

25. True Yoga Should Enable You To Control Your Mind

*Will the tanks get filled if there are a few showers?
Will your thirst be quenched if you swallow a little
saliva? Can we bloat our stomach if we hold breath for
a little while? Can we get coal by burning a few bits of
hair?*

Pavitratma Swarupas:

In this country of Bharath, from time immemorial, many *Maharishis* did several things to understand the secret of *Atma*. *Karma*, *bhakthi*, *jnana* and *yoga* are the four major approaches in this search for the *Atma*. The paths of *karma*, of *bhakthi* and of *jnana* are such that ordinary people can also follow them. There are other paths which can be described by different names like *dhyana*, *upasana*, *thyaga*; but all such paths are contained in the path of *karma*. The path of *yoga* is not easily accessible to common people. Scholars have been explaining the path of *yoga* in different ways, and they have been propagating this path in diverse ways. For most of them, what is available is only acquaintance with books and actual experience is lacking.

Many people have been following the path of *yoga* by *vairagya* or detachment and have been experiencing some happiness. These days, several people are explaining and teaching the methods of *yoga*. However, in no way could they experience for themselves, in practice, the results of *yoga*. It is easy to talk, but it is difficult to practice what you say. We

must try and understand whether the difficult path of *yoga* can be followed by ordinary people at all.

If we accept and follow the *Sutras* of Patanjali, it has been said that *yoga* will lead to *chittavrithi*, that is control of your mind. Were there such great people in this world who have been able to control their minds? Yes, there are such people, but they are not moving amongst ordinary persons in the ordinary way. They are concerned with their inner self. They are concerned with promoting their inner vision. To say that there are people amongst ordinary persons who can explain the true meaning of *yoga* is to state an untruth.

People, who truly want to understand *yoga*, should detach themselves from all ordinary worldly action. *Yoga* connotes having a confluence with divinity and the sacred aspects of *Atma*. Like the river, when once it enters the ocean, loses its name, its form and its taste; so also a human being, once he joins the *Atmic* spirit, he will have nothing to do with the world. If we send a doll of salt into the ocean, can it come back again to us? This doll of salt, though it has come out of the ocean originally, once it goes back to the ocean, it will merge into it and become identical with ocean. In the same manner, for people who understand completely the meaning of *yoga*, there will be no further opportunity to have anything to do with the worldly *bhoga*.

Here all the four *kosas*, the *Annamaya*, the *Pranamaya*, the *Manomaya* and the *Vignanamaya*, are born out of the *Anandamaya Kosa*. The primary objective of the *Anandamaya Kosa* is *iccha* or *sankalpa*. This *iccha* or *sankalpa* is merged with the *Atma* and is contained inside as *Atma*. Therefore, *sankalpa* loses all its manifestation once it merges with the inner self or the *Atma*. The entire world is only a projection or

an image of this *sankalpa*. It is not possible for this *sankalpa* to get into an illusion by looking at its own image in the material world. If any one utters any word, we say, by way of explanation, that the word is coming from one's throat. This is not the truth. With one's throat, one can utter a sound, but one cannot utter a word. The word does not come from the throat; but it starts from the *mooladhara chakra*, goes up to the *agneya chakra* and then it touches the *Atma* and gets its true and proper tone from the base of the *Atma* and then comes out as sound. Here, in the *Prana Kosa* and the *Mano Kosa* there are certain strings. These strings can be touched at certain places where there are bridges on these strings. Because those are being touched, sounds are produced and those sounds go to your heart. Then, the sound will emanate as a word. The bridges on these strings come to the notice of the mind. People who know how to play on a vina can understand the steps easily.

When one plays on the strings and touches the bridges below the strings, each word and each sound take special forms and tones. Depending upon the strings on which one is playing and depending upon the bridge which one is touching, the kind of sound that emanates will be determined. While playing on one string, if one touches the bridge relating to another string, one will not hear any particular sound. The life-string that starts at the *mooladhara chakra* and goes up to the *agneya chakra* must be made to join our mind. Here, the purpose of the *mooladhara chakra* is to make the body keep erect and in good condition. This is something which protects the body. It is also referred to as *Annamaya Kosa*.

