

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

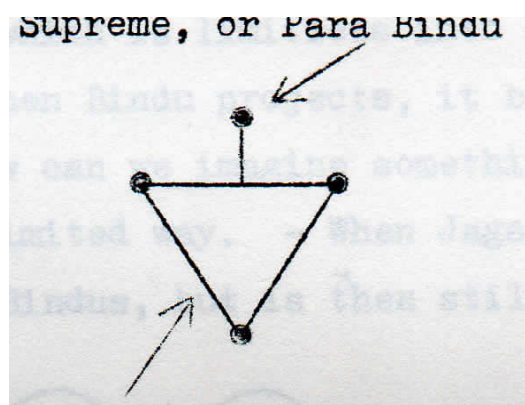
*copied directly from the original texts

Lecture by
Shyam Sundar Goswami
(I.18)

Prâna – Para Bindu – Âkâsha

Prâna as *vâyû* is the pranic force manifested. It originates from a point called *bindu*, and it cannot originate from anything else than a point. This point, or *bindu*, has 2 aspects, Supreme *bindu*, or *parabindu*, and the Secondary or Three-Bindus.

Fig. 1



Secondary or Three Bindus

Lines radiate from Supreme bindu as forces in motion. However, a state of *bindu* with no lines is also possible, in which case it is a point without magnitude albeit endowed with a position. If this *bindu* with a position is contracted, compressed, condensed to infinity ("infinity" means that which is not finite, or limited), it becomes infinitesimally small at the point it goes beyond limitation into the unlimited, and in this it loses its very position. Here, the infinitely small *bindu* is equal to the infinitely great,

because any limiting factor no longer exists. Thus there is no difference between "small" and "great". The infinitely small is the Supreme or Parabindu without any position. *Bindu* as power does not depend on any other power for existing or functioning. It is Power itself, whose existence is quite independent of any other powers. It is Absolute Oneness, but not something to which something else can be added, so that it becomes two entities. Singleness is the characteristics of this *bindu*, existing in itself and as it occupies no space, it is equal to what is commonly called small or large. Anything occupying a space is limited by that space. Figure 2 illustrates a point that stands for smallness while additional points entail expansion with occupying more space, thus justifying the difference between "small" and "large." But the infinitely small or great that occupies no space remains a whole in Itself, and the meaning of "small" and "large" there has no meaning.

Fig.2



What if some limiting factor arises in that spaceless Supreme bindu? If such a limiting factor arises, it will be there and remain in It-self. Here comes then Shakti, the Power-aspect of Existence, where power exists *per se* with the possibility though to limit itself and as such be reflected on the Whole. "Seeing" from the Absolute, it is nil, as there is nothing to support it and so any singleness remains Supreme. Its reflection is the shadow from no-thing and it is called *maya*, as an alternative to the feminine name *Shakti*. It has the Power to project itself as an entity, which at the highest level is non-existent but exists when projecting itself. It moves from the limitless into created limitations. When it projects, *bindu* becomes a creative ideation or *jagat kalpana*.

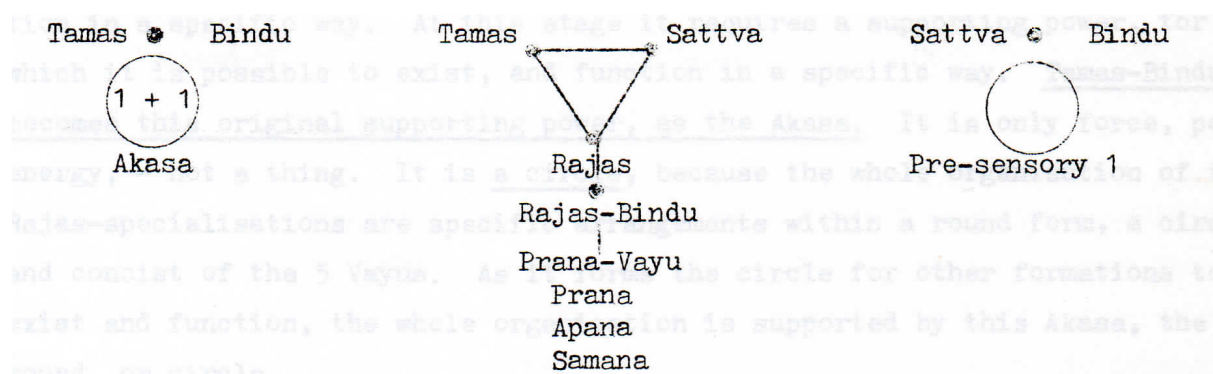
Is it possible to conceive something that does not exist? We actually have the possibility to imagine it, albeit in a limited way. When *jagat kalpana* arises in *bindu*, it becomes the Three-Bindus, although latent, within itself and without any position. It is the same *bindu* although in the aspect of Creative Ideation, the sum total of which is *prakriti* or Nature.

