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intertwined with Swami
philosophical concepts, so
the task undertaken here is
to separate the
psychological principles and
to explain them their
practical application.

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is not the mind that goes
through the waking,

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dreaming, and sleeping states. The mind shares the experiences, but it is actually the individual self (jiva), which is quite different from the ego, that experiences the waking, dreaming, and sleeping

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According to the Bhagavad
Gita, Atman (the real Self
or center of consciousness)

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is never-changing,
everlasting, eternal, and
infinite, whereas the body
is constantly changing and
prone to decay. Between the
body and Atman is the mental
life, which needs to be
understood in its totality.

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Western culture and
psychology consider the ego
to be the center of

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consciousness, but the
perennial psychology of the
East disagrees. It regards
buddhi, pure reason, as one
aspect of the internal state
called antahkarana
chatustaya and ego as
another. In the West all the

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activities of the human
being are directed towards
strengthening the ego.

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detailed analysis,
understanding, and
unfoldment is the mental
life, which is vast in its
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