



**MEND YOUR MINDS
ON MONDAYS**





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By :-

H.H. Swami Krishnanandaji Maharaj

(From the book "Yoga as A Universal Science")

2013

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FOREWORD

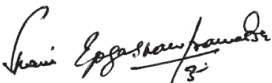
Lord Krishna declared in the Gita that He taught Imperishable Yoga to Sun-God and Sun-God imparted this to Manu and Manu to his son Ikshvaku. Yoga is a very ancient science to create harmony in *Annamaya* (physical), *Pranamaya* (vital), *Manomaya* (mental), *Vijnanamaya* (intellectual) and *Anandamaya* (causal) level of consciousness. Srimad Bhagavad Gita is also known as *Yogashastra*. In spite of many commentaries, it is not easy to grasp the real meaning of the Gita verses as we need personal guidance and explanations from an experienced teacher who lived the Gita way of life like our Worshipful Gurudev H.H. Sri Swami Sivanandaji Maharaj. Gurudev wrote more than five hundred books on all subjects connected with body and mind to lead a Yoga way of life. Worshipful Gurudev used to regard our Revered Sri Swami Krishnanandaji Maharaj as an incarnation of Adisankaracharya, as Revered Sri Swami Krishnanandaji Maharaj read and memorised all ancient scriptures and quoted eloquently during his lectures. As said by Sri Swami Hamsanandaji Maharaj in his 'Preface' to this book "MEND YOUR MINDS ON MONDAYS", it is not easy to grasp the salient points by one reading of his writings. One should read several times and reflect over the important points to implement in one's daily life.

Yoga is not a theory; it is practice in every moment of life. Hence, it is said that Yoga is an art and skill which removes all sufferings. It is also said in the Gita that Yoga is a state of mind, beyond the three *Gunas*:

Sattva, Rajas and Tamas; beyond waking, dream and deep sleep; beyond *Pancha Koshas*, viz., physical, vital, mental, intellectual and causal levels of existence. For easy understanding and to practise *Yoga Sadhana*, Revered Sri Swami Hamsanandaji Maharaj selected some important portions from the book "YOGA AS A UNIVERSAL SCIENCE" of Worshipful Sri Swami Krishnanandaji Maharaj for this year's 52 Mondays and made it as a *Japa Mala* of fifty-four beads with similar number of quotations to reflect upon in this book "MEND YOUR MINDS ON MONDAYS". It is a very good guide book for *Swadhyaya, Manana* and *Nididhyasana*.

Personally I know Revered Sri Swami Hamsanandaji Maharaj for many years and I used to call him a part-manifestation of Sage Vyasa as he is busily occupied with translating the books of Gurudev, Worshipful H.H. Sri Swami Chidanandaji Maharaj and H.H. Sri Swami Krishnanandaji Maharaj for the benefit of Telugu-knowing spiritual aspirants. But, this time he selected important points from the book of Worshipful Krishnanandaji Maharaj for the benefit of all English-knowing spiritual aspirants and has offered it as a Divine Garland consisting of fifty-four items to study, reflect and implement in one's daily life. May this book have wide circulation and be a source of spiritual inspiration is my heartfelt prayer! May the reader of this book obtain abundant grace of the Almighty Lord, blessings of Worshipful H.H. Sri Swami Krishnanandaji Maharaj is my heartfelt prayer!

Monday,
29th July, 2013,
Shivanandashram,
Rishikesh.


(Swami Yogaswarupananda)
Vice-President,
The Divine Life Society (H.Q.)



PREFACE

I was attending the lectures of H.H. Sri Swami Krishnanandaji Maharaj from 1965. The first lecture which I heard was in the Bhajan Hall of Sivanandashram. In 1982, I heard the lectures on “Yoga as a Universal Science”. To understand either Swamiji’s speech or the book is very difficult, as it is a hard nut to crack for anyone. Swamiji himself used to say, “My book you cannot understand if you read once. You have to read it for several times for understanding fully”. But most of us have no time even to read once.

*Therefore, to make it easy, I took liberty to select some interesting portions from one of His books by name, “**YOGA AS A UNIVERSAL SCIENCE**” and named it, “**MEND YOUR MINDS ON MONDAYS**”. 52 Mondays are there in the year 2013. To make it half a Mala, I compiled and incorporated 54 items in this book. It is not necessary to read them only on Mondays. At any leisure time, it can be read.*

Moon is the presiding deity of the mind. Moon is connected to Monday. And the God we worship on Monday is Lord Siva. Lord Siva is The Supreme God (The Brahman). This booklet is being offered at the lotus feet of Swamiji on his 12th Punya Thithi Aradhana, which falls on the 10th of November, 2013. I shall feel myself blessed if this booklet is useful for the seekers of Truth in mending and leading their minds towards the Supreme Abode of the Great God Siva.

My humble Pranams to H.H. Sri Swami Yogaswarupanandaji Maharaj, Vice-President of The Divine Life Society, for offering his 'foreward' to this book. My heartfelt thanks, to Sri Chakra Offset Printers, Tatipaka, who have printed the book attractively and handed over it in time, and Sri U. Narayana Rao, Razole, who assisted in bringing out the book.

Om Tat Sat.

Om Shantih Shantih Shantih

Date: 22-7-2013
Holy Guru Purnima

In the Service of Sri Gurudev,
Swami Hamsananda
(Swami Hamsananda)



(1)

YOGA IS SOMETHING WHICH IS DEAR TO ALL

While people, the world over, are generally acquainted with the word “Yoga”, there are perhaps as many ideas and definitions of Yoga as there are minds in the world. It is often said that there is a world under every hat. Each person has his own conception of what Yoga is, sometimes over-emphasised, sometimes underestimated, sometimes misconstrued, and oftentimes deliberately misrepresented for reasons or motives of one’s own. But, seekers of what they call “perfection” would do well to take things seriously, and not dabble with the subject as a sociological problem, or something that will win wealth, name and fame. Yoga is something which is dear to all. Nothing can be dearer to man than Yoga, if one can know what it really means. There is a glib definition of Yoga as “Union”, an off-hand description of it with which we are all familiar.





(2)

IF KNOWLEDGE IS LACKING, THE PRACTICE CAN GO WRONG

The first and foremost thing that would be required of us, as students of Yoga, would be not to jump suddenly into certain techniques of practice, because the practice only a necessary consequence of the knowledge of, or insight into, the structure of things. If knowledge is lacking, the practice can go wrong. Hence, it is often emphasised in philosophical circles that ethics is based on metaphysics. Ethics, here, means anything that is practical, not necessarily what is called social morality or personal behaviour in the usual sense of the term. Philosophically speaking, ethics in any kind of practical requirement on the part of the individual in the light of the structure of the Cosmos. And the knowledge of the structure of the Cosmos can be said to be metaphysics. And what follows from it automatically as a demand on our natural behaviour is the ethics thereof.