The second one is the *swadhyaya chakra*. It has got the duty to deal with the *Pranamaya Kosa* and give it the much-needed heat. Because of the heat that is supplied to the

Pranamaya Kosa, the body survives and is protected. Not only this, the different organs that are contained in the body are maintained by the heat that is generated.

The third one is the *manipuraka chakra*. This is in the nature of a fluid. This enables the blood to flow; and after enabling the blood to flow out of the *Anna-maya Kosa*, it takes out all the fluids and hands them to the body. Because of this flow of blood in the body, it enables the body to keep healthy and passes the blood to the *Pranamaya* and *Annamaya Kosas*.

The fourth one is the *annahata chakra*. This is in the nature of air. Not only does it enable people to breathe in and breathe out air, but it also makes them think about various matters. Since this has got the property of breathing, it can show its nature by way of air, heat, and dust. At this stage, the aspect that is contained in the *Pranamaya Kosa* enters the inner string and presses the inner string.

The next one is the *visuddha chakra*. The *visuddha chakra* is described as having the aspects of space and of time. The sounds that emanate from us are described as words.

The next one is *agneya chakra*. This *agneya chakra* makes you feel your existence. Not only this, it enables you to recognise your true form. This works in the field of *pragnana*. It enables you to fix the five vital airs in you and enables the aspect of five *pranas* to shine. The purpose of the *agneya chakra* is to enable you to control the five *pranas*.

The next one is the *sahasrara chakra*. The *sahasrara chakra* has got an important function of being the very base of all the vital points in you. This enables your *iccha Sakthi* to function. *Yoga* has been teaching us that the vital aspect of life

exists from the 9th ring to the 12th ring in the spinal column or the backbone.

The *Vedas* have described that this force of life is like what we see when lightning comes in the clouds, and is between the 9th ring and the 12th ring in the spinal column. A man can live even after losing his leg, even after losing his hand; but if his spine is broken, he cannot live. In the spinal column, what exists between the 9th ring and the 12th ring is the essence of life. This is called *annahata chakra*. The passage of air through this *annahata chakra*, while breathing in and breathing out, sustains life.

When the *rishis* did not know this basic truth that life really exists between the 9th ring and the 12th ring in the spinal column, they were trying to control each one of the *chakras* starting from the *mooladhara*, going right up to the *pragna*. They were doing such *sadhana* by which they could understand and control each one of the rings in the spinal column. We should recognise that by wisdom, one gets two kinds of *pragna*. One relates to the world and the other relates to the spirit. One that relates to the world enables you to understand what you see around you and how the material world goes on. We should take this to mean that even before we understand the form and the meaning of the external things, they are already contained within us. This knowledge which relates to the *Atma*, with which you have already seen and known in some form within you, is now being seen as an external thing.

I am now looking at this piece of cloth, but the form of this piece of cloth has already been imprinted in my mind even before I see the cloth. Thus, that which establishes the true

form of what already exists as inner knowledge is the first kind of *pragna*.

The second type of *pragna* is that which enables you to see the aspect of *Atma* in all living beings as one and the same. This has been proclaimed by the *rishis* by saying “*Pragnanam Brahma*.” This aspect of *pragnana*, which is identical with *Brahman*, is present in every individual. For man to promote himself and his knowledge, control of senses and control of mind are very necessary, and those are not easily done. What we should do today is to see that the mind does not take the wrong path but is diverted to the right path. Many people who want to control their senses and their minds, make several attempts; but having become unsuccessful in their attempts, they even lose their faith in the spiritual path. Some of them become atheists.

