

**Lectures
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VOLUME I

Lecture 15

The Yogic term for "mind" is: *citta*, and its relation to the body is called: *sharira*.

In Sanskrit there are 22 words for "mind". For in India there has been much investigation into the science of mind. Seen from the Hatha-Yoga point of view, the mind-body relation should always be considered.

The word "Hatha" consists of:

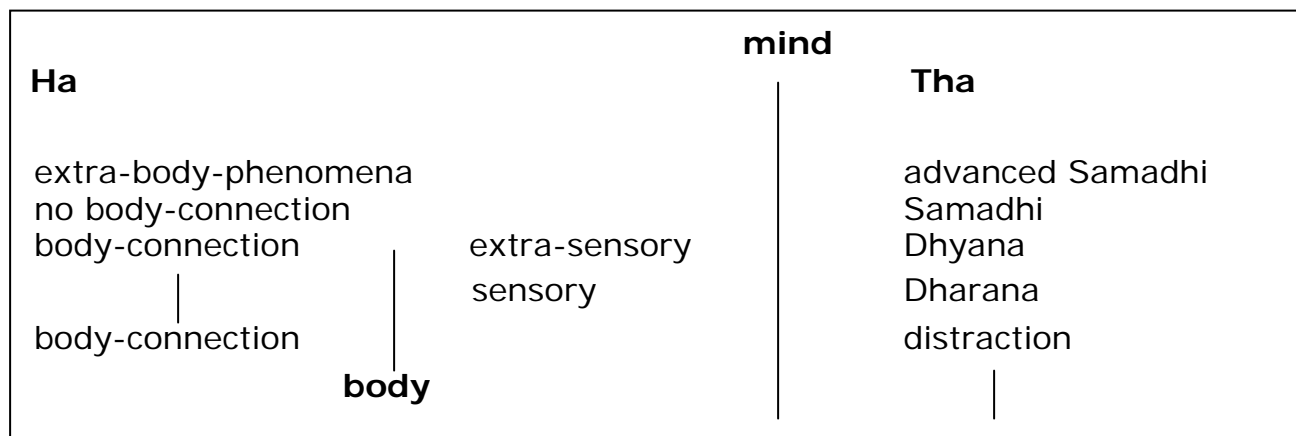
Ha + tha

sun + moon

the consuming + the conserving energies

the principle of Ha and the principle of Tha

In order to understand Yoga, we must consider what the word "Yoga" means: *sangyoga*, or "union". But there cannot be union, unless the two principles agree with each other; unless in each there is a tendency to be united to each other. There is no proximity greater than union. As long as the Ha and Tha principles are not in the state of that which makes them united, the blending of the two must first be achieved, so as to unite them into a harmonious whole, or Hatha-Yoga. This needs much explanation. Unless it is explained, it will not be understood how that blending, or uniting of the principles into a harmonious whole is to be managed. Therefore we must know, how the body, in relation to the mind, and the mind in relation to the body, behave.



If we try to look at the mind through the body, we see the sum total of the body-functions, and all activities which the body at certain moments exhibits. It gives a summation, which is reflected in the mind. Not as each activity, or group of activities, nor as many such groups together, but the sum total of the activities without details comes to the mind, as a factor of knowledge.

We usually think of this connection only with respect to the human being, since we are not competent to seriously think of other organisms as also conscious, or exhibiting consciousness. We think them as lower than the human level. But we do it without their consent, and it is more or less arbitrary. Let us, for instance, take a rock. It seems inanimate, not living, or exhibiting consciousness, because we do not apprehend any consciousness, or a living principle in the rock. For we understand things only in a very gross way. Thus the summation of the activities of the body, reflected in our mind, is a manifestation of a consciousness directly connected with the human individual, while the other types of consciousness, more expanding in nature, are as if passing beyond the boundary of the individual.

Man has essentially two aspects:

- 1) Social (as a human being). It is that aspect which makes him mix with others.
- 2) Solitary: where man is alone, without getting mixed up with any one. This aspect is also deep rooted in his nature, and is the best human expression, the most forceful, the brightest and noblest, where man is

dependant on it. Man could not be a great artist, nor develop into a great spiritual being, or become an inventor etc., unless he was in his solitary nature. From it he gets and develops strength, and he becomes awakened to higher forms of realisation, where he is alone with himself. And when thus sufficient strength is gained, he expresses himself.

The social is only Man's partial expression. The summation of bodily activities at any moment becomes reflected to the mind exhibiting consciousness. But the effect is distraction of the mind, when body and mind are at the sensory level. Here the body connection is strongly maintained with the mind, and mind and body are closely interrelated and interdependent. The body cannot be without consciousness. Therefore it is dependant on the mind. The conscious picture at the sensory level is a ,distraction of the mind. The body is there, with the mind in distraction. But this consciousness, at every moment exhibited by the mind, would not be possible without this body-connection. So the mind, depending on the body for conscious phenomena is exhibited at the sensory level by a connection, established in everyone.

At the sensory level it is modified by the Ha-principle, which, at this level, is predominating. Under its influence, by which the Tha principle has been reduced to a minimum-existence and function, the effect in mind is distraction. In the body, it is the summation of all activities going on apparently with not much significance unless the distraction itself becomes the ground-factor. We live in constant distraction while leading our life, and we think it is necessary in order to enjoy this life, with total bankruptcy in the end.

For the body, handled thus distractfully, shows various negative effects: devitalization, unhealthiness, impurity, lack of power, disharmony, and early senility. Here, the mind, having been narrowed down to a minimum degree, the happiness- or bliss-factor, when coming to the level enjoying life, is only temporary. And the reaction to that results in anti-satisfaction and disharmony.

So we are thinking and yet not actually thinking because of a partial paralysis of our thinking-principle. Instead of producing clear, constructive

thinking, we find ourselves in a semi-paralyzed mental state, which we do not enjoy much. Nor will we enjoy as we want from this state of mind with a dominating Ha-principle at the sensory level, that produces distraction when the body-energies (the sum total of our activities), are dissipated thus resulting in devitalization.