(3)

THE UNIVERSE IS NOT MERELY WHAT WE SEE

The Universe is full of citizens or inhabitants, not necessarily living beings like us, but even other elements which we may regard from our own point of view as non-living and inanimate. The great scriptures of Yoga envisage a Universe which is larger than what we see with our naked eyes. The Universe is not merely what we see, though it includes this also. We look up to the skies, and all around, and we see something. This is our physical Universe, where we have the solar system, the Sun and the Moon and the stars, and the vast sky, inaccessible to ordinary sensory perception. We see all around us many things - people, animals, plants, hills and so on. The vision of India has gone deeper than what is available to the naked eyes and has proclaimed the truth that there are planes, or levels of manifestation, of what is known as the Universe.





(4)

THE MORE WE MOVE TOWARDS PERFECTION, THE MORE ARE WE HAPPY



We cannot be happy in this world. This is certain, because happiness is nothing but an automatic consequence of the attainment of perfection. The more we move towards perfection, the more are we happy. And perfection seems to be far away from us in the light of this little analysis that we have in the Upanishad. If we have to advance through various planes that are above this physical human level, we cannot be happy here for ever. Nothing can satisfy us. Not the possession of the whole world, the emperorship of this whole earth, can satisfy us, for reasons quite obvious and clear to everyone. We cannot have satisfaction here, because we cannot be perfect here. We cannot be perfect here, because we have not completed the stages of our evolution. We are on a lower level, yet. The practice of Yoga is not what is important; it is the need that one feels for the practice of Yoga that is important.





(5)

THE REAL FREEDOM THAT THE SOUL IS ASKING

We do not like any kind of restriction imposed upon us by anything from outside. This is the cause behind the struggle for freedom, because we are limited in every way. The body is a limitation. My existence here is limited by the existence of people outside in the world, and there are other limitations of a social and political nature, about which we are not happy. Because, who likes to be limited, restricted, bound in a prison, as it were? We want to be free birds. We want to have a say of our own in everything. This is not possible in this world. The real freedom that the soul is asking for is unavailable in this finite world of finite individualities and limited patterns of experience. We are too much enmeshed in prejudices, psychologically, and even rationally. Even as there are emotional and sentimental prejudices, we have intellectual and rational prejudices. They may all look highly reasonable things, but they can be self-assertions of personality. Our parents have told us something and our school-masters and professors have said something else.





(6)

WE ARE NOT CITIZENS OF THIS WORLD AT ALL

Evolution is a fact, and mankind is certainly not the ultimate pinnacle of the process of evolution. If there has been evolution from lower levels to the present level, then it also has to be there from the present level to even higher levels. We did exist centuries and acons before, and we will continue to exist acons hence also. We are eternal units of this large structure called the universe. We are not citizens of this world at all. We belong neither to Orissa not to Madras. What puny, petty ideas we have got in our minds! I am a Maharashrian, I am a Punjabi, a TAMILIAN, a KERALITE... and so on! How low have we come! How shameful is our existence when we think of these little things as our real marks of identification! In truth, we seem to belong to a large structure, a universe which is behind us and ahead of us through various realms of being. Even while we try to conceive of this structure, we will have consternation every moment of time. We will be looking around on all sides trying to figure out where we are standing at all.





(7)

A FINITE WHICH IS REALLY FINITE, CANNOT THINK OF THE INFINITE

We cannot even think of unity if the idea of unity had not been implanted in our minds. A finite which is really finite, cannot think of the infinite. The idea of the infinite cannot arise in the finite brain, because the two are contradictions. But the idea of the infinite does arise in our mind, and we cry to break the boundaries of the finitude and reach an endlessness of being horizontally as well as in quality. So, it may be true that God did not cease to be God when He created the world. He is still the same God that He was and He shall be the same God in future too. God is eternal. He is not a changing substance, or an object that ceases to be itself in becoming an effect. This is a highly intricate and interesting philosophical point. This universe, that was one and that is one, does appear as a multitude, but not suddenly. It becomes two at first. The original bifurcation or division is of the one being into the seer and the seen, the subject and the object. The one becomes two, as we may say.





(8)

THE STAGES OF THE ASCENT OF THE SOUL TO GOD

The stages of Yoga, as a practice, are actually in direct correspondence with the stages marked by the descent of the soul from God, which now become in the reverse direction, the stages of the ascent of the soul to God or the Supreme Reality. This is the reason why we should have a philosophical background of the structure of the Universe, and the nature of this descent and ascent, before we actually take to a serious study of the practical techniques of Yoga. The whole of our experience in this Universe is made up of two aspects, namely, *Purusha* and *Prakriti*, consciousness and matter, the seer and what is seen. The Yoga texts tell us that our experience, as constituted of the seer and the seen, is what can be called in Sanskrit, *Vyavaharika Satta*. It means empirical experience. It is empirical, *Vyavaharika* or of practical utility, because, though it is workable and seems to be the only reality available to us, it is not the whole of reality. The connection between the seer and the seen cannot be explained merely by the seer and the seen.





(9)

TWO THINGS CANNOT RELATE TO EACH OTHER, UNLESS A THIRD THING IS THERE

On the one side we have the Universe which is the *Adhibhuta*, on the other side there is the *Adhyatma*, the viewer, the beholder of the whole Universe, and above these two, we have the connecting link, the transcendental. We may call it the Divinity, we may call it the *Devata*, we may call it God, we may call it the Angel or the Spirit of the Cosmos. Plato, for instance, speaks about there being a superintending arche-type as he call it, transcending the world of opinion, sensory perception and mental cogintion. Two things cannot relate to each other, unless a third thing is there. This third thing was called by Plato as metaphysics. And, in Indian philosophical parlance, we generally designate this third principle as the *Devata* or the Divinity. Generally, people think that in the religions of India there are many gods, resulting in a sort of polytheism. This is a thorough misconception of the philosophical foundation of India. There are not many gods.





(10)

THE DOCTRINE OF EVOLUTION

Let us now consider what is called the doctrine of evolution as propounded by the West especially. The Western outlook of life does not consider the aspects of reality which we have analysed up to the level of the earth. The Western theory of evolution starts from the lowest material level, from which there is a rise into larger and larger organisms manifesting life, mind and intellect which can be seen in plants, animals and human beings respectively. Now, the Western education which has been imparted to us may make us think that we are advancing from a lower level to a higher level. We are always told that there is an ascent, and therefore an improvement, from matter to life, from life to mind, and from mind to intellect. Man is always supposed to be the pinnacle or summit of creation. We are superior to animals in every way, animals are superior to plants, and plants are superior to inorganic matter. This is the way we generally think. Rather, this is the way we are made to think, as we are repeatedly told about it by our educational syllabi. But this is not true wholly.





