

is the birth of sorrow. Therefore, life through the matter vestures is the life of pain-*Yoga* (*dukha samyoga*).

Detachment from this pain --- *Yoga* is naturally a process in which we disconnect (*Viyoga*) ourselves from the fields of objects and their experiences. A total or even a partial divorce from the perceptions of the world of objects is not possible, as long as we are using the mechanism of perception, the organ of feeling, and the instrument of thinking. To get detached from the mechanism of perceptions, feelings and thoughts, would naturally be the total detachment from the pain-*Yoga* --- (*Dukha-Samyoga-Viyoga*).

Existence of the mind is possible only through its attachment; the mind can never live without attaching itself to some object or other. Detachment from one object is possible for the mind only when it has attached itself to another. For the mind, detachment from pain caused by the unreal is possible only when it gets attached to the Bliss, that is the Nature of the Real. In this sense, the true *Yoga* --- which is the seeking and establishing an enduring attachment with the Real --- is gained only when the seeker cries a halt in his onward march towards pain, and deliberately takes a 'right-about-turn' to proceed towards the Real and the Permanent in himself. This wonderful idea has been most expressively brought out in the phrase which Bhagawan employs here, as a definition of *Yoga* --- (*Dukha-Samyoga-Viyoga*).