

All Expectations leads to failure!

There are two ways to be happy: improve your reality or dissolve the expectations

No expectation no disappointment:



First of all we should understand what we mean by failure. Failure means lack of success in what we are aspiring for. We do actions to achieve that but somehow we collapsed ,but doesn't mean we didn't learn from it , we obviously did from that , it made us strong , it gave us knowledge it gave us experience even if we have not reached the destination , somehow we moved further and next time we start from the level where we collapsed. The hope should

not die within us we should always try to achieve what we are seeking for, until and unless we don't achieve our mind will not be able to be in peace , will be difficult to concentrate on rest of the objects ,so it's advisable first achieve that after achieving don't get attached to it . once you have that just try to be with it try to feel that bliss what it gives you stay connected in present with that don't look for new ,otherwise again it will be in cycle and you will be difficult to get connected spiritually because your seeking things materialistically. We have to enlighten our self so we can be realized souls. So these expectations for materialistic things will make you fail to achieve to absolute truth. You will get some were close but not to the final aim. We have to be careful seeking that absolute truth because to much expectation from yourself to advance in spiritual will also hinder you to reach. So it's better to enjoy in present, respect that, love that. Be kind to others, serve love meditate and realize.

There are so many things we always want those things we never get satisfied .one object to another we are never controlled with our mind so we look for more which disturbs us mind and we fail to realize what have in present.

Failure makes us learn, we grow from it we come out it, we try to solve it again it pushes us forward, we should take this in a positive way, it inspires us to achieve what we want. But what are we looking for? is it ever ends ? No it does not! The more you get, then more you will want, what is the final aim after when we have achieved everything, we have to expect that from our life not worldly objects. Human desires are n never satisfied from one to another it moves on and never and disturbs you all life. We have to see within us that who are we, what is the real purpose of our life, what made us existed in this world. Why do we have consciousness is it to know just matter or there is something beyond that?

How yoga imparts various ability to overcome this failure

Sage Patanjali's perspective (raja yoga)

All the expectations will lead you to pain, because our nature is like that we never get satisfied from materialistic objects one after another we want things. These desires are coming from our senses. How they perceive the outer world, which our mind gets affected and intellect becomes weak and is carried by senses. He talks about how one can dissolve these expectations and lead contentment (santosa) life. He prescribes a lot of techniques in the form of sutra explaining how your mind is carried away through the senses.



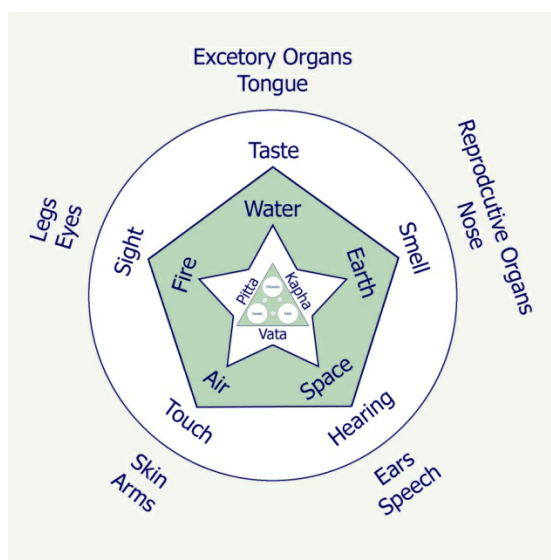
PRATYAHARA: Withdrawal of Senses (indriyas) :

pys:2.54 (sva vishaya asamprayoge chittasya svarupe anukarah iva indriyanam pratyaharah)

Pratyahara is the withdrawal of the senses (indriyas) from both the external world and the images or impressions in the mind field

When the mental organs of senses and actions (indriyas) cease to be engaged with the corresponding objects in their mental realm, and assimilate or turn back into the mind-field from which they arose, this is called pratyahara, and is the fifth limb of patanjali yoga sutra

The mind is in a state where it gets deluded by senses. These senses are divided into five 5 gross elements and then there 5 subtle elements. Sound, touch, taste, smell, hear



The *pancha mahabhuta*, or "five great elements", of Hinduism are

kshiti or *bhūm* (earth),

AP or *jala* (water),

tejas or *agni* (fire),

marut or *pavan* (air or wind),

vyom or *shunya* or *akash* (aether or void or space).

