

**Lectures  
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**Lecture 3**

Yoga is a very practical thing that is not to be learned merely in theory. The main point is how to put it into practice for an optimal development of mind and body. Theories are merely to give a general idea, and to present the different aspects of it in a more comprehensive manner. But practice is the key to yoga.

Of course, a lot of time has to be devoted, if the student is to become an adept. As to its application in everyday life, just as in all noble endeavours it should be done with an intelligent plan as to how to manage time and thus how to keep up this practice.

Naturally, physical and mental obstacles will lie in one's way. There may arise much "to be done first", and one may not find sufficient time. That is why this requires intelligent understanding as to what really has to be done and what has to be left as less important. For instance, affection for people is good, but it must not become too much binding, so that it hinders us from our greatest duty: that to ourselves. This does not mean that we should just try to escape from others, but too often we neglect our own thinking. Often we believe that it cannot, or must not be done, because of all our "duties". Yet it is possible to make a right plan for everything, so that all are content.

If Yoga is not put into practice, it only remains as a set of ideas. But Yoga

must also come from within, from a feeling that one wants to build up oneself in a balanced way. Then it will be helpful in all work, as our efficiency and capacity will become considerably heightened. This possibility is often overlooked. We have a mind and are exercising it. We have our power of judgement, and we do our best for material gain. But that ought not to be all. The spiritual aspect of man is so often neglected. Therefore, we have to be serious, truthful, and honest in heart when practicing Yoga.

With regard to the practice of concentration, there are many methods. But they must always be given a fixed time and must be approached with the right technical knowledge too. Concentration is the effect of reverse movement. Our minds here are working here, at the physical plane. Therefore, we also have to start concentration at this physical point though its effect will be more evident on other planes.

The motion-aspect: we should think of physical energy and physical activities as being energy that is consumed in the body. We have thus for instance the production of heat, and movement. Yet we are not conscious of their acquisition. We spend them, and know that they are spent; for after a certain limit being reached in spending, we are not able to do any more, for then all energy is exhausted. So we have to rest. Yet this picture of motion extends to all fields, above the sensory level.

The final transformation of energy into body-movements varies according to individuals; gross as it is at the sensory level, it finds its end-point there and that which is still grosser is not understood by us. If it's difficult to ascend above the sensory level, surely it's not easier to go below the physical level where the mind has no capacity to reach out except by way of feeling and/or via an extraordinary experience. As to the rest, it belongs to the field of inference and to experiential knowledge (*agama*), imparted to us verbally or otherwise.

Because of all this, Hatha Yoga specially deals with the physical plane that it covers quite sufficiently, while the other Yoga-forms start a little higher up. Yet, even so, it is never overlooked in the other forms of Yoga teachings either.

