

or a host of ideas, but must faithfully serve some chosen single ideal.

Similarly, the other powerful expression used in the stanza is "the *Yoga* of non-otherness" (*Ananya-Yoga*). Inspired as He is, the *Yogeshwara* coins a new and powerful phrase on the spur of the moment to bring a new fire into his re-interpretation of the ancient Hindu way of life and techniques of self-culture.

Such an integrated life of stable mind, and steady contemplation upon a firm ideal is impossible, unless the practitioner works in a conducive environment. This is prescribed in the two indirect advices (a) TO RESORT TO SOLITARY PLACES and (b) TO DEVELOP A DISTASTE FOR THE CROWDED SOCIETY LIFE. The more integrated the personality grows and the more maddening becomes its enthusiasm for the quest of that which is dear to its heart, the more it automatically lives alone in itself away from the noisy crowd. This is true of every thinker -- - be he a poet, be he a scientific research-scholar or be he a man with an acute problem. Whenever the mind is fascinated by an enchanting ideal, it loses all its contact with other preoccupations and becomes wedded faithfully to its own all-absorbing theme of interest.

Thereafter --- just a poet lives in his own world, just as the scientist is a solitary man even in the market-place --- the devotee also enters a cave of his own experiences and he walks alone in the world. He hates other thoughts