

transmigration (saṃsṛti). To break this vicious circle you can do nothing directly with the vāsanās. They are already there. Their manifestation alone can be controlled and stopped, by redirecting them into fresh channels of newly discovered, healthier attitudes and nobler urges.

The weeds were in the garden before I purchased the plot. Now I can only try to remove the existing weeds. If I allow the weeds to exist, every year they will multiply. So the moment the weeds sprout, I pluck them off and throw them away. No doubt, fresh ones do grow but I pluck them too. Pluck, pluck, pluck. I do not allow them to thrive in my garden. Every time, the weeds are removed carefully, along with their roots. After removing them I do not allow them to lie about in my garden grounds. I collect them carefully and throw them far away. Even after weeding the whole garden, I should expect at least some of them to come up again, because there must be some seeds ungrown still lying scattered. They had not grown only because they had no chance to grow and flourish. They were all lying dormant. But I shall never relax. I will go on plucking and throwing them away as they grow, until at last, there will be no more 'seeds' remaining to germinate more weeds anywhere in my garden. I must then prepare different flowerbeds. Thus, my hands must be constantly working on the plot not only for plucking the weeds but for plucking the flowers also.

Similarly, the mind also must be well set and diligently attended to, as a gardener with his faithful efforts, ever keeps his garden trim and gay. All sense thoughts are to be weeded out and spiritual ideals must be planted. When the sense thoughts rise up, immediately pluck them out. This attention to the garden of thoughts must be a continuous job. There should not be any break in it until you realise the Infinitude.

Destroy this ego completely. There is no time for any slackening anywhere during this precious, though limited, span of life.



संसारबन्धविच्छित्त्यै तदद्वयं प्रदहेद्यतिः ।
वासनावृद्धिरेताभ्यां चिन्तया क्रियया बहिः ॥ ३१४ ॥

*samsārabandhavicchittyai taddvayaṃ pradahedyatiḥ,
vāsanāvṛddhiretābhyāṃ cintayā kriyayā bahiḥ. (314)*

314. *In order to snap the chain of transmigration, one should burn to ashes these two; for, thinking of sense objects and doing selfish action lead to increase of vāsanās.*

There are two main causes for the increase in vāsanās – (1) continuous thinking of the sense objects (cintayā); and (2) acting upon the sense objects in the world outside (kriyayā bahiḥ).

He who subjectively contemplates upon the sense objects, but apparently restricts his sense indulgence is called a ‘hypocrite’ by the Gītācārya. Character consists, no doubt, in right acts, but they are built with right thoughts. Subjective thoughts and objective actions both create vāsanā limitations, which drag the ego into new births and deaths. These two are to be cut asunder, in order to end the tragedy of transmigration.

These two forces prompt each individual to take up again and again an appropriate physical body to continue the stupidity of living for sheer sense gratifications. He who wants to cut off this endless stream of sorrow, the non-stop dash from stupidity to stupidity, has to end these two prompting forces. Cintā and kriyā are themselves, no doubt, the ‘effects’ of powerful vāsanās and they create a fresh crop of more powerful vāsanās. If you want to get away from these powerful vāsanās, you must destroy these two.

In the spiritual path there are moments when one has the feeling, in fact a hallucination, that one has reached ‘somewhere’. These are, no doubt, great peaks, but in those apparent heights, we cannot permanently remain in perfect safety. We may slip again, if we ‘look back’ even once. ‘Back’ means towards the object-emotion-thought world. When the mind and intellect has turned towards