Hindus believe that all of creation, including the

human body, is made up of these five essential elements and that upon death, the human body dissolves into these five elements of nature, thereby balancing the cycle of nature. These mahabhutas(5 great elements) create expectations within us through depending on their changing constitutions. Gross elements give rise to the subtle elements which disturbs our mind and keeps on expecting new things through the perception of smell, taste, sight, touch and hearing. Which are understood with the help of nose, tongue, eyes, skin, ears.

YAMA and NIYAMA:

These yama and niyamas act as the guidelines to the practices of not having a wavering mind. Things what we have to do and what we do not have to. So the understanding arise from that will help to control the expectations which doesn't lead you to failure to achieve that concentration with the absolute truth. On these principles first one has to follow living then one can further advance in asana, pranayama or dhayana.

YAMA: *social conducts*

Yama is more related to your social conducts how one needs to behave so that he is not disturbed.

- **Ahimsa:** nonviolence

For eg : he shouldn't create himsa (violence)within himself and in others. One should be non violent (**ahimsa**) So that he remains at peace and doesn't fail in achieving that joy. Otherwise these wrong expectations will lead him o act in a way that he will create himsa and will be in trouble.

Satya: truthfulness

Being truthful will help you to understand what really you're expecting from it. Will help you to understand the truthfulness of the desire for what you looking for and what it will affect on me. That understanding of right truth the absolute will come evolve from smaller truths living in life.

- **Asteya:** non-stealing

We do something which is not right. What was the purpose of doing because we wanted that desperately .so we did by wrong means and which creates disturbances in life? Always that thought will bother you "that wasn't right". You may have achieved what you were looking for but by wrong means which is failure for achieving the absolute .you will not be happy you will be in pain always.

- **Brahmacharya:** non-excess (often interpreted as celibacy)

This will help you to control the external and internal matters within your thought waves, you

will be more enjoying what you have at present. Than desiring what you have not.

- **Aparigraha:** non-possessiveness, non-greed.

This helps us to decrease the attachment from the expectations which helps us to have success in the absolute truth. By dissolving the ego of acquiring more objectified or subjective knowledge

NIYAMA : *personel conducts*

- **Saucha:** purity

Purity is the channel where things flow in a right way to help to achieve what you are looking for and then be stable there. Not to pollute it with other things what you are expecting for, just simply enjoy in that purity of it.

- **Santosha:** contentment

Being content what you have. Not to seek for more, simply enjoy in the present what you have. We always try to seek things which we don't have and then not able to enjoy what we have. This happens for life long and the end time comes then we realize that but till then it becomes too late. So more expectations will unlead you to the truth and you will be failed in achieving the absolute truth

- **Tapas:** self-discipline, training your senses

We all work and seek for the relative things in the life but also it gives a meaning to life relatively we have to seek from all dimensions; we have to search for that absolute truth. To search that we need to be discipline from all perspective. We need to guide our senses in a way that leads us to success for enlightenment

- **Svadyaya:** self-study, inner exploration

Inner exploration will always help you to understand you as a better human, to know the purpose of your existence, once you know you try to achieve that through the help of reading ancient Indian scripture which will give you knowledge about the truth.

- **Ishvara Pranidhana:** surrender (to God)

Now this is very important. Whatever you have achieved, it's not for you, you have achieved for the cosmic energy that helped you to achieve, so surrender everything, you came alone and you will go alone. Once this though you understand then you won't fail in any expectations and then you can expect anything you will always succeed but being very care full not to get

deluded and attached what you have achieved. Whatever you have is from the grace of god.

(Karma theory) According to Gita

dhyaayato vishayaanh pumsah sangasteshhupajaayate |
sangaath samjaayate kaamah kaamaath krodho abhijaayate ||

When a person dwells longingly on sense objects, an inclination towards them is generated.
This inclination develops into desire and desire gives rise to anger.



