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  $k\hat{a}makal\hat{a}$  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  $k\hat{a}makal\hat{a}$ , 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 *prânava* (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, *prânava*, the very first beginning of the universe.

When still in equilibrium, the 3 points of the triangle  $\nabla$  are in equal strength and absorbed into each other. When that equilibrium breaks, the triangle becomes the symbol  $\Im$  or OM. That is the first elaboration. This  $pr\hat{a}nava$  is regarded as the seed of emanation of all veda (knowledge), from which came the four great Veda-books.

So at the *prânava* 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 *vâyu*, that manifests in five distinct forms or fundamental motions: prâna, apâna, samâna, vyâna, udâna. At this stage, these 5 vâyus 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 vâyus 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 shabdatanmâtra and the vâyus; they appear as if they were fully united into one

and the same. At this first stage of specialization, the whole phenomenon exists only in the very subtle *shabda*-form.

In this context, a *bija* (or seed) is only expressible through  $n\hat{a}da$ -bindu, meaning that the *bijas* operate as *bija*- $n\hat{a}da$ -bindu. When the whole is reflected at the sattvic level, it produces the symbol:  $\overline{2} = Ha$ , picked up by  $\sim n\hat{a}da$  (or m), and giving the apprehension of a dot  $\bullet = bindu$ , so that combined it becomes  $\overline{2} = Ham$ . The *bija is shabda-tanmâtra*, but it becomes understandable only by *shabda* in the form of  $n\hat{a}da$ , and the whole in the field of *sattva*, as represented by  $\hat{a}k\hat{a}sha$  becomes *mahâbhuta*  $\hat{a}k\hat{a}sha$ . It is *shabda-tanmâtra* (or subtle sound) when it specializes in the most minute form of the motional as  $n\hat{a}da$ , and with the support of *bija*. When further specializing and moving into grosser manifestation, it becomes  $\overline{2}$   $\hat{a}k\hat{a}sha$ .

Vâyu is not prâna-vâyu, but it is called so because the motional factor now expresses itself. Here, a distinct form of operating powers occur with the support of âkâsha. The whole vâyu is supported by âkâsha, expressing a specificity consisting in a power which was first inseparablyunited with âkâsha, but now manifests itself on its own. When vâyu moves in that field, it reflects the movements expressed by prâna-vâyu. Called *vâyu*, this subtle field is therefore the potential of all possible expressions in every possible way. These enormous opportunities are now reaching the vâyu field, moving from shabda-tanmâtra to tanmâtra sparsha-tanmâtra, which materialize as vâyu-mahâbhuta at a stage where they become grosser. The prâna-vâyus carry themselves out thusly, with all their potential further becoming sparsha-tanmâtra and ending as vâyumahâbhuta. (At the vâyu level, the subtlest prâna-vâyu is a grosser expression of shabda-tanmâtra.) Sparsha is so subtle that it can only be recognized in its shabda form, in the sattva field. There, in the mode of tamas (along with  $n\hat{a}da$  (rajas) and bindu (sattva)) the bija becomes  $\sqrt[3]{}=$  $yang = \sqrt[3]{} = ya \text{ through } \sqrt{} (n\hat{a}da) \text{ to } bindu \bullet$ 

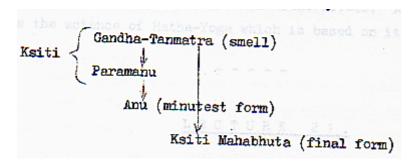
Invisible, *sparsha* is the touch-principle, the first manifestation of the *prâna-vâyus* amidst the intangible. It is not yet possible at this point to bring these to any level low enough for sensory apprehension. They are,

therefore, the invisible forces at play. Although part of them always remains invisible at that level, some actions may yet be observed at the sensory level.

From the *vâyu*-level, *sparsha-tanmâtra* further specializes towards grosser stages of manifestations (with its specific *tanmâtra* called *rupa*), with the next stage expressing as:

At that point, the forces that operate in this field become visible at the sensory level. When rupa-tanmâtra becomes grosser, it manifests as tejas-mahâbhuta, and when this rupa-tanmâtra is apprehended via its sound, its bija becomes along with  $n\hat{a}da$ -Bindu: = ram = = ra, through Nada to Bindu. At the sensory level, it expresses with the three properties of light, or sight (tejas, which is fire meta-matter), heat (agni) and form (rupa). From rupa-tanmâtra, it reaches a still-grosser level to become water meta-matter (ap) and taste (rasa).

At this stage, the  $v\hat{a}yus$  still express in a limited, concentrated, specialized manner. The force is operating downwardly, and at the sensory level it is apprehended as cold (apas = water). The bija of this  $rasa-tanm\hat{a}tra$  is apprehended, under the influence of  $n\hat{a}da-bindu$ , by taste to become  $\overline{\emptyset} = vam = va$  (bija) From this  $rasa-tanm\hat{a}tra$ , the powers are then reaching the last and grossest level, the field of ksiti (or earth-field), characterized by prithivi (or solidity, density).



Here, gandha tanmâtra is the power of tamas in the form of the bija, and this, in conjunction with  $n\hat{a}da$ , is apprehended at the sattvic field as  $|\vec{n}| = lang$ , where the flow of power is extremely slow. It then projects as ksitimahâbhuta 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 ksitimahâbhuta. 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