(11)

THERE HAS TAKEN PLACE A KIND OF CATASTROPHE

The Aitareya Upanishad tells us that there has taken place a kind of catastrophe when individuality asserted itself. This, in my opinion, is the same as the fall mentioned in the Genesis of the Bible. The fall is nothing but a catastrophic isolation from the Supreme brought by an affirmation of egoism. The isolation is bad enough. But, something worse seems to have taken place, by which we cannot even know the fact of the isolation. The point that is made out in the doctrine of the isolation of the individual from the whole may make us feel often times that the part is at least qualitatively the same as the whole. One grain of sugar is qualitatively the same as the mountain of sugar. One drop of the Ganga river is the same as the whole river qualitatively. A little bit of the ocean is the same as the whole ocean qualitatively. So, are we qualitatively the same as the Supreme Being, though we are a little jot or a fraction thereof? This is not so. While it is true that we are isolated parts or cut-off parts from the Universal Being, it is not true that we are qualitatively the same as That. We are not little gods thinking here. It is not so.





(12)

WHAT WE SEE OUTSIDE IS ONLY AN APPEARANCE

This isolation of the part from the whole is the beginning of the individuality of things. It may be plant, it may be animal, it may be man, and it may be even the so-called angels in heaven. Any consciousness of one's being separate from what one sees is called the individual sense or *Asmita* or self-sense. Grossly put, it is what we know as *Ahamkara* or egoism. The sense of one's own existence as apart from other things is called egoism, basically, philosophically, or in the language of Yoga and *Sankhya*. The isolation from the Supreme is accompanied simultaneously with the reversal of perception, which means to say, that the Universe appears as an outside object; and the Universe appears as an object which is material, that is, bereft of consciousness. The wall does not seem to have any consciousness, and everything that is external is divested of intelligence because intelligence cannot see intelligence. It can only be inferred as existing. What we see outside is only an appearance of the body or a movement of it, but the actual seeing principle cannot be seen. Because, the seer cannot be seen. The presence of the seer in me can only be inferred by the manifestations of it.





(13)

TO-DAY, PEOPLE THINK THAT GOING TO THE MOON OR THE MARS IS A GREAT ACHIEVEMENT

The more we consider our predicament in the world, the more will we start crying and weeping. We have not merely been banished from the great realm of the *Brahma Loka*, the Garden of Eden; we have not merely been twisted in our brains by the reversal process of perception. Something worse still has taken place. We are going down into farther and farther extensions, away from the Ultimate Reality. What has happened? The moment outside in space and in time is a mistake in our evaluation of things. To-day, people think that going to the Moon or the Mars is a great achievement. It is not. Very, very sorry is the state of affairs. While the moon is good enough and the Mars is quite all right, the desire to move outwardly for the purpose of knowing what the moon is or the Mars is, is a mistake on our part. We cannot know anything by moving like this outwardly. Because, outwardness is not the real nature of things. Externality or objectivity is not their true nature.





(14)

THIS IS THE DESCENT THAT HAS TAKEN PLACE

This is the descent that has taken place. We have come to the body. We look at the body as a very hard and solid substance. We have dropped from the skies; and we have come down lower and lower; firstly separating ourselves, then looking outside, then manufacturing the three states of Consciousness, then the five sheaths. Even that does not seem to be enough for us; we are not satisfied. We go down further still. What we call organisational life, the social life, is a further movement. An individual cannot be resting himself in the individuality merely. He feels the urge to connect himself with the other individuals. It is not enough if one has merely entered into this body. It does not mean that everything is over. Because, the finitude of individual existence is totally sorrow-striking, the encasement of Consciousness within the walls of the body is so very intolerable that the finite being, in his intense restlessness caused by this lodgement in the body, struggles to get out of this finitude. The prisoner wishes to get out at the earliest opportunity, at any means available, by all means available.





(15)

THE GREAT GOSPEL OF THE BHAGAVAD GITA

The great gospel of the Bhagavad Gita is a standing message to all seekers of Yoga, wherein is hammered into our minds the necessity to understand what renunciation is, what *Asakti* is. It is attachment to things that is to be renounced, and not the things as such, though there are various physical methods and social needs that may have to be abided by for the purpose of achieving this true renunciation. But, basically, it is an absence of taste for things which is called renunciation, and not an absence of the physical proximity of objects. If taste remains, true renunciation has not taken place, even if the objects are left physically far behind. Here the problem is a problem of consciousness. The whole of Yoga or philosophy is a study of Consciousness ultimately. And, the problem does not leave us merely because the senses have been severed from their contact with the physical nature of their objects. It is often said that Yoga is control of the mind, and people struggle to restrain their minds in the name of Yoga meditation, and find that it is a difficult task, if not an impossible one.





(16)

THE WORD “MIND” IS A GENERAL TERM IN WESTERN PSYCHOLOGY

Our insistence that the world or the universe is outside us is called the mind. It is a kind of conscious insistence. It cannot be called a thing. It is a procedure of the consciousness by which it asserts that the world is outside. This assertion takes the form of an individual, localised existence, called the personality, whose centre of affirmation is called the mind. We may call the mind, also by some other name, such as the psychic organ. The word “mind”, especially in the psychology of the West, is used to signify a general operation of the psyche inside, including understanding, willing and feeling. The word “Mind” is a general term in Western Psychology, but in the psychology of Yoga, a more detailed analysis has been made. “Mind” is not a proper English translation of what the Yoga calls “*Chitta*”, especially in the system of Patanjali. The entire mind-stuff is called ‘*Chitta*’. It is better to use the word “psyche” instead of the word “mind”, because the former denotes a larger composite structure than the single function indicated by the word ‘Mind’.





(17)

WE DO NOT SEE THINGS AS THEY ARE

The mind is to be controlled, because it is the essence of mischief-making, because it is the root cause of all the troubles in life. The mind is the central mischief in the individual personality. It is the great decoit, as Acharya Shankara calls it, the thief who robs us of all wealth and makes us paupers, looking beggarly in the eyes of all people. Why should the mind be controlled? Why should there be a need felt to restrain the *Antahkarana*? Because the mind is the principle of mistakenly asserting the existence of an externality which is really not there. The nature of things is such that the mind's functions, as they are being carried on now, are uncalled for, unwarranted, and thoroughly erroneous. We do not see things as they are, and therefore we cannot act also correctly, inasmuch as action is preceded by thought, and thought is a mistaken movement of ourselves. Here comes Yoga with a great message to us. Our life being a movement in the wrong direction, landing us in repeated problems and rebirths, it is necessary to station ourselves in the true position in which we essentially are, and not lose our ourselves.