Fig. 3



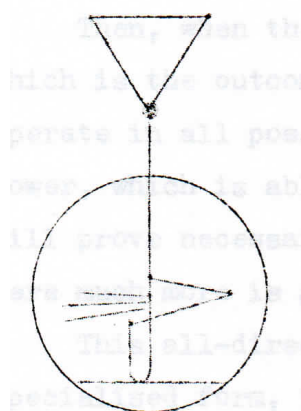
The three *bindus* are specifically termed: *rajas*, *sattva*, and *tamas*. At the Supreme level they are: *rajas* minus *sattva* = *tamas*. At the evolutionary stage they become *rajas* + *sattva* + *tamas*, and they are yet in equilibrium when being in *prakriti*.

Fig. 4



When actual forces as lines radiate from *bindu* (*rajas*-line etc.), the equilibrium is broken, thus giving rise to an evolution in the sense that the 3 *bindus* come out as separate cooperating entities. This means, that the 3 *bindus* do exist and are about to occupy space. From *rajas* emerges *prâna* in the form of *vâyû* as constant (pranic) line forces within which the 4 other *vâyûs* do manifest. Therefore, the *rajas* as *bindu* occupies a position there. When *prâna vâyû* emerges, the cause (*bindu*) and its force combine with the effect, then losing its intrinsic power to remain itself with a need for support. By this is meant a supporting force that creates suitable conditions for the power to be able to function. This occurs in a twofold manner: the power to remain itself, that is to be or exist *per se*, and the power to exist – for something.

Fig. 5

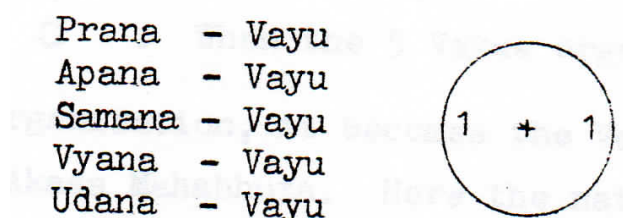


The latter indicates a potential specialization, seeing that the supporting power is allowing it to function on what it supports (that is *tamas* which

there becomes *âkâsha**). This is the second stage of evolution, the first stage being the line coming out from the primary *bindu*.

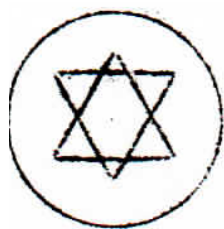
When breaking the equilibrium, the 3 *bindus* proceed along their respective ways, with the tamasic supporting power that allows specific functions. At this stage the supporting power is required on which to exist and function specifically. This is the tamasic *bindu* that accounts for the original, supporting power of *âkâsha*. This is nothing but a force, power or energy; it is not a thing. It is a circle insofar as the whole organization of *rajas* consists of specific arrangements within a circle, which hosts the five *vâyus*. This circle is also used for other formations to exist and function and the whole organization is supported by *âkâsha*, symbolically represented here with a circle.

