

**Lectures  
by  
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VOLUME I

**Lecture 7**

Our existence can be divided into the motional and the motionless. In this sense we can speak of two forces constantly operating within ourselves. One is represented by *ham* (the sun), the energy-consuming, and *tham* (the moon) which represents the acquisition and conservation of energy. Energy at the physical level is more or less the same. What is operating in relation to the physical body, is called energy. Other forms of energy are more or less unknown to us. Mind, for instance, is mostly considered as a separate entity, exhibiting energy the character of which is not really known. If we try to interpret it in the same way as the physical energy, the picture gets very incomplete.

When energy is operating through a physical organ, we can measure its consumption, which is intimately related to the metabolism-process. There we have a certain consumption of food (digestion) and of oxygen (oxygenation). This metabolism is in proportion to the consumption of energy, which, in turn, is in proportion to the particular work of that particular part of the body. The release of energy results in energy being converted into work and heat. Both are measurable. Through muscular activity we know the amount of energy spent.

But for mind the metabolism rate is meagre in proportion to the amount of thought and other mental activities. Mind is not operating alone, but using the instrument of the brain. In this brain-work (cerebration) the accompanying mentation-metabolism is not measurable. Yet, it is so

powerful that it can change the whole earth by its inventions. But energy consumed is so little, even in intense thought, that we cannot measure this brain or mental energy. Yet mind cannot exhibit its activities without them. If we understand them only in this way, they are not explicable. For they are of a different kind than the others. In the thought principle concerned with the acquisition and metabolism, there are also separate factors, which should be harmonized as far as possible.

This too can be done by Yoga. Hatha-Yoga harmonizes energy, its consuming and conserving-principles. These two principles operate at 3 different levels:

- the physical, generally better known than the others;
- the pranic, and
- the mental.

In the physical the tissues are parts of the body and are living, animate substance. Other substances we call inanimate, where there is no perceptible sign of life.

In Yoga, matter is taken as matter, and the life-principle is taken as a separate entity. As the manifestation of life on this physical plane is always in relation to matter, we think that the life-principle at a certain stage comes more to the patent surface from its latent stage. Thus, there is the possibility of having life manifested in many forms of matter, under conditions partly known, and partly unknown to us. We also take for granted, that where movement is, there is life, and otherwise not. This conception exists, because there is this possibility of isolating the life-principle from matter. This life-principle is the ultimate expression of the motional (kinetic) principle in the form of definite organic movements. Thus expressed in relation to what we call matter, we call it life. This originally latent, motional principle, which thus ultimately becomes life in relation to matter, is *Prana*. As the motional principle itself, it is not expressed. But its motional-factor, the motion emerging out of it, we call *vayu*. *Prana* is motional potential, becoming actualized. When *vayu* operates in relation to matter, it is called Life. Matter in relation to *vayu*

shows the signs of life. So *Prâna* is the motional potential, manifesting as *vayu*, which is the actualisation of the potential into motion, culminating as the life-principle in relation to matter.

Therefore, the 3 levels are not isolated from the life-principle. Prana, as the motional potential is embedded in everything. Nothing is without it, but it is not always developed into *vayu*, not always into the living-phenomenon. So we have these 3 levels:

- 1) the physical, living body,
- 2) the pranic,
- 3) the mental

But the living organism does not only exhibit signs of life, but also psychic phenomena. They are inseparable from the phenomenon of life, and its degrees, or grades of development. Everywhere, where there are signs of life, we also find the psychic factor and, in the human being, we find it developed to its maximum potential. Thus the phenomenon of life is intimately related to the phenomenon of the psychic.

If we want to stress this link, we have to go to the original source of life, the *Prâna* - where there is no motion, as that has not yet emerged as such, but is the motional principle out of which motion will come. When from this potential, latent motion becomes patent, the mental factor becomes involved in it. This is also a motional phenomenon. Thus, the motional develops along the line of *vayu*, directly from the life-phenomenon and from mind which is an oscillatory form of consciousness, and which operates through living matter, the brain.

So *vayu* makes matter living, by operating through it and mind is the oscillatory form of consciousness that operates in relation to matter, which is the brain. This is the rational explanation of the whole thing, and of the greatest practical value. For, matter is thus the field where both *Prâna* in its *vayu*-form and mind meet, as two entirely different factors, but as closely related as the two sides of a coin.

Following this, we now see that the sum-total of all motions i.e. the gross movements of the muscles, as well as the minutest self-movements,

taken all together, is expressed through breathing which is the effect of that summation at a particular moment. We know that different actions or movements of the muscles, depend on the breath. If they are changed, the breathing also changes. By an improved oxygenation the muscular and cardiac effects increase. Respiration is therefore the guiding factor, and by studying it we can know what happens in ourselves in the form of action.

These actions have two aspects, as all others do. And here, in fact, the total action is the sum of two processes as for instance anabolism (assimilation) and catabolism (dissimilation) etc., which we find in all kinds of activities whether there is full activity or only partial activity, as for instance, with all internal organs which partly carry on working, even in sleep. Where action is increased, it is under the influence of catabolism, or energy-consuming. Where there is diminished activity, there a conservation of energy (anabolism) becomes possible. And when one is able to find out the harmonization-point between activity and energy-consumption so that they harmonize at every moment, we gain health and vigour, which is dependant upon this harmonization taking place in the body itself and the mind, but in whatever case, in the pranic field. And for this, the studies of Yoga are a great help. For lack of harmonization, in all its degrees of deviation, gives sickness, disorder, and loss of power, both physically and mentally.

How then to bring about harmonization? - Both factors, these two principles: the constructive and the destructive, must be developed and raised to a certain point. Below this point there is no harmonization but disease, lack of health and concentration, lack of self-controlling power, greed, and weaknesses. It is not possible to overcome this merely by diet, or exercise, or sleep. But the whole being should be considered and adjusted. The mind within shows which type is dominating. It can give power, peace, happiness, or it can constantly go against all we will, and aspire to, if we are unable to control it. Very often our mind is not under our control. And thus we are living in our organism, not as the owner, the

master of it, but as its slave, subject to it. But the mental powers and abilities are there, to be developed and to make us the master in our own house, if we can find out what will help us. Otherwise, we will only think lots of thoughts without utilizing them correctly, though we may become proud of our achievements which we gain from them. But since we must live our lives and can't escape it, there is no other remedy other than to learn how to control and adjust, so that we can lead a life worthy of a higher purpose, more powerful, peaceful, and successful. And how to do this, is what we are trying to find out through Yoga.

