, because as yet there has been no manifestation.

In the 3-bindus, there are 3 *gunas* or primary attributes:

rajas - sattva - tamas

There, the *rajas-bindu* is equal to *sattva-bindu*, which is equal to *tamas-bindu*, and to become *rajas + sattva + tamas*, which means that *sattva* is associated to *rajas*, and then there is a gap, and then there is *rajas + tamas* followed by a gap and so on. As soon as the gaps occur, *rajas* is no longer equal to *sattva*, nor is *sattva* to *tamas*. Here, that plus is just about to introduce an "inequality," which was non-existent in the latent Supreme Bindu. The 3 distinct *bindus* that build up the equilateral triangle are actually only One, in which the 3 are dormant at the stage of *para*. They are merged into one, but with no possibility to multiply into three. They are one, because although each one does exist fully per se, it does not express itself, immersed as it is with the two others (the first with the second, and the second with the third, thus creating a state of equilibrium).



Here, each *bindu* exists separately. But as Supreme Bindu, there is a merger of the 3 *bindus*. This is called *kâmakala*, wherein *kala*, the expression, is in the mode of desire. It is the "un-manifested desire" to be expressed. Up to this, nothing has been created; the same oneness is being maintained.

How does it manifest from this state of equilibrium with a potential for manifestation and the creative power being still latent (*avvyakta*)?

That manifestation, or *vyakta*, comes through a movement of *sattva-bindu*, by which the triangle is broken. When a physical thing breaks, it results in one sound, and so when the un-manifested triangle is broken, there is also a

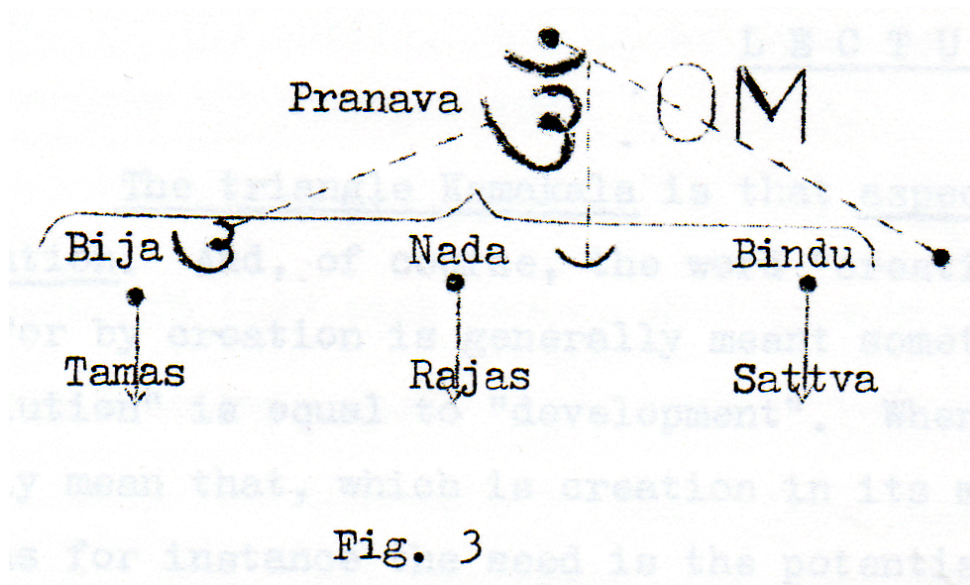


"sound" that assumes this form which is the first manifested "sound", or *vyakta-nâda*, the first manifested *nâda*, which is known as *pranava*, or *pashyanti nâda* (while *para-nâda* is *avyakta*).

Obviously, the first manifested "sound" is not a sound of any kind or something comparable to ordinary sounds. The "sound" at the *bindu*-stage is a stress called *nâda*. The first manifested stress, or *nâda*, is *pasyanti-nâda*, and the sound there produced, is *prânava*. At this stage, the *bindus* are operational. The 3 primary attributes are actually the first manifestations of the 3 *bindus* that follow the breakdown of the *kâmakala* equilibrium. This is in a state of manifestation termed *sâmânya spanda*, a non-specific motion, or vibration. The whole of everything, which is actually the very first manifestation, is *prânava*. Therefore, this *prânava* is written in India at the beginning of everything,



thus representing the very first pattern, or picture of manifestation. In it, all is now ready to manifest.



When one of the 3 *gunas* functions, the others will also function, in cooperation to such a degree as to create a particular pattern. *Rajas* is the motional, *shakti* manifested as motion. *Sattva-shakti* manifests as consciousness-experience, while *tamas-shakti* is the power that allows *rajas* to manifest as the supporting power.

This first supporting power, *âkâsha*, exists in two forms: *tanmâtra*, which is the finest part, and *mahâbhuta*, the grossest. In its power-form, *tamas-shakti* is then *shabda* ("sound") in *tanmâtra-âkâsha*, and *shabda-mâtra* in *mahâbhuta-âkâsha*. However, this *shabda* is used first when the Original power is breaking and releases the sound *OM* (alternatively designated as *aum* or *ang*), or *pranava*. At the breaking point, the supporting power (which is in the nature of the Origin, or first manifestation) is *shabda*, from which *shabda-tanmâtra* is taken. All this is still there in the minutest (or *tanmâtra*) form, just simply existing, occupying space, furnishing a position. There, the *rajas* power becomes bio-energy, that is the constant motion of pranic force, called *vâyû*. Its first manifestation is *prâna-vâyû* and it exists in *âkâsha*. Then the first apprehension comes on the sattvic side. For this, *prâna* is supported by *âkâsha* and the comprehension of the whole thing comes at a sattvic expression, which is *antakharana* (or inner instrument) designing the recipient of a vast Self (not

in size but in extreme contraction) or *mahat* and *aham*, which is I-ness or ego. Thus start the 3 power lines. At the *âkâsha* stage, *mahat* is absorbed into *aham*, which manifests along with something. This "something" is *âkâsha* in *mahat*, being created by *prâna* (*vâyû*), albeit *prâna* itself is being supported by *âkâsha*. The whole phenomenon is then reflected at the sattvic level, thus giving at the starting point of manifestation, the expression of *aham* plus something.

All of this is explained for the purpose of concentration. In Yoga, the subject of concentration is crucial. One day, all this will prove useful to those who go on with *sâdhana* seriously.

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