

and a more general implication. *Brahmacharya* is not ONLY the control of the sex-impulses but is also the practice of self-control in all avenues of sense-impulses and sense-satisfactions. Unless the seeker has built up a perfect cage of intelligent self-control, the entire world-of-objects will flood his bosom, to bring therein a state of unending chaos. A mind thus agitated by the inflow of sense stimuli, is a mind that is completely dissipated and ruined.

Apart from this meaning, which is essentially indicative of the goal, or rather, a state of complete detachment from the mind's courtings of the external world-of-objects, there is a deeper implication to this significant and famous term. *Brahmacharya*, as such, is a term that can be dissolved in Sanskrit to mean "wandering in *Brahma-Vichara*." To engage our mind in the contemplation of the Self, the Supreme Reality, is the saving factor that can really help us in withdrawing the mind from external objects.

The human mind must have one field or another to engage itself in. Unless it is given some inner field to meditate upon, it will not be in a position to retire from its extrovert pre-occupations. This is the secret behind all success in "total celibacy." The successful *Yogin* need not be gazed at as a rare phenomenon in nature, for his success can be the success of all, only if they know how to establish themselves in this inward self-control. It is because people are ignorant of the positive methods to be