

**Lectures  
by  
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**Lecture 10**

**Mind**

The mental aspect of human nature is a very complicated thing. Much of it has remained unexplored. When someone has an uncommon experience in his/ her life, then it is often thought that this experience is something foolish, just because it cannot be experienced at the level of our mental life, where we are usually conscious. Unusual experiences may often be perceived as unbelievable, and therefore remain unexplored.

Of course, an unusual experience may stand above what we are experiencing at the common level of our mental life. Our observation, in everyday life, usually relates to familiar things. Also, the keenest observation can only interpret, often in different ways, those experiences that are the same as for those who lack keen observation capacity. Many things do escape them who see with less intelligence. But, even for the more careful observers, endowed with more knowledge, their additional knowledge will not make it possible to experience very much more. All the happenings we may experience do not reveal the whole experience. We are not always present in all kinds of happenings, but we may rely on others who have observed those facts and conveyed their observations.

Hence, our education is provided with the experiences of others. They are presented and explained to us, to be applied in our own life. Thus, by their help we can understand our own observations, and use them for ourselves. Based on their own experiences, other people's thoughts are

thus poured into us, to be assimilated by us (or not). They remain with us as something artificially acquired, with the declared intention to make our life more fruitful.

So we begin our mental life drawing from our own background and from what is presented to us from others. Everyone finds his/ her right balance in this aspect and it depends entirely on our own mental make-up, temperament and trend, whether we accept or reject particular ideas. In any case they will make us think and, if one is really true to oneself and to others, then even that which is not understood immediately, will not be rejected as absurd. Instead, the objective practitioner will at least look at what is being received. For things may be said, which are not at all foolish, but at present beyond our own mental life, and even more real than it.

Our mental life is not very different, or isolated from our physical life. It is difficult to define what physical life is. It is evidently physiological and chemical and, in fact, the material aspect of our existence. Indeed, the grossest physical being is not isolated from the mental life, however little and vague the light may be that comes from there. Otherwise, we would not know anything. There would only be darkness and ignorance. As our understanding grows, the capacity of explaining becomes greater, and we can deal with physical life and consciousness, or rather first consciousness, and then the mental-physical life. But this is still ridiculed by scientists, though welcomed by spiritual people. Science works only with a physical background. But are we really only the effects of a logical chemistry? Does that chemistry make us understand the different aspects of our life? We find that the study of Yoga is extraordinarily neutral; it's neither this, nor that. It rather presents facts of life, though with no aim to force these facts upon us.

It teaches us on factual experiences, and presents the key methods by which these experiences have been achieved. If we already have what we need, this will not be necessary to us. But if not, we may wish to try and do as others did, and gain the experiences - which requires: right

understanding, knowledge, perseverance and patience. All of us have the same potential of going beyond what is usual, and to explore what life there is, beyond our present vision. If we proceed systematically, we will know better and be able to experience the same as others did.

As our mental is inseparable from our physical life, only that aspect of our mental life which came into light, fits in with our particular mode of living a physical life. This is an analyzable connection. And so Hatha-Yoga recognizes that the variations of the mental life at any one level, are in conformity with the type of physical life we are leading. Thus, if we want to change our mental experience then we, at the same time, need the necessary modification of our physical life. For both go together. Therefore, if we are to mould our mental life into a specific pattern, then we have to know exactly what sort of physical life has to be undertaken for it. This is the teaching of Hatha-Yoga.

Every other practice of Yoga has that double interpretation. For only in this way the goal can be reached. If we are to become more powerful, more successful in our ordinary mental life, the right modification of our physical life is necessary. It is therefore very important to understand, and to incorporate in our life the whole practice of Hatha-Yoga.

