

Desire as such is not a vice. The desire to eat is a sanctioned one, when it is prompted by hunger. The desire for self-emulation is a virtue; the desire to excel another in good conduct is laudable. The keen desire to obtain the grace of the Lord is a divine gift and a prelude to God-vision.

Why does the mind deviate when one sits in meditation? It is due to base desires. A fly sits now on sacramental food and next on filth. But the case of the bee is different. It sits on a blossom or in its hive and nowhere else. The worldly minded *sadhakas* are like the house fly and the *Paramahansas* like the bee. The former are occasionally devoted and the latter ever devoted to the Lord.

— Sri Ramakrishna

ये चैव सात्त्विकाभावा राजसास्तामसाश्च ये ।

मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ १२

ये च एव सात्त्विका. भावाः राजसाः तामसाः च ये ।

मद्-तः एव इति तान् विद्-हि न तु अहम् तेषु ते मयि ॥

*ye cai 'va sāttvikā bhāvā rājasās tāmasās ca ye ।*

*matta eve 'ti tān viddhi na tv aham teṣu te mayi ॥*

ये *ye* whatever च *ca* and एव *eva* even सात्त्विकाः *sāttvikāḥ* pure भावाः *bhāvāḥ* natures राजसाः *rājasāḥ* active तामसाः *tāmasāḥ* inert च *ca* and ये *ye* whatever मत्तः *mat-taḥ* from me एव *eva* verily इति *iti* thus तान् *tān* them विद्धि *viddhi* know न *na* not तु *tu* but अहम् *aham* I तेषु *teṣu* in them ते *te* they मयि *mayi* in me

And whatever beings are of Sattva, of Rajas or of Tamas, know them to proceed from Me; still I am not in them, they are in Me. 12

*Prakṛiti* or Nature constituted of the three categories—*Sattva*, *Rajas* and *Tamas*—has its origin