(18)

YOGA IS INDISPENSABLE AND UNAVOIDABLE FOR EVERY PERSON

Yoga is *Chitta-Vritti-Nirodha*. And Yoga is indispensable and unavoidable for every person, because everyone is in the same condition. Everyone is a part of the vast creation. Even those who do not know what Yoga is, and do not practise it, and have no idea about it, are essentially intended for this great movement called Yoga, towards the goal of everyone. Yoga is control of the mind, and mind is to be controlled because it is the principle of isolation in a false manner. It is the mind, it is the *chitta*, it is the *Antahkarana* or the internal organ, that makes us falsely believe that we are individuals, with a physical independence of our own, isolated from the vast structure of creation. Therefore, control of the mind is necessary; it is unavoidable under the circumstances. If one understands one's position and knows where one stands, he must also know what is the step that he has to take to place himself in the correct position under the system of the universe.





(19)

ALL OUR DIFFICULTIES ARE PSYCHOLOGICAL. FINALLY

The grosser problems of ours, and the lesser or the subtler ones, are classified in the psychology of Yoga, especially in the *Sutras* of Patanjali. Because of the fact that these great men are used to thinking in lofty terms, they use philosophical expressions to designate the problems of life. Patanjali, in his *Sutras*, uses a very pertinent term, significant in psychology, to make a distinction between the subtler problems and the grosser problems of the individuals in general. These problems of ours are all mental problems. All our difficulties are psychological, finally, and what is psychology, but a study of the functions of the mind. And the functions of the mind are called *Vrittis* in Yoga psychology. So, Patanjali tells us that our problems are only *Vrittis*, functions of the mind. The grosser *Vrittis* are to be distinguished from the subtler ones, which are more philosophical and metaphysical in their nature. So, Patanjali classifies all *Vrittis* into two categories - the *Klishta Vrittis* and the *Aklishta Vrittis*.





(20)

ASMITA OR SELF-AFFIRMATION IS A HIGHLY POLITICAL MISCHIEF-MAKER



First, we do not understand anything. Then, we fly into a passion of like or dislike. But, midway between these, there is a subtle thief who creates the problems that we call like and dislike. That is self-affirmation, *Asmita*. This *Asmita* or self-affirmation is a highly political mischief-maker. In the political field, there are certain peculiar mischievous elements, who may not belong to either of the opposing parties. But they can still create problems for both the parties. Likewise is this peculiar thing called *Asmita*. One does not know to which party it belongs, but it is the greatest devil that one can imagine. When we try to discover it, it is not there. It is like searching for darkness with the help of a torch-light. If we want to know where darkness is, we have to use our light of understanding, and when the light of understanding is thrown on it, it vanishes. Even so, this self-affirmation is something which is there, but when we try to know where it is and what it is, we cannot know it. It vanishes.





(21)

OUR KNOWLEDGE IS RIGHT, ONLY BECAUSE....

Our knowledge is right, only because it is workable in the world of phenomena. It has a utilitarian value, but it is not ultimately valid when it is made to stand the test of perfection. The other processes of the mind, such as logical deduction and induction, inference, and other well-known methods of right knowledge in this world, proceed from perception. Perception through the senses is the principal avenue of knowledge for us. Everything else is a result that follows from sensory perception. Thus, logic, whether it is inductive or deductive, also cannot be regarded as finally valid and capable of giving us the knowledge of Truth, since it hangs on perception. And perception is through the senses, and senses do not represent Reality. So, all perceptions, whatever be their nature, and all modifications of the mind, are, in essence, psychic transformations. And, inasmuch as Yoga is the inhibition of the very stuff of the mind, even our knowledge of the world outside has to be made subject to transformation by means of the practice of Yoga.





(22)

THE MOMENT ONE ENTERS INTO THE REALM OF YOGA....

The metaphysical foundations of Yoga are as important as the actual technique or the actual practice of Yoga. That is why the Yoga practice is always based on the *Sankhya* of Kapil or on the Vedanta. A person who has no knowledge of the philosophical basis of Yoga would be performing a mechanical routine of practice. As a machine moves, the individual may move, thinking that Yoga is being done. Inasmuch as the universe is one whole and is not capable of being partitioned into individuals, there cannot be such a thing called individual practice of Yoga. The moment one enters into the realm of Yoga, one enters into an oceanic expanse, where one can recognise all the friends and brothers of the world. The greatest service that one can do to humanity, to the world, or to the universe as a whole, is to enter into Yoga; and we cannot isolate social welfare or the world's good from Yoga meditation. They are one and the same rather. The dedication to Yoga is the greatest of all services one can render, because one enters here, into the heart of things.





(23)

OUR PROBLEM IS NOT THE EXISTENCE OF THINGS

The last-mentioned characteristic is indicated by Patanjali in one word, namely, *Vairagya*. Unless one is endowed with this glorious strength known as *Vairagya*, *Abhyasa* or practice of Yoga is not possible. One cannot attach oneself to the Absolute unless one practises non-attachment to the false values of life. Herein we have to strike a note of caution. Non-attachment, or rather detachment, from the false values of life may again be misrepresented due to the notion that we are entertaining in our life. *Vairagya*, or detachment from the false values, does not mean a physical closure of one's eyes to the existence of things. This has been very clearly indicated in such scriptures as the Bhagavadgita and affiliated texts. Our problem is not the existence of things. Our problem is the nature of our notion about the existence of things. Unless our current wrong notion about the existence of things of the world, or the world as a whole, is transformed, a physical dis-association from objects may not help us much.





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MASTERY OVER THE MIND IS MASTERY OVER DESIRES

A complete absence of taste for things seen, heard or even imagined in the mind, is defined as *Vairagya*. “*Drishtanushravika Vishaya Vitrishnasya Vasikara-Samjna, Vairagyam*”. This is the aphorism of Patanjali. We see things and we hear things. We see this world of objects, very beautiful indeed, very attractive often-times, and sometimes repulsive also. We hear also of the glories of heaven, the paradise, the Garden of Eden, *Indra Loka*. One would wish to go there and enjoy life. That is a desire arising from things heard only and not seen. Desires also arise from objects seen, which is our practical experience. When there is an absence of taste for things seen or heard or thought of in the mind, on account of the recognition of the true circumstance of all things in their inter-relationship with the whole universe, desire ceases. One becomes a master. Mastery over the mind is mastery over desires. In a sense, we may say that the mind is only desires. Desires constitute the mind. The loves and hatreds of life constitute the warp and woof of the mind.





