

**Query:** What are the results of practicing Pranayam for longer duration?

ततः क्षीयते प्रकाशावरणम् ॥52॥

धारणासु च योग्यता मनसः ॥53॥

**Word meaning:** Tata: with it or in other words regular practice of pranayam; Kshiyate: starts uncovering; Prakasvaranam: veil on light; Dharanasu cha: grasping power; Yogyata Manasa: Provides mental efficiency.

**Meaning:** Regular practice of pranayam removes the veil present on light and provides mental efficiency to grasp different things.

If the practitioner sits in a quite place and introspects himself or herself then it is found that;

1. He or she is fragmented from within, is not complete.
2. There is some sort of restlessness inside.
3. He or she is surrounded with a sort of unconsciousness and is spending the 24 hours in this unconsciousness only.
4. Attachment towards other person, thing and thoughts has developed within the person and he or she is simply following it.
5. There is a sort of dissatisfaction or restlessness inside without any solid reason.

Actually this is the situation. This is known as ignorance affected condition. It will not reduce by reading books or collecting some things of the world. The only way to get rid of it is through self-realization and devotion. There is no other solution other than this. Regular practice of pranayam brings in a basic stability within us and develops concentration. This removes the layer of unconsciousness present within us and the practitioner feels that he or she is coming back of senses. This uncovering of veil on light has been mentioned in the above verse. It can be said that regular practice of pranayam enlightens the person and destroys the covering that hinders this light. As mentioned earlier the practitioner is fragmented from within. The person cannot remain stable for longer time on any thing or thought due to this internal covering. It has also been cleared

that practice of pranayam develops a sort of completeness within us. In other words the practitioner feels collective from within. This internal collectiveness makes the person efficient to accomplish various yogic aspects. The practitioners should understand one thing very clearly that pranayam only reduces the covering of ignorance, it does not destroy it completely. It would be destroyed only with the help of deep meditation.

**Query:** What is the form of resistance of sensory organs (a branch of Yog)?

स्वविषयासम्प्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ॥54॥

**Word meaning:** Swawishayasamprayoge: not having any contact with the subjects; chittasya Swaroopanukara Iva Indriyanam: detachment of sensory organs from the mind; pratayhar: is known as resistance of sensory organs.

**Meaning:** When the sensory organs lose their contact with the respective subjects then they get detached from the mind, this is known as the resistance of sensory organs.

This verse is very valuable for Yog practitioners. The practitioner fails to get satisfactory result in spite of practicing Yog for several years if the meaning of this verse is not understood properly. The person finds himself standing at the same position where he or she was in the beginning even after several years of practice. The reason being that resistance towards sensory organs is the bridge through which the person can enter the state of Yog. If the form of resistance towards sensory organs and the method to accomplish it is not clear then it is natural that we will continue to stand in the same position. In other words, the person will not be able to progress with only devotion. Now let us come to the main point. We need to understand the functioning of internal tools before understanding the condition of resistance towards sensory organs and the method of producing that situation. The functioning of our internal system is somewhat of this type. First of all there is a

desire in our mind to see, hear, taste a person, words, food or thing, then the mind gets trapped in that desire and the mind arouses that particular sensory organ in order to hear, see or taste that particular word, person or food. The aroused sensory organs realize that particular subject. If any action is required in that subject, the mind once again arouses the organs of action through the medium of desire and the aroused organ of action is used to complete that desired action or satisfy the sensory organs. The mind understands the accomplishment of action through the organs of actions. In this way it is clear that our sensory organs and organs of action indulge into action and subjects through mental desire. We all are aware of the subjects of internal system through personal experiences that our sensory organs and organs of action become free from actions and behaviour though mental desire. All the practitioners should keep in mind all these aspects.

Now let us talk about the condition of resistance towards sensory organs. The poet has expressed the internal condition during resistance towards sensory organs in the following way; 'स्वविषयासम्प्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः' In other words detachment of sensory organs with respective subjects and thereby detachment from mind is known as

resistance towards sensory organs. In this way it is clear that during resistance towards sensory organs each sensory organ gets detached from the respective subject and the mind becomes stable. The sensory organs also follow it and become stable.

Now the query is as to how to develop this stage? This condition can be developed through determination power. It has been explained in the previous lines that the behaviour and actions of sensory organs in their subjects is under the control of mental desire.

An easy process from the angle of fate is to sit in an isolated place after practicing pranayam and bring in such thoughts in the mind; my mind is free of any desires, I do not want to see, listen, taste anything, my sensory organs are getting detached from the subjects, and I am not able to see, hear or taste anything. In this way, repeating these things several times brings in a sort of stability in our mind and detaches the sensory organs from the subjects and the contact breaks completely and the mind becomes stable. In this situation the mind is present but hollow from the desire of satisfying the sensory organs, the sensory organs are present but without any contact with their subjects. This is an inexplicable experience. This is the condition of resistance towards sensory organs. *To be continued...*

**C**hildren! Come let me tell you a story today. There was a boy named Shyam who was very poor. He was working in a farmer's field. There was a sweet shop near his house. When he used to return home from work, the smell from the shop would bring water in his mouth but he was unable to buy them.

One evening he went to the shop and started observing the sweets from a distance, which were kept inside the glass case. The shopkeeper was very clever, as Shyam moved from there to go home, he shouted, 'wait you cannot go, without making payment'. Shyam was surprised, he said - 'but why'? Shop keeper said - 'money for sweets', Shyam replied - 'I but did not eat any?' The shopkeeper said - 'but you did smell my sweets', smelling is equal to eating, give me money'.

Poor Shyam, started crying. He did not have money to pay him. A man was passing from there, he saw Shyam crying and asked him the reason. He heard him and later took him aside and whispered something into his ears. There was a smile on Shyam's face. He went to the shopkeeper, put his hands in the trousers pocket and started making sounds from the coins as if he was giving them. The shopkeeper was very happy that he could fool a boy and thought he was giving him money, he said - 'give it fast'. Shyam said - 'I gave you'. The shopkeeper said - 'but you never gave me money'. Shyam replied - 'as I have eaten the sweets with the smell, in the same way by making the sound of coins you have got the money. The shopkeeper was ashamed on hearing this. This is known as 'Tit for tat'.