Fig. 6



There the effect of *sattva* is apprehension, and when it is combined with other *bindus*, the whole organization is *âkâsha*. Without such support, it would not exist. The whole is then reflected on *sattva*. Whatever is brilliant has the power to reflect, including dark objects. A mirror does not reflect a face; it is the face that reflects on the mirror. This reflection and its effect is apprehension in a vague, circle-like way, hardly traceable and shapeless. All this occurs beyond the primary, pre-sensory level. Then, when the *prâna vâyus* are organized as a result of their inherent specialization, the Power-Principle is enabled to operate in all possible directions, whenever and wherever required. It is that power which can and does function in all possible ways and under any conditions, which proves necessary for further specialization. Here, much more is given than needed. When specializing, the all-directed, all-embracing power supported by *âkâsha* and under *tamasic* influence, is called the *vâyu*-principle. *Vâyus* (air) emerges there from *prâna*, under the shelter of *âkâsha*. The aforesaid *vâyus*-principle is shaped as a hexagon in which *vâyus* as power may manifest indefinitely and in all possible ways when it builds up all types of organizations and specializations. The whole arrangement remains within the supporting *âkâsha*-circle.




Fig. 7



The *âkâsha* principle is endowed with 2 aspects: fine and gross. The fine stands nearest to the position=bound *bindu*. At the gross level, it becomes the whole circle. See below:

Âkâsha 1 – subtle – tanmâtra shabda

Âkâsha 2 – gross – mahâbhuta âkâsha

When *âkâsha* is imbedded in the *shabda tanmâtra*, it is nothing but a point with no magnitude in which all the *vâyus* are being absorbed. At that *shabda tanmâtra* level, the *vâyus* don't exist as manifested power, but are absorbed in *bindu* from which the *shabda tanmâtra* emerges to develop into *âkâsha mahâbhuta*. There it is not a tangible thing, but the power itself becoming a hexagon . When the 5 *vâyus* organize and arrange themselves in a specific pattern, it becomes the *vâyū*-principle, which as a whole is supported by *âkâsha mahâbhuta*. Here, the nature and the arrangement of the powers  is reflected at the pre-sensory 1-level. First there is a vague, smoky white color apprehension. The smoke-color corresponds to the sattvic field. However, the non-specialized power itself has neither color nor form. When the secondary organization emerges as a specialized form and expression of the power expressed in the *vâyū*-organization, it becomes at once simplified insofar as it no longer can move in all-directions. Its motions become specifically formed, condensed and limited. The power of the hexagon takes the shape of an equilateral  triangle, that is more condensed, specific as the power now may express as: light, color and heat. But that faculty is still potential, not actual. This equilateral triangle is the immediate but not the supporting power. It is called the *agni*-principle (fire).

The *vâyū*-principle becomes a triangle as the secondary organization operates in conjunction with the *tamas*-principle. This gives a red color reaction into the sattvic field, which is then apprehended at the sensory-level as a red triangle. If and whenever this is reflected on the pre-

sensory 2-level, the reflection is brought to the super-sensory field where it gives a red flash in the shape of a triangle-picture as a contrast to what occurs higher up. The different levels can be seen below:

Above the pre-sensory...	<i>âkâsha</i> -principle
Primary pre-sensory level	<i>vâyû</i> -principle
Secondary pre-sensory	<i>agni</i> -principle
Supersensory	
Sensory field	

When the *agni*-principle from the pre-sensory 2-level is brought to the super-sensory level from pre-sensory 2nd level, it will result in a great flash. Brought further down to the sensory-level, it will become a visible flat, red triangle-form. So these unimaginably great, all-directed potentials are organized and arranged as the 5 *vâyus*, and this is only possible in relation to the *vâyû*-principle, so that the whole of this principle, as the special of *prâna-vâyû*, can exist in *âkâsha*, and then be reflected in the pre-sensory 1and brought to the super-sensory as a red triangle-like flash, becomes the flat, red triangle-figurewhen pushed further down.

When the hexagon becomes more condensed and then specialized, the *tamas*-aspect of the power (which is *rajas* in the reduced hexagon figure which has thus taken the shape of the equilateral triangle) produces a light-color heat, that is only partially apprehended at the super-sensory level, and yet grosser and limited at the sensory level where much is lost of the finer combinations of the heat, color and light, where the equilateral triangle appears as a very limited potential.

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

* The first and finest of the five *mahâbhutas* or fundamentals of metamatter; "void", "ether".