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WHAT MAN THINKS, THAT HE IS

What is *Vairagya*? What is renunciation? Renunciation does not mean a renunciation of persons and things, because they are not the sources of the trouble. The sources of the trouble are wrong relationships; and renunciation means the renunciation of these wrong relationships. And what are relationships, but attitudes of the mind, actually speaking? So, *Vairagya* is a mental condition. It is not a physical activity. It is not something that one does outwardly in society. It is rather what one thinks in one's mind. The thought is the act. What man thinks, that he is. So, the complete mastery which Patanjali speaks of, in his *Sutra* in respect of *Vairagya*, is a graduated process of attainment and one has to go on with this practice daily, hourly, without any remission. The *Sutra* of Patanjali says that *Vairagya* and *Abhyasa* should go together. "*Abhyasa-Vairagyabhyam Tan-Nirodhah*". The modifications of the mind, whether painful or non-painful, are controlled by *Vairagya* and *Abhyasa*. Because these modifications are the cause of all the misrepresentations in life, which we call *Samsara*.





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YOGA DEMANDS OUR WHOLE LIFE

A very important caution is given again by Patanjali in his *Sutra*. We cannot practise Yoga in a slipshod manner, with a half-hearted attitude. Yoga demands a complete surrender of the individual personality to the great purpose to be achieved through Yoga. It is not possible to give half of one's life to Yoga and half to something else. Yoga demands our whole life and not just a part of our life. There need be no fear that to be wholly devoted to Yoga implies running away from family circumstances and severance of oneself from the usual duties of life. This mistake again has to be removed from the mind by a correct understanding of what *Vairagya* is. Yoga encompasses our whole life and not a part of our life, because whenever we have an attitude towards anything, it is a whole attitude and not merely a partial attitude. Our outlook of life is a total encounter of consciousness in respect of things in general. The various duties of life are part and parcel of our total outlook of life. As such, we cannot run away from them, we cannot cut them off.





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THE ESSENTIAL YOGIC PRACTICE IS MEDITATION

The essential Yogic practice is meditation. But to reach this state, one has to pass through various purificatory, earlier stages. Teachers of Yoga and Vedanta have been untiringly telling us that the heights of Yoga are reached only as the fruit of sustained effort in the direction of internal purification, which has to be achieved through service and worship. We are often told that *Karma*, *Upasana* and *Jnana* are the three stages of spiritual attainment. These are familiar terms -- *Karma*, *Upasana* and *Jnana* or service, worship and wisdom. We are unable to free ourselves totally from selfishness in our day-to-day life. We have some selfishness always. A subtle selfishness is there even in the most advanced spiritual personalities. It can be got over only by exercising an unselfish attitude towards other people, which is easily called service. Unselfish service is regarded as the essential prerequisite in the purificatory processes necessary for the final practice of Yoga. A charitable disposition towards others is the essence of service. Charity of feeling is the greatest of charities.





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IT IS VERY DIFFICULT TO KNOW WHERE OUR SOUL IS



It is very difficult to know where our soul is. We have lost our soul! We are only shells of personalities, broken pieces and flints of individuals. We are not essences. Our essences have been dried up by our wanderings in the desert of life, in search of pleasures which we cannot have. So, great masters like Swami Sivanandaji Maharaj were untiringly insisting on the necessity for service, which has to be understood in its proper connotation. By this means we can free ourselves and live the life of a St. Francis of Assisi, or a Jesus Christ, or a Buddha. It is a matter for surprise that such persons should have existed in the world at all. They personify the complete abnegation of one's very being itself in the interest of the welfare of all. Such abnegation consummates itself in the seeing of God in all things. Thus, it is the recognition of divinity in things, and a participation in the life of people by an inward attunement of our feelings with them, which may help us in outward service.





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MODERATION IS A GREATER VIRTUE THAN COMPLETE ABSTENTION

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**C**onsidering the difficulty that one may have to face in the practice of Yoga, scriptures like the Bhagavadgita warn us to be a little bit moderate in our approach and not go to extremes. Because, when the seeker takes to Yoga, he is likely to be stirred up into an emotion of holiness and religiosity, which may lead him to think of such items of exceptional practice as fasting, reducing one's sleep, eating less, talking nothing and so on. While all these practices are very advantageous, and perhaps necessary, they should not be resorted to all at once, in an extreme measure. Moderation is a greater virtue than complete abstention. Complete abstention may not be so difficult as moderation. Moderation is more difficult. For instance to speak in a moderate and acceptable manner poses a greater difficulty for a person than to observe complete *Mouna* or silence. Yoga is a moderation of conduct and an internal adjustment. That is why we run to monasteries and sequestered places.





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## DOUBT IS IN THE MIND

**A** difficulty comes which is of a psychological nature, mentioned by Patanjali in the *Sutras*. Doubt is in the mind. This is a very terrible problem which many seekers are faced with. It looks as if the majority of seekers have this difficulty. "Am I right? or am I a foolish person, wasting my time in doing something under the impression that some great thing will come about? Perhaps I am entirely mistaken. Perhaps this teacher is not the right sort, or may be, I am not the proper person to do this. I am unfit at the present moment". Hundreds of doubts of this nature will assail the mind, and under desperate conditions, the seeker may doubt even the existence of God Himself. He may go to such extremes. People curse God Himself when they have great problems and sufferings. Then they give up every spiritual practice. There is a snap in their Sadhana automatically. Anybody can get angry with the Almighty. And when that happens, everything goes wrong.







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## CORRECT GUIDANCE IS AN UNAVOIDABLE REQUISITE IN THE PATH OF YOGA

**W**e require a superior to guide us. Correct guidance is an unavoidable requisite in the path of Yoga. It should be very clear to our mind that we have chosen the path, and we know what to do, and we know whom to refer to in case of difficulties. Everything must be clear to the mind and there should be no doubt. It is, therefore, impossible to take seriously to Yoga meditations when any kind of doubt exists in the mind. There can be metaphysical doubts, there can be personal doubts, there can be doubts concerning the day-to-day adjustment in life. Misconceptions cannot be removed by a study of books, because the books cannot speak to us and answer to our questions. Book knowledge is knowledge, no doubt, but it looks like dead knowledge. Whereas the seeker wants living, vital answer to his poignant queries that arise freshly from his heart, now and then, almost every day. Everything should be clear like daylight. Then he will make progress.