By the paths of *sama*, *dama*, *upeksha*, *tithiksha*, *sraddha* and *samadhana*, we will be able to understand the divine aspect. We have been believing that these different paths are worldly paths. We have been explaining *sama* to mean control of the external organs, and *dama* to mean control of the inner sensory organs. We have been uttering them only as words but have not been practising them. We do not see the right type of practice of *yoga* in our country today. Simply by learning some kind of physical exercise relating to the human body, we call it *yoga*. That type of *yoga* is simply physical exercise and will result in better health of the body. This is not going to give you the health of the *Atma*. We are calling these physical exercises *yoga asanas*. All these aspects relate to the body which consists of the five elements. When the body itself is transient, how can the work which you do with the body or the results thereof become permanent?

As a lamp helps you to see the material around you, so also, all our organs are simply instruments with which we see the external world. The items that are being shown to you by your organs are impermanent. The eyes with which we see impermanent things are also impermanent, and even the mind which looks at these organs also keeps on changing. Intelligence enables us to oversee the mind and this becomes an instrument. Intelligence, too, has no self-effulgence like the moon. Only the light shining on the intelligence from the *Atma* can show something. Because intelligence is very close to *Atma*, it is able to receive so much light. If we want to reach and understand the aspect of *Atma* which is the basis of all life, we can do it only through *prema*. Like the strings of the vina, it will enable you to hear the tune and the tone which control the *swara*; so also the strings of life will enable you to understand the aspect of *Atma*. To try and investigate the origin of the very origin will only be a waste of time. We are unable to find people who have had practical experience of the *mooladhara chakra* and the *agneya chakra*; and it is not possible to try and learn these things for one's self. Even if there are some people who have the knowledge, they will not undertake to teach this knowledge. They will enjoy the bliss and happiness coming from such knowledge, but they will have no words to teach others. They can only experience but cannot express.

The *ichha Sakthi* refers to the capacity in a human being by which he transforms what exists in the *chakras* into the aspect of *Atma*.

Pavitratma Swarupas:

If you really want to elevate the human nature to the level of the divine nature, it is very necessary for you to have the qualities of morality and truth. We should understand how

we can live with these qualities and practise what shines as permanent truth in our life. We should co-ordinate the permanent truth with the times in which we are living. We need not change the essence or the contents, but there is nothing wrong in changing the thoughts with which we live. We should only change the container, and not try to change the contents. In this manner, if we want to cool the organs when in excitement, the only path that is available is the path of *prema*.

We have been hearing that the dawn of wisdom is identical with the vision of *Adwaita*. Any wise man, however wise he may be, when subjected to opposites, like pain and pleasure or loss and gain, is affected differently. Gandhi was teaching the aspect of *ahimsa* to the people in many ways. The meaning of *ahimsa* is that neither in thought, word or deed should you cause harm to anybody. Gandhi took a vow that till the end of his life, he will follow this. But on one occasion, when he saw a cow suffering from pain, he could not bear it, and he advised the doctor to give an injection and end the life of the cow. Thus, in order to help the suffering individual, we may sometimes have to harm him. The only way in which one can take the path of *ahimsa* is to recognise the oneness of the *Atma* that is present in all living beings and regard them all as equal.

A devotee came to a *guru* and requested that he be given a *manthra*. The *guru* gave him an *ashtakshari*, “*Om namo Narayana,*” and asked the devotee to go. After he had gone some distance, the *guru* called him back. The *guru* said that there is no use repeating the *manthras* verbally and advised him to think of the form of Vishnu and then utter this *manthra*. This individual agreed and was going back. After he had gone some distance, the *guru* called the devotee back again. He cautioned him that he should have the form of

Vishnu only in his mind and think of the *manthra*, and that he should not allow the form of a dog or a monkey to come in his mind. As soon as he sat down for meditation, he began to think that a dog should not come into his mind and a monkey should not come into his mind. Thus, all the time, he was thinking of the dog and monkey, but Vishnu never came to his mind. In this disturbed situation, he asked himself, why the *guru* told him at all of a dog or a monkey? Is it because of the mistake of the *guru* that the dog and the monkey are haunting his mind? So he went back to the *guru* and fell at his feet. He said that the *manthra* which was given to him, and the form of Vishnu suggested along with the *manthra*, gave him great happiness, but when he was told about the dog and the monkey, he was continually being haunted by them and was not having any peace of mind.

