

**Conférences
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The development of man, seen from a yogic point of view, occurs as a result of the harmonizing of the *ha* and *tha* principles. One side of man is his action-aspect and the other is his non-action aspect. The harmonization of the two is what is aimed at in Yoga. In fact, this harmonization is not only the subject of Hatha-Yoga, but its meaning. Naturally, if this is so, we have to think of the two principles as separate. We have also said that each of them is operating on the 3 levels:

the physical,

2) the pranic- or Vayu-level and

3) the mental.

Prana-Vayu, from which life emerges, is expressed in the form of a higher organization, that is man. But the link of harmonization, how are we to find it, since these two principles seem antagonistic? - But are they actually? If we try to analyze the action-principle, we find it, for the first, as operating at the 3 levels of the mental, pranic and physical. Starting at the bottom we then find, at the physical level, the sum-total of the activities, which the body exhibits. They may again be subdivided into 3 categories: 1) muscular, 2) organic, 3) cellular.

The cellular is, in an organization such as the human body, an auxiliary factor, and not the main aspect. The cell-lives and their activities are, in themselves, not the most prominent in the organism. They are of the

common life pertaining to the whole organism, which is not a factor, or the outcome of the lives of individual cells. From our point of view, these cell activities are detailed manifestations of that common life. When the muscular and organic activities cease, the cell-lives do not necessarily cease to function at the same time, though they are then no longer serving their previous purpose. Even after the death of the individual the cell-life may go on for some time.

The total of the activities of the human body in the light of common life are, on the one hand, the expressions of life, and on the other - those actions, which are in operation, or in relation to the mental life. In connection with the pranic level we have here to think over the motional aspect more carefully. In it we find, that there is a fundamental part. By this we mean that factor, or factors, which are indispensable, inseparable from, and non-effaceable, where life is expressed in relation to the body.

This fundamental motional aspect nurtures life itself and is an inseparable factor. And connected with it is our consciousness: our conscious feeling, which is operating in action. What we find here are the fundamental activities that are inseparable from the phenomenon of life. These activities are bifurcated and divided into two branches and embrace both physical and mental factors, in which the consciousness of the feeling factor is the dominating principle. This also itself gives rise to what is life; but that life is seemingly non-existing, except when in relation to the body, where it becomes palpable.

The physical level at the bottom, and the mental at the top thus meet at the pranic level. It is therefore through the motional that the two others are balanced '*tha*' (the non-motional) and '*ha*' (the motional).

How do we now find the non-motional? We find it in the motional. For it cannot be snatched away from action. Our actions are divided into the cell-life, the volitional muscular, and the continuous organic. But these actions are maintained by non-actions. Without this help all action would cease, as it cannot be without this background.

Thus the whole action-aspect of the whole human body is represented in breathing. The sum-total of activities going on in the human body, - its telegraphic code, - is breathing. In it we find, if we know how to deal with it, the whole picture of action. Breathing is two-fold: inhalation and exhalation. Inhalation is a fundamental activity. If it was not interrupted it would go on and on, which is impossible. For action cannot go on continuously and forever. It must always break or stop somehow, somewhere. And the breaking-point here is -non-action. Thus action is actually maintained by non-action, though that is a mostly overlooked fact. So we have: action, or inhalation, - interruption, - and exhalation. Then again a break and so again another inhalation. And at the break operates non-action, for at the stop there is no more inhalation, and the exhalation has not yet begun so that there is a brief period between, or a pause.

In Yoga inhalation is called *puraka*, exhalation is *recaka*, and the brief period, where there is neither the one or the other, ie. the suspension, is *kumbhaka*,. Here the non-action principle is operating to its fullest extent. As to action and non-action, they are more or less relative terms, for there is no absolute action or absolute inaction. According to what is predominating, we call it action or inaction. So these terms are only approximately true. - And *kumbhaka* is easily overlooked altogether, as it doesn't last but a short length of time.

With our respiration the flow of air in one nostril is always stronger than in

the other, unless it is changed by force of will. When the breath is drawn in through the right nostril, it is the *ha-* or *pingala*-flow. There the *ha*-principle predominates, which is the action-principle. And when the breath goes through the left nostril, it is the *ida*-flow, or the *tha*-principle, which dominates. - These *ha-tha*-flows, which are represented in inhalation and exhalation, blend in *kumbhaka*, where there is no flow.

In Yoga the harmonization, which operates through *kumbhaka*, of the action in relation to non-action is called: *pranayama*. It is of great utility in our everyday life. For, the process here described is also reflected at the mental level. In fact, the whole mind-function is based on this principle.

Thus the usefulness and effectiveness of Hatha-Yoga is also based on it and the part it plays in mental life. The subjective mind should be considered from two points of view: as the mind, operating through, and in relation to the body; and as that aspect, or form of mind, which remains untouched by the body.

We do not think just mentally, for we can only think when the mental operates through our body. Thus our brain is the thought-machine and it is a part of the body. In fact, in mentation, in exhibiting thoughts, not only the brain, but the whole nervous system, of which the brain is a great part, and thus the entire body as such, are involved.

What then is a functioning brain? It is a congregation of the circulatory, respiratory, glandular, muscular, and nervous activities at any given moment. Therefore, at every moment the whole body is involved in our thought-forms, a fact which is often overlooked. When the mind is to function through the brain and exhibit thoughts, it needs the right kind of instrument: a healthy body. If the body is weak, unbalanced, devitalised, it will not be possible for the mind, to express itself in the right way. It needs a body, which can be the most suitable instrument for its expression.

Therefore, Hatha-Yoga says that the body-factor in mentation must not be overlooked, as long as the mind is to express through the body. Once the mind will be able to go beyond, and we are then able to function without the help of the body, then things are different. In this connection, we must also try to understand the relation between the instrument and the operation of the mind through it. Its expression is intrinsically linked up to the respiratory process.