

an ocean of difference between the 'DESIRES' and the 'LONGING AFTER DESIRES.' Desires in themselves are not unhealthy, nor can they actually bring about any sorrow unto us. But the disproportionate amount of our clinging to our desires is the cancer of the mind that brings about all the mortal agonies into life.

For example, desire for wealth is healthy, inasmuch as it encourages the mind to act and to accomplish, to acquire and to keep, to earn and to save. But when desire POSSESSES an individual in such a way that he becomes almost hysterical with over-anxiety, it makes him incompetent to put forth any substantial creative effort and accomplish glories worthy of the dignity of man.

A desire in itself cannot and does not bring about storms in the mind, as our longing after those very same desires does. The Geeta advises us only to renounce our YEARNINGS for all objects of desires.

Through discrimination and proper intellectual evaluation of the sense-objects, when an individual has withdrawn his mind from its usual sense-gutters, the mind comes to take hold of the subtler and the diviner theme of the Self for its contemplation. The limited and the finite sense-objects agitate the mind, while the Unlimited and the Infinite Self brings peace and joy into it. This condition of sense-withdrawal and the entry of the mind into the Self is called its condition of steadfastness (*Yuktah*). Such an individual has a fully integrated (*Yuktah*) personality.