

capable of getting disturbed due to the previous impressions that it might have gathered in its past experiences in the finite world of change and pleasure. Therefore the mind, the instrument of emotion and feeling, it is advised, is to be confined in the 'heart.'

The term 'heart' in *Vedanta* is not the pumping-organ that maintains the circulatory system in a physical structure. In the field of literature and philosophy, heart is a conceptual centre in the mind from where all positive and noble thoughts of love and tenderness, kindness and charity, devotion and surrender, constantly spring up. When once the gross stimuli are held back from entering the mind, the seeker is advised not to choke his faculty of emotion and feeling but to DIVINISE IT. Let the mind function only in the dignity and status of the heart. It has already been discussed how positive thinking brings into the mind the least amount of disturbance. Negative thoughts are those that bring into the mind stormy conditions of agitation and restlessness.

WITHDRAWING ALL THE PRANAS, "THE VITAL MANIFESTATIONS OF LIFE THROUGH THE DIFFERENT EQUIPMENTS," INTO THE INTELLECT means the total withdrawal of the intellect from all its identifications with the lower, gained by dissociating ourselves from all our perceptions, etc. This is accomplished through a process of totally engaging the mind-intellect in the contemplation of the Self. When the meditator's mind, drawn away from the sense-