

How to Know Yourself

Knowing oneself or knowing one's mind is possible only by knowing one's motivations. What does that mean? It means that our behaviour is no guidance to what we really are.

To understand a man, others can evaluate him only by his objective behaviour. But some have learnt how to confuse even their behaviour, so that from their behaviour pattern you can never understand them fully. Now in your own case how will you know yourself? This will be possible only through introspection. You have to examine and re-examine yourself till you come across your real motive. It is only then that you are able to know what you are. Because oft-times your motivations are so complicated that you yourself fail to find them out. You pretend as if you are doing some good. People flatter you for this. Probably papers give you a lot of publicity, but it is only you who know yourself and why you are doing it.

So, most people in the world today fiddle with their motivations. According to them, if through their action, something happens, it is good. If it does not happen, nothing. They do not have a strong motivation to achieve a particular thing and therefore are not really aware of what they want; they do not employ all their energy required for that purpose while they act.

Before anything is written about Yoga, in practical texts, the first thing introduced are the four *purusarthas*. ...If one lives by performing one's duties it is called *dharma*. If he does something to earn his living it is called *artha* or economics. If he does something to enjoy himself, it is called *kama*. But when he does something to elevate himself in life which has little to do with the other three motivations, it is referred to as *moksa* or salvation. Of these four motivations which are projected by Yoga, the first and last are supposed to be the best – *dharma* as the beginning and *moksa* as the end.

A man fulfils his duty daily; he does his duty to his family, to the society, to his nation or to humanity – there is always duty to perform in life. Another works for earning a living or makes money. If you allow the motivation to overreach, you can do nothing else but earn and enjoy. It is a mere waste of life. Yoga says why can't you spare some time from these two motivations and use it for performing your duties properly, in sublimating yourself or in helping others?...It is also necessary that your major motivation is not bifurcated to smaller objectives of life leaving no strong motive for which to act.