The *guru* told the devotee, “I have asked you to think of the form of Vishnu. What does the form of Vishnu mean? Vishnu is omnipresent and if you think of Vishnu, various things can come to your mind and there is nothing wrong. Even if a dog comes to your mind, it simply means that Vishnu is omnipresent. If the monkey comes to your mind and you think of it in the omnipresent aspect of Vishnu, there is no harm. I mentioned these two things to you so that you can realise the oneness of Vishnu and his omnipresence.”

Here, there is a human body. In this, you find a hand, a nose, a face, and so on. All these are the components of the body. If you separate all these things and pull them apart, where is the body? All the components and the organs together make up the body. The aspect of Vishnu is one in which all these forms are combined. The *rishis* of ancient times had been teaching to their disciples this oneness by several methods and means.

Students:

Truly if you have the sacred idea of acquiring this knowledge, you must enter the society, see the oneness in society, realise that what is present in any-one is one and the same spirit of *Atma*. You must establish that the faith that is in you is also the same faith that is in everybody else. We should not be discouraged by the thought that it may not be possible and not make an attempt at all. It is by *sadhana* and repeated effort, that one can achieve things. By a conscious effort you must undertake *sadhana*. We are wasting time in several different ways. Even if we use a fraction of the time we waste, for the purpose of *sadhana*, there is no doubt, whatsoever, that we can improve our life.

As the wall that is being built by a man goes up continuously, the one who does *sadhana* will keep continuously rising higher up. The one who does not do *sadhana* lives like a man who goes on digging a well and goes on continually going deeper and deeper. It is only when your mind is not pure that it will give place to such doubts. If you have a pure mind, there will be no room for such doubts. On the basis of the doubts that you have or on the basis of the unwavering mind that you have, you can decide for yourself how impure your mind is. Gradually, you must give up your doubts, you must give up your hesitations and establish some firm truth and belief in your minds. Have there not been many rulers who have ruled on this earth and who have felt proud of their glory? Where are they? Do you see them now? Have there not been people who have done many great things? Where are they? Do you see them now? From time to time, if we depend upon this body, whose life is becoming less and less, day after day; and if we do not use time in a good manner, we will be wasting our lives. Man is forgetting his true nature

by wanting to fulfil his sensory desires, depending upon this human body which is going to drop down at some time or other.

Divya Atma Swarupas:

As you know, a drop at the end of a leaf on a tree can fall down at any time. Similarly, our body can drop off at any time. The moment life disappears, this body will become like a hollow bamboo. Young people should necessarily understand the truth and follow the aspect of *Atma*. You should certainly acquire the knowledge that relates to your daily life. So long as one lives, food is necessary. So long as one lives, one has to do some work. But this cannot be the end and aim of your life. You may acquire many things during your lives, but when you leave this body and go, not one of those things will come with you. Fixing such ideas in your mind from moment to moment, you should recognise that the body has been given to you in order that you may do some good work and help others.

This body is an instrument. Using this instrument and depending upon this instrument, you should reach your destination. This body is a temple. It is a chariot for the *jiva* that is travelling in it. If we want to use a car, we think several times whether the road on which we are driving is a proper one. In the same manner, before putting the car of this body on the road of your life, you should examine the nature of that road.

This chariot is a sacred one and is to be used for travel on a sacred path and to reach a sacred destination. If we have firm faith in this aspect, we will not agree under any circumstances to take our body along the wrong path.

In order that you may achieve the four *puru-sharthas*: *dharma*, *artha*, *kama* and *moksha*, you must have a healthy body. To have a healthy body, you must put yourselves on a proper diet. But with some vague idea that you will acquire something, do not enter into this world. For the sake of a good life and good health, you can, in your ordinary daily life, undertake physical exertion. Do not enter a path which you do not understand. It will ruin your life. You may undertake any task, but do it in the name of God and for His pleasure.