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## YOGA DOES NOT ALWAYS MEAN MEDITATION WITH CLOSED EYES

The theory of Yoga may sometimes look very simple, but when the seeker actually sits for practice, he will find it not so easy. The beginner cannot independently live a life of Yoga for sometime at least. That is why he is asked to keep the company or *Satsanga* of like-minded people. They can then have a group discussion among themselves. People of similar aspiration may have a sitting, a chat - or, may be, a discussion. In addition to this mutual exchange of ideas that the Yoga students may have, among themselves as friends and co-students, for their own benefit and necessity, they can also have a time set apart for study. Yoga does not always mean meditation with closed eyes. It means many things that are contributory to it ultimately. A little bit of study also is very necessary. Perhaps it may also have to be maintained as a necessary routine always. Some amount of reference to a text on Yoga may be required to brush up the mind into higher thoughts.





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## THE YOGA STUDENT SHOULD NOT BE TOO WISE



**T**he Yoga student should not be too wise. This is a very important thing to note. Also, he should exercise his wisdom in a wise manner. Unwisely applied wisdom ceases to be wisdom. So, wisdom has to be wisely applied. This is a specialisation in the art of Yoga practice and falls within the area of responsibility of the Guru. The student cannot understand what this method means. When he has gone wrong, he will not know till he feels the pinch. Only when he gets a kick, he will know that something has gone wrong. Otherwise, he will not know what the mistake is that he has committed. The desires of the mind, and the urges of the personality in general, are the activities of the outward nature that compel our attention in Yoga. We can flow with this current of the outward nature or we can oppose the current. Yoga tells us to be very cautious and adopt a via media. It tells us that neither have we to flow with the current of nature entirely, nor oppose it directly.





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## WE CANNOT CALL THEM DIVINE COLOURS

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If we press our eyes very hard, we will see in them colours. Even if somebody gives a blow on one's head, one will see some colours. We cannot call them divine colours. They are the result of some pressure exerted on the *Prana*. The pressure can be exerted either by a hit or a blow, or by stopping the breath in *Kumbhaka*, or even by a mere psychological effort of concentration of the mind on something. When such a thing happens, one immediately begins to see the colours of the *Pranas*, and sometimes hear a subtle vibration, which goes by the name of *Anahata Nada*. If these result from one's effort in concentration, to that extent, they are praiseworthy. But they are not to be taken for divine perceptions. So, *Bhranti Darshana* or perception of illusions, and mistaking them for reality, also is a mistake that the seeker should guard himself against in Yoga Sadhana. Other *Bhrantis* are that he begins to feel that he is an incarnation itself, and that his only duty is to save the world from hell etc.





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## EVEN IF IT TAKES TEN BIRTHS TO REACH GOD, IT DOES NOT MATTER

**E**ven if it takes ten births to reach God, it does not matter. The intelligent Yoga student should not retrace his steps and fall back. He should go slowly. There are secondary difficulties mentioned by Patanjali, other than the primary obstacles already referred to. A mood of despair is considered by the great Yoga teacher as a secondary effect produced by the practice, when that practice goes a little wrong somewhere. This melancholy mood or mood of despair can supervene even after years of practice, and not necessarily in the initial stages. "What is there? I have done enough. I am fed up with it." The mind will speak in these terms, perhaps after years of practice. This grief is an obstacle. This grief is a stage which every great master has passed through. Whenever such moods manifest, the earnest seeker should cautiously survive the moods, and not succumb to them.





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## THE DIFFERENT WAYS OF CONTROLLING THE MIND



**Y**oga is *Chitta-Vrittii Nirodha*, restraint of the mind-stuff or the psychological apparatus inside, generally known as the mind. The different ways of controlling the mind or restraining the *Chitta* constitute the whole procedure of Yoga. We have tried to understand, in the preceding chapters, the reasons why the mind has to be controlled. In the process, we have analysed in some depth, the whole background of the subject of mind control. This introductory approach to the philosophical background of the practice of Yoga is necessary, because oftentimes we are unable to convince ourselves that control of the mind is the most advantageous of all efforts. We also see that conviction driven into our feelings is of primary importance for the successful building up of the practice of Yoga, just as the firm fixing of pillars in the ground is of vital importance for the raising of an edifice on them. We have to be planted firmly on the ground of unshakable conviction as to the necessity and the value of Yoga. We should have no vacillating doubt in the mind.





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## THE INDIVIDUAL IS NOT OUTSIDE THE MIND

**O**ur reaction to the Universe, the world or the atmosphere outside is something very interesting. It is the answer that we, as the total completeness of our personality, give to the great theory of the Cosmos from outside. This answer of ours is known through our sense-organs, through which, or in terms of which, we operate as individuals. The operations of the mind are, therefore, our operations. So, to say "my mind" would not be a proper expression. The mind is not something that the individual possesses, like an object. "My mind" and "My body" are mere expressions and incorrect expressions. The individual is not outside the mind. He is the mind. He is just that. The *Vrittis*, or the operations of the mind, are the way in which the individual beholds the world, or interprets things in general. The two types of *Vrittis*, the pain-giving and the non-pain-giving, have been referred to earlier. The looking is the non-painful *Vritti*, and the interpreting is the painful *Vritti*.





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## THERE ARE TWO WAYS OF CONTROLLING THE MIND

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“**T**here are two ways of controlling the mind. Either sever its connection with all things, or establish a connection of it with everything”. These are the two ways by which one can control the mind. It is easy to understand something about the benefits that would follow from the withdrawal of the mind from all things. But, it is not so easy to know the advantage of connecting the mind to everything. The result, however, is the same in either case. There is an anecdote about Acharya Sankara which is relevant here. It is said that Acharya Sankara was in his *kutir*, and the door was bolted from within. One of his disciples came and knocked. “Who is that?” asked the master. “I” was the answer. “Oh !! Either reduce it to zero or expand it to Infinity!” retorted the Master from within. This “I” in every individual should either be reduced to zero, or expanded to Infinity; either way it is good. In the one method, the modifications of the mind are restrained by a negative withdrawal of its operations from everything that appears as external.







(39)

## THE MIND IS DELUDED WHEN...

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**W**hat is the reason behind the mind thinking of an object? The reason is a certain pleasure that accrues to the body, the senses and the mind also, from the so-called contact of itself with that object. In one aphorism, Patanjali tells us that here is a great misconception on the part of the mind that some pleasure comes from the object. The mind is deluded when it thinks that joy is the consequence of contact with the object. It is deluded, because the consequence of the mental contact with an object is not pleasure, according to the author of the *Yoga Sutras*. Not only the consequence that follows subsequently, but even the imagination that there is a pleasure in the object at the moment of contact is a misconception. The mind may say “Even if there is some pain following the contact with the object, what about the present satisfaction? Why not suffer the chaff, though it is unworthy, and have a kernel of satisfaction, a kernel of joy, even it be for a moment?” But even this momentary satisfaction is a delusion.





