

**Lectures
by
Sri Shyam Sundar Goswami**

VOLUME I

Lecture 2

Yoga is not merely an intellectual matter. It is much more than so considering its importance in life. However, in the West it is mainly known as a philosophical system.

In India there are 6 systems of philosophy:

- 1) Vedanta, expounded by Vyasa (ca 3.000 B.C.), a monistic doctrine (Vedanta Darshana), popularized by Shankaracharya.
- 2) Sankhya, a philosophical system originated by Kapila (a Maha-Rishi, "one who sees it").
- 3) Yoga, a system of philosophy, the doctrine of which has been given us by Maha-Rishi Patanjali in Yoga Darshana ("Aphorisms").
- 4) The Nyaya system of Goutama.
- 5) The Vaisesika system of Kanada.
- 6) The Karma Mimansa system of Vatsayana.

Many commentaries have been made on all these scriptures, and translations, and then translations of the translations. The era that saw them arise began about 3.000 B.C. and ended with Goutama Buddha.

In the Vedanta system Shankaracharya's contribution is without parallel. It cannot be thought of without him. As to Kapila's system, the original documents of his aphorisms are not to be found any more. We know them only from later writings. Patanjali seems to be very ancient and his

aphorisms are exceedingly difficult to translate and to understand.

There are scientists who believe him to have lived after Goutama Buddha since they found that he hinted at Buddha and Buddhism. But Goutama was the 57th Buddha. So Patanjali could very well have spoken of quite another Buddha and Buddhism prior to Goutama, since there are so much more ancient ones. It is also possible, - as far as these Aphorisms are concerned - that those, on which the knowledge and its translations are now based, may not be the original ones at all. For the essence of original scriptures cannot be known until - and unless Yoga has been seriously studied under competent teachers. We think, we know that there are certain facts presented in Patanjali's aphorisms. But these cannot be understood where the definitions and the terminology used are so ancient that they often cannot be traced any longer in contemporary dictionaries.

The definition of "Yoga" which Patanjali gave is based on the sayings of great Gurus. It was not introduced but accepted by him as a heritage from ancient tradition. Yet, the germ of that definition is found in the Vedas. Yet there are modern scholars who declare that there is not much in Yoga to be found in the Vedas. But by getting knowledge from books only, no right understanding can ever be achieved.

Thus, the word "Yoga" is mentioned in the Vedas. But the Vedic language is still more difficult to understand than Patanjali's. Veda is the first form of language that is made out of the Mantra-system, which is intelligible only at the super-sensory and pre-sensory levels. The connecting link between the pre-sensory and the sensory levels is the super-sensory level. However, that "sound" as we hear it, cannot be produced by itself but arises by the help of something else. But also beyond the sensory level sound exists, though not in a form audible for the ear. There are sounds which are supersonic, and known to modern science as "ultra-sound" which the ear cannot receive. Also bats can produce sound, and "hear" it and, inaudible to the human ear, they are guided and move by it.

Scientists too, acknowledge this and on this basis of reasoning we can acknowledge even more of what is not audible, but which keeps some sound form-also in the super-sensory bracket, which then can be converted into physical sound.

However, the super-sensory can also be reduced into the pre-sensory, and there the real *mantra* starts in its *bija*-form, like the seed from which the tree is to come. When that sound originates from that state and comes into the sensory field, the *mantra* gets mixed up with some other sound, and thus gets a different form from the original one. In this way it comes first to the sensory field and is Veda, the first appearance, or manifestation, of the sound, which is *mantra* at the pre-sensory level, and gets mixed with other sounds.

On coming down to the sensory level it produces a sound-form, which is audible to the ear, but still not understandable. At the super-sensory and the pre-sensory levels it is possible to catch its meaning when one reaches the state of *samprajñata samadhi*. By *dhyana* one can catch it at the super-sensory level. The formation caught in this way should then be expressed in a sensory form so as to be understood. Thus the realisation will be in a non-sensory way whilst its expression is in a sensory form, and the first expression of it is Veda.

So Veda has no creator, and no one created or made Yoga. It is not human made, but "seen" by the Rishis (who can "see" a Truth at the super-sensory and the pre-sensory level, which they then are able to express at intellectually). In that way much knowledge has come to us through the medium of different Rishis. Thus the Sanghita-book with the original *mantras* is Veda, and comes from *mantra* having been realised and converted to a sensory form, and, as the first formation, it has also been named *mantra* in that Sanghita part.

But these Veda-books are not like common books and therefore they are not explicable in the ordinary way either. They can be understood only by their spiritual interpretation through the Guru. It is with them as with for instance chemical formulas, which can only be understood by those, who know what this way of writing signifies. The Vedas and Upanishads can therefore not be interpreted in the usual way. They will mean nothing unless their inner meaning is known. There is a passage in the Tantras where Shiva says, that it is not possible to understand a single word from the language point of view, which means that its true contents is presented only in a hidden way, and must first be discovered from that.

Now, there are not only the 6 generally known systems of philosophy, but there is also a 7th, which one has not heard so much of, as it has not become so popularized. It is called Daivi-Mimansa, representing Bhakti, while the Vedanta ranges under Jñana Shankhya, Yoga under Dhyana; Karma-Mimansa belongs to Karma; and Nyaya and Vaisheshika are in relation to matter and its dematerialisation. Only in this way is the picture made complete.



Re *mantra*: There are 330 million *mantras*, with their devatas, and parted in 3 main divisions, with their subdivisions and groups. For the most they have not been printed, but there are learned people who know them all.