

## **One Hour of Yoga Practice in Daily Life**

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In Yoga the theoretical aspect was not the first to be formed. This part is essentially based on experience and practice in the philosophical and spiritual fields. Generally, that which is taught is received through the senses, mostly through hearing and seeing which then form a series of ideas in the mind, based on the perception of what was presented through the corresponding organs. In this way, certain reactions are evoked in the brain and the mind takes them up so that the whole thing is ultimately conveyed to the objective aspect of the mind, and then the "I", or subject, gets to know it. For in our "I" lies the sense of existence, physical as well as mental, and this sensitive entity is then in contact with that which flashes, or is projected, in the objective field. Of the images we thereby receive and grasp, the "I" then becomes the knower. The images associate to various notions, thoughts, of which a particular thought-pattern, or series thought-patterns, are formed. All these are based on the sensory knowledge by which the "I" becomes related to the basic pattern of images, in the objective field.

Yet this is not all, though on the basis of this the "I" forms a notion. Before this cognitive acquisition, we already have had a series of experiences which may be not just on the same line, but anyhow there. And via the memory or a quick unconscious remembrance, some material within us may be brought into the mind, so that both what comes through the sensory channels and that which already is in the objective field get mixed up in a particular way. The result is the formation of a particular thought-pattern, or series of thoughts related to each other. This whole related phenomenon forms the

objective impression, which – when the "I" gets conscious of it – becomes our knowledge.

So this knowledge is based upon the uttered word – plus our own contribution to it. This applies to everyone and at every moment. Nobody can grasp and understand a thing in exactly the same way as another does, even where they hear exactly the same teachings.

In India's Vedic ages, several millennia ago, the teacher used to give instructions directly to the pupils sitting around him. But before the instruction started the pupils, who then were really serious-minded, first of all prayed to Him who knows all, Whose is the Knowledge in all its forms and of all times, both passed, present and future in one. And they prayed to Him, first for their teacher, that he might be able to speak and instruct them without mistakes, correctly and in the right way, and secondly for themselves so that they might be able to rightly understand and assimilate what the teacher imparted and meant. For the teacher represented for them that power, by which teachings and knowledge could be conveyed and which gave also to the pupils the power to grasp that knowledge correctly and to receive it in the right spirit, so that it could be properly assimilated and well applied. In that way the pupils held a fine intellectual and reasonably confident connection with their teacher – and the teacher with his pupils – they always thought of each other in this highly spiritual way. Thus, all that was spoken between them was said in order to help the pupils to understand and utilize what they had learned, both for physical, intellectual and spiritual purposes. But then – as now too – they had to wait and see, whether they had really been benefited by it or not. For, if in some way there is a lack of right spirit or character in the pupil, or some failure from the side of the teacher, the teachings would not work.

Anyhow, for all this, a better philosophical understanding of Yoga is

necessary. And then, it will depend on each pupil's understanding, how far it can be translated into practice to promote his own progress.

The *rishis* of the *Upanishadic* age said: "Arise, awake and seek a teacher, so that thou may learn to know who thou art." This is the first point in the spiritual field.

We are always immersed in heaps of knowledge, and proud of not being ignorant. But, how much do we actually know about ourselves? Generally, we do receive all knowledge from outside, not from inside.

So, all knowledge acquired from outside deals with that which is outside ourselves. That is very much like the children's game of closing the eyes and not seeing the others. We do believe that we are hiding, though the others still can see us very well. Here is the need for an "arising", an "awakening" and when this occurs, when we spend year after year with good actions along with the right underlying understanding, a moment may come in our life, when something will arise in us from within, an inward move that will cause something never experienced before – an inner awakening. But, then one needs someone who knows all this well, who is able to guide us on by direct instruction. Therefore, we have to seek and find out a real teacher.

But the first spiritual awakening will not come amidst all the others, with our doing and living mixed up with theirs. We have to become truly isolated from the rest, however difficult, and this may come only step by step. It will mean a real spiritual awakening with the right teacher's guidance.

We really need to know much more about ourselves than that we have learnt from outside and which remains an "outside" knowledge because in deeper knowledge of ourselves, lies the starting-point of spiritual life. But to get this start and commence our practice, we need a competent teacher's instructions, lest the whole knowledge remains merely a surface knowledge without ever penetrating our inner being. We must therefore consider our

practice with the help of a teacher's given instructions. All the more as such a practice will have to be supported by a better philosophical understanding and practical knowledge. But, as it is not possible to have everything explained, as for example the power of control, we shall have to try and practice. The same determination will apply to philosophical understanding.

It is very important to earmark one daily hour out of the 24 we dispose of, one hour dedicated solely for being in ourselves. Even when we take this hour for practice, it will still remain 23 hours to spend as we like or have to. However, in the spiritual field one daily hour will have been gained, where we really can search exclusively for ourselves.

In everyday life, we mostly spend our energies in trying to embrace the whole world. We have our surroundings, possessions, attitudes and ambitions to think of and these never leave us alone. And we also want to have the company of all that. So, we simply cannot think of ourselves quite isolated and alone, without these links. Generally, we try to rationalize all these things and find excuses for them as a sort of "sugar-coating", so as not to feel how bitter that is, like those things we call our "duties". Yet, by these very doings, in whatever form, we are subject to an individual slavery, in a quite hopeless way, as we can never think of ourselves independently. If we only think of the world in the usual way, how can we ever be alone? When we one day have to leave this world, we will have to leave all behind us and just go : we came alone into it and we have to go alone out of it, with no one or anything to follow us while everything in the world will go on as usual.

But, during that hour we can leave the world and all the rest outside and just be content with our own company, in the process of learning about ourselves. There, we will also find that we can actually be ourselves whereas at present we can't even imagine what we really are.

Therefore, at least in that daily hour it ought be possible for us to be alone

and for ourselves. But, for that one hour we have mentally to leave all our usual life outside our room and enter it alone, as if it were a different world. We can already now make a big preparation for this by this special hour, so as to see how much strength there really is in ourselves and how much better and more efficiently we are able to help those we love. Of course, today we can help here and there in one way or another, perhaps even by giving money or the like, but we will only be of real help to people when we have learned how to help ourselves. First one must have in order to give.

Thanks to our isolated state, we can do much more of value in this world. For, by Self-realization and power we can help others much more efficiently. As we advance more and more, we shall also be able to hear that which is really true with no need of "sugar-coating" anymore; we will be ready to see the truth, both in its positive and in its negative forms, conquering the negative and strengthening the positive. The world very badly needs human beings of that kind just now, for most people have no power, no real intentions and are generally engaged in and busy only with their own profits and interests, and very little with those of others.

So, if you really want to help others, first learn how to help yourselves out of this and acquire real powers - physically as well as mentally - along with the right understanding so as to build up yourselves in a way that can be helpful in your physical, mental and spiritual life.

For that, you need to better understand Yoga.