

**Lectures
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Lecture 11

The limiting factors of the mind are time and space. The space-factor comes into play, when something occurs in the physical, because then it occupies space that is not a question of size, whether big or small, but just a case of the occupying of space.

Is also mind a physical phenomenon, or is it a non-physical one? Mind itself is not physical, but on the physical plane it operates in connection with the senses via the brain. Thus the only idea we have of mind, is as functioning through the brain. We don't know it by other means. Even in mental concentration, we are not quite without having sensory impressions. How can one then get rid of this brain connection? What are the signs of a mind that does not function through the brain? Is it an unconscious state, and what do we mean by that?

We have consciousness, but no one seems to know what that really is, nor what is meant by unconsciousness. But whether that is known or not, it is a fact that mind can function without the brain, in addition to the possibility of extra-sensory perception. When mind operates through the brain, this means that the brain is able to keep up its relation to the mind, as if the mind were pouring itself through the brain. Thereby it gets restricted by the physical operators, which are limited. Therefore, all that which comes through the

brain is limited, and this limited phenomenon is our sensory knowledge, resulting from a mind that functions through the brain. But the mind does not get that which is beyond the limit of the senses through the brain. But when something of that kind is experienced and we speak about it, this very telling is conditioned, and the brain there conditions the mind. Yet the experience itself was then made in an extra-cerebral, -sensory way. So, when the mind is limited by space, this means that the physical operator limits it, limited, as they are themselves in space.

Therefore mind, when functioning through the brain, is also limited by space. For the brain occupies space, and the mind functions through it. The limitation comes before all through the receptor - or external organs, receiving images, vibrations etc. Naturally, the powers of these organs can be enhanced to a certain degree by the help of more sensitive physical instruments. But when it is no longer possible to receive impressions even through these, because they lie beyond the limits of the senses, there starts what is beyond the sensory field.

Thereby we have explained what the mechanism of the relationship between brain and mind, is. But when it is cut up, i.e. when the brain should not be utilizable, what will then our mind's experience be? When it cannot utilize the brain, what is the mind like? Mind is conscious of certain things, and at the same time unconscious of the rest. That is how we acquire knowledge.

The mind always knows certain things, and not the rest. Something is conscious, and the rest lies unconscious, i.e. the mind is unconscious of it. So the range is quite limited. And there are two aspects of this unconsciousness:

- 1) We know many things, but when we are working, we are just conscious only of that which we deal with, and not of the rest of things, though we may know them too.

2) There are things we don't know at all but may learn from books or otherwise, so that we get to know what before was unconscious. Our consciousness is thus very relative, for it functions always in relation to the unconscious.

So the things we know, as well as the things we don't know at all reside both in the field of consciousness, and thus the unconscious also belongs to our consciousness.

But is it possible to reach the knowledge without any brain connection? Indeed what would it be like? For, we can actually get knowledge, acquired extra-sensorially. We can say, that in the extra-cerebral field knowledge is the result of "intuition", i.e. that the knowing is not coming in the ordinary way, but from somewhere within, like a flash, like something from outside the limits of the body.

However, it comes even so into our mind, which is functioning through the brain. It comes also without our will; but when it comes we know by the mind, which already is in our brain, what our inspiration or intuition gave us. Yet also in the case of a death-like state certain experiences can come, but from the mind which is not in the brain. For the mind is not influenced by space, when it is free from the body: here the space-factor is not applied to the mind.

From all this can be seen, that for the purpose of concentration, we first of all need a clean body, even internally, which will mean a healthy body. For we have to start concentration with the mind still functioning through the body. Not before there are no longer sensory or nervous impressions, and the external organs have stopped functioning so that the body is then like dead, and we have disconnect the mind from the brain, there will be a change of experience immediately. The most difficult part of concentration is just this. And there, no imagination or vision will help. If, we succeed, the

body will be very much inert, and this is possible only when one is in contact with a very high force, not our own limited one. And this is then extremely fortunate and very rare. Yet, unless Yoga is practiced, we will not get thus far. Therefore, special care has to be taken of the body, as long as the mind is not free from the brain.

Purification is here a fundamental factor, and purification of the body is the first thing we have to think of here, which means the taking away of all, which is not essential or necessary for the right, normal body-function. Our livingness depends on the three main materials: food, water, air (oxygen), which are indispensable to our life. Since oxygen cannot be stored in the system, we live here in a hand-to-mouth-state as this, with a need for a constant supply, though not above our need, i.e. in excess - for any storing - , while we can have the other two in a lesser amount than needed, and can stand it, at least for some time. Water we can have in excess, and store it to a certain degree. There can even be abnormal accumulation of fluid in the body, when there is lack of right elimination. But usually and normally there is no excess through drinking. On the contrary, we mostly drink too little. As to food, there are many mistakes made: too much can be eaten, much more than needed. It is therefore a very important part of Yoga, to keep a well-regulated, beneficent diet, since for the purification of the body it is necessary to eat in a generally right way. We usually form our own habits of eating, but these should be well considered, so as to give us the right quantity and quality. Generally, the importance of this is quite too little known. We also have to consider the right conversion of food in its final form, so that it can be properly absorbed into the blood with no disturbance for its digestion and assimilation. And that food which cannot be digested, must then be rightly eliminated by a colon, able to discharge the unusable things, so that there is complete elimination and a sufficient motility, so important for this discharge of the unusable portion just at the right time,

before it gets decomposed. For the body's purification, all these factors in relation to food are important, and the expected result depends on them.