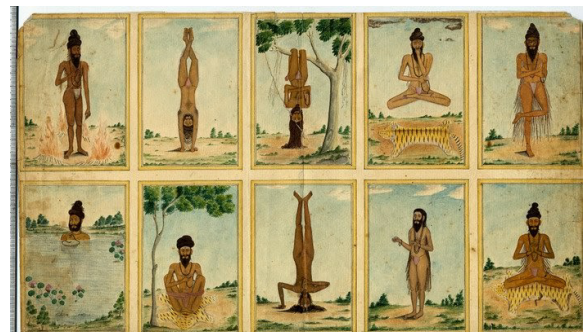
In Gita it has been understood that all your actions should be in favor of god, you are doing but you are not expecting anything from it. You are not doing it just for yourself your own sake. You are doing for that cosmos present everywhere without expecting any result from. because that will create more disturbances within you, you won't be able to concentrate always worried about and will forget to live in present we have to respect what we have now .we have to surrender that also, ok I have achieved that but it's not for me it's for the cosmos which makes us move, without that we won't have been thinking about it. All our action should leads towards serving the main source from where we have manifested. Respecting that, the nature within us will enhance more towards spiritual growth where we will be able to assume that what really belongs to us is Nothing!. We have lost our identity in searching the matter and our conscious is illusion by it so we don't see the truth. The dust appears on the surface and clear picture is not seen. Our expectation from life disturbs us to succeed for the enlightenment .we has to be in our true real nature.

Hatha yoga (swami svatarama)

What you really have to expect and what you really have to achieve, and how you can achieve those things, he gives a method, a way out from the cycle of pain and suffering from expectations

We are caught up in emotions like:

- lust (*kama*)
- anger (*krodha*)
- greed (*lobha*)
- infatuation (*moha*)
- pride (*ynadha*)
- Malice (*matsarya*).



Hatha yoga helps us to overcome these obstacles and hindrances to spiritual development. It guides us to attain Samadhi, the ultimate goal where everyone has to be there so that those expectation things don't bother you and you stay in the absolute joy and experience the bliss in you this can happen by the yogic practices prescribed by him by dissolving the emotions. Then there won't be any failure and no expectations also.

It is a biochemical, psycho-physiological and psycho-spiritual science which deals with the moral, mental, intellectual and spiritual aspects of man, as well as the physical and physiological. We can clarify our understanding of hatha yoga by first examining five important underlying concepts: mind, knowledge, aims of life, health and afflictions. Then going beyond that and seeking.

5 concepts to examine for non failure :

Mind

Man is known as *manava* (human), as he is descended from Manu, the father of mankind who is said to be the son of Brahma, the Creator of the world. The word *mana* or *manas* (mind) comes from the root man, meaning to think. Man is one who possesses a mind.

Manas mean mind, intellect, thought, design, purpose and will. It is the internal organizer of the senses of perception and the organs of action, and the external organizer of intelligence, consciousness and the Self.

Man is graced with this special sense so that he can enjoy the pleasures of the world, or seek emancipation and freedom (moksa) from worldly objects. Through the help of yogic practice he will have knowledge of how to merge back to the root (Brahman)

Knowledge

Knowledge means acquaintance with facts, truth or principles by study or investigation. The mind, which is endowed with the faculty of discrimination, desires the achievement of certain aims in life.

Knowledge (*jnana*) is of two types:

- (1) *laukilfa jnana*, which concerns matters of the world.
- (2) *vaidika jnana*, the knowledge of the Self (relating to the Vedas, or spiritual knowledge).

Both are essential for living in the world, as well as for spiritual evolution. Through yogic practice, the two kinds of knowledge encourage development of a balanced frame of mind in all circumstances.

Which gives rise to the discrimination knowledge to understand right and wrong so you are not dissolve in worldly expectations.

Aims of Life

The sages of old discovered the means for the betterment of life and called them aims 4 *purusarthas*. They are :-

1. (*artha*) necessary to free oneself from dependence on others
2. (*kama*) the gratification of desires and
3. (*dharma*), duty the acquisition of wealth
4. (*moksa*) emancipation or final beatitude

Moksha is the deliverance of the Self from its entanglement with the material world: freedom from body, senses, vital energy, mind, intellect and consciousness. that leads us closer to know the reality . That is the goal. Following these principles we won't be dwindle in the expectations. Artha ,kama Dharma, are important in matters of worldly life. Dharma and moksha should be followed judiciously if they are to lead to Self-realisation.

