

cannot arise and when thoughts do not rise, there will be a complete cessation of actions. When an individual through study, satsaṅga and intelligent thinking has come to observe life and its happenings with the right attitude and intellectual poise, he automatically gets established in Yoga.

The word 'Yoga' has come to be associated with so many unnecessary trappings that a student is apt to miss his grip on its import here. Yoga in its right sense is only that state of mind, in which the mind having recognised its weaknesses attunes itself to a greater and more perfect ideal, which the intellect has shown it. Any attempt of the mind to rise from the low values of its present existence to a healthier and diviner scheme of living is Yoga. To get established in Yoga is to make it a habit to strive sincerely to rise above one's known weaknesses in order to attain the ideal.



सन्न्यस्य सर्वकर्माणि भवबन्धविमुक्तये ।  
यत्यतां पण्डितैर्धीरैरात्माभ्यास उपस्थितैः ॥ १० ॥

*sannyasya sarvakarmāṇi bhavabandhavimuktaye,  
yatyatāṁ paṇḍitairdhīrairātmābhyaśa upasthitaiḥ. (10)*

10. *May the wise and learned man give up all actions which are motivated by desires and start the practice of rediscovering the Self and thereby attain freedom from the bondage of birth and death.*

Here is a piece of advice given to a man who has all the necessary theoretical knowledge of the science of self perfection. He is told to renounce all activities motivated by self-aggrandizing hopes or disintegrating desires.

This renunciation of the activities of the world is not to be overemphasised and misunderstood, as is generally done, to mean that Vedānta is calling man to a life of lotus-eating. It is only asking us to reduce overexcitement in life and to curb the wasteful

expenditure of our mental and intellectual energies born out of our unintelligent desires and lofty expectations. That good and sincere work will yield noble fruits should be a sufficient direction to guarantee us a peaceful passage for our pilgrimage here. But we expect the impossible, a noble return from a vicious or ill-planned action instead of the painful returns of sorrow, that will yield to us many a terrible hour of unproductive anxiety and suicidal worry. A seeker who is striving to integrate himself is advised to walk the path of intelligent living.

The renunciation of false values is only a negative aspect of self-making. Man-making fulfils itself in God discovery and this spiritual art of perfection is not to be gained by a negative endeavour. Śaṅkara specifies the positive aspect by saying, 'Let him practise the various means of self-discovery.'



चित्तस्य शुद्धये कर्म न तु वस्तूपलब्धये ।  
वस्तुसिद्धिविचारेण न किञ्चित्कर्मकोटिभिः ॥ ११ ॥

*cittasya śuddhaye karma na tu vastūpalabdhaye,  
vastusiddhirvicāreṇa na kiñcikarmakoṭibhiḥ. (11)*

11. *Selfless work and charitable acts help to purify the mind, but they do not, by themselves, contribute to the perception of Reality. The discovery of the Reality is brought about only by discriminative analysis and never by any number of actions.*

This verse may give a novice the impression that Vedānta is decrying all the orthodox and accepted methods of religious practice. A child is told by his parents to revise his arithmetic tables everyday. The obedient child soon gets into the habit of starting his day with a reading of the tables. But if the child continues his habit as a dull and unintelligent routine even in his postgraduate classes, it is but natural for his professor to laugh at his stupidity.