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## JOY IS THE CONDITION OF THE *PURUSHA*



**J**oy is the condition of the *Purusha*. Joy is nothing but the illumination of the *Purusha* in itself, resting itself in itself, and not getting pulled in the direction of something outside. But, every desire is a pull externally. So, when a desire manifests itself, which is the reason for the movement of the mind in terms of objects outside, the *Purusha* ceases to be itself for the time being. Nothing can be worse for one than to cease to be what one is. It is a loss of self-consciousness. The subject forgets itself and becomes the object, as it were, for the time being. For the time being, the crystal becomes the flower, as it were. The subject becomes the object of love as it were and clings to the object as if he were that. Now, the sorrow that attends upon the movement of a desire in terms of an object is nothing but this loss of self-consciousness. Self-consciousness is joy; the loss of it is sorrow. The *Purusha* becoming the *Prakriti* is the sorrow of Samsara, and that explains all desires, everything that we do here.





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**UNLESS ONE HAS HIMSELF  
PRACTISED YOGA,  
HE CANNOT TEACH YOGA**

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**T**he influence of the teacher on the student is very important. The instruction that the student receives from a teacher verbally is one thing. Perhaps the student can have that instruction even from other sources, in schools and colleges. But, the benefit of the influence of the teacher cannot be gained from other sources. When the Guru speaks to the disciple, when the Yoga teacher instructs the student of Yoga, the soul of the Guru or the teacher makes an immediate impact on the mind of the disciple. This is because the teacher of Yoga is not just an ordinary person. He is not just another Tom, Dick or Harry. He is an exceptional person, exceptional in every way. The Yoga teacher is not an ordinary human being. He is one who has passed through the various stages of Yoga training and acquired the competency to teach on account of his own personal practice. This is very important. Unless one has himself practised Yoga, he cannot teach Yoga. It is neither possible nor desirable to read one book and then start teaching.





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**A PERSON WHO DOES NOT  
FEEL THE NEED FOR GOD,  
CANNOT ASK FOR HIM.**

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In *Samvega*, Patanjali mentions three degrees - *Mridu*, *Madhya* and *Adhimatra*; Soft aspiration is *Mridu*, middling; a little more intense than that is *Madhya*; but, flaming like a conflagration of fire and unquenchable in its intensity is the aspiration called *Adhimatra Vairagya* and *Adhimatra Samvega*. People in our present-day world cannot imagine what this sort of *Samvega* could be. A person who does not feel the need for God, cannot ask for Him, and a need is felt only when the world cracks under one's feet, and not before that. A time comes in every one's life when such an experience is encountered. No one can escape this situation. It may be to-day; it may be tomorrow. And until that eventuality occurs, our soul will not actually cry from its bottom for that which it actually longs for. One of the suggestions given by Patanjali in regard to *Samvega* or deep aspiration is worship of God or *Iswara*. The concept of *Iswara* is peculiar to the system of Patanjali.





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## GOD IS NOT MERELY A HOOK ON WHICH WE CAN ALL HANG OUR COATS

**T**he principle of God or *Iswara* has been introduced into the system of the Yoga of Patanjali under the pressure of necessity, under the pressure of a logical requirement. It is requirement, because it is only on such a perfected individual as the *Iswara* that the mind can easily concentrate itself as a source of its own satisfaction. Apart from this pragmatic necessity felt for the concept of God in Yoga, there is the usual theological attitude, which is that with which we are all familiar. God is not merely a hook on which we can all hang our coats. He is not merely an instrument that can work out our purpose. He is not a servant. God is not a tool or a lever that we use sometimes, during our practice, for working out a purpose, quite different from *Iswara* Himself. The theological concept of God or the highest religious concept is different from this pragmatic notion of Yoga.





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## KARMA IS THE ATTITUDE OF SERVICEFULNESS



**K**arma is the attitude of servicefulness, the practice of *Seva*, the surrender of one's ego in the interests of a larger area of action known as human society. *Upasana* is a higher state than *Karma*. When the mind is sufficiently purified by service, the seeker is ushered into an arena of Divine Worship. The Guru requires to be served, attended to, and followed implicitly for a protracted period, as a necessary training, indispensable in the case of every student. In ancient days, the service of the Guru was carried on for years together, and sometimes even for a lifetime. The blessing of the Guru was regarded as Divine Grace itself. When the Guru is satisfied that the mind of the student has been purified sufficiently, he introduces the latter to the methods of concentration. Concentration in Yoga means the adaptation of the mental atmosphere to the atmosphere of Reality, again by gradual stages. Meditation or concentration is the attempt of the mind to unite itself with its concept of Reality at any given moment of time.





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## IN THE FINAL STAGE OF WORSHIP

There is a gradual movement in the history of religious practice in India, beginning from the Vedic Ceremonialism, proceeding to the ignorant contemplations in the *Aranyakas*, and ending with the pure metaphysical meditations of the Upanishads. In the beginning, external material is necessary for worship. Later on, one's own Self is sufficient for worship. One's own mind is adequate. In the final stage of worship, the soul of the devotee itself performs the worship by offering itself, by surrendering itself, in an intimate union of itself with its Beloved. A chanting of the Name of God, known as *Japa*, is often considered as one of the best forms of Divine Worship, and it is also accompanied by studies of holy scriptures, and musical recitations of songs in praise of God and His Glory, the type of *Satsanga* that is usually conducted in many of the *Ashrams* in India. The greatest devotion is revealed in acts of mental worship.





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## WHEN GOD IS, WE ARE NOT



**A**lways we are lukewarm cold in our spirits. But sometimes, in some rare, rare moments of our practice, occasionally, during the day, we may be stirred into this mood of the overmastering ideal of the omnipresence of Divinity, in which context we ourselves do not seem to be anywhere at all. When God is, we are not. In the beginning, we are rid of the notion of God Himself, and appear to affirm only our own selves and the world in front of us. God does not come into the picture. We feel that He may not be there; and even if He is there, we do not want Him. We have no need for Him. That may be the crudest or physical attitude of the mind, the idea of the rank materialist. Then, we begin to feel a necessity for something superior to us, something higher than us. And, as such a thing that is superior to us cannot be seen with the eyes, we entertain an idea of it in our mind as a concept, as a notion. It thus remains abstract in the earlier stages. At least, it appears to be abstract.