Health and Harmony

To acquire knowledge--whether mundane or spiritual--bodily health, mental poise, clarity and maturity of intelligence are essential.

Health gets happiness and inspires one to further one's knowledge of the world and of the Self. Health means perfect harmony in our respiratory, circulatory, digestive, endocrine, nervous and genito-excretory systems, and peace of mind.

Hatha yoga practices are designed to bring about such harmony.

Afflictions

Human beings are subject to afflictions of three types:

Physical: *adhyatmika*

Afflictions arising through self-abuse and self-inflictions are adhyatmika.

Mental: *adhibhautika*

Physical and organic diseases are caused by an imbalance of the elements in the body (earth, water, fire, air and ether) which disturbs its correct functioning. These are called adhibhautika diseases.

Misfortunes such as snake bites and scorpion stings are also classified as adhibhautika.

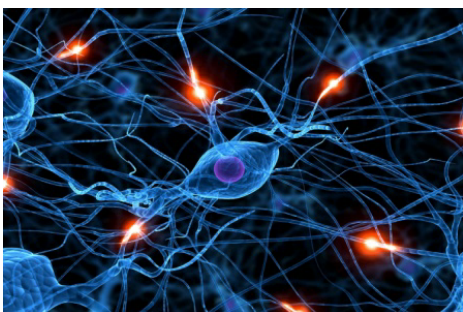
Spiritual: *adhidaivika*

Supernatural force, Genetic and allergic disease or diseases arising from one's past deeds (*karma*) are known as adhidaivika. Earthquakes, calamities which is not in your hand other forces are stronger than you they change the course of it.

The practice of hatha yoga will help to overcome all three types of affliction. which will alleviate from the expectations and pursue beyond

Swami svatarama explains in a way the practices which I have given should be based on the right principles of ashtanga patanjali yog.

Scientific explanations: science behind the expecting



- **Chemical reaction**

Scientists think that three main neurotransmitters are involved in this stage; adrenaline, dopamine and serotonin.

- /. **Adrenaline**

The initial stages expectation activates your stress response, increasing your blood levels of adrenalin and cortisol. This has the charming effect that when you unexpectedly bump into your new accomplished desire, you start to sweat, your heart races and your mouth go dry.

// Dopamine

Helen Fisher asked newly accomplished desires in people to have their brains examined and discovered they have high levels of the neurotransmitter dopamine. This chemical stimulates 'desire and reward' by triggering an intense rush of pleasure. It has the same effect on the brain as taking cocaine!

/// Serotonin

And finally, serotonin. One of love's most important chemicals that may explain why when you're falling in love, your new lover keeps popping into your thoughts. That love can be defines as any desire or any expectation from the life.

- **Expectation can bend reality too.** a patient who is pain , goes to a doctor , doctor gives him a tablet , which is just sugar only .he did not told him the reality. But the patient was cured from the pain. How? What made that change in him, just believing in what doctor prescribed him accepting that made him bend the reality in what he was earlier.

Conclusions (Nothing is permanent)

We get attached to the things and don't want to lose them it becomes our part of the life , we think we are incomplete without it , so we always look for that , tensed about that , worrying about that, stressed about and not able to see the clear picture .

How these desires are shaping up, what makes them act that we are handled by them, where we are unable to control them .from one desire to another to another. This process is never ending it goes on and on. Even if you have something now you were looking for that all these while, forgetting everything, every matter in this space .thing was to achieve that and when you have that .you feel happy, you are in full joy, but for how long it will sustain all things are temporary, after a while this joy of seeking objects will end and then you will try finding a joy in other things, so again you started expecting from the life. Again the cycle continuous and goes on forever and ever .her we should have the right knowledge of achieving that and getting contentment there. Having the right discriminative knowledge to understand what makes us fail, what makes anger, what makes in pain, what makes us in anxiety, will bring down your exceptions and there won't be any failure. You will become one with the reality we already are! We have forgotten it by the materialistic reality which has covered our absolute reality.

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Hari om
Om tat sat!