

This capacity in an individual to withdraw his senses at will from the fields-of-objects is called in *Yoga Shashtra* as *Pratyahara*, which the *Yogin* accomplishes through the control-of-breath (*Pranayama*). To a devotee this comes naturally, because he has eyes and ears only for the form and stories of his beloved Lord. To a *Vedantin*, again, this (*Uparati*) comes from his well-developed and sharpened discriminative faculty, with which his intellect makes his mind understand the futility, of licking the crumbs of joy and happiness in the wayside ditches of sensuousness, while he, in his Real Nature, is the Lord of the very store of Bliss Infinite.

THE SENSES OF A MAN WHO IS ILL, AND CONSEQUENTLY NOT ABLE TO PARTAKE OF THE SENSUOUS OBJECTS, ARE SEEMINGLY UNDER CONTROL, BUT THE TASTE FOR THEM DOES NOT THEREBY CEASE TO EXIST. HOW DOES EVEN THE TASTE FOR SENSE-OBJECTS FINALLY END? LISTEN:

*59. The objects of the senses turn away from the abstinent man leaving the longing (behind) ; but his longing also leaves him on seeing the Supreme.*

Without *Pratyahara* (or *Uparati*), we can observe cases wherein an individual comes to maintain sense-withdrawal from the sense-objects due to some physical incapacity or due to some special mental mood of temporary sorrow or misery. In all those cases, though the sense-organs come to feel an aversion for the respective