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## ULTIMATELY, THE MIND IS NOT DIFFERENT FROM CONSCIOUSNESS

**T**he mind is like a web that is knit together by warp and woof, as in a fabric. The existence of the mind is the same as the function of the mind in terms of a notion of externality of things. The mind exists only by being fed by the idea that objects exist outside. So it is a big complex; it is a tension that we call the mind. A tense state of affairs in which the consciousness is involved, a kind of whirl in which the consciousness is caught up, is the mind. And so, it is like a knot in some way. It is not a thing. It is not a substance. Ultimately, the mind is not different from consciousness. It is like a concentration of the waters of the ocean in a particular spot, driven there by a great force, creating a whirl in a particular manner. This whirl of consciousness at a particular spot, in space and in time, is the mind. And we have to disentangle ourselves from this world with great caution.





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## IT IS KNOWN AS *OMKARA*

In one of the *Sutras* of Patanjali, we are told God is *Pranava* or *Omkara*, by which significant symbol, God's presence, Isvara's existence, can be invoked in meditation -- "*Tasya Vachakah Pranavah*". The great mystical symbol "Om" is well known in all religious circles and mystical organisations. It is known as *Omkara*, generally speaking; otherwise, as *Pranava*. We chant *Om* in the beginning, as well as towards the conclusion, of any worship, *Satsanga* or prayer meeting. This is considered auspicious. *Omkara*, we are told, is the best connotation of God's characteristics, and God is most effectively invoked in this Divine symbol or mark. One has to be able to appreciate the deep meaning hidden behind the symbol *Pranava* in order that one may utilise it successfully in meditation. God is omnipresence, all pervading completeness. And a name of God, therefore, should have some similarity to the nature of God Himself. A name designates a form. In India, particularly, the name of a person is supposed to be a description of the characteristics of that person.





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## ALL YOGA IS NOTHING BUT AN ENDEAVOUR

**A**ll Yoga is nothing but an endeavour, on our part, to set ourselves in tune with things as they really are. In Yoga, we do not try to modify things, or change things, in any way whatsoever. Everything is perfect and all right in itself. The creation of God is complete in every minute detail. It does not require any change. But, the change is required on our side, because we are distracted individuals, completely severed from this harmony of the Whole; and, divinity, spirituality, religion, Yoga, whatever they may call it, is nothing but the art of our self-attunement with this universal set-up of things. By the chant of *Om*, we put forth an effort to subdue the distractions of our mind and nerves and our entire personality. The whole personality of the individual normally tries to run away from Reality. We are every minute running away from God in our perceptions of things and in our desires especially. And this running away is visible in the interest that we take in the forms external.





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## “GO SLOWLY” IS A GOOD RULE IN YOGA PRACTICE

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A devotee went to see Sri Rama Krishna Paramahansa and requested to be initiated into meditation. “What is it that you love most?” asked the great master. The devotee thought for a while and said finally; “Well, I have my grand-daughter. I am always thinking of her”, “Well, meditate on your grand-daughter” advised Sri Rama Krishna. “There is nothing else that you can do at this time...For you, meditation on your grand-daughter is a Yoga practice by itself”. There is a lesson in this. To wrench oneself, or try to wrench oneself, from that in which one’s mind is stuck, would be like trying to peel one’s skin, which is not possible and which is not advisable also. The person who tries so, may go crazy one day. So, one should not be too anxious about Yoga, and one should not try to be too pious a man or too holy a man, when his mind is not prepared for that at the particular stage of evolution in which he may be. “Go slowly” is a good rule in Yoga practice. “*Sthitinibandhini*” says Patanjali. This is something very pertinent to the mental condition of a beginner in Yoga.





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THE WORLD SHOULD BE THOUGHT OF AS A DREAM



The world should be thought of as a dream, and not as a real object. The world is as real as a dream, and as unreal as that. Is our dream world real or unreal? It is real as long as it is experienced, and it is unreal when it is not experienced. So is this world. It is comparable to the manifestations of the mind in dream. The space, time, causation and the particularities that one sees in the dream world, including oneself as the dream subject, are all the drama enacted by one's own mind as a trick. Sometimes, one is pursued by a tiger in dream. The person runs and climbs a tree for fear of the pursuing tiger. This tiger is manufactured by the mind of the dreamer; the running process also is an action of the mind. The dream person who runs for fear of the tiger is a production of the mind. The tree which he climbs is also made by the mind only. Even the distance of space between the tiger and the tree is a creation of the mind of the dreamer. The whole dream is a mental complex.





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WHATEVER WE DO TO OTHERS, THAT WILL BE DONE TO US



Our reactions to things are our relationships. And our reactions evoke return reactions from people in a corresponding manner. The world is something like a complexity of the tit-for-tat attitude. Whatever we do to others, that will be done to us. We cannot escape this situation. Now, we have to be very carefully analytical about our social position first, before we take to Yoga. It is no use for anyone to say "I have left everything, I have nobody, I am all for Yoga". One should not make such an abrupt statement like that. After all, it may not be true that a person has nobody to call his own. Somebody may be there - a friend, a relation. The Yoga student who says outwardly that he has nobody to worry about will be grieving inwardly about his old mother, or poor father, or thinking about his boss from whom he has run away due to some fear or misunderstanding. And then, everyone has other problems personally, connected with human society.





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THERE IS NOTHING UNIMPORTANT



Yoga is a gradual development of personality by way of ascending different steps of self-integration, achieved by the adjustment and adaptation of oneself with the environment in which one lives at any given moment of time. There is nothing unimportant, and nothing that can be neglected in this world, from the point of view of the student of Yoga. Everything that is visible to the eyes, everything with which we are connected, and everything which we can even think of in our mind, is of great value in some way or the other. The value of a thing depends upon the very fact that we are able to think of it in our mind. If it is absolutely valueless, it will not occur to our mind at all. So, every precept or object of conception is a matter which requires some attention. Objects present themselves before us, because they require attention on our part. No one can escape this world unless he has paid his debts totally to this world.





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THAT IS THE PURPOSE OF THE PRACTICE OF YOGA

Bondage is the movement of the *Purusha* towards *Prakriti*, and *Kaivalya* or liberation or *Moksha* is the centering of the *Purusha* in His own Self. This is the essence of *Sankhya* and the essence of Yoga. And in every act of perception or cognition, in every process of love and hatred, the *Purusha* moves towards *Prakriti*, goes headlong towards its bondage. Therefore, it becomes very obvious that every love, and every hatred, is a movement contrary to the requirement of the Spirit towards its liberation. Any sensible person will know how loves and hatreds are opposed to one's welfare on the basis of this great analysis philosophically made by the *Sankhya* and Yoga. The *Purusha* has to establish itself in its own being. That is the purpose of the Yoga practice. And *Samsara*, the so-called bondage, is the opposite circumstance of the *Purusha*, by which it loses control over itself, gets liquefied in its being as it were, and spreads itself around outwardly, in space and in time.

